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THE BIBLE

TRUE FROM THE BEGINNING.

BY

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GRADUATE IN HONOURS IN LOGIC AND MORAL PHILOSOPHY.

*DESIGNED AS A COMMENTARY ON ALL THOSE PORTIONS OF SCRIPTURE
THAT ARE MOST QUESTIONED AND ASSAILED.*

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

*Ζητῶ γὰρ τὴν ἀλήθειαν, ἣν οὐδεὶς πώποτε ἐβλάβη. Βλάπτεται δὲ ὁ ἐπιμένων
ἐπὶ τῆς ἑαυτοῦ ἀπάτης καὶ ἀγνοίας.*

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.'

VOL. II.

LONDON :

KEGAN PAUL, TRENCH & CO., 1, PATERNOSTER SQUARE.

1889.

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APART FROM CHAPTERS EXPOUNDED.

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INTRODUCTION.

THE writer may both prevent and remove misapprehension by stating the following particulars :

1. This work is designed, chiefly, as a Commentary on all those portions of Scripture that are most questioned and assailed. It is also the writer's hope that he may be enabled, according to principles of exposition which he will presently state, to meet and remove many of the difficulties which young men and young women in our Sunday-schools often feel in regard to many histories in the Old Testament, and to the miraculous incidents recorded therein.

2. The completed work will consist of seven volumes. The first volume (already published) contains an exposition of the first twenty-three chapters in Genesis. For the better consideration of the narrative of the Fall, certain preliminary chapters are introduced, dealing with the Scriptural teaching respecting Eschatology, and with the subject of Evolution. In like manner, for the more satisfactory examination of what is said respecting the cherubim at Eden's gate, an exposition of the first ten chapters in Ezekiel, relating to the cherubic vision, is also introduced. Volume II., here set forth, contains an exposition of the remaining twenty-seven chapters in Genesis, and of the first five chapters in Exodus. Certain subsidiary narratives, such as the narrative of the Waters of Jealousy (Numb. v.), are also considered (p. 223). Volume III. will contain an exposition of the succeeding ten chapters in Exodus, up to, and including, the narratives of the crossing of the Red Sea and of the Song of Moses. It will also contain expositions of the following narratives : The histories of Balaam, Jael and Sisera, Gideon, Jephthah and his Daughter, Samson ; the two histories of David numbering the people ; also the narrative of David and Abishag, and of Elisha leaving father and mother. The relation of the Book of Hermas to Scripture, and Paul's moral use of the term 'woman,' will also be

considered in this volume. The fourth volume will contain expositions of the narratives of Elijah's destruction of the Fifties, of his ascent to heaven, and of the whole of the Book of Esther. The Imprecatory Psalms will also be considered, and expositions will be given of Ezek. xl., also of the narrative of Hosea's marriages, and of the whole of the Book of Jonah. The Apostle's instruction that women should be silent in churches, and the fallacious supposition that his remarks apply to literal women, will also be considered in this volume. The remaining three volumes will contain expositions of parts of the New Testament, and especially of the narratives, as given in all the Gospels, of the Incarnation, the Crucifixion, and the Resurrection. Other narratives that will be expounded in these volumes include all the narratives of the Baptism, the Temptation of Christ, the casting out of Demons, the Demons and the Swine; narratives of Miracles of Healing, the Raising of Lazarus, the Lord's Supper, Gethsemane, the Gift of Tongues, the Epistles to the Seven Churches, etc.

3. From Genesis xii., and onwards, the exposition will embody a new translation of the text of all the Scriptural narratives considered. Guided by the subject and drift of the narratives, as well as by textual considerations, the writer has felt himself unwillingly constrained to deviate in many passages, and sometimes very widely, from both the Authorised and the Revised Version. (See Vol. I., pp. 335, 566; Vol. II., pp. 114, 115, 230, 456, etc.)

4. One leading feature of the work is, that it is written according to the writer's conviction that, far beyond what is usually supposed, the Bible contains Inspired Moral History, which yet is not Literal History, except in so far as the narratives, like the narrative of Eden, may have literal facts underlying their symbolism.

5. A further and special feature of the work is, that it is an application of the following mode of explanation, deduced from Scripture itself (see pp. 238, 239). The writer believes that there are, in various Books of Scripture, Grades and Grade-Words, which, while proving the fact of Verbal Inspiration, are also evidence that the narratives are Moral rather than Literal History. These Grades are five in number. For reasons shown in the work the writer names the Grades as follows, beginning with the lowest: 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 and Fleshly Realm. The last two Grades pertain to a Heavenly and Spiritual Realm. The Servants' Grade is the Grade of Works, and Sacrifice, and Judgement of Works. The Young Men's Grade is the Grade of Faith.

Every Grade has its peculiar words. The words, 'oak,' 'Amorite,' 'Moreh,' etc., are words of the Heathen Grade. The Servants' Grade has most Grade-Words. They are, for the most part, words denoting actions of hand, sense-actions, etc. They include the words 'servants,' 'see,' 'find,' 'place,' 'hear,' 'work,' 'do,' 'come,' 'ass,' 'camel,' 'shoulder,' 'Shechem,' 'Sons of Israel,' אֲנָשִׁים, 'with,' אִתְּךָ, 'this,' etc. The Grade-Words of the Young Men's Grade include the words 'young men,' 'men,' 'people,' 'Israel,' אֲנָשִׁים, 'this,' אֵלֶּיךָ, 'with,' etc. There are two special Grade-Laws. First, words of the Grade of Servants are sometimes used with a spiritual application to the Grade of Tongues. It is as when the Apostle Paul speaks of service in spirit, and of service in letter. Secondly, one or more words of the Servants' Grade are sometimes conjoined with one or more words of the Young Men's Grade. This conjoined idiom always betokens either the Heathen Grade or the Grade of Tongues. Still, as the Grades are so far apart, and one pertains to a Fleshly and the other to a Spiritual Realm, we can always see how the conjoined idiom is to be applied. Other features of the Gradal-Laws are set forth in the work. The writer is well aware that, at first sight, this teaching will seem to many to be foolish, and a striving about words to no profit. It will be said, How can Books of Scripture, written by different men, in times far apart, be pervaded by the same Gradal-Laws? It might be answered, Trees that are not planted together yet follow the same laws of growth; the stars did not all come into existence together, but they are all ruled by the same laws of motion. So, in Inspiration, God has worked all in all. The various Books of the Bible have not come to us at random, like sparks from an anvil, neither is there any rust beneath their shining. They form a Living Word, which has had more of God and of His methodical action in its growth than any living object in Nature's fields ever enjoyed. They who test these Scriptural Grade-Laws, as the writer has been doing for many years, with book after book, and with chapter after chapter, of the Bible, will no longer regard them as foolish. They will rather look upon this Gradal System of Scripture as affording a striking illustration of the way in which God chooses weak things to confound the mighty. These Grade-Words also constitute an effectual safeguard against allegorical license. They are Divinely-appointed buoys to mark out the course we must follow in launching out into the depths of Inspired Truth.

6. The evidence on which the writer rests his case is cumulative. Every additional verse considered affords a new test of the Gradal-Laws. Hence the work cannot be fairly judged by casual glance. It is only they who will patiently read and study a few consecutive chapters who

can give an equitable judgement respecting it. Although the reader who reads the whole work may find the task somewhat laborious, he must remember that all his labour is being given to an examination of the meaning of Scripture. The novel-reading generation, now so large, would be much benefited if it were to give more of its strength and time to the searching of the Scriptures.

7. It would be unreasonable for the writer to expect that the secular press could so far deviate from its own province as to give any considerable attention to a work of this kind. To Christian writers, however, and to Christian readers, especially to those amongst them who believe the statement made in Hosea, that God has multiplied visions and used similitudes by the ministry of the prophets; to those who are not prepared to cast huge portions of God's Holy Word to that hungry Cerberus called Destructive Criticism; to those who think that the Spirituality of the Bible is its strength and charm, and who have learned from the Saviour's parables that the Spiritual Element may be as mighty within a form of Allegory as within a form of Literal History; to those, also, who would agree that it is not enough to speak of 'the right of private judgement,' but that men should speak of 'the duty of private judgement'; to those who think that a devout attachment to God's Word, and to His ordinances of ministry, is compatible with the holding of priestly assumption and pretence in hearty disesteem; to all such the writer is venturing to submit what he has written, in the hope that it will receive fair and patient consideration, and that it will not be condemned unread.

E. GOUGH.

AUBURN HOUSE, BARROWFORD,
November, 1889.

The Bible True from the Beginning.

THE BOOK OF GENESIS :

CONTINUED.

CHAPTER I.

GENESIS XXIV.

APART from its evangelical significance, the narrative recorded in this chapter possesses a beautiful charm as a picture of life as it existed in patriarchal times. It is full, also, of practical lessons, showing us, for example, how careful parents should be to guard their children from ungodly alliances ; how, even in death, they should commit their offspring, not only into God's hands, but also into the hands of those who will be wise earthly friends, and guard their morals. We find also in the chapter illustrations of fidelity of service, of courtesy and hospitality, and we see how, in the most literal sense, we should commit our way to the blessing of God.

While joining with literalists in applying the narrative to the foregoing practical purposes, the writer yet holds that primarily its meaning is moral and evangelical. It is not a record of literal history. It is not literally probable that at forty years of age (xxv. 20) Isaac would have been so passive, while his father and a confidential servant arranged for his marriage. Neither is it probable that this servant, who had men with him (verse 54), would have stood by the well while a woman watered all his cattle. It is more likely that he would have done as Jacob (xxix. 10) and Moses (Exod. ii. 17) did, and helped the woman in her laborious task.

If any verisimilitude were to be retained in these inspired Adamic narratives, it would be necessary to have a succession of persons to represent the Adamic principle. The elder Disraeli maintains that there is a 'genealogy of genius,' and that, 'in the great march of the human intellect, the same individual spirit seems still occupying the same place, and is still carrying on, with the same powers, his great work through a line of centuries' ('Literary Character,' c. xxv.). This Adamic

law holds good in regard to the characters described in Scripture, and to the writers of the books of Scripture. Some will object to the Gradal Theory on the ground that it makes the Bible to be one book, and ignores diversity of authorship. Yet it is allowed that the same Divine Spirit worketh all in all. Hence the question is, whether human diversity breaks in pieces the spiritual unity of Inspiration, or whether that unity constrains human diversity to its own likeness. The Adamic principle, however, both in the realm of genius, and in the realm of Scripture, must have many representatives. At the same time, at least in Scripture, succeeding persons do not necessarily imply lapse of time. Abraham is said to die, and yet, in another sense, he lives, for God is evermore the God of Abraham, and He is not the God of the dead but of the living. Sarah dies, and yet, Adamicly, she lives in her seed. All women who do well are her daughters (1 Pet. iii. 6). We are now come to that part of this evolutionary history where new representatives are to take the place of Abraham and Sarah. We see, in this chapter, the transition from Sarah to Rebekah.

There are tokens that the chapter has a special relation to servants, that is, to those who are in bondage to the law of ordinances, and who seek salvation by legal works and sacrifices. It is to a servant that Abraham gives the charge respecting Isaac. Moreover, the actions of that servant form the principal theme of the chapter. Again, it will be seen in verse 62 that Isaac is said to come from the way of the well Lahai-roi, this being the well of Hagar the bond-servant, in her sojourn in the wilderness (xvi. 14). The naming of these places appears designed to mark out for us the moral position of those to whom the narrative refers.

In the narrative of the burial-places, given in the previous chapter, and also in other histories, we have, at intervals, transition of Grade. We pass from the Heathen Grade to the Servants' Grade, then up to the Young Men's Grade, and even to the Grade of Tongues. So in this chapter we have gradal transitions. As they are somewhat numerous, and as new and peculiar grade-words come into the history, it may be most fitting to notice the gradal features of the chapter in the exposition. The first twelve verses of the chapter are on the Servants' Grade. This grade is shown by the words 'enter' נָכַח (verse 1), 'servant' (verses 5, 9, 10), 'this' הַזֶּה (verses 5, 7, 8, 9), 'there' (verses 5, 6, 7, 8), 'camels' (verses 10, 11), 'make' (verse 12), 'with' עִמִּי (verse 12). The word הוּא 'He' occurs in verse 7, but by a peculiar law, to be noticed presently, this fact is yet in agreement with the gradal law, by which these twelve verses are seen to be on the Servants' Grade. The gradal word 'enter,' in verse 1, is translated 'advanced.'

We are prepared for the coming transition to a new Adamic representative by the statement, 'And Abraham was old, advanced in days' (verse 1). The blessing had been pronounced upon Abram (xiv. 19), and we read here how the Lord had prospered the household of faith. 'And Jehovah had blessed Abraham in all.' Now Abraham proceeds to charge the Servant, who by gradal law must represent the church of the sacrificial system. This Servant is also spoken of as

'an old man of his house' (verse 2), whereby we are prepared for the transition by which, in the latter part of the chapter, this servant passes up to the Young Men's Grade. The servant as an old man is the servant near the consummation of his era of service. This servant is said to have rule over all which is Abraham's. Still if he has rule over Abraham's property he has no rule over Abraham, but is morally inferior to him. Paul might have had this verse in mind when he wrote the words, 'So long as the heir is a child, he differeth nothing from a bond-servant, though he is lord of all' (Gal. iv. 1). What is here said of Abraham's blessing and of the servant's rule appears to apply specially to worldly things. Abraham was blessed 'in all.' The servant rules 'in all which to him,' that is to Abraham. This accords with the fact that Abraham is here set forth in relation to the Servants' Grade, and hence that the narrative pertains to the realm of things made by hands. The work of the hands of these good and faithful servants was established upon them (Ps. xc. 17). They did eat the labour of their hands and it was well with them (Ps. cxxviii. 2).

Here and in xlvii. 29, reference is made to a peculiar kind of oath. 'Put I pray thee thy hand under my thigh.' Some regard this form of oath as a swearing by the rite of circumcision. We have not, however, any express statement in Scripture which shows that circumcision was ever regarded as something to swear by. Mr. Harmer says that sometimes when taking an oath the Arabs will put one hand under the Koran and one above it. The writer regards the hand and the thigh as symbols respectively of what is earthly and of what is heavenly in relation to Faith's house and increase. In xxii. 12, Abraham is forbidden to send forth his hand to the young man. So in verse 13 he is said to offer the Ram under his Son. The sphere of the hand is low and earthly. The heavenly realm is the realm of what is not made by hand. In xxi. 1, Jehovah is said to visit Sarah, and she bears to Abraham a Son in his old age (verse 7). But this is a Divine Son given to Abraham. 'Unto us a Son is given' (Is. ix. 6). The Lord from heaven, as thus divinely given, is not of the earth earthy, and hence does not pertain to the realm of what is made by hand. Still though heavenly this Son is given to Abraham, or the Adamic man of faith, and so is as Abraham's offspring coming from the thigh. But to show that He is heavenly and spiritual He comes above the hand which is put beneath. Jacob's children are said to come from the thigh (xlv. 26), and so are Gideon's (Judg. viii. 30), but in these cases the thigh was not above the hand. In the ancient Bacchic processions the *φάλλοι* were carried as emblems of the generative power, but they were handled. In xiv. 22, Abraham had sworn by the mighty God, Possessor of heaven and earth, and had lifted up his hand to Him. So in this oath he appears to be making his servant swear by the God of heaven and earth. The earthly is under the heavenly, and hence the hand, as a symbol of 'things that have been made' (Heb. xii. 27), must be put beneath. Earth does not touch heaven, and the servant's hand is not said to touch Abraham's thigh. The thigh is here a symbol of divine and spiritual increase, and it is the God of heaven who gives all such increase (1 Cor. iii. 6). They

who become spiritual and who rise to heavenly places do not owe their new creation to flesh and blood but to God. Especially may this thigh above the hand be associated emblematically with Him who is given to the men of faith, that is Christ, in whom all the promises to Abraham find their fulfilment (Gal. iii. 16). Thus the words in verse 3 appear to explain the symbolism of verse 2. 'And I will make thee swear by Jehovah, the God of heaven and the God of earth.' Literally we might read 'Jehovah God of heaven, and God of earth.'

The name 'Abram' means 'father of exaltation.' The name 'Canaan' is from a word meaning 'to bow down.' Thus the two terms form a virtual contrast. The Canaanite is a symbol of those elements in idolatry which tend to degradation. On the other hand Abram, as pertaining to Ur of the Chaldees, is a symbol of those elements in idolatry which tend to moral elevation. Such were Star-worship and Fire-worship in their best aspects. Clemens Alex., very justly as the writer thinks, regards Star-worship as a morally exalted form of idolatry. He says 'God gave Sun and Moon and Stars for a religion (*εἰς θρησκείαν*) which He made for the Gentiles, saith the Law, that they might not become altogether atheists, and utterly perish. . . . Those will [be judged] who do not come back from the worship of stars to the worship of the Maker [of stars]. For this way was given to the Gentiles that through the religion of the stars they might come to look upon God. But some were not willing to be content with the stars thus given, but fell away from these to stones and wood' (Strom., Lib. VI., p. 669).

Abraham charges the servant not to take a wife to his son from the Canaanite. On the literal theory this charge seems to betoken an unreasonable prejudice against an entire nation. Surely there were good women in Canaan as well as in Arabia. Rahab was one such woman. It is strange also that such a caution should be given to the servant and not to Isaac himself. The language is suggestive of moral history. 'Thou shalt not take a wife to my son from the daughters of the Canaanite in the midst of which I dwell' (verse 3). The very charge shows that Abraham was warring against the fleshly seed, and separating himself from it. The servant is sent to an idolatrous land, but it is to the better aspect of idolatry, the land from whence Abram set out on his process of moral exaltation. He is also sent to the kindred spoken of in xxii. 20-24, amongst whom is 'Bethuel' or 'House of God,' father of Rebekah. 'For to my land and to my kindred thou shalt go, and thou shalt take a wife to my son, to Isaac' (verse 4). When God said to Abram, 'Thou shalt take unto Me a heifer' (xv. 9), Abram was being directed to take to himself something which was for God. So this servant is taking to himself the wife who in a process of evolution is to be raised to a higher moral grade, and to become Isaac's wife.

Faith ever works to good not to evil, to a higher not to a lower moral grade. By the Servant, or the Jewish sacrificial system, the heathen may be exalted and helped on the way to vital union with the man of faith, but the true seed of faith must not come down to heathenism, or even to a heathen sacrificial system. The servant says,

‘Peradventure the woman will not be willing to walk after me to this land, must I needs bring thy son again to the land from whence thou camest?’ (verse 5). The unwillingness of the woman must be a constant unwillingness, a fixed aversion to the moral walk which leads to the rest of faith. Hence Isaac’s return to Chaldæa would be a permanent moral lapse. There must be no such turning to things behind. Lot’s wife must be remembered. The face must be kept Zionward. When God said ‘Get thee out’ (xii. 1), it was a command that was lasting in its obligation. Abraham most rigorously forbids declension to star-worship. ‘And Abraham said unto him, Take heed to thyself, lest thou cause my son to return thither.’ They who come down from a higher to a lower moral position, are really bringing down Christ, who is the true Isaac. The servant might go to this land in Godly Service, to bring Rebekah up, but he must not take Isaac down. Abraham shows that the same divine power which had elevated him from the grade of idolatry to the Servants’ Grade, would attend the servant on his mission. The Angel after whom Hagar or the bond-woman looked, would again be before her. ‘The Lord God of heaven, who took me from my father’s house, and from a land of my kindred, and which spake to me, and which sware to me, saying, To thy seed will I give this land, He (אֱלֹהֵי) will send His Angel before thee, and thou shalt take a wife to my son from thence’ (verse 7). Let the reader notice the following particulars:

(a) Most of this work has been written more than once, and some parts of it many times over. (b) In consequence of this there are inferences set forth in these early volumes which may appear to be ill supported by evidence, but which have yet been drawn from extensive evidence. The further we advance the more the reader will see this to be true. The writer could not give all the evidence for every conclusion at the beginning. (c) When, in verse 7, we meet with the words אֱלֹהֵי (‘He’) and זֶה (‘This’), it seems natural at first sight to conclude that the two words, according to the usual gradal law, form a conjoined idiom. But the conjoined idiom only applies to the grades of Heathen and Tongues. It is evident this servant is not on the Grade of Tongues. Equally clear is it that he is not on the Heathen Grade, for Abraham is cautioning him against a declension to Heathenism. Moreover, apart from this word אֱלֹהֵי (‘He’), all this portion of the narrative is on the Servants’ Grade. (d) In the course of his work the writer met with very many instances in which there was a similar strange introduction of this word אֱלֹהֵי (‘He’) in a portion that otherwise clearly pertained to the Servants’ Grade. (e) When he came to examine these instances more closely, he found that in every case the word ‘He’ seemed to pertain either directly as here, or by way of emblem, to a Divine Being. Hence let the reader accept the following principle, for he will find it to be Scriptural and of great importance: In many portions of these Scriptural narratives, in which the action is on the Servants’ Grade, if a Divine Being is taking part in the action and in no other case, that Divine Being is often indicated by a word of the higher Grade of Young Men. It is His badge of pre-eminence, even on the Servants’ Grade. In many passages it is the use of this word of the

Young Men's Grade which enables us to see that it is Christ who is acting on the Servants' Grade. Thus the application of the word אִיִּה in verse 7 to the Angel is evidence that the Angel is Christ. Because of this principle this verse is properly to be regarded as on the Servants' Grade, even though the word אִיִּה be in it.

When the servant shall have made known his master's will in this distant land, he will be free from the blood of those to whom he is sent if they refuse to walk after him to Abraham's moral realm. 'And if the woman is not willing to walk after thee, then thou shalt be clear from this mine oath, only do not cause my son to return thither' (verse 8). It is by taking heed to himself, that is by keeping his own heart, that the servant will avoid taking down Isaac (verse 6). As one making a vow to Jehovah, which men under the law of Moses often did, 'the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter' (verse 9).

We have seen how in xxii. 3 a saddled ass is used as an emblem of the church of the sacrificial system in its best aspect, when the seed of the bondwoman is being subdued by the man of faith. An ass is a fitting emblem of those under service, having to bear burdens and to toil for man. It is, as we shall find, often thus used in Scripture. But varying moral classes are set forth by several kindred emblems. Thus the Hebrew words for 'Young Men' and 'Virgins,' which are forms of one root, are alike symbols of the class of Young Men. In like manner it will be found that in all the many narratives which we have to examine, the camel has the same emblematic significance as the ass. It is a grade-word of the Servants' Grade. The Hebrew word for 'camel' signifies 'the carrier,' or that which bears the burden. Both these 'dumb, driven cattle,' the ass and the camel, are symbols of the Grade of those who are in bondage to law and who bear its burdens. The Grade above that of Servants is the Grade of Young Men. Isaiah appears to be using these various symbols, and to be bringing the ass and the camel into close connection when he writes, 'Thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel, and he hearkened diligently with much heed. And he cried, A lion!' (xxi. 6-8).

The servant takes the worldly goods promised to those who are good and faithful in their obedience to the requirements of law. Philo speaks of the ten camels taken by the servant as 'the recollection of the decade of right discipline,' meaning the ten commandments (De Cong. Erud., c. xx.). 'And the servant took ten camels from the camels of his master, and he went, and all the goods of his master in his hand, and he arose and went to Mesopotamia, to a city of Nahor' (verse 10). The Hebrew words rendered 'Mesopotamia' mean 'the high land of the two rivers.' These rivers are said to be the Tigris and the Euphrates. The writer thinks that this name is not only suggestive of moral fertility, but that, like the symbols of 'Machpelah' or the Double, and the two young men of Abraham, it has respect to the house of faith in its two aspects, Jewish and Christian. Philo who writes of the word as if it simply meant 'in the midst of the river' regards it as an emblem of a river of life (Lib. de Profug., c. ix.).

The word 'city' is an intellectual or spiritual emblem. Such terms as 'well' and 'water' have a soulical aspect. We read of Nahor's city and of a well outside the city. There are some close analogies between this part of the narrative and 1 Sam. ix. In the latter chapter we read of a city, and a well outside to which the maidens resort, and such grade emblems as 'the shoulder' are also used. By the side of the Well the servant causes his weary beasts of burden to rest. In regard to this portion of the narrative we have the following striking symbolism. Two Hebrew words are used for 'Well,' the words בְּרֵךְ and מַיִן . The Authorised Version renders both these words as 'Well.' The Revised Version translates the former word as 'Well,' and the latter word as 'Fountain.' The term 'Well' is used in verses 11, 20, while the word 'Fountain' is used in verses 13, 16, 43, 45. When the narrative is carefully examined it will be found that, notwithstanding the repetition in the narrative, the terms 'well' and 'fountain' are never used interchangeably. It will be found also that Rebekah has a higher aspect when drawing from the fountain than when drawing from the well. It is only for the man not for the cattle that she draws from the fountain. Moreover, when she has given the man drink from the fountain and is about to draw from the well for the cattle, she is first said to empty her pitcher into the trough (verse 20) as if to indicate that there is a change from the water of the fountain to the water of the well. The two waters are to be kept distinct. The writer thinks that the whole narrative gives support to the following conclusion: The well is used as a symbol to illustrate Hospitality. The fountain is used as a symbol to illustrate Godly Service as manifested in the gift by one person to another of living water. It is first by the well that the camels rest. All the imagery shows need of hospitality. The camels kneel in weariness. It is the evening hour, when wayfaring men most need kindness. Daughters are going out to draw water, and thus compassionate women are brought face to face in the twilight with poor wayfaring men. 'And he made the camels kneel down outside the city, by a well of water, at evening time, at the time of the drawers of water going forth' (verse 11).

The servant now begins to commit his way to the Lord, and to ask God's help. 'And he said, Jehovah, God of my master Abraham, make to meet I pray Thee before me to-day, and show kindness unto my master Abraham' (verse 12). He not only prays but like the Jews under law he asks for signs (1 Cor. i. 22). God sometimes gave such signs (Ps. lxxiv. 9). The English renders one clause in the verse 'Send me good speed.' A like phrase is rendered in xxvii. 20, 'Brought to me.' The writer thinks that the idea indicated is not that of God sending good speed, but that of God causing the servant to meet some person or persons. It glances at the friendship and affection to be found when Rebekah of Bethuel or God's House is reached.

We come now to some verses in which there are rapid gradal transitions. The following particulars may be noted: (a) Part of the narrative, that in which reference is made to the well, pertains to the manifestation of Hospitality. (b) Another part of the narrative, that in which reference is made to the fountain, pertains to Godly Service in which living water is being given by Rebekah to the servant of Abraham.

(c) Rebekah is about to take Sarah's place. That is she is about to become the Adamic representative of the Soulical Side in Faith's house. Isaac will in like manner represent the Intellectual Side. (d) But Sarah whom Rebekah is about to succeed, has been brought into connection with several grades. We have seen how in xxiii. 1, 2 Sarah was associated with the Grades of Tongues, Young Men, and Servants. (e) In like manner in this chapter we see Rebekah having an evolution from grade to grade until she reaches the Grade of Tongues. But we must not think of her as if she was restricted to one grade. She has a class on every grade, and sometimes we see her acting with the class of one grade and sometimes with the class of another grade. Thus she has several aspects. (f) It is especially as one pertaining to the Young Men's Grade that she gives living water from the fountain and shows hospitality at the well. These are acts of service rendered on the Servants' Grade, but personally Rebekah comes down from the Young Men's Grade to render the service. (g) As Rebekah has an evolution from a lower to a higher grade so the servant has an evolution to the same grades. (h) The term 'man' appears to be applied in this narrative to the servant to betoken his intellectual aspect. We shall have to consider subsequently another narrative where the term 'man' is used for a similar purpose.

First the servant begins to speak as one on the Servants' Grade. The word 'behold' in verse 13 shows this to be so. But in his prayer he refers to those on the higher grade of Young Men. He speaks of 'daughters of men of the city.' The word 'men' is the Jewish Young Men's Grade-word, except when used in a conjoined idiom. We have no such idiom here, for the servant is not in Heathenism. Hence this prayer is showing how in Judaism those on the Grade of Servants seek for living water from those of their own nation who are on the higher Grade of Young Men. The men of faith can give living water to those in legal bondage. The servant is at the Fountain not at the Well. Christ, even though unknown, is yet the Fountain from which believing Jews must draw the living water: 'Behold, I stand by the fountain of water, and the daughters of the men of the city come forth to draw water' (verse 13). In the next verse the servant continues to refer to the woman who may come to draw, as on the Young Men's Grade. He calls her 'the Nahar' this being the feminine of the grade-word 'young man.' Our version renders it 'damsel.' But while the servant speaks of her personally as on this grade, when he refers to her acts of hospitality on the Servants' Grade, or when he refers to himself or to Isaac, he uses the words of the Servants' Grade. The words 'Let down thy pitcher' betoken a coming down in Service to the Servants' Grade, for the symbol of a shoulder with something above it, here, as in xxi. 14, is a grade symbol showing the Young Men's Grade. Thus verse 14 has the words 'camels,' 'servant,' 'do,' and וְעִם 'with,' which are all of the Servants' Grade: 'And let it come to pass that the damsel to whom I shall say, Let down, I pray thee, thy pitcher, that I may drink, and she shall say, Drink, and I will give thy camels drink also, let the same be she whom Thou hast prepared for Thy servant, for Isaac, and thereby I shall know that Thou hast showed (done) kindness unto (with) my master' (verse 14.)

While the servant is thus praying for others he himself has an evolution from the grade of Servants to that of Young Men. Still while passing to a higher grade he has a class on the lower grade, and is sometimes found with the class on that grade. The Hebrew of the first sentence in verse 15 is very striking, and the writer thinks that it gives

clear support to the gradal theory. We read וַיְהִי־הוּא טָרָם בְּלֶה לְדַבֵּר. Our versions render these words 'And it came to pass before he had done speaking.' This is not a fair rendering of the Hebrew. Most literally it reads, 'And he became this one (הוּא) before he had done speaking.' The word for 'this one' shows the Young Men's Grade. But he began his speech in the Servants' Grade, as 'behold' in verse 13 shows. Hence this clause seems to be showing that while the servant has this benevolent prayer on his lips he is suddenly exalted from the Grade of Servants to the Grade of Young Men. Thus this passage has an important bearing on the gradal theory. In verse 45 this change is

thus described: וַאֲנִי טָרָם אֶבְלָה לְדַבֵּר אֶל־לִבִּי. Our versions render this clause, 'And before I had done speaking in my heart.' But to speak in the heart is an act described by the use of the preposition ל (Deut. vii. 17 ; viii. 17) or עַל (1 Sam. i. 13). So the preposition עַל is used of speaking 'unto the heart' or comforting (Gen. xxxiv. 3 ; 2 Sam. xix. 7 ; 2 Chron. xxx. 22, etc.). We have the idioms of being without a heart (1 Chron. xii. 33 ; Prov. vi. 32), possessing a heart (Prov. xv. 32), and of the heart being stolen (Gen. xxxi. 20) or taken away (Hos. iv. 11). In accord with some of these idioms the clause under consideration appears to be expressing a change from what was outward and legal to what was inward and vital. As we speak of 'the heart of the subject,' so in the change to the Young Men's Grade the servant was passing to what was more his essential self, as the prodigal came to himself. We might read, 'I before I had done speaking [was] to my heart.' This servant does not appear to have been speaking in or to his heart like Hannah, but to have been using and expressing words of prayer to God.

As in xxiii. 1, 2, Sarah is associated with the three Grades of Tongues, Young Men, and Servants, so in xxiv. 15, 16 Rebekah is associated with the same three grades. In this latter case, however, the transition is from a lower to a higher grade. First Rebekah is described as on the Servants' Grade. We read, 'And behold, Rebekah came forth who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother' (verse 15). The word 'behold' shows the grade. Next she is associated with the Young Men's Grade in the sentence, 'And her pitcher upon her shoulder.' The Hebrew does not say 'with her pitcher.' This sentence is not in such close union with the preceding sentence as it seems to be. There is a change of grade. The word 'shoulder' is of the Servants' Grade, but we shall find that when an object is upon or above the shoulder, the symbol always betokens the Young Men's Grade. To remove the object from upon the shoulder is to come down to the Servants' Grade. It is to be noted that it is as one pertaining to the Young Men's Grade that Rebekah is associated with the pitcher. Lastly we see Rebekah associated with the Grade of

Tongues, and it is very noticeable that in this aspect she is set forth in her most beautiful and least fleshly aspect. We read, 'And the damsel (Naharah) was very fair of appearance, a virgin, and no man knew her' (verse 16). The word 'appearance' is from the verb 'to see,' and is always a grade word of the Servants' Grade. Thus we have a conjoined idiom 'Young Woman' and 'Appearance.' Clearly this idiom does not here betoken the Heathen Grade. Hence it must betoken the Grade of Tongues. In this spiritual aspect the damsel must be fair. She cannot ever be married on this grade for in heaven they marry not. She could not even marry Isaac on this grade. The passage does not mean 'A man had not known her.' It means that as pertaining to Zion, a spiritual realm, she could never have fleshly fellowship. She is fair in righteousness, and of virgin purity. As Philo truthfully expresses it, 'She permits no mortal thing to defile her incorruptible nature' (*τὴν ἀδιάφθορον φύσιν. De Post. Cain., c. xl.*)¹

Next Rebekah is represented as acting on the Young Men's Grade, on which, as we have seen, she is associated with the pitcher. We first see her going to the Fountain, whence she draws living water for her own use. Philo discusses the question as to why a distinction is made between the Fountain and the Well. He too regards the Fountain as having the higher aspect. He is not far wrong when he defines the Fountain as *αὐτὸς ὁ τὰς ἐπιστήμας ἄρδων ὁ ἱερὸς λόγος*, (*De Post. Cain., c. xlv.*) 'The sacred Logos Himself, who gives the drink of knowledge.' So he speaks of it as 'The Wisdom of God, an unfailing Fountain' (*c. xli.*). The writer thinks that he is less accurate when he speaks of the Well as that which is akin to remembrance. *συγγενὲς μνήμης* (*c. xlv.*). 'And she went down to the Fountain, and filled her pitcher, and came up' (verse 16). Philo defines the pitcher or vessel, as 'the whole fulness or pleroma of the soul' (*Lib. de Prof., c. xxxv.*) that which is in contrast with the bodily vessel (*De Post. Cain., c. xli.*).

The servant, being, as the word 'servant' shows, in connection with his class on the Servants' Grade, begs living water from Rebekah as she thus drinks on the higher or Young Men's Grade. 'And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher' (verse 17). He only asks for a little water, for probably he is not capable of receiving it in fuller measure. In compliance with this request Rebekah at once goes down to the Servants' Grade to act in Godly Service, and to give living water to this thirsting soul. The gradal descent is shown by the letting down of the pitcher. 'And she said, Drink my lord, and she hastened, and let down her pitcher unto her hand, and gave him drink' (verse 18). Philo regards the letting down of the pitcher as the condescension shown by a kind teacher to the weakness of his pupil (*De Post. Cain., c. xlii.*).

Having thus acted in Godly Service and given the servant living water from the Fountain, Rebekah next acts in Hospitality, and gives water from the well to the cattle. 'And when she had done giving him drink, she said, I will draw for thy camels also until they have done drinking' (verse 19). The word 'camels' shows that this Hospitality is shown on the Servants' Grade. 'And she hastened and emptied her

pitcher into the trough, and ran further' (Gen. viii. 10) 'to the well.' The word *וַיִּשָּׂא* cannot here mean 'again' for this is Rebekah's first visit to the well. 'To the well to draw, and she drew for all his camels' (verse 20). The well is as pre-eminently associated with the camels, as the fountain is associated with the servant. Origen gives this narrative a moral application. He believed that Scripture had a threefold sense, the Historical, the Moral, and the Mystic, answering severally to a Body, a Soul, and a Spirit. (*Triplicem namque in Scripturis divinis intelligentiæ inveniri sæpe diximus modum—historicum, moralem, et mysticum. Unde et corpus inesse ei, et animam, ac spiritum intelleximus. In Levit. Hom., v., p. 209.*) He teaches that Rebekah's coming daily to the wells for water is indicating to us that water which is the wisdom of souls, and spiritual doctrine (*animarum est, ista eruditio et spiritalis doctrina*), which appoints and teaches us to come daily to the wells of Scripture, to the waters of the Holy Spirit, and to draw evermore, and to carry back a full vessel (*In Gen. Hom., x., p. 87*).

After the servant has drunk of this water he is for the first time spoken of as a man. He is also represented as coming to a certain knowledge. The following particulars may be noted: (*a*) A man and a city are usually intellectual or spiritual emblems, while a woman and water are soulical emblems. (*b*) To be out of a city (*xliv. 4*) is to be in the Soulical as in contrast with being in the Intellectual realm. (*c*) The Intellectual is superior to the Soulical, as Thought is more than Emotion. (*d*) Thus far in the narrative it is Rebekah who has been acting, and she has been acting without the city or in the Soulical realm. (*e*) After the servant has received water from Rebekah he begins to honour her in his character as a man. He does this outside the city. This is like the intellect paying honour to what is soulical. As yet the man only knows religion in its Soulical aspect. To that he inclines his ear, giving the Ishmeelite ear-ring. To that he conforms his work, putting on bracelets. (*e*) As Rebekah has acted in Godly Service and in Hospitality so she has a brother, called Laban or 'the White' who also acts in Godly Service and in Hospitality. He appears to be introduced for the purpose of emblemizing Righteousness on its Intellectual side, as in contrast with Rebekah the Soulical emblem. Through Laban we see that the man has an Intellectual evolution, just as we have seen that through Rebekah he has a Soulical Evolution. (*f*) Intellectual advancement is more than Soulical advancement. So we see that what comes to the man through Laban is more intellectual than what comes to the servant through Rebekah. Laban does not give water. Moreover he invites the man in (*verse 31*) which is probably into the city. To show Hospitality from a sudden soulical impulse may be good, but it is better to show it from a fixed intellectual principle and purpose. Rebekah gave water from the well by a sudden impulse, but Laban had a prepared house, and room for camels (*verse 31*). That is, his heart was habitually prepared to show Hospitality.

First we see the man bowing his intellect to the Soulical aspect of Religion, or to Rebekah. He is waiting for knowledge. 'And the man, gazing at her, kept silence, to know if the Lord had made his way to

prosper or not' (verse 21). As yet he is judging by the sight of his eyes. In this imperfect state he pays tribute to the Soulical representative. He gives to her the Ishmeelite ear-ring (Judg. viii. 24). He has not yet received what Clem. Alex. calls 'Ears perforated unto perception.' ὠτρα εἰς αἰσθησὴν διατετηρημένα (Pæd., Lib. II., c. xii.). He also honours her hands, giving bracelets. Some may regard these gifts as given by way of reward for Hospitality and Godly Service. The word 'camels' in verse 22 shows that they are given to Rebekah as acting in Service and Hospitality on the Servants' Grade. 'And it came to pass as the camels had done drinking that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold' (verse 22). The man now desires to know Rebekah's people, and to lodge where she dwells. The word 'place' in verse 23 shows that he is acting and speaking on the Servants' Grade. 'And he said, Whose daughter art thou? tell me, I pray thee. Is there [in] thy father's house a place for us to lodge in?' (verse 23). Rebekah is not ashamed of her line for it is ever tending upward. 'And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor' (verse 24). The words $\text{בְּ$ 'with' and 'place' in verse 25 are of the Servants' Grade, on which works of Hospitality are being wrought. Rebekah assures him that the house of Hospitality will be open to him and provision made for his cattle. She appears to be alluding to hospitality as it will be shown by Laban. 'She said, moreover, unto him, We have both straw and provender enough, also a place to lodge in' (verse 25). The man blesses God for the favour granted to him, still speaking on the Servants' Grade. The word בְּ 'with,' in verse 27, shows the Grade. The reader must notice that it cannot always be seen from the English Version where Hebrew Grade words occur. Thus the Hebrew idiom 'destitute from with' is rendered in English 'destitute of.' 'And the man bowed and worshipped Jehovah. And he said, Blessed be Jehovah, God of my master Abraham, who hath not left destitute my master of His mercy and His truth: I being in the way, Jehovah guided me to the house of my master's brethren' (verses 26, 27).

When Rebekah ceases to act in Godly Service and Hospitality, she reverts to her own grade of Young Men, from which she went down to be hospitable. The word 'Naharah' or 'young woman' in verse 28 shows the grade. On this grade she runs to tell of the man, thus preparing for his exaltation on the Intellectual side. 'And the damsel ran and told her mother's house according to these words' (verse 28). Mention is now made of Laban, whose name means 'the white.' As 'Adam' and 'Edom' are names that mean 'red' and that symbolize what is fleshly, so the name 'Laban' like 'Zohar' or 'whiteness,' mentioned in xxiii. 8, appears to be a symbol of the white of Righteousness. Fine linen clean and white is an emblem of righteousness. As Rebekah first came to the Fountain and came on the Young Men's Grade (verse 16), so Laban first comes to the Fountain and comes on the same Grade. The word 'young woman' in verse 28 is the only grade-word in that and the following verses. Thus Laban is evidently coming to the man's Young Men's Grade class. We have seen from

verse 15 that the man has a class on this grade. The narrative does not tell us expressly that Laban acted in Godly Service or showed Hospitality to this class. Nevertheless we see from the closing sentence in verse 32 that this class has been brought in by Laban, and is receiving hospitality. While verse 29 shows us Laban going to the Fountain and to the man's class as on the Young Men's Grade, verse 30 shows us Laban going to the fountain and to the man's class that is on the Servants' Grade. The words 'see,' 'hear,' 'come,' 'behold,' 'camels,' in verse 30 are all of the Servants' Grade. Laban is seen acting in Godly Service and Hospitality to this class, but he acts thus also to the higher class on the Young Men's Grade, though it is implied rather than expressed. The reader will see from the English that in verses 29, 30 we have two statements to the effect that Laban came to the Fountain. It is because the two verses relate severally to two classes or two grades. Of Laban's coming to the Young Men's Grade we read, 'And Rebekah had a brother, and his name was Laban, and Laban ran to the man without to the Fountain' (verse 29). Of his coming to the class on the Servants' Grade we read, 'And it came to pass when he saw the ear-ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, Thus spake the man unto me, that he came to the man, and behold he stood by the camels by the Fountain' (verse 30). Observe that in verse 28 the damsel is said to run home. Evidently she leaves the man, for he is yet without. Then in verse 29 Laban is said to run to the man. Nothing is said of his sister running back with him. It is most natural to think that he runs alone. Then in verse 30, as if he were still with his sister, it is said that when he sees her jewellery and hears her words he comes to the man. These peculiar features of the narrative all support the view that Laban is acting on two distinct grades. On the Servants' Grade he acts in Godly Service, inviting the man into the city or intellectual realm. The writer thinks that the words 'Come in' and 'without' in verse 31 have relation to the city not the house. He believes that the allusion to the house has respect to hospitality alone. It is the house of Hospitality. We may read thus: 'And he said, Come in, thou blessed of the Lord, why dost thou stand without? I have also prepared the house, and a place for the camels.' The words 'place,' 'camels' in this verse, and the words 'come,' and 'camels' in verse 32 show the Servants' Grade. But in the closing sentence of verse 32 we have an allusion to the class on the Young Men's Grade, to which class Laban was coming as spoken of in verse 29. In this last clause of verse 32, 'And the feet of the men which with him,' we have two words of the Young Men's Grade, 'men,' and מֵהֶם 'with.' Moreover the word 'men' is, as we shall see more clearly from other passages, the special grade-word of Jewish believers. This last clause shows that Laban's hospitality is being manifested to this higher class. Though in the previous verses he was said to come to the fountain, it is not said that the water for washing the feet was from the fountain. The water thus used in Hospitality must be from the well, not from the fountain. On the literal theory it is strange that these men spoken of in verse 32 had not been named in verses 14, 19, 30, 31, as well as the servant and the camels. What were the men doing while the

damsel drew water for the camels? When, however, we regard the history as moral, this objection has no place. The writer thinks that it is not the man, but Laban, who, in verse 32, is said to loose the camels, and give straw and water. 'And the man came into the house, and he (Laban) ungirded the camels, and gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him' (verse 32).

From the beginning of verse 33 to the word 'camels' in verse 44 the narrative is all on the Servants' Grade. We have in this portion the words 'servant' (verses 34, 35), 'camels' (verses 35, 44), 'asses' (verse 35), 'come' (verses 41, 42), 'behold' (verse 43). In verse 40 we have the word **אִתּוֹ** 'with' of the Young Men's Grade, but it applies to a Divine Being. This word is but a further illustration of the principle stated in connection with verse 7, that is, that even in portions pertaining to the Servants' Grade, a Divine Being is sometimes indicated by a word of the Young Men's Grade. Hospitality is being shown to the man on the Servants' Grade, but like a good and faithful servant he thinks more of his mission and of his master than of his necessary food. The camels may eat but he will tarry awhile. 'And there was set meat before him to eat, and he said, I will not eat until I have spoken my speech, and he said, Speak' (verse 33). The word 'speech' sometimes means 'matter,' 'thing,' etc., but since its ordinary meaning is 'speech' and the narrative is referring to what is spoken, the word may be taken in its ordinary sense. The man speaks as a servant, and reverts to the beginning of his mission. 'And he said, I am Abraham's servant: And Jehovah hath blessed my master greatly, and he is become great, and He hath given to him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses' (verse 35). Although the servant had Abraham's goods in his hand to use as a steward (verse 10), it was to Isaac, born in Sarah's old age, that all these goods really belonged. 'And Sarah, my master's wife, bare a son to my master when she was old, and unto him hath he given all that he hath' (verse 36).

In the verses that follow, down to verse 49 the servant describes again the events that have been already considered, and which need not here be recapitulated. In verse 49 we have the words **וְעַתָּה אִם-יִשְׁכַּח עִשָׂם וְהִסֵּד וְאִמְתָּ אֶת אֲדֹנָי**. Our version renders the passage thus: 'And now, if ye will deal kindly and truly with my master.' These words 'kindness' and 'truth' are sometimes connected, as for example in 2 Sam. ii. 6. But we have this feature in the clause: The word 'do' is of the Servants' Grade, but **אִתּוֹ** 'with' is of the Young Men's Grade. It may be noted (a) That the servant's position, and the drift of the narrative show that this is not a conjoined idiom, referring to the Grades of Heathen or Tongues. (b) The word **יִשְׁכַּח** 'ye are' is a rare word, and is not elsewhere used in respect to showing kindness and truth. (c) In the previous verse the Servant speaks of God having led him in a way of **אִמְתָּ** or truth. (d) Sometimes we read of 'Truth being with men as when Joseph uses the phrase **הַאִמְתָּ אִתְּכֶם** 'The Truth with you' (xlii. 16). (e) The servant is speaking as one in uncertainty, just as in verse 21 he

was wishful to know if God had prospered him. (*f*) In verses 7, 40 the Divine Being when acting on the Servants' Grade is betokened by a word of the Young Men's Grade. All gradal difficulty vanishes if we suppose that it is the same in this verse. It does not seem unnatural for the servant to wish to know if the God of Truth had been with Abraham when he said that the Angel would accompany the servant. For these reasons the writer would read the clause thus: 'And now, if ye be doers of kindness, and Truth be with my master show it to me, and if not, show it to me, and I will turn to the right hand or to the left' (verse 40). He appears to mean that he will turn to other branches of Nahor's stock.

Laban, or the White or Righteous, takes precedence of Bethuel, or the House of God, although Bethuel is Laban's father. 'And Laban and Bethuel answered and said, From Jehovah has gone out the word, we are not able to speak unto thee good or bad' (verse 50). The word accomplishes that whereunto it was sent. We have now some transitions of grade both as respects Rebekah and the man. In verses 15, 16 Rebekah is shown to us as having an evolution from the Grade of Servants to the Grade of Young Men, and then up to the Grade of Tongues. So in verses 51-57 Rebekah is brought into connection with the same three grades. In this case, however, there is not a regular evolution. First she is with her class on the Servants' Grade. Next she is with her class on the Grade of Tongues, to which the man also for the first time comes. Then she is with the class on the Young Men's Grade. Verses 51-53 bring her before us as she is found on the Servants' Grade. We have the words 'behold,' 'hear,' 'servant.' In this lowest of the three grades the servant betroths her for his master's son with corruptible gifts as silver and gold, 'Behold, Rebekah is before thee, take her and go, and let her be wife to thy master's son, as Jehovah hath spoken.' Again the man worships, and presents gifts, owning God's hand in his success, and manifesting gratitude for kindness shown to him. 'And it came to pass that when Abraham's servant heard their words, he bowed down before Jehovah to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave to Rebekah. He gave also to her brother and to her mother precious things' (verse 53).

Next we see the man brought to Zion where he has a class associated with him. In verse 16 we saw Rebekah brought to this same Grade of Tongues. In verse 15 the man is represented as coming to the Young Men's Grade. In verse 54 he is seen coming to the Grade of Tongues. It is the opening sentence in the verse which shows this fact. 'And they did eat and drink, he (אִתּוֹ) and the men which were with (עִמּוֹ) him.' In this sentence the words 'men' and 'he' conjoin with the word 'with.' It is clear that this conjoined idiom does not refer to the Heathen. Hence it must pertain to the Grade of Tongues. The feasting betokens the same exaltation. This class is eating the spiritual food and drinking the spiritual drink of the heavenly kingdom. *ἐσθλὰ δὲ πάντα τούσιν* (Hesiod, Erg., verse 103). 'They have all good things.'

Next we come to a class on the Young Men's Grade. From the

words 'And they lodged,' in verse 54, to the words 'And they called Rebekah' in verse 58, we have a portion on the Young Men's Grade. The words just quoted ought to be the beginning and ending of verses. In this portion we have the words 'young woman' (verses 55, 57), and **וְעִם**, 'with,' which show the grade. As if to indicate that this portion does not pertain to Zion or the Grade of Tongues where there is no night, we have the figure of a night of lodging and a morning. The following principle also will yet be illustrated by a great number of passages. The writer has referred to the two Processes, the Sinaitic and the Seed Process. It will be found in all the narratives we consider that wherever we meet with the phrases 'before the face of,' 'in the eyes of,' they always have an aspect to what is outward and Sinaitic. On the other hand, wherever we meet with the verb 'to call,' except where it is used of giving a name, it always has an inward and Seed Process aspect. In verse 51 Rebekah is said to be before the man's face, as if actually present. In verses 57, 58 Rebekah is said to be called for, as if absent. It is a difference of Processes that is thus betokened. The fact that the rest of verse 58 is on the Servants' Grade shows that the opening words 'And they called Rebekah,' ought to be added to the preceding verse. On this Young Men's Grade the man shows anxiety to depart to his lord, but the friends of Rebekah show some unwillingness to let her go. We see how natural affection may be in conflict with religious duty, and cause a turning to things behind. 'And they lodged all night, and rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us some days, at least ten, afterwards she shall go. And he said unto them, Hinder me not, seeing Jehovah hath prospered my way, send me away, and I will go to my master. And they said, We will call the damsel, and we will inquire at her mouth, and they called Rebekah' (verses 54-57).

The remainder of verse 58 is on the Servants' Grade, as the words **וְעִם**, 'with,' and **כִּי**, 'this,' show. 'And they said unto her, Wilt thou go with this man? and she said, I will go' (verse 58).

In verse 59, which speaks of Rebekah being sent away, we see that she is sent in connection with a variety of grades. Throughout this chapter the servant is never associated with the Heathen Grade. In one of the verses yet to be considered Rebekah is brought into connection with a class on the Heathen Grade. It appears to be in preparation for the introduction of this lowest grade that allusion is made in verse 59 to a nurse. A nurse watches over infancy. Religion as found in Heathenism may be said to have been the first nurse or foster-mother of Religion as found on the higher grades. In this moral sense the nations have been 'suckled in a creed out-worn.' The idolatrous aspect of this nurse is in a measure indicated by the fact that Deborah the nurse is buried under an oak (xxxv. 8). 'Deborah' means 'bee.' In some cases honey is an emblem of the sense knowledge which enlightens the eyes (1 Sam. xiv. 27). Such relationships as nurse, mother, etc., are often used morally. Clem. Alex., speaking of life's moderate blessings as contrasted with superfluities says *μήτηρ δὲ αὐτῶν δικαιοσύνη* τῆσιν δὲ ἡ ἀνάρπεια. 'Their mother is Righteousness, but

their Nurse is Contentment' (Pæd., Lib. II., c. xii.). Longinus asks if Democracy is a good nurse (*ἀγαθὴ τιθηνός*) of great abilities' (De Sublim., § 44). Thus the words 'Nurse,' 'Servant,' and 'Men' in verse 59 denote respectively the Grades of Heathen, Servants, and Young Men, although the word 'Nurse' is not a grade-word. Considering that Rebekah is being sent to Faith's house in connection with all these grades, we may see a great reasonableness in what is said of her becoming mother of many thousands. 'And they sent away Rebekah their sister, and the servant of Abraham, and his men. And they blessed Rebekah, and said unto her, Our sister, be thou unto thousands of ten thousands, and let thy seed possess the gate of those which hate them' (verses 59, 60).

In the account of Rebekah's departure we see her associated with several grades. Verse 61 unto the word 'man' which should end a verse, is on the Young Men's Grade. This is shown by the grade-words or symbols 'young women,' and 'upon the camels.' 'And Rebekah arose, and her damsels, and they rode upon the camels, and went after the man' (verse 61). The rest of the verse relates to the class on the Servants' Grade. It has the word 'servant.' On the literal theory there is something like repetition in this last clause, 'And the servant took Rebekah and went,' since the former part of the verse speaks of Rebekah following the man, which implies a departure of both. But the grades are different.

The next verse continues on the Servants' Grade. The verses now to be considered are very important. They relate specially to Isaac. The following particulars may be noted :

(a) From xvii. 16, 19, and other passages we have seen that there are two Isaacs, one human, one Divine. One is the son borne by Sarah to Abraham, the other is the Son specially given by God. So it will be found that in these verses reference is being made to these two Isaacs. Philo says that God, the Governor of Wisdom, was with Isaac in the field, though the servant could only see Wisdom or Isaac (Quod. Det. Pot., c. ix.). He was approximating to truth in the statement, though he errs as to detail. (b) That there are two Isaacs is made more manifest in that they are represented as travelling in opposite directions. Of the human Isaac we read, 'And Isaac came from the entering of Beer-lahai-roi' (verse 62). Thus he is coming even as Rebekah is coming and hence is not going out to meet her. He is coming from entering 'The well to the life of vision.' This is Hagar's well (xvi. 14). The passage shows that this Isaac-class is coming from Hagar's covenant of bondage, and its imperfect well. It is coming to Jesus, the Divine Isaac. The words 'come,' 'entering,' and 'vision' are all of the Servants' Grade. Of the Divine Isaac it is said 'And He went out' (verse 63). Thus one is coming and the other is going. (c) That this Isaac who goes out is the Divine Isaac is shown by many considerations: (1) As in verses 7, 40, 49, so in verse 62 we have an illustration of that principle by which a word of the Young Men's Grade is sometimes applied to a Divine Being in a Servants' Grade portion. The word *הוא* 'He' in verse 62 which is on the Servants' Grade shows that the Isaac to whom it refers is Divine. (2) This Divine Isaac is said to

be dwelling in the south (verse 62). We have seen from xii. 9, xiii. 1, how the south is used as an emblem of what is Egyptian or fleshly. So Jesus the Divine Isaac tabernacled in the flesh. (3) He is said to go out at the evening and Jesus was made manifest at the close of the Jewish day. (4) He is said to go out (verse 63). This expression betokens a passing from the intellectual to the soulical. Philo properly represents it as Isaac ἀπολείπων ἑαυτὸν καὶ τὸν ἴδιον νοῦν (Leg. Al., Lib. III., c. xiv.) 'leaving himself and his own mind.' In the same chapter, however, he identifies the mind with the soul. Christ was manifested on the Soulical Side, or in the flesh, and hence it was true that in this moral sense 'He went out.' (5) He is said to go out to the field. The field is the most common Scriptural emblem of the flesh. So Christ came in the likeness of flesh of sin. (6) He is said to go into the field מְדַבֵּר. Our versions render this word 'to meditate.' Philo says Isaac went out ἀδολεσχεῖσαι (Leg. Al., Lib. III., c. xiv.), 'to talk.' The Hebrew verb means 'to sprout,' 'to increase' (Job xxx. 4). The meaning appears to be that this Divine Isaac, or Jesus, has gone out into the Field or Flesh, in which flesh He will begin, according to His own imagery (John xii. 24), to multiply and increase, like seed that falls into the ground in death. Considering how these various grades are coming to Jesus it is natural that He should be spoken of as having increase. As He humbles Himself to a Servants' form, and dies in the Servants Grade He at once begins to see His seed His dying is implied in this figure of increasing, for seed must die to increase. (7) Rebekah puts on a veil before Isaac (verse 65), which betokens such reverence as is due to a Divine Being. The Valentinians say of Achamoth seeing Jesus, πρῶτον μὲν κάλυμμα ἐπιθέσθαι δι' αἰδῶ (Iren., Lib. I., c. i., §8). 'That she first of all put on a veil through reverence.' Other features which may be noted in the exposition support this teaching.

The portion relating to the Divine Isaac begins in verse 62 with the words 'And He (אִיזַק) was dwelling in the land of the South. And Isaac went out to become fruitful in a field at eventide.' Now we see different grades coming to the knowledge of this Divine Isaac. First He sees some coming on the Servants' Grade. Men are turning from Jewish sacrifices to the True Sacrifice. 'And He lifted up His eyes, and He saw, and behold, camels are coming' (verse 63). The words 'see,' 'behold,' 'camels,' and 'come' are all of the Servants' Grade. The next verse is very important. We read, 'And Rebekah lifted up her eyes, and she saw Isaac, and she fell from upon the camel' (verse 64). On the literal theory it might be asked why she should have done that. Observe: (a) That in this verse we have the word 'see' of the Servants' Grade, and 'upon the camel' of the Young Men's Grade. Thus we have a conjoined idiom. This idiom cannot pertain to Zion, for fleshly camels, as such, cannot come to the Grade of Tongues. Hence this verse must pertain to the Heathen Grade, the class of the nurse spoken of in verse 59. The ignorance which this class manifests concerning this Divine Isaac tends also to show that it is a class just coming out of Heathen darkness. (b) But as the Heathen begin to see Jesus and to inquire about Him, they must in the very deed pass up to a higher grade. (c) So we see that in the very sight of this Divine

Isaac there is a gradal advance. The words 'upon the ass' and 'see' form a conjoined idiom. But suppose the words 'upon the' are taken from the word 'camel,' then we have two words in the verse of the Servants' Grade, 'camel' and 'see.' And in the very sight of this Divine Isaac these words 'upon the' are virtually being taken away. That which is upon the camel falls off but the words 'see' and 'camel' are left. Thus the sight of Jesus, the Divine Isaac causes this class to pass up from the Heathen Grade to the Servants' Grade. In other words, what looks like a fall is an advance. It is a fall upward, a passage from the Heathen Grade to the Grade of Servants. (d) In accordance with this verse the next verse (65) in which Rebekah inquires concerning the Divine Isaac is on the Servants' Grade. We have the words 'servant,' and ׀ 'this.' (e) Once more, however, in a Servants' Grade portion we have the word ׀ 'He' used. This word again betokens that this Isaac is divine. He is coming in His mercy into the field or flesh to meet and welcome the returning Heathen as they come up from Heathenism, and inquire after Him. 'And she said to the servant, Who is this Man who is walking in the field to meet us? and the servant said, He is my Master: and she took the veil and covered herself' (verse 65). Sometimes the idiom 'to veil to a man' betokens a marriage covenant as well as reverence. Rebekah is here coming into fellowship with the Divine Isaac, before she comes into fellowship with the human Isaac.

The last two verses are also in the Servants' Grade, as we see from the words 'servant,' 'do,' and 'come.' These verses appear to refer to the human Isaac. Rebekah comes into Sarah's tent or Soulical realm, and perpetuates her line, making up for her loss. Isaac, the Son divinely given, was recognised in verse 65 as the Master of the servant. In an inferior sense the human Isaac, the Adamic man of faith, is master of this servant. The latter gives to him an account of the success of his mission. 'And the servant told to Isaac all things which he had done. And Isaac brought her into the tent of Sarah his mother, and she became his wife, and he loved her, and Isaac was comforted after his mother's [burial]' (verse 67). The Hebrew has no word after 'mother.'

Many people may deem it dangerous thus to read these chapters as moral history. Let any such objector put the narratives of Eden, of the antediluvian lives, of the ark and the animals, by the side of modern history. Let him then ask if these narratives at all conform to such history. If they do not, must we therefore brand them as mythical and nonsensical? The writer is not prepared to do such dishonour to God's Word, and especially after noticing how Paul regards Hagar and Sarah as two covenants. He seeks also to avoid a fault thus described by Clem. Alex. 'But we, as it seems, do not cease, in regard to such things, to understand the Scriptures in a carnal sense (*σαρκικῶς νοοῦντες τὰς γραφὰς*), and led by our passions (*παθῶν*) we receive the will of the passionless God (*τοῦ ἀπαθούς Θεοῦ*) as if it were kindred with our movements' (or 'motions,' *κινήμασιν*. Strom., Lib. II., p. 390). He defines 'Rebekah' as Θεοῦ δόξα, 'the glory of God,' and adds that the glory of God is ἀφθαρσία or 'incorruptible' (Strom., Lib. IV., p. 539).

He is speaking Scripturally when on the next page he proceeds to explain the sentence 'all flesh is grass,' etc., as if it betokened a walking according to the flesh. The field and grass are symbols of fleshliness.

CHAPTER II.

GENESIS XXV.

To most readers of Scripture the genealogical records are of comparatively little interest. They are collections of hard names and little more. Even on the most literal theory it is not easy to see what practical purpose is served by tribal genealogies. Thus regarded they are akin to the endless genealogies which Paul condemns (1 Tim. i. 4). It may be that some historical groundwork underlies these records, but the writer holds that their proper significance is not historical. If the historical element be in the narrative it is simply being used as the prophets use Pharaoh and Nebuchadnezzar, that is as symbols of moral truth. It is not likely that a Book divinely inspired, and with such high moral purposes pervading it, would have its pages encumbered with mere lists of petty kings or half-civilized chiefs. It is a moral rather than a literal history of the world, which it sets forth.

If the reader examine this chapter he will see that it resolves itself into three distinct portions. He will notice that in the last portion we have an account of two Men (verse 27) who are in opposition to each other. The reader will see that this symbolism is in accord with what has been said of the division between the wise and the foolish element in the Virgins. This last portion of the chapter has reference to the Seed Process, while the two former portions have a Sinaitic aspect. The middle portion of the chapter relates to the grade of Servants or the church of the sacrificial system. Ishmael, the son of the bond-woman, is a representative of this class, and it is his generations which are given in this middle portion of the chapter. The first portion of the chapter relates very closely to the grade below Servants, that is to the Heathen. This conclusion is strengthened by the fact that the children spoken of in this former portion appear to be regarded as children of concubines (verse 6) rather than of those in a true covenant. Moreover they are sent to the east, the star-worshipping land, where Abram dwelt when he was on the moral grade of idolatry. On the literal theory the word 'again' in verse 1 would imply that Abraham took this wife after Sarah died. But Sarah was 127 years old when she died (xxiii. 1), and Abraham was ten years older than Sarah (xvii. 17). Does it comport well with literal probability, that an old man of above 137 years of age should literally have six sons born to him after that period? If such sons were literally born to him, and that without miraculous interposition of God as the narrative implies, does it not detract from the significance of the miraculous birth of Isaac? The writer holds that this portion of the history is not a record of literal sons of a literal man. On the contrary, it appears to

be setting forth various characteristics of heathenism, and showing how even the heathen may be said to be born to Abraham, or the Adamic man of faith, and to receive gifts from him.

The expression in verse 1, 'And Abraham added,' may signify that he increased or added to himself (Job xlii. 10; Prov. xi. 24) rather than its adverbial use of 'again.' These various classes are all being added to the fellowship of the faithful. He took a woman or wife, and her name was 'Keturah.' This name is from a root meaning 'to burn incense.' This is specially a characteristic of heathen peoples. From the most ancient times it has been a practice with them to offer incense, and the custom is still widely prevalent in heathen countries, especially in China. Keturah bears to him 'Zimran.' This word is from a root meaning 'to make music,' 'to sing.' Hence the word is applied to that which is most worthy of being celebrated in song (Gen. xliii. 11). The idea is especially that of music made by twanging strings such as the harp. This is an appropriate emblem of heathen peoples who delight in music and song. Harpers and various kinds of instrumentalists have existed even from remote times in lands that were neither Christian nor civilized. The next son is named 'Jokshan.' This word is from a root meaning 'to lay snares' as does a fowler. This is a marked characteristic of heathen peoples. In fact they depend very largely for their food not upon the products of cultivated ground, but upon what they can entrap and ensnare. The next two words, 'Medan' and 'Midian,' appear to correspond to the two forms from the root מִדַּן. 'Medan' probably means 'to strive against,' 'to subdue.' 'Midian' suggests 'to punish,' that is to strive against and to subdue as a punishment for wrong done. It must be admitted that contentions for mastery, and a cruel law of revenge have very widely pervaded savage life. The next son is 'Ishbak,' that is 'He leaves' or 'forsakes.' This name very fitly describes a wandering people who have no fixed dwelling-place, who strike their tents and march to new camping grounds as the necessities of procuring food, or a threatening danger may demand. The sixth son is 'Shuah,' that is one who is sunk down and depressed (Ps. xlii. 6; xlv. 25). It is a fitting emblem of a people debased and cast down by idolatrous superstitions. Jokshan or 'Laying of snares' begets 'Sheba' or the one 'who takes captive.' That is, the habit which began with laying snares leads to the habit of carrying off cattle and property and even persons. This too is a distinguishing feature of savage life. The same Jokshan or Snare-laying is said to beget Dedan. The only Hebrew word from which this word can well be said to come is דָּדַן, that is 'to move or go softly' (Is. xxxviii. 15). Certainly the habit of laying snares and effecting captures has tended to make wild tribes cautious and crafty in their movements. They can glide stealthily to their prey, and can pass silently and softly through the recesses of their forests. One son of Dedan is 'Asshurim.' Some lexicographers take this as the plural of 'Asshur' or 'Assyria.' Fuerst defines it as 'hero' or 'strength.' The writer prefers one of Hird's definitions. He appears to derive it from אֲשַׁר, that is 'to look around,' 'to behold.' So a noun derived from this word means 'liar-in-wait' or 'looker-out' (Ps. xcii. 11), and so 'enemy.' It is not very probable that this word

signifies the plural of Assyria. Such a meaning as 'liers-in-wait' or 'lookers-out' better accords with the plural form. The Aleph at the beginning of a word is often prosthetic. The plural form indicates that the name applies to many people rather than to one literal son of a literal man. The heathen in their stealthy movements are led to be good lookers-out or liers-in-wait. The next name is 'Letushim.' It seems to be generally admitted that this word is from a root meaning 'to hammer' and thus to sharpen (Gen. iv. 22). Dr. Davies renders it 'hammered men.' When we think how flint hammers and striking instruments of an analogous kind have been used by savage tribes in their predatory excursions, we must allow that the designation 'men of the hammer' is befitting. In this case also the word is plural. After Letushim is 'Leummim,' that is banded or conjoined hosts, and hence 'peoples or nations' (Is. li. 4). The habits of war, hunting, etc., would necessitate combination among rude tribes, and tend to form them into clans and peoples or nations. This word seems strongly to militate against the literal theory that this is a son of one man. It is rather a collection of tribes and peoples. The sons of Midian or the principle of stern judicial punishment are first 'Ephah,' that is 'darkness' (Amos iv. 13). A form of the word is used as a symbol of the state of death. 'A land of darkness' (Job x. 22). Strife and stern revenge as practised amongst the heathen bear fruit unto death. The next word 'Epher' also seems to be a death symbol. It appears to be a form of the word 'dust,' though it is sometimes derived from the word for 'vigour,' 'gazelle,' etc. The following word shows it to be possible that it may have this meaning of 'vigorous activity,' but the writer thinks it is more likely to be kindred with the word 'darkness,' and to be a symbol of death and the grave. The following word is 'Hanoah,' that is a form of the word 'Enoch,' meaning 'trained,' 'disciplined,' etc. Even the severity of the conditions of life and judicial customs amongst heathen peoples, while destructive to the weak and sickly, have tended to make the strong amongst them more hardy and vigorous. Lange and Hird both regard the following word 'Abida' as meaning 'father of wisdom or knowledge.' The rough experiences and the sufferings of these people tend to their instruction, and teach them wisdom. The last name is 'Eldaah.' This is the first of these names in which the word 'El' or God occurs. Hird renders it 'the knowledge of God,' and the writer believes that this is its true meaning. Dr. Davies has a similar meaning, 'God's acquaintance.' In Hos. iv. 1, the two words are used in distinction and in full. This name signifies the consummation of heathenism in its better aspects. Men cease to be heathen as they come to the knowledge of God. These evolutions are all from 'Keturah,' the primeval and idolatrous offering of incense, and hence it is said, 'All these were sons of Keturah' (verse 4).

Isaac is the seed of the Saviour, the appointed 'Heir of all things' (Heb. i. 2), and to Him Abraham gives all that he has (verse 5; xxiv. 36). But there is an overflow of blessing which passes on even to the lowest grade in the great household of faith, that is to the Heathen. As some of the foregoing names are plural, so the name 'concubines' is used in

the plural without apparently including Hagar, since Ishmael is not sent away in Abraham's life. These sons of the concubine are sent from upon Isaac, the Son of promise, and all in His class. That is, they are put in subjection to the higher moral grade, and are sent to the east or star-worshipping realm. 'And unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from upon Isaac his Son, in his continuance of life, eastward, unto the land of the east' (verse 6). Isaac and Rebekah having been prepared as Representatives of the line of faith, Abraham, like Sarah before him, passes from the history. The record of his age, like that of Sarah is in a tripartite form. 'And these are the days of the years of the lives of Abraham which he lived, a hundred years, and seventy years, and five years' (verse 7). While the number five might symbolize childhood and the number one hundred the perfected era of Zion's hill, the number seventy cannot symbolize a young man's life. 'And Abraham gave up the ghost and died, in a good old age, an old man, and satisfied, and was added to his people' (verse 8). The use of the word 'people' indicates a transition to the believing people on the Young Men's Grade, and a death to the Servants' Grade. Both Isaac and Ishmael bury him. The name 'Ishmael' betokens a burial on the Servants' Grade. It is a Cave, not the Cave that is mentioned as the burial-place. Hence the aspect is Jewish. The burial is on the Servants' Grade. The cave of this grade is over against Mamre of the Heathen Grade, and has the Machpelah or double aspect, Jewish and Christian, though the burial is in the Jewish aspect. 'And his sons Isaac and Ishmael buried him at a cave of Machpelah, at the field of Ephron, son of Zohar, the Hittite, which is before Mamre. The field which Abraham purchased of the sons of Heth. There was Abraham buried and Sarah his wife' (verses 9, 10). The word 'there' like 'Ishmael' shows that this burial is on the Servants' Grade.

Verse 11 glances at a death which must be death to the Heathen Grade, for that which follows the death takes place on the Servants' Grade. This Grade is indicated by the words 'Ishmael' (verses 12, 13, 14, 17), $\square\psi$, 'with' (verse 11), 'Roi' or 'Vision' (verse 11), and 'come' (verse 18). Verse 17 alludes to a dying to this Servants' Grade, which is followed by a gathering to the people or Young Men's Grade, but, apart from this allusion, the grade-words show the Servants' Grade. This portion is dealing with the Servants who are children of the bondwoman. The statement as to Isaac dwelling $\square\psi$ or 'with' the well Lahai-roi, or 'of the Life of Vision,' shows close connection with Hagar's moral realm. The Adamic representative of men of faith is filled with blessing: the blessing of Abraham, which has its consummation in Christ Jesus (Gal. iii. 14). 'And it came to pass after the death of Abraham, that God blessed his son Isaac, and Isaac dwelt by the well Lahai-roi' (verse 11). The writer believes that the following list of Ishmeelite generations is a list of features pertaining to the Jewish law of ordinances and the sacrificial system just as the children of Keturah represent aspects of heathenism. The reader cannot examine Hebrew Lexicons without seeing what diversity of opinion exists as to the meaning of many of these Hebrew names. Hence it would be presumption for the writer to speak with

positiveness on the subject. He holds, however, that since he starts with a principle, he is justified in using that principle in helping him to decide between conflicting opinions, and in concluding that the meanings which are most in harmony with the Scriptural principle are most likely to be true.

We read, 'And these are the generations (Toledoth) of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham' (verse 12). There are twelve of these generations or evolutions. This fact is in a measure analogous to the Jewish tribal distinctions, and the fact should be remembered that so far as they were Jews outwardly and under the law of ordinances this nation pertained to the grade of Servants or Ishmeelites. They were the chief representatives of the class. 'And these are the names of the sons of Ishmael, by their names, according to their generations. The firstborn of Ishmael, Nebaioth' (verse 13). Some derive the word from נְבִיֹּת, and render it 'heights.' Others derive it from נִבְּיָה, 'to announce,' 'to speak forth,' and then 'to prophesy.' Bearing in mind that the very beginning of the system of ordinances is the word spoken from Sinai, the writer thinks that the latter of the above two meanings is the more probable one. The next name is 'Kedar,' meaning 'dark' or 'black' (Job xxx. 28; Jer. viii. 21), and then 'sorrowful' (Job v. 11; Ps. xxxv. 14). This is not an inapt emblem of a system given amid blackness and darkness, which works wrath, and which Paul speaks of as 'the ministration of death' (2 Cor. iii. 7). The prophet seems to be taking names from these two lists as emblems of the grades of Heathen and Servants when he says, 'The forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the young camels of Midian and Ephah, all they from Sheba shall come, they shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on Mine altar, and I will glorify the house of My glory' (Is. lx. 5-7). The next name is 'Adbeel,' which some render 'God's training,' and others 'God's cloud,' and others again 'God's miracle.' The first meaning is supported by the Arabic, and seems least to involve modification. It accords also with the fact that the law of ordinances was a divine training and culture. 'The law hath been our tutor to bring us unto Christ' (Gal. iii. 24). The fourth son is 'Mibsam,' which most lexicographers whom the writer has seen render 'sweet odours' or 'sweet spices.' These were a prominent feature in sacrificial worship (Exod. xxx. 23). The next name 'Mishma' means 'Hearing' (Is. xi. 3), and is from the same root as the first part of the word 'Ishmael.' The hearing of the word spoken was a characteristic feature of the obedient Servant. 'Dumah' means 'Silence,' and it is sometimes used as a symbol of devotion, 'My soul is silent to God' (Ps. lxii. 2). 'Praise is silent for Thee O God in Zion' (Ps. lxxv. 1). The silent waiting upon God of the gathered worshippers is a feature worthy of recognition. The next word, 'Massa,' means 'a lifting or carrying.' The same root has also the meaning of 'an oracle' or 'response.' We have seen how the carrying of burdens is a symbol of this grade of Servants. 'Hadar' means 'an enclosure,' and might be a

symbol of the tabernacle set apart for worship. In 1 Chron. i. 30, however, and in many MS. versions, this word is rendered 'Hadad.' That word means 'to sharpen.' As between the two readings the principle we are adopting seems best to accord with the reading 'Hadar.' The word 'Tema' is derived by Dr. Davies from טָמָא, 'to be warm,' 'bright,' etc. It may embody an allusion to fire, so prominent in the sacrificial system. The word 'Jetur' is generally derived from the root יָטַר. This root has two meanings. First 'to surround,' and second 'to set in a row' or 'order.' They who take the first meaning render 'Jetur' as 'enclosure,' 'encampment,' etc. Hird adopts the second meaning, and his first definition is 'order,' 'succession.' The noun is sometimes rendered 'row' (Exod. xxviii. 17). The writer holds it to be probable that just as the previous word embodied an allusion to sacrificial fire, so this word embodies an allusion to priestly orders and succession. In like manner the following word 'Naphish,' a form of the word 'life' or 'soul,' appears to glance at the life or blood which is the life offered in sacrifice. The last name is Kedemah. This word sometimes means 'before' in place, and then it is rendered 'eastward' (Gen. ii. 14). Sometimes it means 'before' in time (Is. xxiii. 7; Ezra v. 11, etc.). Considering how the Jews revered what was old, and how they ultimately made void the law by traditions, we may infer that it is probable that this word is a symbol of reverence for what is old and traditional. "These are the sons of Ishmael, and these are their names, in their enclosures, and in their encampments, twelve princes according to their communities' (verse 17). Ishmael's life is also represented in a tripartite aspect, and in this the future as well as the past aspects of his destiny may be comprehended. 'And these are the years of the lives of Ishmael, a hundred years, and thirty years, and seven years, and he gave up the ghost and died, and was added to his people.' He died as the yeled or child to be added to the people or Young Men, of whom 'thirty years' is a fitting symbol.

We have seen that the word 'Havilah' appears to be used in Gen. ii. 11 of the head as the centre of feeling. The following verse uses Havilah as a symbol in contrast with Shur or the bull. To tend from a worship in which the feelings are stirred to a worship of mere sacrificial forms and ceremonies is a manifest moral declension. So we have here a tending from the realm of feeling down to the fleshly Egyptian rite of sacrificing cattle. This fleshly rite is on the way to Asshur. Here, as in Gen. ii. 14, Asshur is a symbol of the foot, the most inferior part of the Adamic man. The imagery implies an earthward tendency in this sacrificial system rather than a heavenward tendency. 'And they dwelt from Havilah unto Shur, that is before Egypt as thou goest toward Asshur, before the face of all his brethren he fell' (verse 18). As he was to dwell in the presence of all his Christian brethren (xvi. 12), so in the presence of these same brethren he falls. The Jewish sacrificial and religious system degenerates and falls.

Thus far this chapter has had a Sinaitic aspect. It has shown what rites and outward practices, first in Heathenism and then in Judaism, find embodiment in the line of faith. But with verse 19 we have a

transition to the Seed Process. We have now described to us a subjective separation between good and evil. This is represented as taking place on the three grades of Young Men, Servants, and Heathen. The portions divide thus :

(a) Verses 19-23 are on the Young Men's Grade. The word הוֹי 'she' of that Grade occurs in verse 21. But in this portion the evil element is tending to drag the good element down to the Servants' Grade. The evil is itself on the Servants' Grade. This is why even in this portion we have the words הִנֵּה 'this' (verse 22) and 'serve' (verse 23) of the Servants' Grade.

(b) Verses 24-26 are on the Servants' Grade. We have the word 'behold' (verse 24).

(c) Verses 27-34 are on the Heathen Grade. The word 'young men' (verse 27) conjoins with 'come' (verse 29). So הִנֵּה 'he' (verse 29) conjoins with הִנֵּה 'this' (verses 30, 32) and 'behold' (verse 32).

According to these three gradal portions so we have three forms of opposition between the Jacob-element of Righteousness and the Esau-element of Iniquity. In the Young Men's Grade portion there is a dashing against each other in the womb. In this portion the evil element is seeking to drag down the good element from the Young Men's Grade to the Servants' Grade on which it is found itself. In the Servants' Grade portion we have the opposition symbolized by heel-snatching. In the Heathen Grade portion we have the opposition which results in a transfer of the birthright.

Isaac is associated with this Seed Process portion. The very fact that it is in the Seed Process shows that Isaac is no longer dwelling at Lahai-roi or Hagar's Sinaitic well. 'And these are the generations of Isaac, son of Abraham : Abraham begat Isaac' (verse 19). That Abraham is said to beget Isaac shows that this is not the Divine Isaac. As begotten by Abraham he is not the Son given. He is here Abraham's successor, the representative of the Adamic line of Faith. The verse is dealing with 'Toledoth' or birth-evolutions. 'And Isaac was a son of forty years when he took Rebekah to him to wife, the daughter of Bethuel, the Syrian from Padan Aram,' that is 'the lofty plain.' She is said to be sister to Laban 'the Syrian,' that is 'the lofty or elevated' (verse 20). Like the word 'Abram,' 'father of elevation,' these names appear to glance at what is morally elevated and in contrast with such low-lying cities as the cities of the plain.

If any proof were needed that these histories are moral and not literal, we find it in the fact that Abraham, Isaac, and Jacob, the fathers of countless multitudes, all had wives who were barren. It was only by God's merciful and special visitation that children were born to them. Von Gerlach, in his Exposition of this chapter says, 'The birth of many remarkable men is preceded by a long period of barrenness. Such was the case with Isaac, Samson, Samuel, John Baptist. Not only did God purpose thereby that the affection of the parent should be directed towards the child, and that his conduct should become a particular object of their observation, but above all, that he should be regarded as a supernatural gift of God, and thereby a type of the birth of the Saviour from a virgin.' But this law of a birth from barren women is

too startling a fact to be admissible into the category of literal histories. It shows, and is evidently designed to show, that faith is God's gift, and that it does not come by flesh and blood. Even in those who are morally imperfect the element of faith is still from God. He 'hath dealt to each man a measure of faith' (Rom. xii. 3). Rebekah, representing the Soulical Side in the Adamic Man of Faith, is barren until God gives the increase. Isaac in faith supplicates God on her behalf, and the Lord is entreated for her. She is however in part embodying what is imperfect and fleshly. That Esau-element will conflict with Jacob who symbolizes the element of Righteousness. That which is after the flesh conflicts with what is after the spirit. But there is a divine law of separation working between the evil and the good. Rebekah conceives and there are two sons in her womb. As Philo says of this event, it is 'a genesis of good and evil' *ἀγαθοῦ καὶ κακοῦ γένεσις*, and the separating of the two is a healing (Lib. de Sac. Abel, c. ii.). 'And Isaac entreated Jehovah for his wife because she was barren, and Jehovah was entreated of him, and Rebekah his wife conceived' (verse 24). This narrative of a dual birth also embodies the advantages of a contrast

'For good, by paragone
Of evil, may more notably be rad.'
(*'Faerie Queene,' Bk. III., cant. ix.*)

On this Young Men's Grade the conflict between good and evil has an intensely subjective aspect. Opposition is manifested in the womb, a fact utterly out of accord with literal probabilities. It is no more like literal history than is the account given by Callimachus, of the unborn Apollo foretelling the victories of Ptolemy (Ad Del.), or the statement of Pausanias (In Bœot.) that Pindar, after he was dead, composed a hymn in honour of Proserpine. 'And the sons dashed against each other within her.' Good and Evil have no true fellowship but are in hostility. They are as Philo designates them 'the two conflicting natures of good and evil.' *Τὰς μαχουμένας δύο φύσεις ἀγαθοῦ καὶ κακοῦ* (Id.). Our Version renders the next clause, 'And she said, If it be so, why am I thus?' (verse 22). The Revised Version reads, 'And she said, If it be so wherefore do I live?' The Sept. has *εἶπε δὲ, εἰ οὕτω μοι μέλλει γίνεσθαι ἵνα τί μοι τοῦτο*; 'And she said, If it is going to be thus with me, to what end has this [happened] to me?' The Hebrew reads thus: *וַתֹּאמֶר אִם-כֵּן לָמָּה זֶה אֲנִי* 'And she said, If thus, wherefore this I?' The writer believes that in this question the idea of a duality is imported into the personality of Rebekah herself. Rebekah is regarding herself as two women giving birth to opposite natures. Of one of these women she is speaking with something like contempt as 'this I.' That is, this personified body of unbelief and sin which is in Rebekah and which is reproducing itself in Esau. There is an evil part in her tending back to the Grade of Servants, and she wonders at it. A like dual personification appears to pervade xviii. 13. It reads literally, 'And Jehovah said to Abraham, Wherefore this laughed Sarah?' It is the personified unbelief in Sarah that laughs. The opposition in Rebekah and which she herself feels, is similar to that opposition of which Paul says, 'I see

a different law in my members, warring against the law of my mind' (Rom. vii. 23). He also speaks as if he were two conjoined men. 'O wretched man that I am! who shall deliver me out of the body of this death?' (verse 24). So Rebekah, having conceived, asks wherefore there is 'this I,' that is this sinful body of death conjoined with her. She is finding herself like a double-souled woman and suffers a distraction (1 Cor. vii. 35). 'And she said, If thus, wherefore this I? and she went to inquire of Jehovah' (verse 22). This statement does not read like literal history neither does God's answer to her. It is the first time we have read of anyone going to inquire of Jehovah. The language is suggestive of worship and of communion with God. Rebekah's walk is such that she can have communion with Him, for she is beginning to be divided against sin. We have now a divine declaration respecting this division and showing how the fleshly element is to precede the spiritual element in time while it is yet to be inferior to it in moral dignity and power. They are not to grow together as Helena and Hermia grew, 'like to a double cherry' (Midsum. Night's Dream). 'And Jehovah said unto her, Two nations are in thy womb, and two people shall be separated from thy bowels, and one people shall be stronger than the other people, and the elder shall serve the younger' (verse 21). The word 'people' in this verse is not the grade-word. In this conflict the first will ultimately be last and the last first.

We come now to the portion pertaining to the Servants' Grade. On this grade also there is an evolution of the two elements in Rachel and opposition between them. Though the narrative admits of being read as a sequence to what precedes it is not thus in sequence. 'And her days to bear were fulfilled, and behold twins were in her womb' (verse 24). On the literal theory this information is superfluous, for verse 22 has shown that twins were within her. It is a different grade of which we are now reading, as the word 'behold' shows. 'And the first came out red, all of him, as a garment of hair, and they called his name Esau,' that is 'Hairy.' Esau here represents 'the border of wickedness' (Mal. i. 4). It is an important principle that in Jacob's life there is a fleeing from what is red, that is from Edom, the symbol of flesh and blood, to what is white, that is Laban, the symbol of Righteousness. The hair on the human body is like the grass in the field. It is used occasionally as a symbol of the fleshly or animal nature. This subject will be considered subsequently. It is evident that in this case Esau is the more fleshly symbol, and he is the hairy man who loves the fleshly field. Jehovah gave names to Isaac and Ishmael, but it is said, 'they called his name Esau,' showing that God did not name him. It is not said who named Jacob. We read, 'And after that came his brother out, and his hand took hold on Esau's heel' (verse 26). Hosea says that he did this in the womb (xii. 3). It is not very likely that a prophet would have spoken of this act had it simply related to the fact that a child in a twin birth had his hand upon a brother's heel. The word 'seized' or 'took hold' is too expressive, and the act too important in its symbolic aspects and results, to admit of such a literal explanation. Irenæus reads the passage in a somewhat spiritual sense. He says, *Imprimis in nativitate ejus quemadmodum apprehendit calcaneum fratris et Jacob*

vocatus est, id est, supplantator, tenens, sed qui non tenetur, ligans pedes sed qui non ligatur, luctans et vincens, tenens in manu calcaneum adversarii, id est victoriam (Lib. IV., xxxviii.). 'As first of all in his nativity he took hold of the heel of his brother and was called Jacob, that is the Supplanter, he who holds but is not held, he who binds the foot but is not bound, wrestling and conquering, holding in his hand the adversary's heel, that is victory.' In the same chapter he says, Non solum prophetationes Patriarcharum sed et partum Rebeccæ prophetiam fuisse populorum—'Not only the prophecies of the patriarchs but the offspring of Rebecca was a prophecy of two peoples.' It is very probable that Irenæus is correct in identifying the act of grasping the heel with victory. By such an act an adversary would be overthrown. Achilles was dipped in the Styx to make him invulnerable, and his heel was the only part left mortal. Jacob is grasping the sinful fleshly nature by its weak part when he seizes its heel. He is beginning to thwart it. Milton in his 'Areopagitica' is recognising a moral birth of twins when he writes: 'It was from out the rind of one apple tasted that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world.' So Silvio Pellico, in his narrative of his 'Ten Years' Imprisonment,' describes himself as a duality: 'It appeared to me as if I were two persons, one of them eagerly bent upon writing letters, the other upon doing something else' (c. xlv.) Philo writes on this subject as follows: 'Thus wickedness will gain the things that are old in respect to time, but Virtue the things that are deserving and honourable, and of good renown. Of this the lawgiver himself is a faithful witness. For when he has introduced Esau, the surnamed of Folly, as older in time, he gives as a favour to Jacob, the younger by birth, the one surnamed from the practise of good things, the old things. But he will not decide that these things shall be carried off until, in a conflict, one lying down in weakness the hands refuse the wrestling and he gives up the prize and the crown to him who has made the war against the lusts, which war is without truce and without herald. 'For he gave,' he says, 'the birthright to Jacob,' expressly confessing that the things chief in power, and according to Virtue honourable, are not characteristic of any worthless man, but of the lover of wisdom alone, just as a flute, and a lyre, and other musical instruments, pertain to a musician only' (Lib. de Sac. Abel., c. iv.). Hosea appears to contrast this taking hold of Esau in infancy with his wrestling with the Angel in his day of power. 'He will punish Jacob according to his ways, according to his doings will he recompense him. In the womb he took his brother by the heel, and in (or "by") his strength he had power with God' (Hos. xii. 3, 4). The Psalmist associates iniquity with the heels (xlix. 5). As the heel was the only vulnerable place in Achilles, so the Seed of the woman was to be bruised in the heels (Gen. iii. 15). As God visits iniquity unto the third and fourth generation, so the children of Edom were not to enter the congregation until the third generation (Deut. xxiii. 8). God guards readers of His Word from abuse of this symbolism in cruelty to persons of the Egyptian or Edomite races when He says that these are not to be abhorred (verse 7). But the fact remains that Egypt and Edom are used as symbols of fleshly wickedness and sin. Edom is

called 'The border of wickedness, and The people against whom the Lord hath indignation for ever' (Mal. i. 4). Idumæa is used as a symbol of hell and the quenchless fire (Is. xxxiv. 9, 10). Because his hand thus took hold on his brother's heel this younger son is named 'Jacob.' Some define it as 'heel-catcher' or 'supplanter.' This is Philo's definition also, *πτερπιστής* (De Mut. Nom. c. xii.). The word also means 'to deceive or trick.' It is so used in Jer. ix. 4, and Esau applies the word in the same sense to Jacob (xxvii. 36). So is it with the adjectival form: 'The heart is deceitful' (Jer. xvii. 9). Isaac is said to be a son of sixty years when these sons are born, so that their birth, while the result of a divine interposition, is not so strikingly so as was the birth of Isaac. 'And his name was called Jacob, and Isaac was a son of sixty years when she bore them' (verse 26).

We come now to the portion relating to the Heathen Grade. The words 'young men' and 'do' and 'come' (verses 27, 29) conjoin. So הוה 'he' (verse 29) conjoins with הוה 'this' (verses 30, 32) and 'behold' (verse 32). In this portion the conflict between good and evil has a Soulical Aspect. We read of the field and of tents and of hunting which are all fleshly and soulical symbols. Moreover the conflict is now made to turn on the soulical question of Government of a Fleshly Appetite. The one who governs the appetite gains the birthright, and the one who yields to a fleshly appetite loses the birthright. Isocrates assumes that one would reckon it a terrible thing for the worse to rule the better, and for the foolish to command the wise. It would have been thus terrible had Esau ruled Jacob, but in every case Jacob gains supremacy. Of their evolution on the Soulical Side we read: 'And the young men became great, and Esau was a cunning hunter, a man of the field.' The field is a common symbol of what is fleshly. Esau hunts, not to destroy, but because he loves to eat the fleshly products of the fleshly field. He is the symbol of a nature that loves fleshly enjoyments. Fleshly passions are often compared to animals such as men hunt. Luxury is said to turn men into animals. This is the meaning of Circe's transforming cup, and of the change wrought by Acrasia or Intemperance on those who came to her 'Bower of Blisse' ('*Faerie Queene*, Bk. II., cant. xii.):

'These seeming Beasts are Men indeed,
Whom this Enchauntresse hath transformed thus.'

So in cant. xi., he refers to the Lusts attacking the Hearing Sense :

'Deformed creatures in straunge difference,
Some having heads like Harts, some like to Snakes,
Some like wild Bores late rouz'd out of the brakes.'

'And Jacob was an upright man dwelling in tents' (verse 27). He is upright as was Job (i. 1). That he dwells in tents is evidence that he is here being regarded in a soulical aspect. But even this aspect is in opposition to the Esau-principle. In xx. 12 we saw that in Heathenism the mind may believe in things fleshly where the soul does not so fully conform to fleshly practices. So in this narrative Isaac tends more fully to the fleshly field than does Rebekah: 'And Isaac loved Esau because venison was in his mouth, and Rebekah loved Jacob'

(verse 28). While Isaac has this fleshly tendency he cannot be justified in his words and works. His love is not as noble as that of Rebekah who comes from the lofty plain. She loves Jacob whom God loves, but Isaac, under the influence of this fleshly venison, loves Esau whom God hates. Isaac only loves him for the venison's sake, not for any good qualities that he possesses. Rebekah is not represented as coming into contact with Esau. Those who think that God really hated a literal man Esau might learn lessons of mercy from Clem. Alex. He writes: 'Never at all would the Saviour be a Man-Hater (*μισάνθρωπος*). He who in His exceeding love of man did not despise the suffering pertaining to human flesh, but assuming that flesh came to the common salvation of men . . . God cares for all men, as becometh Him who is Lord of all men. For He is not a Saviour of some, and yet not a Saviour of others . . . He divides His favour amongst both Greeks and Barbarians' (Strom., Lib. VII., pp. 702, 703).

Again we have a narrative involving an allusion to what is red and hence like flesh. But can it be thought that this is a narrative of a literal event? Would a brother have refused to give food to a brother when dying of hunger? Does it seem reasonable that any engagement made under pressure of a great hunger should have been considered so binding? Even theft, when committed by men in hunger, is in some measure condoned (Prov. vi. 30), and must a promise made by one brother to another under like circumstances admit of no condonation? We read 'And Jacob boiled a boiling' (verse 29). Sometimes to boil is to purify (Ezek. xxiv. 10-12). But from verse 34 it is evident that what Jacob boils is something to eat, that is lentiles. Since he is preparing this food he must be hungry. Moreover to a hungry man the savour and sight of boiled and prepared food must be attractive. We must keep in mind Jacob's hunger and prepared food when we consider Esau's action. It is added 'And Esau came from the field and he was faint' (verse 29). It is strange on the literal theory that Esau, a skilful hunter, should come from a field where venison was to be had and should yet be faint. It is probable that the imagery is indicating the insatiable longing of Esau for anything fleshly. Even from the venison-field he returns hungry. His hunger however is less justifiable than Jacob's. But Jacob has better rule of the appetite and becomes a devourer to Esau. 'And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it' (Obad. verse 18).

Esau fresh from the venison-field is fascinated by the sight of what looks red or fleshly and his appetite is ravenously lustful after it. The question is whether hungry Jacob, or Esau fresh from the venison-field can the better deny a fleshly appetite. Esau wishes Jacob to forego his needed meal to gratify his own lustful longing. 'And Esau said to Jacob, Cause me to eat ravenously, I pray thee, from this the red, the red, for I am faint.' Because of this lusting after what is red he is called 'Edom' or 'Red.' 'Therefore his name is called Edom' (verse 30).

The narrative shows that Esau thought very much of what was red and fleshly, and very little of the birthright, while Jacob thought much of the

birthright and little of what was red and fleshly. It is the blood-red colour of the boiled lentiles that specially excites Esau's longing, and hence he speaks twice of 'The Red, the Red.' Hence he is named Edom or 'The Blood-Coloured.' The water that comes 'by the way of Edom' is red as blood (2 Kings iii. 20-22). Jacob is willing to forego a present gratification of his appetite for a future good, but Esau is willing to sacrifice the future good for the sake of a present gratification of sense. When Lysimachus had been conquered in Thrace by Dromachus he surrendered himself and his army on account of thirst, and then when as a captive he drank he said, O ye gods for the sake of what a little pleasure I have changed myself from a king into a slave! (Plut., Reg. et Imp.). In a like spirit Esau sells his future for the sake of a morsel of meat. He answers to the class of men of whom Clem. Alex. says, 'But most men, putting on like snails the mortal part, and rolling themselves into a globular mass about their lusts like hedgehogs, think of the blessed and incorruptible God as they think of themselves' (Strom., Lib. V., p. 580).

Birthright amongst the Jews was not an inalienable possession. Reuben lost it through sin (1 Chron. v. 1), and Joseph obtained it. Various prerogatives attached to the firstborn, amongst them being the possession of a double portion (Deut. xxi. 17), pre-eminence of dignity and place (xliii. 33), and especially a devotion or consecration as God's property (Numb. viii. 17). From this devotion they were redeemed, the Levites being taken in their place (Exod. xxxiv. 20; Numb. iii. 12, 13). But the possessions that came by Abraham the Adamic man of faith, were not gold and silver, houses and land, but the divine blessing. Moreover, as if to show that this blessing is not a birthright given by laws of flesh and blood increase, a younger son is sometimes exalted over an older son, as in the case of Isaac, Jacob, David, etc. When the apostle refers to Esau selling his birthright he intimates that what Esau thus lost was a blessing coming by inheritance. 'Ye know that even when he afterwards desired to inherit the blessing he was rejected' (Heb. xii. 7). As being first in genesis the fleshly nature might claim a firstborn's pre-eminence and blessing. But it ever foregoes that pre-eminence for the sake of a present gratification of sense, while the Jacob-element is ever willing to subordinate sensual indulgencies for the sake of inheriting God's blessing. Jacob proposes a transference of the birthright. This is not to take advantage of a brother's hunger. The Esau is but a worse part of himself. He is seeking to transfer the birthright from what is fleshly to what is spiritual, and he does this by denying himself of those sensual indulgencies in which Esau delights. We must all seek the blessing that comes by self-denial. The very practice of self-denial by Jacob is that which is causing the Esau side to languish even to death. As the Self-Denying Principle gathers strength the Self-Indulgent Principle must be tending to death. But it is true to its fleshly instinct to the last. That Jacob buys the blessing by Self-Denial shows that this is a fair bargain. Esau is not under any constraint. 'And Jacob said, Sell according to the day thy birthright to me' (verse 31). The allusion to the day probably refers to the grade. Esau feels himself languishing

to death, and has no thought of anything beyond present indulgence. He looks for no hereafter. Does the reader suppose that a man literally dying of hunger would parley in a bargain with a brother when tempting food was in sight? Would he not rush to seize it? 'And Esau said, Behold, I am about to die, and wherefore this birthright to me?' (verse 32). He is beginning to regard the birthright as no longer his. He cares not for it. As verse 34 shows, he is using language of despite. He cares so little for it that he will sell it for the chance of pleasing his appetite. This is more to him than God's blessing, for he is a fornicator and profane. Jacob makes the sale sure by causing it to be ratified on oath. This is to place the transfer under divine sanction, and it shows that Esau foregoes his birthright in the most deliberate and solemn way. The oaths hitherto spoken of imply an appeal to God, and we have no reason to regard this as an exception. Thus the seller will never return to that which is sold (Ezek. vii. 13). It was no sin for Jacob to wish to have the birthright out of Esau's hands, for that implies a certain redemption from what is fleshly. But it was sin for Esau to despise the birthright, and that alone is mentioned with evident censure. 'And Jacob said, Swear to me according to to-day, and he swore to him; and he sold his birthright to Jacob. And Jacob gave to Esau bread, and a boiling of lentiles.' That is, he gave up what he had prepared for his own hunger. He denied his appetite. 'And he ate and drank and rose up.' So did lustful idolaters (1 Cor. x. 6, 7). 'And he went his way. Thus Esau despised his birthright' (verse 34). He acted like the foolish man

'That for to winne the saddle lost the steed.'

(*'Faerie Queene,'* B. IV., Cant. 5.)

CHAPTER III.

GENESIS XXVI.

It is singular that Abraham, Isaac, and Jacob have all to contend with a famine which causes them to have to leave Canaan. Abraham and Isaac in their removal on account of this famine both go to an Abimelech who is king of Gerar, and both pass off their wives as being sisters (xx. 2; xxvi. 7). In both cases these reputed sisters are brought into close connection with the king. It is singular also that just as an Abimelech and a Phichol tell Abraham that God is with him in all he does (xxi. 22), so it is an Abimelech and a Phichol who tell Isaac that the Lord is with him (xxvi. 28). A long interval of time has manifestly elapsed between the two events, and hence it is the more noticeable that the names, and events, and surroundings of the two histories should be so similar. Some may deem these coincidences to be perfectly compatible with literal history. The writer, while he no more doubts the inspiration of the record and the moral truthfulness of the history than he doubts his own existence, cannot see how such coincidences do comport with the literal theory.

Abraham and Jacob both go down to Egypt in time of famine, and even Isaac is cautioned in the days of famine from going in the same direction. Notwithstanding the advantages conferred upon Egypt by the overflowing of the Nile, can it reasonably be supposed that in every time of famine in Palestine the inhabitants had to look to Egypt for sustenance? Is it not far more probable that these are such moral famines as are described by Amos (viii. 11), a famine, not of bread and water, but of hearing the words of the Lord. It is a lack of what Raleigh describes as

‘ My scallop shell of quiet,
My staff of truth to walk upon,
My scrip of joy—immortal diet,
My bottle of salvation.’

In such times of moral famine there must inevitably be a tendency to fleshly Egypt. It seems reasonable that a divine caution should be given to Isaac against going to a land great of flesh, but it is not so easy to see why the Lord should have warned men suffering from literal famine against going to a land where corn was to be had. It is an ancient custom to refer to the land of Egypt in a moral aspect. Clem. Alex. says ‘ For we know very well that the Gnostic (*τὸν γνωστικὸν*) willingly passes over all the world, as the Jews passed unheeding over the land of Egypt, showing distinctly, by all means, that he is about to be very near to God ’ (Strom. Lib. VII., p. 722). With Clement the term ‘ Gnostic ’ is used in a sense that corresponds to our phrase ‘ the spiritual man.’

The terms in which a Divine caution is given must surely be important. As found in this chapter they are of more importance than is generally supposed. The difference between ‘ sojourning ’ and ‘ dwelling or resting ’ is vital. We may sojourn on earth, but we must not dwell in it as our own country. As the Epistle to Diognetus says of Christians, *πατριδας οἰκοῦσιν ἰδιὰς, ἀλλ’ ὡς παροικοὶ* (c. v.). ‘ They dwell in particular countries, but it is as sojourners.’ So in this moral famine Isaac is tempted to settle as in an abiding habitation where God has charged him to be only a sojourner (*גֵר*, verse 3). There are in the chapter three great forces represented as hostile to Isaac. Two of the forces are the same that we have had symbolised in c. xxi. by Abimelech and Phichol. We have again the same two names (verse 26). These names, as we have seen, probably represent Kingcraft and Priestcraft. ‘ Abimelech ’ means ‘ father of a king ’ and ‘ Phichol ’ means ‘ mouth of all.’ In this case, however, we are not shown the union of Church and State in a worldly covenant. The aspect is more subjective and spiritual. It is a conflict of Principles that is described. Moreover, it is only as the famine begins to pass that the conflict truly begins. There is a famine because fleshly Philistines have stopped Abraham’s wells with earth (verse 15). On the literal theory it is not probable that they would have so done. If they were free to stop them with earth they were free to keep them for their own use. It is not likely that they would have literally wasted treasures so valuable. But in a moral sphere men are always stopping Abraham’s wells when they seek to overthrow the faith. In addition to Abimelech and Phichol we read

also in verse 26 of a third symbolic person called 'Ahuzzoth.' His name is from a root meaning 'to grasp' or 'to seize.' The noun comes to mean that which is seized, or a possession. He is one of the king's friends, and hence must represent a Principle in close union with Kingcraft. According both to his name, and the moral history, this man appears to symbolize the Principle of 'grasping' or 'seizing.' It is a Principle of Covetous Ambition, lusting for broad acres and heaps of wealth. Especially does this man symbolize this Principle as found working amongst those in high places, or friends of the king. Kingcraft, Ambitious Statecraft, and Priestcraft, have been mighty for evil against the Principle of Faith.

In a time of moral degeneracy there is a famine caused through the stopping of the Abrahamic wells of faith. This is regarded as something apart from the famine described in xii. 10, when Abram had recently come out of Chaldæa, or the star-worshipping land. The famine is in 'a land,' not in the good land. 'And there was a famine in a land, besides the first famine which was in the days of Abraham' (verse 1). In this time of famine Isaac, the Adamic Man of Faith, shows woful degeneracy. First he tends towards Abimelech, the Principle of Kingcraft as found in fleshly Philistia. He begins to love lordship and rule. He is said to go towards Gerar. This is associated in xx. 1, 2, with a south or Egyptian country. The word is from a root meaning 'to roll' or to turn in a circle, as women turn a mill. Thus it suggests labour and service, and is a symbol of the Sacrificial Grade. The man of faith is tending back to fleshly sacrificial rites. 'And Isaac went to Abimelech, king of the Philistines, towards Gerar' (verse 1). When the tendency to declension is thus manifesting itself, God gives him a warning. He does not leave Himself without witness, even in times of degeneracy. All the grade words from verse 1 to verse 6 inclusive are of the Servants' Grade. They are 'appeared' (verse 2), אָפָּרַעַת 'this' (verse 3), 'with' בְּיָד (verse 3), 'hear' (verse 5). Hence it is clear that God is addressing Isaac as on the Grade of Servants or Sacrifice. Isaac, like Abram (xii. 9), had gone towards the fleshly land without being expressly commanded by God so to do. The Lord allowed Abram to go into Egypt, but He virtually arrests Isaac on the road. 'And Jehovah appeared to him and said, Do not go down towards Egypt' (verse 2). To go to fleshly Philistia is virtually to go towards Egypt. The king who took Abram's wife to be Abram's sister is king of Egypt (xii. 15), while the king who makes a like mistake respecting Isaac's wife is king of Philistia. Instead of travelling towards Egypt to dwell there, Isaac is told by the Lord to dwell in a land which He will tell to him. He does not tell it to him now, just as He did not tell Abram what the land was which He would show him (xii. 1). In both cases it is clear that the command is a command to live and act by faith in God's promise to give what was yet unseen and unknown. In this good land Isaac will not have to be a mere sojourner, but an abiding dweller. Thus while the Lord tells him in what direction not to go, that is, towards fleshly Egypt, He tells him in what land to look for a dwelling; that is, in a land promised to faith. 'Dwell in a land which I shall tell thee of' (verse 2). This is a moral realm as much as

is Plato's *χωρα ιδεῶν* or 'land of ideas,' or Philo's *ἀοράτῳ χωρίῳ, διανοία* 'invisible region, the mind' (Quod. Det. Pot., c. 34). While his true dwelling is to be in the land promised to faith, he cannot altogether go out of the world (1 Cor. v. 10). He must sojourn in a land on the Servants' Grade, a 'this land.' He must also be amongst the nations with their Kingcraft, and Statecraft, and Priestcraft, but he must only be amongst them as a sojourner. They are all to be given as a spoil to Isaac, through his Seed, that is, Christ. Matthew traces Jesus from Isaac as well as from Abraham (c. i.). The Divine Seed will have the heathen for His inheritance. All have ultimately to be given to the line of Faith. It is manifest that the 'this land' in which Isaac is to 'sojourn,' cannot be the land of which God will tell him; and in which he is to 'dwell.' If he lives in the world as a sojourner, God will be with him and bless him, and multiply him. 'Sojourn in this land and I will be with thee, and I will bless thee, for to thee and to thy Seed will I give all these lands, and I will establish the oath which I swore unto Abraham thy father. And I will multiply thy Seed as stars of the heavens, and I will give to thy Seed all these lands (Ps. ii. 8), and in thy Seed all nations of the earth shall be blessed' (verses 3, 4). The Seed in whom all nations are to be blessed must be Christ. Men are to be blessed in Him and in none other. But the blessing can only come to those who live on earth as sojourners. Isaac, who, as Abraham's successor, represents the Man of Faith, is heir to the accumulating blessings and virtues gathering from the beginning around the representatives of the line of Faith. The Bible gives great prominence to the law of heredity, even in a moral sphere. While the blessing comes to all through Christ, the obedience of faith is recognised and rewarded. 'Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws' (verse 5). It is the first time that we have had such an express description of God's revealed will to man. It seems designed to call Isaac's special attention to the law which he in his degeneracy is beginning to neglect, to the pining of his soul.

The command thus given is still neglected by Isaac. Instead of merely being a sojourner in Gerar, as the Lord told him, he is said in verse 6 to dwell in it. 'And Isaac dwelt in Gerar.' The writer holds that this shows degeneracy. Isaac is resting and forgetting his character as a sojourner. From verse 7 to verse 12 inclusive Isaac is on the Heathen Grade. First, the name 'Gerar' is not mentioned in these verses. There seems to be a purposed avoidance of it in the use of the phrase 'men of the place.' But secondly and chiefly we have conjoined idioms. Thus 'place' of the Servants' Grade is conjoined with 'men' of the Young Men's Grade (verse 7). In like manner we have 'appearance' conjoined with 'this one,' *הוּא* (verse 7), the words 'saw' and 'behold' are conjoined with *וְ* 'with' (verse 8), also 'behold' and *הוּא* 'this one' (verse 9); so in verse 10 we have *וְ* 'this' and 'done' and 'brought' conjoined with 'people' and *וְ* 'with,' in verse 11 we have *הוּא* 'this,' conjoined with 'people,' while in verse 12 we have 'find' conjoined with *הוּא* 'this one.' This idiom is a clear indication that these verses have an aspect to the Heathen Grade. They apply to Heathenish Elements, and have no aspect to Zion.

Isaac on this grade shows moral declension. He ceases to keep his soul in virgin purity. He virtually begins to put it away from fellowship of faith, and disowns it as a woman in only a sisterly relationship, and so free to espouse a heathenish partner. The men of the place are those to whom this Heathen Realm is a native land. Isaac fears before them, and instead of guarding his soul in a holy Nonconformity, gives up Rebekah, or his soulical nature, to their fellowship, and acts falsely to his better convictions. Rebekah had a moral beauty brought from the realm where she lived with Laban the white, but the men of the fleshly Philistine land, even if charmed with that beauty, seek its corruption. And too often the Church has had a soulical lust after kingly and worldly dignities. Origen, speaking for bishops, says, 'But such are we that we seem to go beyond the pride (ut etiam excedere superbiam) of the wicked princes of the world, and not only do we seek as kings the foremost ranks, we make ourselves a terror, and difficult of access, especially to the poor' (In Matt., Tr. xi.). As Mosheim says, 'The bishops of Rome found means of augmenting their influence, and partly by open violence, partly by secret and fraudulent stratagems, encroached not only upon the privileges of the bishops, but also upon the jurisdiction and rights of kings and emperors In this century (X.) certain bishops maintained publicly that the Roman pontiffs were not only bishops of Rome but of the whole world' (Cent. X., Part II., c. ii., § 8). While the mind or Man of Faith is said to act under some fear, it is noticeable that nothing is said of Rebekah, or the soulical nature, showing scruples. 'And men of the place asked him touching his wife, and he said, This one is my sister, for he feared to say, She is my wife, lest men of the place should kill him on account of Rebekah, for this one was good of appearance' (verse 7). Thus he becomes ashamed to own a moral beauty with which he should have gloried to have exclusive fellowship. The Man of Faith in his declension leaves his garden open to any wild and wasting beast of the woods. He continues a long time in this state of declension. Surely, had the history been literal, Isaac would have heard of what his father did, and would not have repeated his sin in the same place and before the same people. That the men generally of this place asked after Rebekah shows that the history is not literal. So, as we have seen, Paul, by his use of the word *ἀλληγορούμενα*, 'spoken in allegory' (Gal. iv. 24), shows that these histories are moral. Clem. Alex. says, 'It may be that the harp is spoken of in allegory (*ἀλληγορουμένη*) by the Psalmist, the Lord being first signified thereby, and next those who are intently striking their souls while the Lord leads the song. The people, also, who are being saved, may be spoken of as a harp by the inspiration of the word' (Strom., Lib. VI., p. 658). Although ashamed openly to avow his kinship with a soul in virgin purity, the Man of Faith does not utterly disavow it. He still owns affinity with Rebekah by calling her sister. For a long era the famine continues, and the soulical nature of the Man of Faith lies open to the wiles and beguilements of worldly suitors. But by-and-by Isaac begins to rejoice in secret with his wife. This secret fellowship and gladness indicate that his declension has reached a limit, and that he is turning from what is heathenish to better things. Reforms

often begin in the secret life before they are openly manifested. It is not very likely that a patriarch of more than forty years of age would have been flirting within sight of the king's window. This open window is probably an emblem of a light coming to the kingly power as to the spirituality and inward nature of the joy of faith. It sees, amid its superstitions, a joy in the emotional nature of men of faith which proves that nature to be the lawful wife of the Man of Faith and not something to be ruled or defiled by wicked hands. A separating process is now about to begin between the true seed of faith on the one hand and heathenish kingcraft and its abettors on the other. Even godless kings have sometimes interposed to protect religious worship and rejoicing. 'And it came to pass, when the days to him there were long, that Abimelech king of the Philistines looked out at a window, and saw Isaac making mirth with Rebekah his wife' (verse 8). Kingcraft apprehends a truth to which it had long been blind, that is, that faith has prerogatives which it sometimes disowns in weakness and fear, but which are still its inalienable possessions. Amongst them is that of making holy mirth and rejoicing in God with a devout and upright soul. 'And Abimelech called Isaac, and said, Behold, of a surety this one is thy wife, and thou didst say, 'This one is my sister'; and Isaac said unto him, Because I said, Lest I die for her' (verse 9). Thus the fear of man had brought him into a snare. Nevertheless, that he should own his past weakness and fear is a virtue. It is a confession of sin and an avowal that Rebekah is his wife. His moral courage is beginning to increase strength. With Clem. Alex. Abimelech is Christ, and His flesh is the window through which He looks on Rebekah, or the Church. Isaac is a type of Christ (Pæd., Lib. I., c. v., p. 91).

On the literal theory the next verse presupposes a state of social purity which seems at variance with all the testimony of history as to the state of morals in ancient times. The uncircumcised Philistines who thought so little of giving a man's wife to another man (Judg. xiv. 20), would not have been so scrupulous in regard to a stranger's wife. We read, 'And Abimelech said, What is this thou hast done to us? One of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us' (verse 10). Is it according to literal probability that heathenish kings should show more regard to purity than patriarchs whom God had specially honoured and blessed? Is it likely that an act of this kind done by one man would have been regarded by the rest of his nation as involving the whole community in guilt? Is it not a fact utterly at variance with all literal likelihood, that three times over a patriarch's wife should be taken by a heathen king or his people, as an unmarried virgin, and yet that in no case advantage should be taken against her? In the first case we read, 'I might have taken her to me to wife' (xii. 19). In xx. 6 we read, 'Therefore suffered I thee not to touch her.' So we read here, 'One of the people might lightly have lien with thy wife.' Is it not clear that in all these cases to touch the patriarch's wife would be equivalent to a sacrilege? God said of the patriarch, 'He is a prophet' (xx. 7). Sin against or with Sarah would have been more than adultery. It would have been to do something against the Truth. The three narratives show that

though the Soul of the Line of Faith may be snared by worldly powers it cannot bear seed to such powers. God will keep it back from bearing such a hybrid offspring. He will not allow Faith's Fountain to send forth both sweet water and bitter. The Line of Faith is only to bear to the Man of Faith, not to a fleshly Egyptian stock. The writer holds that the very fact that these wives of the patriarchs are kept from sin shows that the history is moral. Paul says, 'Whatsoever is not of faith is sin' (Rom. xiv. 23). Had children been borne by these wives of the patriarchs, otherwise than to men in the Line of Faith, it would have been the bringing in of a seed of flesh not born of Faith. The continuity of the Adamic line in the Man of Faith would virtually have been broken. Even heathenish kings have in their superstition an apprehension that what is spiritual ought not to be brought into a defiling and sacrilegious union with what is fleshly. God had said to Isaac, 'I will make thy seed to multiply' (verse 4). But the Seed which God will multiply is born to Faith, and is not a seed of sin. Had Rebekah, after God had removed her barrenness, had seed by the uncircumcised Philistine, it would have been like making grace a minister of sin, using the garden which God had made fruitful, for growing plants nigh unto cursing. The Man of Faith does not seem to anticipate this evil, but the Kingly Power in heathenish darkness, after becoming enlightened, has some sense of the danger it has been running. It now begins knowingly to guard itself, even as God had restrained it in its days of darkness. 'And Abimelech commanded all the people, saying, He that toucheth this man or his wife shall surely be put to death' (verse 11). Thus a distinction is recognised between what is of the world and what is of Faith. Now that even amid Heathen Elements Isaac has begun to turn back from his declension, he begins to sow to righteousness. The words 'In this year' (verse 12) are most probably equivalent to 'In this Heathen Grade.' We have seen that the words 'year' and 'day' sometimes appear to have this meaning of 'grade.' He does not find living water in heathenism, but so far as the Man of Faith sows to righteousness the fruit of his hands is given to him, and he reaps a hundredfold. He finds also that a blessing comes to him from Jehovah. The blessing which begins on this low Heathen Grade will increase as he rises to higher grades. 'And Isaac sowed in this land, and found in this year a hundredfold, and the Lord blessed him' (verse 12).

There is now a transition to the Servants' Grade. Isaac is coming up from his declension towards Egypt. It will be found that on this Grade of Servants there is a tripartite conflict between Isaac and his servants on the one hand, and the three Principles of Kingcraft, Grasping, and Priestcraft, symbolized by the three men mentioned in verse 26. Isaac charges all the three with hating him and sending him away. Hence they must all three have been in conflict with Isaac. The moral history shows this to be the case. Moreover, the three conflicts follow the order in which the names occur in verse 26. Thus it is Abimelech who first sends Isaac away (verse 16). It is this change from the Heathen Grade to the Servants' Grade which causes the peculiar transitions in the relationship of Abimelech to Isaac. When he has turned to be his friend on the Heathen Grade, he is again found as an enemy on the

Servants' Grade, though at last, even on that grade, he becomes Isaac's friend.

The conflict on the Servants' Grade between the Man of Faith and the Kingly Power or Abimelech is described in verses 13-16. As in the first six verses, when Isaac was described as going morally down, we had only grade words of the Servants' Grade, so in these verses where he is described morally as coming up we have only grade words of the same grade. The grade words are 'servants' (verses 14, 15), 'with' עִי (verse 16), and עֵי 'there' carried forward into verse 17, but referring to the place in which Isaac has contended with Abimelech. It is clear that there is contention. The Philistines are said to envy him. He is mightier in moral strength than Abimelech in kingly power. Kings have to shut the mouth at him. As Hagar found living water on this Servants' Grade (xvi. 7), so Isaac begins to open the wells which had belonged to Abraham. Origen gives this narrative a moral application. He says one servant of Abraham who dug the wells was Moses, who dug the well of the Law. Mōyses, qui foderat puteum legis. Other servants were David, and Solomon, and the prophets, and all the writers of the Old Testament. The servants of Isaac who dig new wells he regards as the apostles, who dug the wells of the New Testament. Qui omnes Novi Testamenti puteos fodiunt (Hom. in Gen. xiii.). When, after the darkness of the middle ages, earnest men of faith began to insist on having the Bible in the language of the people, they were opening a well which Philistine kings and priests had closed. Luther opened such a well when he sent out the Bible in German from the Wartburg. So, when, in spite of kings and senates, Christian patriots obtained for the people freedom to worship God, they were opening another Abrahamic well which Philistine kings had filled with dirt. We may thank God that these wells of faith cannot be filled past all opening, just as the narrow way is never so narrow but that we may walk in it. There is always living water beneath the traditional accretions which kings and priests cast into the wells. We read of Isaac's growing prosperity on this Servants' Grade, 'And the man became great, and he went on continually, and he became great until that he was exceedingly great' (verse 13). He was too great for kings to rob him of his moral power. He became richer and more prosperous than his enemies. Godliness had with him a promise of the life that now is. 'And he had possession of flocks, and possession of herds, and great store of servants.' Verse 15 does not expressly state that Isaac opened the wells. But as he is said to be stronger than Abimelech, it is to be inferred that he did open them. He had clearly power to do it if he was stronger and an object of envy. The reason why he is not said to open them is probably that a place might be left in the record of the next conflict for an allusion to the wells. The fact that Isaac is said in verse 17 to depart thence shows that the wells mentioned in verse 18 are in a different place from those mentioned in verse 15. First, in the sphere covered by the conflict with the Kingly Power Isaac opens the Abrahamic wells. The writer believes that our version is correct in reading of the stopping of the wells as a past event. The Philistines and their king are envious because Isaac is prospering, and is strong enough to open those wells in defiance of anything they

can do. 'And Philistines envied him. And all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth' (verse 15). Spenser is speaking of the defiling of the living water when he says (B. 1):

'Of auncient time there was a springing Well,
From which fast trickled forth a silver flood,
Full of great vertues and for medicine good.
Whylome before that cursed Dragon got
That Happy Land, and all with innocent blood
Defyl'd those sacred waves, it rightiy hot
The Well of Life.'

Isaac is so far victorious in this conflict that Abimelech or the Kingly Power bids Isaac depart from his jurisdiction, and owns his superior strength. 'And Abimelech said unto Isaac, Go from with us, for thou art much mightier than we' (verse 16). Thus Isaac is gradually moving on to the place of which God will tell him, and ceasing from fellowship with earthly things. Since he opens Abraham's wells he must be dwelling in the place where Abraham dwelt. He is following morally in his steps.

From verse 17 to verse 20 inclusive we have a description of a second contention. This, too, is on the Servants' Grade. The Grade Words are all of that grade. They are as follows: 'there' (verses 17, 19), 'servants' (verse 19), 'found' (verse 19), אִתּוֹ 'with' (verse 20). This conflict appears to be a conflict with the second of the opponents mentioned in verse 26, or Ahuzzoth, 'the Grasping' or 'Covetous One.' The Man of Faith is here in opposition to a tendency to mind and covet earthly things. His tent is pitched in a בְּקִיָּא or 'watered valley' (Ps. civ. 10) of this Sacrificial Grade where God had told him to live as a sojourner. The name suggests a valley of prosperity, or abundance of worldly goods. It is not improbable that the statement 'And he dwelt there' means that for a time he had set his affection too much on this worldly prosperity. He had dwelt where God told him to be only a sojourner (verse 3). He had been ruled by the Grasping Principle instead of ruling it. In that case the word בָּשׁוּב 'And he returned,' in the beginning of verse 18, probably denotes a returning from an evil course rather than the adverb 'again,' to which it is sometimes equivalent. He shows his return by opening Abrahamic wells in this sphere of worldly possessions. When men who have been heaping up wealth for themselves and starving God's cause, begin to consecrate their substance to God, they are re-opening the Abrahamic wells in this watered valley of Gerar. Isaac thus sets the springs of liberality again flowing. They had been dug by faith by Abraham and his servants, but the Grasping Principle amongst the Philistines had stopped them up. When Isaac opens these wells of Liberality he does not glory in them or name them by names of his own. He modestly affixes to them the names given by his father. 'And Isaac went from there, and he settled down in a valley of Gerar, and dwelt there. And Isaac returned and opened wells of waters which they had opened in the days of Abraham his father, and the Philistines had stopped them after the death of Abraham, and he called their names

after the names by which his father had called them' (verses 17, 18). The wells of outflowing liberality thus opened by faith are wells which the Grasping Principle and its adherents cannot close. Even if the Man of Faith loses all worldly possessions, if he have in him the Spirit of Christ he will still be a liberal man. The widow who gave two mites was generous hearted. We may be poor and yet able and willing to make many rich. But the Grasping Principle can do damage to a Christian's outward possessions when it cannot stop the wells of liberality in his mind. It may require him to take the spoiling of his goods, but this is all that it can do. In this watered valley Isaac's servants labour. God blesses their labour. They find a perennial spring. It is not, however, a well of faith. It is not said to be Isaac's well. It is a well of worldly prosperity. For this the servants or herdsmen of the Grasping Philistines contend. Isaac shows his comparative disregard for this well by calling it 'Contention,' just as the servants of the Grasping Principle show their regard for it by saying 'It is ours.' Isaac can conquer by yielding to wrath in regard to worldly goods. That he afterwards moves to another place shows that he is not clinging, at all cost, to worldly prosperity. He can take joyfully the spoiling of his goods. 'And the servants of Isaac dug in the valley and found there a well of springing waters. And the herdmen of Gerar did strive with the herdmen of Isaac, saying, The water is ours. And he called the name of the well Esek (Contention), because they strove with him' (verse 21).

We come now to the third aspect of this hostility. It is that with the third opponent, Phichol (verse 26), the emblem of the priestly system. This is described in verses 21, 22. It is on the Servants' Grade, as is shown by the only grade-word, 'there' (verse 22). The verses 20, 21 connect thus, 'For they strove with him. And they dug another well.' Who dug this well? In verses 19, 25 the servants of Isaac are said to dig a well, and it is made clear in verse 22 that Isaac digs a well, but it is not said to be either Isaac or his servants that dig the well spoken of in verse 21. It is quite in accord with the reading to conclude that it is the Philistines who dig this well. That Isaac calls it The Satan Well or The Adversary Well tends to show that it is not a well dug by him or his servants, or in which he has proprietary rights. It is rather the well dug by Phichol (verse 26) or the Priestly Principle. It betokens a state of ritualistic declension, an era of such rites and empty forms and profitless ceremonies as have always been the stock-in-trade of Priestcraft. These men are said to strive on account of it, for priests are zealous sticklers for their candles, and chasubles, and posture-mongery. Isaac is not said to contend for this well. He calls it The Satan or Adversary Well. Men of Faith see nothing attractive in Priestcraft and its poisonous well. They are not like Lady Anne, who took halt and misshapen King Richard III. to be 'a marvellous proper man.' They can discern between a straight back and a back that is humped. Hence Isaac turns away from Phichol's Satanic Well. 'And they digged another well, and strove on account of it also, and he called its name Sitnah. And he moved from there.' That is, he forsakes Priestcraft. He has in him the spirit of 'The Distracted Puritan,' in 'Percy's Reliques,' who says :

‘I unhors’d the whore of Babel
 With the lance of Inspiration,
 I made her stink,
 And spill the drink
 In her cup of abomination.’

By faith he obtains or digs for himself and his Line a better well. He finds the True Priest Jesus, and the true living Water. He finds it, and yet he gives glory to Jehovah for having found it. The Priestly Principle does not strive on account of this well. Priestcraft is not so zealous for Christ’s Living Water as for its own holy water and other priestly rubbish. When free from the blight of Priestcraft, Isaac breathes freely. He is like a man whose feet God has set in a large place. Liberty comes in as the priest and his baggage go out. ‘And he digged another well, and they did not strive on account of it, and he called its name Rehoboth, and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land’ (verse 22). They who are coming from the Satanic Well of Priestcraft to Christ, the True Well, will assuredly be fruitful. They will have fruit unto holiness, and they will be fruitful in a seed of faith. ‘Rehoboth’ means ‘Wide Room.’ It is a name redolent with the atmosphere of Liberty. Elihu describes a blessing thus, ‘Even so would He have removed thee out of the strait into a broad place where there is no straitness’ (Job xxxvi. 16). The Psalmist says, ‘Thou hast set my feet in a large room’ (xxxii. 8). ‘I called upon the Lord in distress; the Lord answered me and set me in a large place’ (cxviii. 5). When Isaac comes to this Divine well in a triumph over his third and last opponent, he has a moral exaltation. In verse 2 Jehovah warned him against going down to Egypt, but in verse 23 we read of him coming up. He is said to go up to Beer Sheba. This name is given to a well on the Servants’ Grade (xxi. 14). It is also given to the well as found in Zion or the Grade of Tongues (xxi. 31). The drift of the narrative seems to show that it is to Beer Sheba as the well in Zion that Isaac is said in verse 23 to ascend. The fact that he is said to go up from ‘there’ shows that he is rising above the Servants’ Grade. It betokens the completion of his return from the era of declension, and his victory over the three hostile forces, Kingcraft, The Grasping Principle, and Priestcraft. They have now been conquered by him; and he is going up from Jesus the Well on the Servants’ Grade to Jesus as the better Well in Zion: ‘And he went up from there to Beer Sheba’ (verse 23).

In the close of verse 22 Isaac says they will be fruitful in the land. Verse 23 shows how he goes up to moral perfection in Zion. Then from verse 24 to verse 33 inclusive we have an account of the fruitfulness of Isaac on the two grades of Heathen and Servants. Hitherto we have seen how Isaac in his own personal moral progress resists such hostile Principles as Kingcraft and Priestcraft. But in these latter verses we see how these Principles cease from their evil aspect, and bend to the law of Faith, and seek the Church’s friendship and peace. In such a change the Priestly Principle ceases to be what we understand by Priestcraft. Before this era of moral fruitfulness begins there is a preparation of moral means. There is a Divine revelation and promise.

There is also the building of an altar and the digging of a well. These all have respect to different phases of the Saviour's redemptive character. First, Isaac is represented as on the Heathen Grade. The words, \aleph 'this one,' and \aleph 'with,' in verse 24, conjoin with 'appear' and 'servant' to show this grade. The allusion to a night shows that this conjoined idiom does not refer to Zion. But to Isaac in this era of darkness a vision is granted from heaven or the Grade of Tongues. The promise is given of the Divine Presence and of a coming era of fruitfulness. No caution is now given respecting Egypt. We read, 'And Jehovah appeared unto him in this night and said, I am the God of Abraham thy father; fear not, for I am with thee, and I will bless thee, and I will multiply thy Seed because of Abraham My servant.' Isaac next begins to act on the Servants' Grade with a view to the ingathering of human fruit in Godly Service. The word 'there' three times used in verse 25, and also the word 'servants,' show that this verse is on the Servants' Grade. Isaac appears to be acting as one seeking the good of others, and as having come down to these lower grades to work for their good. He is said to pitch his tent there. He is truly a sojourner on this lower Grade of Servants, as respects his tent or soulical nature, and he is not making it his settled dwelling-place. He institutes rites of worship and prayer, and his servants, as acting for the good of others, dig a well as they dug for their own personal profit previously. 'And he built there an altar, and he called on the name of Jehovah, and he pitched his tent there, and there Isaac's servants digged a well' (verse 25). Thus fruitfulness is beginning to appear on the Servants' Grade.

From verse 26 to verse 30 inclusive the portion is, the writer thinks, on the Grade of Tongues. The word \aleph 'with' in verse 27 appears to conjoin with 'come' (verse 27), 'see' (verse 28), \aleph 'with' (verses 28, 29), 'do' (verses 29, 30). The allusion to Gerar in verse 26 compared with verse 2 tends to show that the conjoined idiom does not refer to the Heathen Grade. So the allusion to feasting compared with xxiv. 54 supports the view that the conjoined idiom pertains to the Grade of Tongues, not to the Heathen Grade. We see from verse 23 that Isaac has a class on the Grade of Tongues. These verses are showing the relationship of the powers of the world to the Church as a spiritual institution. The three enemies who once showed hostility now begin to seek the Church's friendship. We have an illustration of the words, 'The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet' (Is. lx. 14). The haters of the Lord submit themselves unto Him (Ps. lxxxi. 15). For the Kingly, or Acquisitive, or Priestly Power to oppose the Church, or to make a worldly alliance with it, is evil, but for the same powers to undergo a moral translation, and, with spiritual desires, to seek the Church's good, is a blessing. It is in this better sense that these Principles are turning to the Church. Kings are becoming its nursing fathers. They are bowing down to it with their face toward the earth (Is. xlix. 23). In so doing they are leaving Gerar, the toilsome sacrificial land. 'And Abimelech went to him from Gerar, and Ahuzzoth, one of his friends, and Phichol, the prince of his host' (verse 26). By Isaac's question to them we are enabled to see what a

moral change has been wrought in them since the time when they disowned him as a man of faith, and sent him from them. We see also by what moral means this change has been wrought. 'And Isaac said unto them, Why have ye come unto me, and ye were hating me, and sent me away from you?' (verse 27). The Hebrew does not imply that they are hating him now. In a submissive spirit they are seeking his favour, and wishing to be at peace with him. The fact that they speak in the plural shows that Ahuzzoth and Phichol, as well as Abimelech, had been opposing Isaac. This gives probability to what has been said of the different conflicts at the different wells. It is not literally probable that Isaac and his men would have continued laboriously digging wells within easy reach of the foes who had already taken wells from them. The promise not to approach or touch Isaac (verse 29) is expressive as indicating that worldly powers must not lay a fleshly or defiling hand on a spiritual institution. 'And they said, We have surely seen that Jehovah was with thee, and we have said, Let there be now an oath betwixt us, betwixt us and thee, and let us make a covenant with thee. That thou wilt do us no hurt, according as we will not approach unto thee, and according as we will do unto thee only that which is good, and will send thee away in peace, thou being now the blessed of Jehovah' (verses 28, 29). So far as these Powers are not envying nor hating the line of faith, nor encroaching upon its spiritual prerogatives, but are rather submitting to its moral sway, they are good and worthy of Isaac's friendship. The Man of Faith gives spiritual food to gratify spiritual desires according to the promise that there should be a feast of fat things in God's mountain (Is. xxv. 6). The Truth is as a feast. *ὁ λόγος ἡ τροφή τῆς ἀληθείας* (Clem. Alex., Paed., Lib. I. 6): 'The Word is the nourishment of truth.' While, as Bishop Jewell says in his Apology, the Church is to submit to kings 'so far as the Scriptures will allow,' kings yet depend on her for spiritual food. 'And he made them a feast, and they did eat and drink' (verse 30).

In xxiv. 54, after a feast on the Grade of Tongues, the Young Men's Grade is brought in and allusion made to a night. We appear to have a similar transition in this part of the narrative. After verse 30 has referred to the feast on the Grade of Tongues, verse 31 has an allusion to a rising in the morning, implying a night. It has also the word *וַיָּשָׁר* 'with' of the Young Men's Grade. Hence this verse appears to be bringing in this lower grade. But if so, then, the words *וַיָּשָׁר בַּיּוֹם הַהוּא* with which verse 32 opens must pertain to the preceding verse, and instead of meaning 'And it came to pass in this day' they must mean 'And it was in this day.' The word *וַיָּשָׁר* shows the Young Men's Grade, as does *וַיָּשָׁר*. Hence we should read verse 31 thus: 'And they rose up in the morning, and swore a man to his brother, and Isaac sent them away, and they departed from with him in peace, and it was in this (הַיּוֹם) day' (verse 31). Thus, as there had been spiritual fellowship at the feast on the Grade of Tongues, so there is brotherly fellowship in the Young Men's Grade. It is not a covenant founded in worldly or selfish principles, but in kindness and truth, and mutual goodwill.

The remainder of verse 32 and verse 33 are on the Servants' Grade. They have the words 'come,' 'servants,' 'find,' and *וַיִּשְׁאָל* 'this.' Hence

these verses connect in grade, as well as in subject, with verse 25. The servants come to tell Isaac of what the writer thinks is their success in Godly Service. They are finding moral fertility, waters of fruitfulness, coming from Christ, the true well of the oath. Isaac names the well 'Sheba' or 'the Oath,' which is virtually to name it 'Beer Sheba.' 'And the servants of Isaac came to him, and told him concerning the well which they had digged, and they said unto him, We have found water. And he called it Sheba.' The verse refers to a city which probably indicates the intellectual aspect of the Seed of Faith thus being gathered on the Servants' Grade, even as the water shows a soulical aspect. 'Therefore the name of the city is Beer Sheba unto this day' (verse 33). The word \aleph might be rendered 'during.' The city has this name during the era of the Servants' Grade. Clem. Alex. uses the word 'day' in what is virtually a gradal sense, when he says of Abraham's three days' journey (Gen. xxii. 24), 'The first day is the day of good things being seen by eyesight ($\delta\iota' \theta\psi\epsilon\omega\varsigma$), the second day is the day of an excellent soul's desire, but the third day is the day when the mind ($\nu\omicron\tilde{\upsilon}\tilde{\zeta}$) sees clearly spiritual things, the eyes of the understanding being opened by the Teacher who rose from the dead on the third day' (Strom., Lib. V., p. 583).

Both as respects persons, places, and times, the personification in all these chapters is most vivid. McGowan's work on 'The Dialogues of Devils' illustrates this law of personification, as does the following picture of the Millennium, written by Pollok :

'Philosophy was sanctified, and saw
 Perfection, which she thought a fable long.
 Revenge his dagger dropped, and kissed the hand
 Of Mercy ; Anger cleared his cloudy brow,
 And sat with Peace ; Envy grew red, and smiled
 On Worth ; Pride stooped, and kissed Humility ;
 Lust washed his miry hands, and, wedded, leaned
 On chaste Desire ; and Falsehood laid aside
 His many-folded cloak, and bowed to Truth ;
 And Treachery up from his mining came,
 And walked above the ground with righteous Faith ;
 And Covetousness unclenched his sinewy hand,
 And oped his door to Charity, the fair ;
 Hatred was lost in Love, and Vanity,
 With a good conscience pleased, her feathers cropped ;
 Sloth in the morning rose with Industry ;
 To Wisdom, Folly turned, and Fashion turned
 Deception off, in act as good as word.'

As Isaac has been represented as declining, so Esau, the Fleshly Principle, is brought into contact with idolatry. This is shown by the name 'Elon' or 'Oakland' in verse 34. The Fleshly Principle is tending to evil. He takes as a wife Judith, the daughter of Beeri. 'Judith' means primarily 'praised,' but this word is also equivalent to 'Jewish' or 'in Jewish' (2 Kings xviii. 26). The word 'Beeri' means 'My well.' It is a contrast with Beer Sheba, or Christ the true Well. It is probable that the imagery is showing how the Fleshly Principle is perverting Judaism and using its fleshliness for evil. Esau is glorying in a well of his own, not in Christ, the Well of the Oath. The well is his

own workmanship and property, and it has no Living Water in it. It is a Christless and Fleshly Well, formed from Jewish Elements. Then, as he takes Fleshly Elements from Judaism, so he takes them from Heathenism. He marries Bashemath, whose name, like 'Mibsam' (xxv. 13), means 'fragrance,' 'incense,' 'sweet odours.' Incense is a symbol of idolatry: 'The gods unto whom they offer incense' (Jer. xi. 12). Hence Bashemath is the daughter of Elon, or Oakland, the Oak being one of the most common and most ancient symbols or accompaniments of idolatry (Is. i. 29; Hosea iv. 13). Both wives are of a Hittite stock, for both are children tending to death and its terrors (xxiii. 5). It is said to adulterous Jerusalem, 'Your mother was a Hittite' (Ezek. xvi. 3, 45). One of the names of Judith also (xxxvi. 2), 'Aholibamah,' has something in common with 'Aholibah,' the name of the adulterous city (Ezek. xxiii. 4). To the Line of Faith the tendency of the Fleshly Principle to Dead Works in Judaism and to Heathenish rites may well be a grief of spirit. The spirit grieves over the lusts of the flesh. 'And Esau was a son of forty years, and he took to wife Judith, daughter of Beeri the Hittite, and Bashemath, daughter of Elon the Hittite. And they were a grief of spirit unto Isaac and to Rebekah' (verse 35).

CHAPTER IV.

GENESIS XXVII.

MANY theologians, when writing on this chapter, express strong condemnation of what they consider to be the treachery and dishonesty, the unbrotherliness and falsehood of Jacob, and the unrighteous conduct of Rebekah in aiding and abetting him in these sins. Dr. Adam Clarke, after speaking of Rebekah's dreadful responsibility, proceeds to censure those who defend either her or Jacob in respect of these proceedings. He says, 'The cause of God and truth is under no obligation to such defenders; their hands are more unhallowed than those of Uzzah.' In Lange's Bible Isaac is called to share in condemnation with his wife and Jacob. 'The manner in which Isaac intends to bless Esau, places his offence in a clearer light. He intends to bless him solemnly in unbecoming secrecy, without the knowledge of Rebekah and Jacob, or of his house.' So far as these censures apply to Rebekah and Jacob, they are unquestionably just, on the theory of the literalist. Even casuistry itself must be greatly strained before Jacob's conduct can be brought into seeming reconciliation with the laws of equity and morality. But together with this unpleasant fact there comes before us the unquestionable truth that God said, 'I loved Jacob and I hated Esau' (Mal. i. 2, 3). Thus the literalist is between two difficulties. If he blames Jacob he is liable to be asked, Why did God love him? If he speaks of Jacob as a man whom God loved, he is liable to be asked, Why did God love a man who acted so shamefully? It was said of old, 'religion held even thieves in measure' (Faerie Queene, Bk. VI., Cant. 8), but on the theory of the literalist Jacob's theft seems to have the sanction of

religion. It is common for men to meet these difficulties by saying that Jacob brought suffering on himself by his sin. But Jacob's journey to Padan Aram, with all its hardships, is said to be a journey in quest of a wife (xxviii. 2, 6). We are nowhere taught that the sufferings which Jacob underwent on that journey, or from his sons in later years, were designed as a punishment upon him for having deceived his father. Further, the statement that God loved Jacob seems to express habitual feeling, and not an impulse that only acted when Jacob was manifestly virtuous.

The more the history is examined, the more clearly will it be seen to be moral and not literal history. A few evidences of this fact may here be noted.

1. Rebekah had been told by the Lord that the elder son should serve the younger (xxv. 23). Could a wife who had received such a revelation from the Lord live for many years with her husband without telling him of what the Lord had said respecting their two sons? And if she had told her husband, is it literally probable that he, a man blessed of the Lord, would have tried to contravene the Lord's arrangement, and to give pre-eminence to the older son, contrary to God's will?

2. According to Luther's calculation, Isaac lived forty-three years after this event. We know that he did not die until after Jacob's return from Padan Aram (xxxv. 27-29). It is evident, therefore, that his vital powers must have been far from exhausted. He could hear Jacob speak, and he could enjoy venison, and he could distinguish between differences of hand and voice. Is it therefore likely that one kind of food could have so easily been passed upon him for another, and his younger son for his older son? Isaac loved venison, and must therefore have been a good judge of it, and the less liable to mistake goat's flesh for venison.

3. Is it very probable that Isaac would have wanted to eat venison before he pronounced a blessing upon his son? Would he not have blessed him out of the fulness of his heart, rather than out of gratitude for the meat of which he had eaten?

4. It is a striking fact that the blessings here pronounced, like those subsequently pronounced by Jacob and Moses, are not mere pious wishes. Like decisions of fate they rule destiny. So the word from the mouth of Isaac is unalterable, and cannot be recalled.

‘The Fates are firme,
And may not shrinck, though all the world do shake.’
‘Faerie Queene,’ Bk. III., cant. iii.

The man who has lost the blessing finds tears unavailing for its recovery, and has no place of repentance. Even though given in error the blessing must stand. ‘I have blessed him, yea and he shall be blessed’ (verse 33). Has this feature anything in common with literal history?

We may next proceed to regard the history in its more positive aspects. In some respects it resembles the history of Cain and Abel. We have again strife between two brothers, the younger of whom is more beloved by the Lord than the older one. In this case also the younger is more closely connected with the class of shepherds than the other. The older brother, however, is not now able to murder the

younger brother though he intends it. The righteous principle has gathered strength since Abel's days. The resemblance between the two histories tends to show that this later history is also moral.

In xxvi. 25 we read that Isaac pitched there his tent. That is, he pitched it on the Servants' Grade ('there') and in Beer Sheba. The name 'Sheba' is used in verse 33. Immediately after this history Isaac is found dwelling at Beer Sheba (xxviii. 10). Nothing is said in the course of this history of him dwelling in any other place. When Isaac is said to pitch his tent there the word 'tent' shows the soulical aspect. While the word may sometimes be used of the outward body or tabernacle, it is more commonly a symbol of the Soulical Body of Flesh. Too commonly this invisible body is ignored. Mrs. Schimmelpenninck in her 'Sacred Musings' (page 4) says, 'In Man the trinity consists of the spirit, the soul, the body; the spirit the essence of the invisible affections; the rational soul through which these are revealed in distinct thought; the body, the agent in the actings of that thought and of those affections As in the Divine Trinity the Persons are distinct so is it in the human trinity.' The fact that we have a representation of Isaac pitching his tent on the Grade of Servants (xxvi. 25) gives significance to the following fact. From verse 1 to verse 14 inclusive in c. xxvii., all the grade words used are of the Servants' Grade. They are 'see' (verse 1), 'behold' (verses 1, 2, 6, 11), 'make' (verses 4, 7, 9, 14), 'bring in' or 'enter' (verses 4, 5, 7, 10, 12, 14), 'hear' (verses 5, 6, 8, 13), וַיִּשְׁמָע , 'there' (verse 9). The Servants' Grade is the Sacrificial Grade. The Soulical Fleshly Side is the side on which the law of Sacrifice finds its chief embodiment. On that side Jesus was put to death in the flesh. Hence the association of the tent in which Isaac dwells with the Servants' Grade is in itself sufficient to suggest that this history has some relation to Flesh and its sacrifice. The man of faith and his servants might dig wells and become fruitful, but we know that moral fruitfulness cannot be consummated without the redemptive forces that Christ supplies. And this redemptive work is specially associated with certain moral changes in the Soulical Body of Flesh. Many Christians in early times believed that men had an invisible as well as a visible body. Methodius refers to souls as being $\text{\rho\acute{\nu}\mu\alpha\tau\alpha\ \nu\omicron\sigma\phi\acute{\rho}\alpha}$, or 'Mental Bodies' (Excerpt. ex Libr. de Creatis, ap. Phot. Cod. 234, p. 932).

The writer holds that this narrative relates to the soulical body of flesh, the tent in which the man of faith is dwelling. Other features of the history tend to the same conclusion. It does not show how the body is redeemed, but it shows how those on the grade of Servants who have not crucified the flesh, are still brought to inherit the blessing that comes by Christ. The reader will notice that the blessings pronounced by Isaac are of a soulical kind. Sometimes the Bible speaks of the soul blessing the Lord, where the meaning is that of praising Him. 'Bless the Lord, O my soul' (Ps. ciii. 1, 2). But the blessings pronounced by Isaac are fateful blessings that fix destiny. In such case the Apostolic law holds good, 'Without any dispute the less is blessed of the better' (Heb. vii. 7). But in this history it is Isaac's soul that pronounces the blessing. 'That my soul may bless thee' (verse 4).

'That thy soul may bless me' (verse 19). But that which the soul blesses with a fateful blessing must be inferior to the soul, if it is the greater that blesses the less. We know that the spiritual nature is greater than the emotional nature, but we know also that the soulical body of flesh is inferior to the emotional nature or the soul. One is the house, and the other its inhabitant. Hence the fact that it is only Isaac's soul that pronounces this blessing tends to show that what is blessed is the soulical body of flesh. In harmony with this law the words and actions of Jacob pertain to what is soulical. The pronouncing of the blessing in regard to both sons is associated with the eating of savoury food. 'And I will eat in order that my soul may bless thee' (verse 4). The Hebrew shows that the blessing depends upon the eating. So Jacob says, 'Eat of my venison in order that thy soul may bless me' (verse 19). In like manner the blessings pronounced on Jacob are soulical. They relate to eating and drinking and ruling. He is to have dew and fatness and corn and wine (verse 28), but not a word is said of nations being blessed in him, or of the Seed, as in previous blessings given by God. The fact that the narrative is thus soulical in its aspect shows that any sin represented in it must pertain to the soulical body of flesh.

Again, we may notice how the New Testament throws light on this subject. Paul says, '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). So he adds, '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. O wretched man that I am! who shall deliver me out of the body of this death?' (Rom. vii. 23, 24). Thus on Apostolical authority we see that so long as men are in the flesh there is a law of sin warring in their members and bringing them into captivity to sin. But these members cannot be the literal bone and muscle and blood. They must be members of the soulical body of flesh which is ultimately to be redeemed. Hence if the history we are considering relates to the soulical body of flesh and its justification before God, we must not be surprised to find indications of this law of sin working in its members.

But how does this law of sin work? and when may we know that a man is delivered from it? Paul says, 'If thou shalt confess with thy mouth the Lord Jesus (*ἐν τῷ στόματί σου Κύριον Ἰησοῦν*), and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation' (Rom. x. 9, 10). He cannot mean that by the literal mouth in the literal body a man confesses Christ unto salvation. To say that he did would be to put a premium on hypocrisy, and to imitate the priestly dupes who imagine that by bending their bodies at the Saviour's name they are showing themselves pre-eminently saintly. The Pythagoreans required their adherents to pray aloud, but Clem. Alex. says it was not because they thought God did not hear silent prayer, but because they wished the prayers to be righteous, and such as a man need not be ashamed to offer before others (Strom., Lib. IV., p. 543) Any Mr. Fair Speech may, in the literal sense, confess the

Lord Jesus, and may at the same time have his heart far from Christ, and far from salvation. It is evident, therefore, that the word 'mouth,' like the word 'members' and the word 'body' in many other passages, must relate to the soulical body of flesh. It is the mouth of this soulical body of flesh that is to confess Christ. But just as we cannot control the 'members' of our soulical body of flesh as we control the members of our literal earthy bodies, so we cannot control the mouth of our soulical fleshly bodies as we control the mouth of our literal earthy bodies. Only men perfected in righteousness can thus control the soulical mouth and make confession of the Lord unto full salvation. Hence the Apostle James says, 'If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also' (iii. 2). Had he been referring here to literal speech and to a literal earthy body, silence would have indeed become golden. The deaf and dumb would be the most perfect. There are many people who are very prudent of speech who are far from being able to govern the whole body, or from being perfect men. It is evident that the Apostle is speaking of the soulical body of flesh and its utterances. So he proceeds to use the word 'members' in the same soulical sense in which it is used by Paul, and he speaks of a tongue in terms which cannot apply to the literal tongue, though they seem to apply well enough to the tongue of the soulical fleshly body. 'The tongue also is a little member, and boasteth great things. Behold how much wood is kindled by how small a fire. And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell' (verses 5, 6). Then follows a passage which justifies what the writer has said of beasts being in man. Philo, the Cebetis Tabula, and other writers have been quoted in evidence of this truth, which involves Evolution. It was not literally true that every kind of creature on land and in sea had been tamed and was tamed by mankind when the Apostle James wrote his epistle. But what he says is true. 'For every nature (*φύσις*) of beasts and of birds and of creeping things, and of things in the sea, is tamed and has been tamed in the human nature (*τῆ φύσει τῆ ἀνθρώπινη*). But the tongue can no man tame: it is a restless evil, it is full of deadly poison' (verses 7, 8). If no man can tame this tongue it cannot be the literal tongue. It must be the tongue of the soulical body of flesh. We cannot govern it of ourselves but they who receive the Holy Ghost get the new and perfect speech, the true gift of tongues. We read, 'For then will I turn to peoples a purified lip (that is, purified by being divided) to call altogether upon the name of the Lord, to serve Him with one shoulder' (Zeph. iii. 9). It is in the Grade of Tongues that we come to the purified lip. But the history we are considering relates to Servants who are two grades below. Hence they cannot thus control the soulical mouth. Paul shows how helpless man is to tame the sin working in the soulical members and speaking in the tongue of the soulical body when he says, 'I give you to understand, that no man speaking in the Spirit of God, saith Jesus is accursed, and no man is able to say, Lord Jesus, but in the Holy Spirit' (1 Cor. xii. 3). Any man can say 'Lord Jesus' with his literal tongue. So he can say

‘Abba, Father.’ But that is not to speak in the Spirit. He who is born from above has the Spirit of God in his heart and can cry, Abba, Father, (Rom. viii. 14, 15). He cannot call Jesus accursed. So he who is perfect in righteousness and he alone speaks by the Holy Spirit which turned a pure language to him, and he says Lord Jesus. No man can say that with the tongue of his soulical body of flesh, who has not received the pure language, and whose works are imperfect. Hence Jesus says, ‘Why call ye Me Lord, Lord, and do not the things which I say?’ (Luke vi. 46). Such speakers are only using the literal tongue, not the tongue of the soulical body of flesh. In passages already quoted we have seen how Ignatius refers to ‘speaking Christ.’ ‘It is strange to speak Jesus Christ and to Judaize’—Χριστὸν Ἰησοῦν λαλεῖν, καὶ ἰουδαΐζειν (Ad. Mag., c. x.). ‘Do not speak Jesus Christ and covet the world’—Μὴ λαλεῖτε Ἰησοῦν Χριστὸν, κόσμον δὲ ἐπιθυμεῖτε (Ad. Rom., c. vii.). If a man cannot thus say Lord Jesus with the tongue of his soulical fleshly body until he receives the Holy Ghost, it follows that previous to that time his soulical speech has not been pure speech, but speech with sin in it. In that state he is inwardly like Até, the hag who accompanied the false Duessa :

‘Her face most fowle and filthy was to see,
 With squinted eyes contrarie wayes intended,
 And loathly mouth, unmeete a mouth to bee,
 That nought but gall and venim comprehended,
 And wicked wordes that God and man offended.
 Her lying tongue was in two parts divided,
 And both the parts did speak, and both contended,
 And as her tongue so was her hart discided,
 That never thought one thing, but doubly still was guided.’
 (‘Faerie Queene,’ Bk. IV., cant. i.)

Paul says of all men according to this imperfect state, ‘They are all under sin, as it is written, There is none righteous, no, not one. There is none that doeth good, no, not so much as one. Their throat is an open sepulchre; With their tongues they have used deceit; The poison of asps is under their lips, Whose mouth is full of cursing and bitterness, Their feet are swift to shed blood’ (Rom. iii. 9-18). These things are applied by the Apostle to those under law, that is, to the church of the sacrificial system (verse 19). Moreover, the reader will see how these sins are associated with certain members of a body, the throat, the tongue, the lips, the mouth. These things are not found in the literal body. It is evident that these are the sinful members of the soulical body of flesh. It is the mouth of the soulical body of flesh which uses deceit. It is the uncircumcised lips of the soulical body of flesh which have the poison of asps beneath them. While in this state this mouth must be sinful. Hence it is expressively stated of Isaac that Esau’s venison was in his mouth (xxv. 28). That is, in the soulical mouth of the Adamic man of faith there is a product from the fleshly field. In that state he must speak according to the flesh. So far sin is in him. After the same analogy, as we shall see, sin is in Jacob. His tongue does not speak after the spirit, but after the flesh. He sins, but his sin is the sin of every soulical body of flesh in the multitudes

belonging to the sacrificial system who have not crucified the flesh and its lusts. Hence Jacob's sin, such as we shall see it to be, deserves punishment, but let us remember that it is sin which man cannot conquer until Christ helps him. It is sin reigning in the members of the soulful body of flesh, and that which reigns must be master. Let us blame Jacob and Isaac for their sins, but let us remember that in so doing we are pronouncing condemnation upon ourselves so far as we are unaided by Christ.

In Ps. li. 6, David says, 'Against Thee by Thyself have I sinned, and have done this evil in Thine eyes.' He appears to be alluding to secret sin in the inward parts, where God alone dwells with him and knows him. Then he goes on to speak as if God were a good part of himself coming with him into judgement. 'In order that Thou mightest be justified in Thy word, and be clear in Thy judgement.' Paul, quoting the Septuagint version, shows still more clearly that God is here regarded as conjoined with man, and as coming with him into judgement. 'Let God be found true, but every man a liar; as it is written, That Thou mightest be justified in Thy words, and mightest prevail when Thou comest into judgement' (Rom. iii. 4). Thus even in unbelievers there is a sinful, lying part, which is *κατὰ ἄνθρωπον*, and a truthful part, which is *κατὰ Θεόν*. Something righteous and of God is in every man, and his evil may make God's good more manifest. Paul says, 'But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous, He who takes vengeance?' That is, he is now referring to God as Judge, and not as conjoined with sinful man in being judged. He only speaks, however, of God taking vengeance on the side of man's nature that is *κατὰ ἄνθρωπον*, or according to man. This Judge must be righteous, or how would He judge the world? But Paul again reverts to the idea of a conjoining of that which is good and of God with that which is evil and of man. He says, 'If the truth of God in my lie'—*ἐν τῷ ἐμῷ ψεύσματι*, (verse 7). The writer does not think that *ἐν* here means through, any more than it does in 2 Cor. xi. 10, 'As the truth of Christ is in me.' He is referring to the truth of God within him the Adamic representative of sinners, in the very midst of his lying, abounding there unto God's glory, and the destruction of the lying, even as grace superabounded where sin was, to the destruction of the sin (v. 20, 21). Sin being thus conquered by the truth, why should the man himself come into judgement after the sin has disappeared? 'But if the truth of God in my falsehood abounded unto His glory, why am I also still judged as a sinner?' (verse 7). Then apparently he reverts to the question in verse 5, 'What shall we say?' as if to add 'This is what we shall say,' and not (as we be slanderously reported and as some affirm that we say), 'Let us do evil that good may come, whose condemnation is just' (verse 8). Thus the lying element is virtually personified as existing in these sinners until the truth of God prevails over it.

We may now proceed to consider the history as thus relating to the soulful bodies of flesh of those on the moral Grade of Servants. It is said that Isaac was old (verse 1). From this and other indications in the narrative the writer believes that the narrative refers to the time of

Christ, and to changes wrought by Him. The eyes of this man of faith are dim so that he cannot see. A moral dimness of the eyes of the soulical body of flesh had come over the adherents of the sacrificial system. The Apostle indicates in what sense such words should be understood when he says, 'In that He saith, A new covenant, He hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away' (Heb. viii. 13). Isaac has Esau's fleshly venison in the mouth of his soulical body of flesh (xxv. 28), and so far he is earthy and speaketh of the earth (John iii. 31). He loves venison on the Servants' Grade as he loved it on the Heathen Grade. Hence he calls for Esau the flesh-loving nature, the older or rather the greater son. He is the greater, and Jacob is the less, for the latter has that littleness which fits for the kingdom. Esau answers the call, and then his father says, 'Behold now, I am old, I do not know the day of my death' (verse 2). He lived, on the literal theory, forty-three years after this time. It is taken for granted that Isaac means, I am so old that I may die any day, I know not how soon. The writer believes that Isaac's words have a moral meaning. He did not know the day of his death, not merely as man knoweth not his time (Eccles. ix. 12), and as Jerusalem knew not the day of her visitation (Luke xix. 44), but in the sense that these men of faith were comparatively ignorant in regard to the change that was to come to the soulical body of flesh. No man can read the Old Testament without coming to the conclusion that the great facts touching the resurrection of the soulical body of flesh and the future state were not clearly comprehended by the men whose religion was one of rites and sacrifices. Isaac knew not that era of death. He speaks, therefore, after the analogy of those who say, 'Let us eat and drink, for to-morrow we die' (1 Cor. xv. 32). In his ignorance he supposes that the blessing will come to the flesh-loving side of the soulical body of flesh, and he prepares to pass on the blessing to Esau accordingly. But he wants the venison to be in his mouth, the fleshly element from the fleshly field, taken by sinful hands. 'And now take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and hunt to me venison' (verse 3). It is hard for us, with our literalistic notions, to realize that these events symbolize what is being done in man's own nature. As Abraham had to take something in himself, animals in his own nature, to God (xv. 9), so Esau has to take this fleshly venison in himself, or his animal and sinful nature to Isaac. The hunting is moral, as much so as when Clem. Alex. speaks of a sound mind which gives itself to the hunting of what is good, *την θήραν τοῦ καλοῦ* (Strom., Lib. V; p. 548). As representing the soulical bodies of flesh not yet crucified, in the Servants, Isaac loved this fleshly nature. He wanted its savoury delights, its deceitful meat (Prov. xxiii. 3). He says, 'And make to me savoury meats such as I love, and cause them to come to me, and I will eat in order that my soul may bless thee before I die' (verse 4). Thus, in regard to the soulical body of flesh, his ideas are after the flesh, and associated with what is soulical and with death. But Rebekah, sister of Laban the white, had not the venison of Esau in her mouth. To her the Lord had given the promise that the elder should serve the younger, and like Mary she evidently kept that

saying in her heart. Jacob is in a pre-eminent sense her son, the truly righteous seed. She heard when Isaac spake to Esau his son. While Esau was going to the field to hunt the venison and bring it, she prepared to thwart him, and to cause the blessing to come by what was righteous and after the spirit, rather than by what was iniquitous and after the flesh. The blessing comes by that which can inherit the kingdom of heaven. Esau has gone out to make provision for the flesh to fulfil its lusts, but Jacob is to put on Christ's righteousness. Rebekah tells her son Jacob what she has heard Isaac say to Esau. She speaks of the blessing as to be given before the Lord. What Isaac thus did would stand, and since Rebekah the righteous knows what is the Lord's will she tries to carry it out. It would seem as if, just as Esau and Isaac were in opposition, so Isaac and Rebekah were in opposition in so far as the former had Esau's venison in his mouth, and was speaking and acting under that fleshly influence. Instead of sending Jacob to the field she sends him to the fold, the domain of shepherds. She is working to life and righteousness even where the principle of faith seems to fail. But Jacob must obey her implicitly. 'And now, my son, hearken to my voice according to what I command thee' (verse 8). What Jacob fetches from the flock is to be brought in to Rebekah just as Esau's venison is to be brought in to Isaac. 'Go now to the flock, and fetch me from thence two good kids of the goats' (verse 9). This is the symbol of the offering for sin. 'And he shall take of the congregation of the children of Israel, two kids of the goats for a sin-offering' (Lev. xvi. 5). The goats prefigure Christ the true Offering for sin (Heb. ix. 13, 14). Jesus said, 'He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day' (John vi. 54). Isaac the man of faith is to eat of this flesh of Christ instead of Esau's venison, and then life will begin to come even to the soulical body of flesh. Rebekah will make this sacred flesh into dainty meat for Isaac according to what he loves. Jacob, as representing the righteous principle in the soulical body of flesh, is to bring in this dainty meat, so that his father may eat and bless him before his death (verse 10).

In xxv. 23 we read, 'one people shall be stronger than the other people, and the elder shall serve the younger.' This is a promise of future blessings. Isaac alludes to it when he says, 'Be lord over thy brethren, and let thy mother's sons bow down to thee' (verse 29). The hand is a symbol of work, and in this church of the sacrificial system these works of the soulical body of flesh are imperfect. Jacob's hands are unclean. His brother's yoke is still upon his neck. Except as respects his works and his weakness against the flesh Jacob was very different from Esau. He says, 'Behold, Esau my brother is a hairy man: I am a smooth man' (verse 11). Rebekah has not told Jacob, and does not tell him, to say anything to his father, but simply to take to him the dainty meat and receive the blessing. But Jacob knows that he is not as fleshly as Esau, and he says, 'Peradventure my father will touch me, and I shall be in his eyes as a mocker, and I shall bring upon me a curse and not a blessing' (verse 12). The mother knows that the curse from the mouth which has in it the sacred flesh will never come

to her or her seed. She is willing to share all evil possibilities with Jacob, but is only anxious for him to follow counsels prompted by righteousness. 'And his mother said unto him, Upon me be thy curse, my son, only hearken to my voice and go, take to me' (verse 13). Jacob had shown something of a sinful element in scrupling to obey the first command. Now, however, he begins to yield himself and his members more fully up to serve righteousness. 'And he went and took, and brought to his mother, and his mother made savoury meat according to what his father loved' (verse 14). The righteous soul thus herself appropriates Christ.

When the talent was taken from the unprofitable servant it was given to him who had ten talents (Matt. xxv. 28). So spoil passed from the Egyptians to the Israelites (Exod. xi. 35, 36), and Haman's ring was given to Mordecai (Esth. viii. 2). Some may think that the taking of Esau's garments by Rebekah, and the putting of them upon Jacob is a spoiling of Esau. The writer holds that it is not a disguising of Jacob. In verse 15 we read of a garment of Esau, who is said to be לְבָשׁ , 'with,' Rebekah in the house or soulical nature. This introduction of a grade-word of the Young Men's Grade is suggestive. It is another illustration of the Principle which we have seen indicated in c. xxiv. by which a word of the Young Men's Grade is used in the Servants' Grade of a Divine Being. All the previous grade-words in the chapter are of the Servants' Grade. So all the grade-words following to the close of verse 28 are of the Servants' Grade. They are 'make' (verse 17), 'enter' (verses 18, 25), 'find' (verse 20), זֶה , 'this' (verses 20, 21, 24), 'see' (verse 27). In this chapter as elsewhere the field is a symbol of flesh (verses 3, 5, 27). But there is a flesh of Jesus which is good. And yet it is in the Esau likeness, for He was made in the likeness of flesh of sin (Rom. viii. 3). So there is a righteousness of faith which comes to those who believe in Jesus as made sin on our behalf (2 Cor. v. 21). Thus even the name 'Esau' can be given to Jesus as made sin for us. It is so given to Him in verse 15, where He is called 'the goodly Esau.' The writer holds that all the history shows that the skins of the kids symbolize the flesh of Jesus as a Propitiatory covering, while the garment of Esau, who is with her in the house, is a symbol of Jesus as becoming an actual and inwrought Righteousness to us. Esau as the sinful flesh is not good, and has no garment that is good, but in Jesus as made sin for us, and so becoming our Esau, the soul finds by faith a righteousness that is as a garment. The writer believes that here, as in Daniel ix. 23; x. 11, the word הַיְקָרָה , 'goodly' or 'beloved,' is applied to a person, that is, to the beloved or Divine Esau who is Christ.

Rebekah, the soulical nature of the man of faith, prepares Jacob to receive the blessing. His hands are unclean. His works are imperfect and sinful. When Adam sinned the Lord provided a coat of skins (iii. 21). This fact alone, as well as the fact that two goats are an appointed sin-offering, shows that it is an error to regard the putting on of these skins as a disguising of Jacob. The parts of the body on which these skins, the emblems of Jesus our Sin-Offering are placed, show that they are not a disguise. First Rebekah covers his sin-stained hands, that is, his imperfect works. Throughout, Rebekah is greater than Jacob

as the soul is greater than the soulical body of flesh. We read, 'And she put the skins of the goats upon his hands' (verse 16). Thus Christ who knew no sin was now being made sin for Jacob, or the soulical fleshly bodies of the faithful. But Rebekah not only put the skins on his hands, she also put them upon his neck. The reader will notice that in verse 40 there is an allusion to a yoke upon the neck. Moreover Jacob had not yet received the blessing, so that instead of the elder serving the younger the younger had hitherto been serving the elder. In other words, Jacob had carried Esau's iniquitous yoke upon his neck. So Hezekiah speaks of the fathers having given the neck (2 Chron. xxix. 6). This submission to the yoke of sin might have been inevitable, as a younger brother cannot help being inferior to an older brother. Nevertheless it was a subjection to sin, and it was needful that the neck of the soulical body of flesh which had carried sin's yoke should have its expiatory covering. Hence Rebekah put the skins 'upon the smooth of his neck' (verse 16). Then when the iniquity of his hands was covered Rebekah gave the flesh of the True Sacrifice, even Christ, into his hands, to take to Jacob. She gives also the Bread, for Christ was the Bread sent down from heaven to give life unto the world. 'And she gave the savoury Meat and the Bread which she had prepared, into the hand of her son Jacob' (verse 17). The way in which Rebekah introduces the phrase 'before the Lord' in verse 7 tends to show that this Meat is in some special relation to the Lord.

Although the sin of Jacob's hands and of his neck had thus been covered by the Divine Sacrifice, we must remember that this history is connected with Beer Sheba and the moral Grade of Servants. While such found a covering for their sinful works, so long as they served tables and were subject to ordinances their soulical fleshly bodies had not died with Christ. Sin was still within them, and especially would the tongue of their soulical fleshly bodies use deceit (Rom. iii. 13). To have governed these tongues of the soulical body of flesh would have been to come to perfection, for James says that he who stumbles not in word is a perfect man (iii. 2). But this church of sacrifice is imperfect, and hence the tongues of the soulical fleshly bodies of all in this church must use deceit. By the very law of his imperfect soulical body of flesh, as one who is not yet able to say 'Lord Jesus' by the Holy Ghost, Jacob must, as the representative of these soulical fleshly bodies, use deceit. This deceit is sin, but it is unavoidable sin. It is the sin which is found in all who are in the flesh, and which leads them to cry out, O wretched men that we are! It is the sin which no man under law can put away, and which can only be removed when he walks after the spirit, and when Christ frees him from the law of sin and death (Rom. viii. 2). Thus Jacob's sin is a sin reigning in the soulical fleshly bodies of all under law, and while we are free to blame this sin in Jacob, we must remember that we commit the same sin until we are found in Christ. This acted lie is thus the setting forth by God's own hand of an everlasting truth, the truth that even if a man in the flesh would do good evil is present with him. It will be noticed that Rebekah only charges Jacob to carry in the food, but does not tell him to speak falsely. The sin is in Jacob's tongue, not in Rebekah's.

We read, 'And he came unto his father and said, My father: and he said, Here am I: who art thou my son?' (verse 18). It is probable that Isaac uses the term 'my son' in courtesy, for if he knows him to be his son he will hardly say, Who art thou? If he really believes it to be his son, the very fact that he asks this question implies suspicion, and makes the theory of the literalist the more improbable. Now Jacob's tongue, by the inevitable law of its imperfect nature, uses deceit. 'And Jacob said to his father, I am Esau thy firstborn, I have done according as thou didst say unto me: Arise, I pray thee, sit and eat of my venison, in order that thy soul may bless me' (verse 19). It may be supposed that the expression 'sit and eat' indicates the previous downlying of one who was bedridden. But it as probably indicates the joyful and festive character of the provision prepared in the gospel.

Isaac in his soulical and fleshly blindness knows not the meaning of this coming of the feast before an expected time. He says to Jacob, 'How is it that thou hast found so quickly, my son?' The verisimilitude of the narrative is strikingly manifested in this question. Jacob replies, 'The Lord thy God made it convenient before me' (verse 20). Of course the principle of falsehood in the soulical body of flesh makes itself appear as sin so far as it makes itself appear to be Esau, for Esau,—that is, the sinful Esau, not the goodly Esau of verse 15—is a symbol of iniquity in the soulical members. It does not necessarily follow that where Jacob is not personating Esau his words are deceitful. They may not be in this answer. In any case, if, as the writer alleges, these two goats symbolize the Sin Offering, or Christ, then it was true that the Lord had provided the Sacrifice. The use of Jehovah's name in this sentence would suggest that there is truth in it. Isaac wishes Jacob to come near that he may feel him, an act which shows how deep the soulical blindness of the men of faith had become in respect to the soulical body of flesh. They were not walking by faith nor by sight but by feeling. A literal man whose suspicions were thus aroused would not have been so easily overcome. The expression in verse 21, 'Whether thou be this my son Esau or not' has an analogous emphatic 'this' to those in xxv. 22, 32, and probably betokens Esau as the fleshly son, specially near to Isaac. We read, 'And Jacob went near to Isaac his father, and he felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau, And he discerned him not because his hands were hairy as his brother Esau's hands, and he blessed him' (verses 22, 23). The hands or works covered by the covering or righteousness from the true Sacrifice were Esau's hands, for Christ was made Esau or Sin for us in this sacrifice. But the voice of the soulical body of flesh, the last part to be perfected, was yet without a pure language to cover or replace it. Jacob's speech betrayed him and showed him to be, not Sin or Esau. but the weak righteousness bearing the yoke of sin. But Isaac as blind and guided by feeling pronounces a blessing when he feels the true Sacrifice upon Jacob's unclean hands. The Apostle Paul, in one passage, implies that they who are under law change the voice of the soulical body of flesh when Christ is formed in them. Paul could have wished to be so far accursed from Christ for others, that he should once more be with those under law, and speaking

with the voice of his unperfected soulical body of flesh. He says, 'My little children, of whom I am again in travail until Christ be formed in you; yea, I could wish to be present with you even now (*ἄρτι*), and to change my voice; for I am perplexed about you. Tell me, ye that desire to be under law' (Gal. iv. 19-21). The expression 'I am perplexed about you' very strongly suggests that in this passage Paul is referring to Isaac and his doubts as to whether Jacob was Esau or not. Hence the passage gives some countenance to what the writer is alleging as to the significance of Jacob's voice and Esau's hands, and as to this chapter relating to Servants under the law of ordinances. It also agrees in its sentiment with Rom. ix. 3. There we read, 'For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh.' To be anathema from Christ is not the same as having an anathema spoken against us by Christ. Paul was now a man in Christ (2 Cor. xii. 2), and therefore a man who had come to Mount Zion and the Gate of Tongues. But if by becoming a Jew he could save Jews, he was willing to go morally back again or down again not merely to the grade of Young Men or believers in prophecy, but even to the still lower grade of Servants or the church of the sacrificial system to which church the literal Jews mostly belonged. But thus to be under the law of ordinances would be to be anathema from Christ, for it is written, 'As many as are of the works of the law are under a curse' (Gal. iii. 10). 'Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace' (Gal. v. 4). To be severed from Christ is to be anathema from Christ, but that is not to be shut up from again finding Christ. Again Jesus said, 'The time is at hand, He that is unrighteous let him do unrighteousness still' (Rev. xxii. 10, 11). That is, the coming of the Lord was so near that they had no time to alter their characters, but must come before Him just as they were. So Paul says, 'If any man love not the Lord, let him be anathema. Our Lord cometh' (1 Cor. xvi. 22). That is, let him appear before the Lord in the state in which he now is, under the law, and therefore under a curse. It is not that Paul from the indignation of his own heart is pronouncing a curse upon such a man.

Jacob's soulical tongue again makes manifest its deceit. Isaac says 'Art thou this my son Esau? And he said, I am.' Thus he 'dissembleth with his lips, and layeth up deceit within him' (Prov. xxvi. 24). Isaac bids Jacob come near that he may eat, and bless him. Isaac does not go to him but he must come to Isaac in his weakness of faith and soulical blindness. Even those Jews who first began to live by faith on Christ and to eat His flesh, did not know the meaning of the resurrection of the soulical body of flesh, 'Questioning among themselves what the rising again from the dead should mean' (Mark ix. 10). 'And he said, Come near to me, and I will eat of my son's venison, that my soul may bless thee' (verse 25). That venison was the Saviour's flesh given for the life of the world. Just as Melchisedec gave wine as well as bread, and just as Jesus used wine to symbolize His blood, so Jacob very significantly brings wine to his father as well as flesh. That wine is the Saviour's blood. This bringing of wine with the flesh has a very symbolic aspect, and does not comport well with the literal theory.

Thus through Rebekah the righteous soul, and Jacob the same principle here, as respects the soulical body of flesh, new and sacred Meat and Drink are provided for the weak Faith which had hitherto had its mouth filled with sinful flesh. 'And he brought it near to him and he did eat, and he brought to him wine and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son,' (verse 26). On the literal theory it is probable that Jacob's face was not as hairy as Esau's, and hence that this kiss would betray him. A kiss of peace often accompanies a blessing (xlvi. 10). When men live by faith on Christ they will be disposed to peace and to good-will. It is said of the Spouse, 'The smell of Thy garments is like the smell of Lebanon' (Cant. iv. 11). We read of Christ, 'All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad' (Ps. xlv. 8). Since the skins were on Jacob's hands and neck, and the garment had been taken from the goodly Esau with Rebekah in the house (verse 15) and put upon him, Jacob had now sweet smelling garments. He had been putting on Christ after the flesh, and hence though he is said to have garments smelling like a field, it is a field which the Lord hath blessed. The skins are the most likely to be fragrant to Isaac. 'And he smelled the smell of his raiment, and he blessed him, and he said, See, the smell of my son is as the smell of a field which the Lord hath blessed' (verse 27). Now Isaac, or the Adamic man of faith, pronounces a soulical blessing upon the righteous element in the soulical body of flesh. In so doing he names God, by whose Spirit the soulical fleshly body is ultimately to be raised. 'And God give to thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and vine-fruit' (verse 28). The whole aspect of this prayer is soulical and earthy. The dew comes from heaven, but it falls on earth. God says, 'I will be as the dew unto Israel' (Hos. xiv. 5). After this blessing which is 'before the Lord' and made effective by Him, the earthy soulical bodies of flesh of the righteous are to begin to live on corn and Tirosh. They will not produce those bad moral plants which grow in Mammon's garden.

'There mournful Cypresse grew in greatest store,
And trees of bitter Gall, and Heben sad,
Dead-sleeping Poppy, and black Hellebore,
Cold Coloquintida and Tetra mad,
Mortal Samnitis, and Cicuta bad.'

('Faerie Queene,' Bk. II., cant. vii.)

But still these bodies have not died to sin. By-and-by instead of merely getting the dew from above, the Spirit will be poured upon them (Is. xxxii. 15). God gives this Divine food to the soulical body of flesh. 'I gave her corn, and vine-fruit, and oil' (Hos. ii. 8). Isaac proceeds to give the principle of righteousness in the soulical fleshly body supremacy over the principle of iniquity. 'Peoples shall serve thee.' This sentence is on the Heathen Grade. 'Serve' conjoins with 'peoples.' The Heathen will come to serve Righteousness. 'And nations bow down to thee.' Even those who may not fully embody righteousness in their lives, do yet give it outward respect and reverence. 'Be lord over thy brethren, and let thy mother's sons bow down

to thee.' This is to have authority over Esau the iniquitous principle, the only additional brother to Jacob who is known and named. He adds, 'Cursed be every one that curseth thee, and blessed be he that blesseth thee.' This is an appropriate wish as applied to haters and lovers of Righteousness, but it is not appropriate as applied to a literal and erring man, and his friends and enemies.

The fitness with which the times are adapted to the varying events in these histories is evidence of the moral nature of the histories. That which is good has ever time given to it to fulfil its purposes. Esau does not come in until Jacob has gone out.

It may be fitting to note here the gradal peculiarities of the chapter. On the side of Jacob and in relation to the skins symbolizing the Saviour's flesh, it is the Servants' Grade that is used. That is the true Grade of Sacrifice. On the side of Esau we see this sinful flesh associated with the Heathen Grade and the Servants' Grade.

(a) Verses 1-14 inclusive are all on the Servants' Grade. The grade-words have been noted.

(b) Verse 15 has the Young Men's Grade-word, \aleph , 'with,' but it is as applied to a Divine Being.

(c) Verses 16-28 are on the Servants' Grade. The Grade-words have been already noted.

(d) Verses 29-33 are on the Heathen Grade. Verse 29 is spoken on the Servants' Grade, but it alludes to the Heathen Grade, having the conjoined idiom 'serve' and 'peoples.' The allusion in verse 30 to ceasing to bless, and to having just gone out, may apply to two grades, Heathen and Servants, on each of which Jacob is blessed. Esau comes in on the Heathen Grade. The word \aleph , 'with' (verse 30), conjoins with 'come' in the same verse. The words, \aleph , 'he,' and 'come' in verse 31 conjoin. The same words conjoin in verse 33. Since these conjoined idioms have respect to what is fleshly, they cannot refer to Zion, but must betoken the Heathen Grade.

(e) Verses 34-37 are on the Servants' Grade. They have the words 'hear' (verse 34), 'come' (verse 36), \aleph , 'this' (verse 36), 'behold' (verses 36, 37), 'servants' (verse 37), 'do' (verse 37).

(f) Verses 38-40 are on the Heathen Grade. The word \aleph , 'this' (verse 38), conjoins with 'behold' (verse 39) and 'serve' (verse 40).

(g) Verses 41-46 are on the Servants' Grade. We have the words 'behold' (verse 42), 'hear' (verse 43), \aleph , 'with' (verse 44), 'do' (verse 44), 'there' (verse 44).

It is because verse 15 is so marked off from the rest of the chapter by a word of the Young Men's Grade that the writer is convinced that the Esau named in it is not the sinful Esau, but Christ as made in the likeness of flesh of sin. We might read it thus: 'And Rebekah took the raiment of Esau her Son, the Elder One, the Goodly One, who was with her in the house, and she clothed Jacob her son, the younger one.'

'And it came to pass when Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting' (verse 30). He only brings flesh from the fleshly field. He goes not to the fold, nor does he seek any propitiatory covering for the work of his unclean hands. 'And

he also made savoury meat and brought it to his father, and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me' (verse 31). Whether men of faith wish it or not the blessings of the line of faith can never be made a heritage for the sinful flesh. Esau is intercepted in this fleshly design. 'And Isaac his father said to him, Who art thou?' The flesh has become a stranger to the man of faith. It has to make itself known. 'And he said, I am thy son, thy firstborn, Esau' (verse 32). He had lost the blessing of the firstborn though he clings to the title. In his blindness Isaac knows not Jacob nor the Mighty Redeemer whose flesh clothed Jacob as his Propitiation. In 1 Sam. xiv. 15 we have a singular account of a great trembling after a first slaughter, made within half an acre of land. So after Isaac has weakened the earthy sinful principle in the soulical body of flesh, there comes a trembling. A fiery trial is coming upon him to prove him; and it is as a strange thing happening to him (1 Pet. iv. 12). He is probably tried as to whether or not he will withdraw the blessing from Jacob and again give it to Esau, or whether he will keep the vow which his lips have uttered before the Lord. When Jephthah had opened his mouth to the Lord he said that he could not go back (Judg. xi. 35). Jacob must not say before the Angel of the Lord that it was an error (Eccles. v. 6). True men of faith will not so sin. Cicero refers to perturbaciones animorum, or perturbations of soul, which are beyond any power of nature (De Fin., Lib. III., x.). Jacob is experiencing some perturbations, but amid them all he adheres to the word which he has spoken before God. We read, 'And Isaac trembled very exceedingly, and said, Who then is this who hath taken venison, and he hath brought it to me, and I have eaten of all before thou camest, and I have blessed him, yea, and he shall be blessed' (verse 33). It is a Soulical Body that thus trembles and that is thus in partial ignorance. Isaac had done well to eat in Esau's absence. He had thus taken something from the flesh of Christ, and something from the blood of Christ, as embodied in propitiatory sacrifices, when Esau the sinful principle was not present to defile these blessings. Thus they were more healthful to Isaac, like

'The enchanted herbs
That did renew old Æson.'

We come now to the Servants' Grade. It is noticeable that the knowledge, both of Isaac and Esau, seems now to be fuller. They know that it is Jacob who has taken the blessing. 'According to Esau's hearing his father's words, he cried also with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father' (verse 34). The blessing, however, is fateful, and not to be reversed. The profane body of sin seeks in vain a place of repentance. Sometimes the vow of the tongue may leave the mind unsworn:

'Juravi lingua, mentem injuratam gero.'
(Cicero de Officiis, Lib. III., c. xxix.)

But Isaac's vow, or word of blessing, was as good in the keeping as in the making. It is therefore well that Esau should weep in vain. He is the sinful principle, and pertains to a realm where there are weeping

and gnashing of teeth. When the Apostle alludes to this and a kindred subject, his language has what ethical writers would call a very subjective aspect. By the idea of a root of bitterness springing up, he probably does not mean a bad man, but a bad principle, growing in the soulical body of flesh, which is often compared, as we have seen, to ground. Clem. Alex. refers to land in a like moral fashion, when he says, 'But that Scripture calls the foolish and disobedient, Earth'—*τὸς ἀνοήτους καὶ ἀπειθεῖς, γῆν καλεῖ*.—Jeremiah the prophet makes plain in the matter of Joachim and his brethren, saying, 'O earth, earth, hear the word of the Lord, write this man as a man proscribed' (xxii. 29, 30; Strom. Lib. IV., p. 542). He goes on to quote Is. i. 2, 'Give ear, O earth,' and says, 'He names as earth the man who chooses ignorance and hardness of heart.' The root of bitterness is a *πάθος βλαβερόν*, or 'noxious lust' (Plut. De Vit. Pud., c. iii.). This idea of an upspringing seems to be carried into the sentence relating to Esau, the same Greek words being used in the beginning of both sentences thus: 'Looking carefully lest any one (*μὴ τις*) be coming short from the grace of God, lest any (*μὴ τις*) root of bitterness springing up be troublesome, and thereby the many be defiled, lest [there be] any (*μὴ τις*) fornicator or profane one as Esau, who for one mess of meat sold his birthright' (Heb. xii. 15, 16). There are various bad fruits springing up in the fleshly nature, and Esau is their chief embodiment. This looking is a part of a process in which we are following holiness (verse 14), and is not, therefore, likely to refer to a diligent looking for bad men outside ourselves. It rather refers to a diligent watchfulness against evil qualities in our own fleshly nature.

Isaac testifies to Jacob's deceit, and also to his having taken the blessing. Only one of these things is commendable. 'And he said, Thy brother came in subtlety, and he hath taken thy blessing' (verse 35). Crates said he tried everywhere and most of all to rule the tongue:

Γλώσσης μάλιστα πανταχοῦ περιῶ κρατεῖν.

Jacob has not yet overcome the tendency of his tongue in the soulical body of flesh to use deceit. Esau's answer shows the meaning of the name 'Jacob.' 'And he said, Is he not rightly named Jacob? and he hath circumvented me this two times' (verse 36). The word 'Jacob' means 'heel-catcher,' but it also means 'deceiver.' Esau adds, 'He took my birthright, and behold, now, he hath taken my blessing' (verse 36). Some may think that this verse proves the birthright and the blessing to be distinct. But a man may have a right to something by birth, and yet the time may not have come to inherit what he had thus in reservation. According to the Apostle, Esau now wants to inherit the blessing (Heb. xii. 17). Esau only sold Jacob a right to something when he got the pottage. The blessing is the really inherited good, of which the birthright had thus been sold. Thus Jacob circumvented Esau twice, first in getting the right to the blessing, and then in getting the blessing itself. Esau persists, seeking carefully, in his effort to gain a blessing. 'And he said, Hast thou not put aside a blessing for me?' (verse 36). Isaac makes it clear that he has made Jacob Esau's master, and he shows no inclination to undo what he has done. Esau's ark, like the ark to which Simonides alludes (Plut. De

Sera Num., c. xi.) is void of grace, and hence he finds himself 'destitute of hope.' 'And Isaac answered and said unto Esau, Behold, I have appointed him lord to thee, and all his brethren I have given to him for servants, and with corn and vine-fruit I have sustained him, and what shall I do now unto thee, my son?' (verse 37).

With verse 38 the Heathen Grade comes in. We have in this verse these words: הַבְּרִכָּה אֶתְּ הוּא יֶלְדְּ אָבִי, which the Septuagint renders *μη εὐλογιά μία σοι ἔστι πατήρ*. Our version reads, 'Hast thou but one blessing, my father?' On this clause it may be noted:

(a) That while sinful flesh might desire to inherit a blessing in regard to fleshly things, it is not very likely that it would long after the more spiritual blessings peculiar to the household of faith. Esau is wholly bad, like Chartres as described in Arbuthnot's 'Epitaph,' in which he is spoken of as 'Francis Chartres, Who with an inflexible constancy, And inimitable uniformity of life, Persisted, in spite of age and infirmities, In the practise of every human vice Excepting prodigality and hypocrisy, His insatiable avarice exempted him from the first, His matchless impudence from the second.'

(b) That the ה preceding the word 'blessing' causes the Hebrew sentence to read more naturally when we take it as the ordinary article 'the,' and not as a sign of interrogation. It so precedes the word 'blessing' in other passages (verse 41; Deut. xi. 29; xxxiii. 1). Thus we might read, 'And Esau said to his father, This one blessing be to thyself, my father.' That is, there is one of the blessings which Isaac bestows, and of which, so far as they are found on the Servants' Grade, Isaac has just spoken in detail, which Esau does not covet, and which he wishes his father to keep. He is despising this particular blessing as much as he covets and seeks carefully the other blessing. He despises it as he despised his birthright. In verse 37 Isaac mentions two blessings that he has bestowed on Jacob. First, he has made him Esau's lord, giving him all his brethren for servants. Secondly, he says, 'With corn and vine-fruit have I sustained him.' From verse 28 it is clear that this corn and vine-fruit are from God. They are the Living Bread and the True Vine as embodied in Jesus. So far as these have an embodiment in Heathenism Esau desires them not. He desires rather the fleshly field and its venison. He loves Heathenism and its savoury food better than any Bread and Wine of a divinely-appointed Propitiation. But while he does not want heavenly food, he does want supremacy over what is spiritual. Being made inferior grieves him and causes him to wish to have a change in what Isaac has done. Because of this he lifts up his voice and weeps. 'And Esau said unto his father, This one blessing be to thyself, my father; bless me, me also, O my father. And Esau lifted up his voice and wept' (verse 38).

Isaac answers this plea, but it is not said that he blessed Esau, as it was said concerning Jacob. Neither does Isaac breathe a prayer, or ask God to do something for Esau, as was done in the case of Jacob. He simply utters a prophecy, telling apparently the best that can befall Esau. 'And Isaac, his father, answered and said, Behold from the fatness of the earth shall be thy dwelling, and from the dew of heaven from above' (verse 39). Observe that it is not Esau who is to have

these things, but his dwelling, or literally his seat. It will be seen that these blessings are the same that are given to Jacob by God (verse 28). But they are not said to be given to Esau. That the blessings are thus the same is an indication of Isaac's meaning. Although the iniquitous principle in the soulical body of flesh is now subdued to the righteous principle, it is not cast out. It still has its seat in the members that God hath blessed even if it is no longer a lord over those members. It is like a vulture in a golden cage, or like Satan in God's temple. Thus Isaac speaks highly of the seat or dwelling, but not of Esau.

'And by thy sword thou shalt live' (verse 40). Neither God nor righteousness will give sustenance to Sin. He must be his own provider. It is usual to speak of dying by the sword, but the sinful seed lives by it. In the unperfected righteous sin will find something fleshly for its sword to devour, and wherewith to keep itself alive. This sword may be a symbol of a deceitful and devouring tongue, which speaketh like the piercings of a sword. 'The workers of iniquity, who whet their tongue like a sword' (Ps. lxiv. 3). This tongue is 'the world of iniquity among our members' (Jas. iii. 6). Esau is also to serve Jacob.

The next clause is very expressive. Our version reads, 'When thou shalt have the dominion.' Dr. Adam Clark says: 'The word תריר, "tarid," which we translate "have dominion," is rather of doubtful meaning, as it may be deduced from three different roots, ירר, "Yarad," "to descend," "to be brought down," or "brought low;" רדה, "Radah," "to obtain rule," or "have dominion;" and רוד, "Rud," "to complain."' The word which Dr. Clark thus renders 'to complain,' is commonly rendered in lexicons 'to wander,' 'to run about,' etc. The Sept. adopts the first of the above meanings. Lange has the last, and renders it 'In the course of thy wanderings.' Dr. Davies also derives from this verb 'to wander' (Ps. lv. 3), but renders it here 'to break loose,' 'to cast off restraint.' The writer believes that this word means here 'to wander.' He does so for the following reason: In several instances personifications of sin are represented as wandering to and fro. Cain was a fugitive and vagabond (iv. 14). The raven went forth to and fro (viii. 7). Satan went to and fro, and up and down in the earth (Job i. 7). The abomination of desolation was on the wing (Dan. ix. 26). The unclean spirit passeth through waterless places seeking rest (Matt. xii. 43). Sin in the soulical body of flesh would be inferior to Jacob or the principle of righteousness. But according as sinful flesh broke loose in wild license, the yoke of fleshly yet righteous Jacob would be shaken off by it.

We come now to the Servants' Grade. Therein we are shown the enmity between righteousness and iniquity. 'And Esau lay in wait for Jacob because of the blessing wherewith his father had blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob' (verse 41). He is not said to feel resentment against his father or mother, but only against Jacob. The two represent natures in direct contrast. But the presence of Isaac, representing faith, is a restraint upon Esau. He speaks like one anticipating an end of faith, and then a slaying of righteousness. But the end is not yet. Even when Isaac passes, faith will live on in another

Adamic representative. It is one of the three graces that abide (1 Cor. iii. 13). The righteous soul also helps the righteous principle in the soulical body of flesh. 'And the words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, to kill thee' (verse 42). Again she requires implicit obedience from Jacob, and helps in separating him from Esau. She sends him from Esau the hairy and the red, to Laban the white. From the man of the field to the man of 'Haran' 'the purified.' 'And now, my son, obey my voice, and arise, flee for thyself to Laban my brother to Haran, and dwell with him a few days, until thy brother's fury return.' The writer believes that the figure in this verse is that of the principle of righteousness in the soulical fleshly body being hid with Laban the white, or righteousness, in Charran, a purified realm, while the principle of iniquity, or Esau the red, goes down to death. The word שׁוּב sometimes denotes dying, 'Unto dust shalt thou return' (iii. 19); 'Thou turnest man to destruction and sayest, Return, ye children of men' (Ps. xc. 3). Since it is the soulical body of flesh which returns to its Adamah, the use of the word 'return' by Rebekah supports the writer's theory that this narrative relates to the soulical fleshly body. So, speaking of Esau's wrath going to death, she adds, 'Until thy brother's anger return from thy portion' (תְּרִיבָתְךָ) or 'from thee.' A like preposition of combination is used in iii. 19: 'From its portion (תְּרִיבָתֶיךָ) thou wast taken,' or 'from it.' Rebekah is indicating a separation as in a death between a part pertaining to Jacob and a portion of fierce anger pertaining to Esau. As a man in death Esau will forget what Jacob has done. Death is 'the land of forgetfulness' (Ps. lxxxviii. 12). 'And he forget what thou hast done to him, and I will send and take thee from thence. Why should I be deprived also of you both in one day?' (verse 45). This last question shows that her language relates to a death-change. It is said that the meaning is that if Esau killed Jacob the avenger of blood would kill Esau, and so Rebekah would lose both her children. But Cain killed his brother and was not killed himself. Rebekah's language virtually implies that Esau must die, but that Jacob ought to live. Her fear is of losing Jacob, not of losing Esau; of the two dying together in one day, as they would if they were sinful and fleshly. Hence she wants the life of Jacob, or the principle of righteousness, to be hid with Laban the white until Esau's anger turns again to death.

At this point there is a transition in the narrative, but not in grades. The description of the conflict between the opposing natures in the soulical body of flesh is ended. Other representatives of the Adamic man of faith and of the righteous seed are now to be introduced. In regard to Rebekah's command to Jacob to go to Laban, it is usually taken for granted that the following chapters are recording that journey. It is true also that Jacob appears before Laban as one who has never been in that land before. But still the writer holds that this charge of Rebekah's is connected with c. xxxv. That is put later in time than the preceding chapters. But if, as the writer alleges, this narrative relates to soulical bodies of flesh and opposing principles therein, Jacob's hidden

life, and Esau's return to death, are alike a going to a realm of silence. Hence we must not think it strange that in the following chapters Jacob, in a new aspect, appears before Laban as a stranger.

Again, we have seen what a significant difference there is in xx. 2, 3, and elsewhere, between Sarah as the lady of the Lord, and Sarah as the wife of Abraham. So there appears to be an analogous distinction between Rebekah as Isaac's wife and Rebekah as the lover of Jacob. It will be noticed that in this chapter Rebekah is not spoken of as Isaac's wife, nor does she address Isaac until the new aspect begins in the last verse. It is as Rebekah the righteous soul that she will send and fetch Jacob. We are distinctly told that the journey which is spoken of in xxviii. is for the purpose of taking a wife (verse 6). Isaac gives him a distinct charge to the same effect (verse 2). Rebekah's complaint is the beginning of this history of a journey to take a wife. How then can we say that Jacob is here fleeing from his brother Esau? That flight pertained to the soulical body of flesh and its hidden life in the unseen state. That flight has been taken. This new journey relates to other aspects of the work of redemption.

The narrative begins somewhat similarly to the narrative in xxiv. 3. Rebekah, like Abraham, dreads a union of her son with Canaanitish daughters. Rebekah is now joined with Isaac in sending forth her son. She is troubled with what is sinful in her house, and we read, 'Rebekah said to Isaac, I am weary in my life, from the presence of the daughters of Heth; if Jacob take a wife from the daughters of Heth, as these from the daughters of the land, what are my lives to me?' (verse 46).

CHAPTER V.

GENESIS XXVIII.

IN the last chapter Isaac appears to be an old man, at the point of death, and unable to recognise his own son. In this chapter he appears as one in full vigour, speaking with parental authority and far-seeing prudence. In the former case he wanted savoury food in order to bless. He was not only said to be blind, but he acted as one who was blind, in seeking to bestow upon the older son a blessing which God had said should belong to the younger. His blessing made no allusion to the righteous Seed, or to Abraham, but pertained exclusively to soulical things. Now, however, he calls for Jacob instead of for Esau (verse 1). Without previously asking for savoury food, he at once blesses him. That he does thus bless him after having previously pronounced an unalterable blessing, implies a transition in the persons, even if the names abide the same. This later blessing is full of evangelical meaning. It is accompanied by a charge, not respecting venison, but concerning the taking of a wife from a good seed. The difference between the Isaac of one chapter and the Isaac of the other is so striking as to merit attention. It is a somewhat arbitrary assumption to say that in the former case he was afflicted with some passing disease. His failure of sight is said to

be from old age. But even his blindness had not affected his desire for meat. The writer holds that in the former chapter Isaac represents the Man of Faith in relation to the soulical body of flesh. The strife between Jacob and Esau is a strife between good and evil in what Paul calls 'the members' of that soulical fleshly body. Hence nothing of a very spiritual nature, but rather a touch of animalism, runs through the whole narrative of Isaac's words and actions. Moreover, the involuntary nature of the deceit in the tongue of this soulical body of flesh accords with the fact that Jacob is nowhere censured for this deceitfulness. Literalists who regard this journey to Padan Aram as a flight from Esau, tell us that Jacob's suffering in that land was a punishment. But here in the beginning of his journey God and his father both bless him. God appears to him and promises to be with him. The writer holds that just as Sarah the lady of the Lord differs from Sarah the wife of Abraham, so the Isaac of this chapter is virtually distinct from the Isaac of the last chapter. He is now Isaac as the husband of Rebekah, and he represents the Adamic Man of Faith in new and higher aspects.

If evidence were needed that the following histories are not literal but moral, we not only find it in the strange proceedings connected with Jacob's marriages and the births of his children: we find it also in the fact that the name Rachel means 'sheep,' and that the narrative now in a special manner associates the life of the patriarch with the keeping and gaining of sheep. This seems significant when we remember the moral use of the word 'sheep' in Scripture. Abel, the emblem of Good-Seed-Men, keeps sheep. In all the moral grades the term 'Sheep' is applied to these 'Good-Seed-Men.' Sheep are connected with goats in the heathen, and so Christ often compares His followers to Sheep. This one fact is a guiding fact in the following histories: In Rebekah's life we have seen a conflict waging between the Jacob Seed and the Esau Seed, between Righteousness and Iniquity. Now, however, we are to see—first, the house prepared for the Sheep; secondly, the way in which the Sheep are gained by man, or given by God; thirdly, the purification of the Sheep; and fourthly, the bringing of the Sheep to the places prepared for them. The carrying out of these processes involves also a gathering. Jacob is the Adamic representative of the Mind of Faith, to whose line the sheep are gathered. Rachel is the Soulical Side of this righteous Sheep-nature; Bethel is the house to which the sheep are finally led. Laban, or the brother of Rachel, and whose name means 'White,' is an emblem of Righteousness, though it is as found in alliance with something imperfect.

The gradal features are as follow:

(a) Verses 1-11, excepting the closing sentence in verse 11, are on the Servants' Grade. Verses 3, 4, however, contain prophetic allusions to the higher grade of Young Men, and have the words 'peoples' and נָשׂוּ , 'with.' Apart from these allusions, we have the following words of the Servants' Grade: 'There' (verses 2, 6, 11), 'see' (verses 6, 8), 'hear' (verse 7), 'Ishmael' (verse 9), 'place' (verse 11), 'come' or 'set' (verse 11).

(b) The closing sentence in verse 11 is in the Heathen Grade. It has the conjoined idiom 'place' and כֵּן , 'this.'

(c) Verses 12-14 are on the Grade of Tongues. 'Behold' (verses 12, 13) has a spiritual application.

(d) Verses 15-18 are on the Servants' Grade. We have the words 'behold' (verse 15), בְּ , 'with' (verse 15), 'this' (verses 15, 16, 17), 'do' (verse 15), 'place' (verse 17).

(e) Verse 19 is on the Grade of Tongues. 'Place' and כֵּן , 'this,' conjoin.

(f) Verses 20-22 are on the Servants' Grade. We have the word 'this' twice used.

In verse 1, Isaac, an heir with Abraham of the promise, calls Jacob, another heir of the promise. The verb 'call' shows that the narrative has a Seed-Process aspect. Isaac blesses Jacob just as he had blessed him in relation to the Soulical Body of Flesh as described in the previous chapter. He gives him a commandment not to go to the daughters of Canaan for a wife. On the literal theory, the bitter hostility of the patriarchs to the daughters of Canaan seems inexplicable. Surely in those remote times there were as good women in Canaan as in Padan Aram. It may be said that the Canaanites were idolaters. Yet Rachel is said to have stolen gods from her father (xxx. 19, 30). But when we regard these Canaanites as those who are morally low, in contrast with Aram or what is morally high, the objection to these symbolic daughters appears just. In all these histories the Hebrew word לָקַח , 'to walk,' 'to go,' is very common. In many passages it seems most natural to render it 'go' or 'went.' But the writer believes that it often signifies a moral walk, and he has often so translated it in order to keep this fact before the reader's mind. Isaac here says, 'Walk towards Padan Aram, towards the house of Bethuel, the father of thy mother' (verse 2). When Abraham sent the Servant to take a wife for Isaac (xxiv. 4), he did not name Bethuel. The writer has already stated that he thinks that this word 'Bethuel' means 'house of God.' Philo, followed by some modern lexicographers, thinks that it means 'daughter of God.' Commenting on Rebekah's charge to Jacob to flee to Padan Aram, he represents her as saying, 'Thou wilt find the house of Wisdom, a calm and serene harbour, which will readily receive thee to an anchorage. But the name of Wisdom is descanted on in the oracles as Bethuel, and this fully interpreted is Daughter of God, and she is a noble daughter, and ever a virgin, and a partaker of an untouched and undefiled nature through her own comeliness, and through the worthiness of Him who begat her. But he spoke of Bethuel as the father of Rebekah, and how might the daughter of God, Wisdom, be justly called a father? Or why is the name of Wisdom feminine, but its nature masculine? Because also all virtues have names of women, but powers and actions of most perfect men,' etc. (Lib. de Profug., c. ix.). The fact that this is a man's name, and that, as Jacob is being sent to Bethuel, he comes to Bethel, or God's house, supports the conclusion that the name means House of God. He is being sent to take a bride from the sheep who are to constitute the house of God. 'And take to thee'—that is, the Man of Faith taking into vital union with himself—'from thence a wife from the daughters of Laban, thy mother's brother.' Isaac might have a wife from the kindred (xxiv. 4), but

Jacob's wife must be from the daughters of Laban the white. Only those who are thus morally white can have a place amongst the sheep, and in God's house.

The Isaac who speaks in the next two verses does not speak like a man who would be influenced by lustful longings for venison. Neither does he speak like a man who would be likely to try to turn the blessing of God aside to a wrong son. He desires all this blessing from God (verse 3). He shows also a perfect knowledge of the blessing which God had given to Abraham (verse 4), and hence could hardly, on the ordinary theory, have been ignorant of the prophecy given to Rebekah (xxv. 23), or have been likely to forget or ignore it. We have no indication of feebleness or blindness here. Referring to what is said in xvii. 1, he says: 'And God Almighty bless thee and make thee fruitful' (verse 3). The moral sheep gathered in and through Rachel are the fruit God will give, not children born according to mere natural law. This seed does not come when Righteousness is wanting. 'O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea. 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. xlvi. 18, 19). Isaac adds: 'And multiply thee, and thou shalt be to an assembly (עֲדָתָא) of peoples' (verse 3). This last clause is one of the key sentences of the history. In a moral history pertaining to moral sheep and their gathering to what is morally the House of God, we have here the equivalent of the word ἐκκλησία, that is, 'assembly' or 'church.' The Sept. has the word συναγωγὰς, or 'synagogues' or assemblies,' and it also makes the last sentence a prophecy, not a prayer. Isaac's words are a prediction of the gathering of the Saviour's sheep into an assembly or church. Jacob is going out on the Servants' Grade. This is indicated by the word 'there' in verse 2. But Isaac's prayer for Jacob reaches on to blessings that have their fulfilment on the Young Men's Grade. Hence we have the words 'peoples,' and ἄνω, 'with,' of the Young Men's Grade, in verse 4. The assemblies or churches will be churches of believing peoples. The word 'multitude' somewhat obscures this idea of an assembly or convocation. 'And give to thee the blessing of Abraham,' that is, the blessing pronounced upon Abraham. It is also to be given to his Seed, of which Christ is the True Embodiment. The Apostle says, 'By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise' (Heb. xi. 9). The words 'with him' show that Isaac and Jacob are to be regarded as Adamic representatives of the Man of Faith equally with Abraham. Since Christ is the Seed the land of sojourn must be a moral land, not Palestine. It will be seen that it is because of this blessing that the land is to be inherited, 'That thou mayest inherit a land of thy sojourning which God gave to Abraham' (verse 4). Paul says, if we are Christ's we are 'Abraham's seed, heirs according to promise' (Gal. iii. 29). But we are not heirs of a literal Canaan, but heirs to adoption and sonship (Gal. iv. 5, 7). Hence the land promised was not a literal land. But it was the land of Jacob's sojourn, and hence Jacob

could not have been in a literal country, and hence he could not have been a literal man. The land is a land to be inherited by faith and works of righteousness. It was not by a journey to a literal Canaan, but through faith and patience that men inherited the promises. It is somewhat singular that Philo takes Rebekah as a symbol of Patience, influenced by Greek usage of the term (*De Cong. Erud. Grat.*, c. vii.). Joshua, or Christ, is the true Seed who leads the faithful into the land which was promised to them in Him. Before He came the faithful were strangers in the rest of faith, not inheritors, 'Not having received the promises, but having seen them and greeted them from afar' (*Heb. xi. 13*). When, then, we read, 'By faith he became a sojourner in the land of promise' (verse 9), we cannot consistently apply the term 'land of promise' to Palestine. To regard the land as moral accords with the way in which *Clem. Alex.* takes the references to Eden as moral. He says: 'Moses, speaking in allegory (*ἀλληγορῶν*) calls Divine Providence (*φρόνησιν θεῖαν*) the Tree of Life, planted in Paradise, which Paradise may be the world wherein grow all things that come from the Demiurgos. Therein also the Word flourished and bore fruit, being made flesh, and He hath quickened those who have tasted of His goodness, for without the Tree we cannot attain to Gnosis' (*Strom.*, Lib. V., p. 581).

'And Isaac sent Jacob, and he walked towards Padan Aram to Laban, son of Bethuel the Syrian, brother of Rebekah, mother of Jacob and Esau' (verse 5). Jacob having received the blessing is now named before Esau, the emblem of unrighteousness. It is Bethuel, apparently, who is here named the Aramean or Syrian, that is, 'the lofty.' This House of God, to which Jacob is now tending, is morally elevated. Just as in the previous chapter, Esau and Jacob, the opposing elements in the soulical body of flesh, were shown in their opposition, so in this chapter with its higher aspects pertaining to the mind and soul, the two are contrasted in their action. There is a house of iniquity as well as a house of righteousness. 'The wicked plotteth against the just' (*Ps. xxxvii. 12*), and so Esau works in opposition to Jacob. 'And Esau saw that Isaac had blessed Jacob, and sent him towards Padan Aram to take to himself from thence a wife, as he blessed him; and had commanded him, saying, Thou shalt not take a wife from the daughters of Canaan. And Jacob had hearkened to his father and to his mother, and was walking towards Padan Aram' (verses 6, 7). Here the mother is conjoined with the father, as if Rebekah was also sending Jacob to seek a wife. This accords with *xxvii. 46*, and shows that Jacob is not now being sent by her for a few days until Esau's wrath turns. 'And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. And Esau walked to Ishmael' (verse 9). All the grade-words of this passage, 'saw' (verses 6, 8), 'there' (verse 6), 'hear' (verse 7), 'Ishmael' (verse 9), show that Esau is acting on the Servants' Grade. It is not said that he put away his strange wives (*xxvi. 34*; *Ezra x. 11*). He was now to have a certain connection with the woman who was a bondwoman and her seed. Esau is in distinction from this wife, though he takes her. Her name is 'Mahaloth.' This name stands in the preface to some of the Psalms (*liiii. 88*). It is said to denote a sweet musical instrument, as a lyre or guitar. In *xxxvi. 3* this

woman has the name 'Basemath,' or 'Sweet Odours.' Music and incense are not in themselves sinful, but when Esau takes them they are becoming ministers of sin. They have a place in the church of the sacrificial system or the Ishmeelite church. Mahaloth is the sister of the prophetic Representative in Ishmael's line, the firstborn Nebaioth (xxv. 13). He takes her to the wives already possessed.

Now Jacob goes out from the place which is often one of the symbols of the Grade of Servants, in relation to Hagar's realm, that is, Beer-Sheba. He went toward Haran. The writer has said that he regards this word as from *הָרַר*, 'to be purified,' 'to be noble.' This indicates what is inward and of the Seed Process. Considering how the White and the Red are in moral contrast in this history, it may be thought by some to be more likely that the word is from *הָלַר*, 'to become white,' from whence we have *הַיֵּיר*, 'white linen.' It is fitting to have this word as an alternative meaning, but the writer thinks that the former derivation is the more probable.

The grade-words in the latter part of the chapter are very important. They set the history before us in a new light. We read, 'And Jacob went out from Beer Sheba, and he walked toward Haran' (verse 10). The grade-words of the following verse show that this is Beer Sheba on the Servants' Grade, named 'Sheba' in xxvi. 33. He is making a moral advance. The house of God, or Bethel, is about to come into existence. But that house must be built up of living stones. Moreover, it must have Jesus for a Foundation. Still further, the house of God has an embodiment in the earthly sphere and in the heavenly sphere. These facts are all indicated in these verses. The most important fact set forth by these grade-words is that there are two Bethels, that is, two houses of God, one on earth and one in heaven. Jacob is here represented as preparing these houses by coming to Jesus the divine Stone, rather than as gathering the sheep to the houses here being prepared for them. Jacob is first associated with a Bethel, or house of God, on the Servants' Grade. 'And he met with a place, and he lodged there, for the sun was setting' (verse 11). The words 'place,' 'there,' and 'setting,' *בָּיָא*, all show the Servants' Grade. It was dark when Abram had his visions (xv. 12, 17). What Jacob is about to see is not to be seen with the bodily eye, but with the eye of faith. Jacob is in the earthly Bethel, but he is there as a wayfaring man. Moreover, the house is not yet built up. The sheep are to be gathered. Jacob's first act is analogous to the laying of a Foundation, and since Christ is the True Foundation both in the earthly and the heavenly Bethel, or house of God, the Stone under Jacob's head must be a symbol of Him. The Stone, like the cherubim, is spoken of as one (verse 18) and as many. Jesus is One, and yet in respect to His members He is many. Jacob is taking Jesus as the Stone which is to be the Foundation in the earthly Bethel, to which the sheep will come. Upon that Stone thus placed he rests himself as upon a pillow. The idea of a pillow suggests rest. It does not agree with literalism for a man to use a stone for his pillow. Even if it did, it would be superfluous to say that the stones were in the place. Paul's allusion to this verse shows that the stones symbolize Truth as embodied in Jesus, who is the Truth. '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. And without controversy great is the mystery of godliness: He who was manifested in the flesh, justified in the spirit,' etc. (1 Tim. iii. 15, 16). The Latin versions and the Latin Fathers, excepting Jerome and Epiphanius the deacon, have, 'Which was manifested in the flesh.' The reading 'God was manifested in the flesh' is not well justified by the ancient versions. The balance of evidence is in favour of 'who.' The writer agrees with a reading of this passage that has some advocates, though they are comparatively few. He believes that there should be a full stop after the word 'God,' and that the passage should read, '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 and without controversy great, is the Mystery of Godliness, He who was manifested in the flesh,' etc. He holds this view for the following reasons: 1. The text is the same in either reading, and it is only the punctuation that is in question. 2. The common reading makes it appear that the church is the pillar and ground of the truth. On this view the truth depends on the church, and not the church upon the truth. This is manifestly an inversion of a fitting order of things. The ecclesia, or church, consists of human beings. To say that the church is the pillar and ground of the truth is to give undeserved honour to man. 3. While eminent saints, as apostles and prophets, are spoken of as a foundation, it is implied that they rest on Christ (Ephes. ii. 20; 1 Pet. ii. 4, 6). Paul expressly says, 'Other foundation can no man lay than that which is laid, which is Jesus Christ' (1 Cor. iii. 10). He says, 'As a wise master-builder I laid a Foundation,' and so Jacob is said to lay or place what he took from the stones of the place. 4. It is said that the expression 'Mystery of Godliness' would never have been applied to Christ. But Paul speaks of Christ as 'The Mystery of God' (Col. ii. 2). 5. The adjective 'great' would agree with the word 'ground' as well as with the word 'mystery.' It was said of Christ, 'He shall be great' (Luke i. 32), and Paul speaks of Him as 'our Great God and Saviour' (Titus ii. 13). 6. The word rendered 'without controversy' often occurs in similar uses. *Ὁμολογουμένως γὰρ τῶν Ῥωμαίων ἡττηθέντων τότε* (Polyb. Hist., Lib. III., c. cxviii., § 8)—'For the Romans having at that time been without controversy overcome.' *ἀρνείται γὰρ ὁμολογουμένως τὴν ἑνωσιν* (Cyril, Epis. ad Nestir., c. vi.)—'For he denies without controversy the unity.'

Jesus Christ is the great Pillar and Ground of Truth. It may be because apostles and prophets are associated with Him as foundations that we have the plural 'stones' in verse 11. But it is One Stone which is especially under Jacob's head (verse 18). 'And he took from stones of the place, and placed his pillows' (verse 11). When Jacob has thus begun to found the earthly Bethel on the Servants' Grade, and when he has rested on Jesus, the Pillar and Ground of Truth, as on a Pillow, he at once rests in another place. It is said *וַיִּשָׁב וַיִּשְׁכַּב בְּמִקוֹם הַהוּא*, which is rendered, 'and lay down in that place to sleep' (verse 11). The reader will see that we have here the same conjoined idiom which we have in xxi. 31. We have 'place' of the Servants' Grade, and we have 'this' of

the Young Men's Grade. This conjoined idiom in xxi. 31 betokens the Grade of Tongues. But Jacob does not appear to be here in Zion. In xxvii. 31 the conjoined idiom betokens the Heathen Grade. The writer believes that it has reference here to the Heathen Grade. In the gathering of the sheep we are first shown Christ's relation to the heathen, who are as children, and hence are designated angels. But when Jesus refers to this ladder He speaks of seeing heaven opened (John i. 51). So while this ladder reaches to heaven Jesus is above it. Hence the writer believes that while verses 12, 13 refer to the heathen, they refer to them as coming to Zion. We have seen previously how the primeval men and heathen are sometimes called angels. They have not the Truth as a Pillar and Foundation. In regard to them Jacob lies down as one in darkness. But if Jesus is not to these heathen a Pillar and Ground of Truth, He is a Ladder by which these angels, or souls of the heathen, ascend to heaven. We read, 'And he dreamed, and behold a Ladder set up upon the earth, and its top reached to heaven, and lo! angels of God ascending and descending by it' (verse 12). On the authority of Jesus Christ Himself we know that this Ladder is a symbol of the Son of Man, upon whom angels of God ascend and descend (John i. 51). The word 'behold,' in verses 12, 13, has a spiritual application to Zion. It will be noticed that this Ladder brings two widely distinct spheres, earth and heaven, into connection. The foot of the Ladder was on earth, the top of the Ladder was reaching to heaven. The Ladder was the Way for the angels or souls of the heathen to pass to the celestial abode. As the Ladder touched both earth and heaven, so the Son of Man partook of flesh and blood, and yet speaks of Himself as the Being who came down from heaven (John iii. 13). The figure is expressive, and without straining may be turned to practical account. A ladder is to enable men to reach what they could not reach otherwise, and so Christ is the One Way to heaven. We venture all our weight on a ladder, and so we commit ourselves fully to Christ. When going by a ladder, the further we go the higher we go, so they who travel by this Divine Ladder are ever getting nearer to things above. They are going up the path of life. A ladder is a straight way, and so Christ is the straight Way to heaven. The writer thinks that the allusion to ascending and descending is intended to symbolize the perfectness of the way. The living creatures ran and returned, and turned not in their going (Ezek. i. 12, 14, 17). They could not have acted thus on a crooked way. It is not improbable that Daniel's words, 'Many shall run to and fro' (xii. 4), symbolize this perfection and straightness of the moral way, opened in the desert for God (Luke iii. 4). We are told that it was the angels of God who were ascending and descending on this Ladder. In Matt. xviii. 10 we read of angels of little ones seeing the Father's face. We have tried to give Scriptural reasons for the view that these angels are the disembodied souls of those not under law, who are little because offending members have been cut off. The primeval inhabitants of the world and ignorant heathen constitute this class, to which also literal children are assigned. These heathen, like Jacob when he saw their angels, have no sun shining upon them, but are in night and darkness. Nevertheless, as Jacob lays his head on Christ at

Bethel, he sees that the heathen are to have a place in the heavenly Bethel, and to pass up by Jesus to heaven. Their ignorance does not exclude them from Christ. They are the first of the moral classes whose place in Bethel is here prefigured. That the heathen are here symbolized as finding salvation by the Son of Man accords with the words addressed to Jacob. It is a promise respecting the dark land of 'this place' (verse 11) in which he lay down to sleep. The word 'lo,' beginning verse 13, seems to show that in Jacob's vision the elevation of these heathen has begun. It is as if they had reached Zion. 'And lo! Jehovah stood above it, and He said, I am Jehovah, God of Abraham thy father, and the God of Isaac, the land upon which thou liest.' This is the realm of heathenism, or 'this place' (verse 11), and which is in a certain distinction from the 'place' (verse 11), or Bethel, where Jacob sets up the Pillow. The latter place is on the Servants' Grade. To the Man of Faith, and to Christ, his Seed, all the sunless realm of heathenism is to be given. 'To thee will I give it, and to thy Seed.' Christ the Seed is to be multiplied. The allusion to the quarters of the globe gives weighty support to the view that this promise refers to the heathen realm. Jesus describes the heathen realm by alluding to the quarters (Matt. viii. 11). 'And thy Seed shall be as dust of the earth, and thou shalt spread abroad west, and east, and north, and south, and in thee, and in thy Seed, shall all the families of the Adamah be blessed' (verse 14). This Adamah is not the literal earth. It is the whole fleshly realm. Even if that be not crucified in the case of these heathen, it will yet come to faith and to Christ.

At this point there is a transition to the Servants' Grade. The vision of the Ladder and the angels is ended. That related to the Heathen. A higher moral class is now to be shown to be associated with Bethel. This class will be built up in Bethel rather than found rising from it by a Ladder, as did the heathen. The grade-words of this portion are of the Servants' Grade. We have 'behold' (verse 15), 'with,' בְּיָד (verse 15), 'this,' זֶה (verses 15, 16, 17), 'do' (verse 15), 'place' (verses 16, 17). From verse 15 to verse 18 inclusive is the portion relating to the Servants' Grade. We read now of 'this (זֶה) place.' The Lord gives Jacob a promise to be with him and to bring him back. But Jacob is going out to gather sheep. The promise is that God will not leave him until He has done what He has said. But the previous promises (xxv. 23), given indirectly (verses 3, 4), have respect to Jacob's fruitfulness. His return will be that of one who comes again with rejoicing, bringing his sheaves with him. Thus Bethel is here being brought into connection with the sheep on the Grade of Sacrifice, just as it has been previously brought into connection with the angel-souls from Heathendom. 'And behold, I am with thee, and will keep thee in all [places] whither thou walkest, and will cause thee to return to this Adamah, for I will not leave thee until I have done what I have spoken of to thee' (verse 15). Jacob now rises up in reference to the moral class on the Servants' Grade. The allusion to knowing and to the gate would appear to indicate that this Bethel of the Servants' Grade is being described in an intellectual as well as in a soulical aspect. To the mind Bethel is heaven's gate, while to the soul it may seem to be a place inspiring

reverential awe. 'And Jacob awaked from his sleep,' that is, from his sleep on the divine Pillow in the place or Servants' Grade. 'And he said, Truly Jehovah is in this place, and I knew 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' (verse 17).

With verse 18 another change is introduced. We read of a morning, which probably betokens the incoming of the era of Christian Light. On the literal theory, it is strange that verse 16 should speak of Jacob awaking from sleep, and that verse 18 should speak of him arising early in the morning. Verse 18 shows how, as the Christian day comes in, Jacob begins to set up Christ as the Pillar in this moral Bethel, and to anoint Him as King. Clemens Alex. represents Jesus as being symbolically honoured by Jewish kings. 'But the kings of the Jews, called the anointed ones, using a crown variously fashioned of gold and precious stones, were symbolically bearing about Christ on their heads without their knowledge, being adorned on their heads by the Lord' (Pæd., Lib. II., p. 176). Jacob is here anointing the true King when he anoints the Pillar. The allusion in verses 17, 18, to the house of God and to the Pillar, is to a Pillar and to a Bethel on earth and on the Servants' Grade. The allusion in verse 19 to a Bethel named by Jacob is to a Bethel in Zion or on the Grade of Tongues. The reader may mistrust this gradal teaching respecting the two Bethels, but he will find other Scriptural evidence of its truthfulness as we advance. In verse 11 we have the conjoined idiom, 'this (הַיֵּשׁוּב) place' applied to the Heathen Grade. But it is manifest that Jacob who has just heard God speak is not in heathen darkness. It cannot therefore be to the Heathen Grade that the same conjoined idiom in verse 19 applies. We have there also 'this (הַיֵּשׁוּב) place,' an idiom which conjoins 'this' of the Young Men's Grade with 'place' of the Servants' Grade. But in xxi. 31, we have this same conjoined idiom 'this place' applied to Zion, or the Grade of Tongues. Several other passages have been noted where the conjoined idiom is applied to the Spiritual Realm in Zion. And the writer holds that the idiom here betokens the Grade of Tongues, that is, the Grade of the Kingdom of Heaven. In that kingdom also Jesus is the מָשִׁיחַ (Ps. ii. 2; John i. 42), that is, 'The Messiah,' or 'the Anointed One.' The 'Christ' means the 'Anointed One.' When Jacob is dealing with the divine Stone in the lower Bethel, he pours oil upon the top of it. We shall meet with other evidence in support of the view that this anointing of the stone is a symbol of the incoming of Christ in His kingly character. Apuleius ridicules the despiser of the gods, who has not in all his bounds 'either an anointed stone, or a crowned branch.' 'Aut lapidum unctum, aut ramum coronatum' (Apol., p. 496). The morning in which Jacob acts is the morning of the Christian day. 'And Jacob rose up early in the morning, and he took the Stone which he had set for his pillows, and he poured oil upon its head.' Then follows the reference to Zion. 'And he called the name of this (הַיֵּשׁוּב) place Bethel.' Why should we have 'הַיֵּשׁוּב place,' in verse 16, and 'הַיֵּשׁוּב place,' in verse 19, if they are one place? But it is not so. The former place is the Bethel on earth which Jacob is not said to name. The latter place is the Bethel in Zion. Thus far verse 19

relates to the Grade of Tongues ; but now we have an allusion, in the close of verse 19, to the Grade of Young Men.

First, we have Bethel on the Servants' Grade (verse 17) ; secondly, we have Bethel in Zion (verse 19) ; but, thirdly, we have an intermediate place, also called a city (verse 19), and which is so described as to be virtually identified as a Bethel. Concerning the description of this city we may note the following particulars :

1. We have in Hebrew the words לִזְנוּן , which our version renders 'but . . . Luz.' Sometimes the word לִזְנוּן means 'but,' as in Gen. xlviii. 19; sometimes it means 'porch,' as in 1 Kings vii. 6. Hence the Roman edition of the Sept., Symmachus, and others, regard this word as having meaning 'vestibule,' 'porch,' etc., and they name this city Ὀύλαμλοζ , or 'Porch of Luz.' From the idiom of Gen. xlviii. 19, and Judg. xviii. 29, the writer thinks that this view is an error. He believes that לִזְנוּן , as used here, means 'but.'

2. This city is said to be called 'Luz.' Hird and others say that this word means 'almond-tree.' As such it is a fitting emblem of a house or city of righteousness, and worthy of a place along with Laban or the White.

3. It is said in Judges i. 23, 'Sent to descry Bethel, and the name of the city before was Luz.' The word לְפָנַיִם , rendered 'before,' may mean 'before' in respect of position, 'backward and not forward' (Jer. vii. 24), or it may mean 'before' in respect of time, 'in times past' (Deut. ii. 10). It is taken for granted that the word as used in Judg. i. 23 means 'before' in time. The writer holds that this is an error. He believes that it means 'in front,' or 'before,' in position. So the word לְפָנַיִם in Gen. xxviii. 19 is used in xxxii. 17, of what is in front as respects position, while in other passages it has respect to time (Is. i. 26, etc.). The writer holds that this clause is speaking of Bethel or Luz, the white city, as pertaining to the Young Men's Grade, and so to the front of the Bethel of Zion, as a porch is in front of a building. 'But Luz was the name of the city to the front' (verse 19). Thus all the Grades of Heathen, Servants, Young Men, and Tongues, are brought in this narrative into connection with Bethel, or God's House of living stones, of which Jesus Christ is the Foundation and Pillar and anointed Head-stone, the Truth of God.

When the classes or grades have thus had a place prepared, Jacob begins to act as a gatherer of the sheep for this divine house. But he is powerless without God, and he feels it. Hence he enters into a covenant, or vows a vow. He is now acting on the Servants' Grade, the Grade of Works and Sacrifice. He is making a moral sacrifice when he vows to give a tenth. The grade-words of this concluding portion are of the Servants' Grade, on which Jacob is acting in Godly Service. In thus acting Jacob is neither at Luz nor at the upper Bethel. Of those who deem these places to be one, it may be asked, 'If there had been a literal city previously at Bethel, called Luz, how is it Jacob is said to have alighted upon a place, and that he had no better resting-place than a pillow of stones? Is it likely that he would have set up and anointed

a pillar in this city and expected to find the pillar standing when he should return in following years? Such objections have no place as against the moral theory. Malachi records a curse on the deceiver who vows and sacrifices a corrupt thing (i. 14). Jacob's vow is a vow to offer something to the Lord at a sacrifice to himself. It is the first mention of a vow. In his vow he recognises God as the Giver of all blessings. He virtually says with David, 'All things come of Thee, and of Thine own have we given Thee' (1 Chron. xxix. 14). Hitherto Jacob had been acting at God's command. Now he begins to show a reader mind and to anticipate duty. His purposes are sanctified. Like the good husbandman in 'Hermas' (Lib. III., Sim. V., c. ii.), he pulls up weeds before his master orders him so to do. The name 'God' is mostly used in these later verses. Jacob, in his journey to gather sheep, owns his dependence on God's providential care. Bread, and clothing, and divine guidance, rather than luxuries, are the gifts implored: 'And Jacob vowed a vow saying, If God will be with me, and will keep me in this way that I go, and will give to me bread to eat, and raiment to put on, and I return in peace to my Father's house, then shall the Lord be my God: and this Stone, which I have appointed a Pillar, shall be a house of God.' This last statement does not accord well with literal history. That a stone should become God's house, or that this house should be erected in what appears to have been a place on a lonely way, or that its erection should be contingent on years of prosperity, may be compatible with literal history, but the writer thinks that these features accord better with moral history. Jacob speaks of coming to his father's house in peace, and of a Stone being God's house. The words 'this (הַ) Stone' show that he is speaking of what is on the Servants' Grade. The giving of the tenth must be in relation to God's house, for when men made choice vows, the things vowed were to be brought to the place which God had chosen for His name to dwell there (Deut. xii. 11; xiv. 22, 23). These tithes were not to be eaten within a man's own gates, but only before the Lord in the chosen place (Deut. xii. 17, 18). Jacob does not offer a corrupt thing, but only of what the Lord Himself has given. 'Of all that Thou shalt give me, I will surely give the tenth unto Thee.' The Lord will be honoured by the men of faith with their substance, and with the firstfruits of all their increase. Abraham had given tithes to Melchisedec of all he had taken from the kings (xiv. 20). But Jacob gives a tenth of all the Lord gives. His tenth is 'holy to the Lord' (Lev. xxvii. 30). Some people ask if we ought to give so much as a tenth to the Lord. The writer believes that this tenth is indicative of imperfection, in that it is but the firstfruits. Jacob is in relation to the Servants' Grade and servants. God only required a tenth from His ancient people because He would not lay upon them more than they could bear. But from those who are inhabitants of Zion, the realm of Tongues, He requires not the firstfruits but the harvest, not a tenth but all. This tenth was a tenth from the land or Adamah, the soulical body of flesh. But we must present those bodies in their entirety a living sacrifice (Rom. xii. 1). We must be like the Christians of Macedonia, who 'gave their own selves to the Lord' (2 Cor. viii. 5), and we must use all our possessions as His stewards and to His glory. The

gradual indications which show that the latter part of this narrative relates to higher grades, indicate that there is order and progress in the narrative, and thus strengthen the view that the angels named in the beginning of the narrative pertain to the lowest, or Heathen Grade.

CHAPTER VI.

GENESIS XXIX.

AFTER the preliminary vision of Christ as the Ladder, the Foundation and Pillar, and the Gate, of the place where the Sheep are ultimately to rest, and to become God's building, the narrative proceeds to describe the winning of these Sheep by principles embodied in the Adamic Man of Faith. It does not at first show how God co-works in the procuring of the Sheep. The divine Name is not mentioned until we have seen what man does for himself in gaining sheep for God's house. As it may naturally be supposed, the narrative appears to begin with the lowest moral grade, or the heathen, in whom the nature of the sheep has its first moral embodiment.

The narrative begins with a peculiar idiom, used also by Sophocles (*Ant.*, v. 224). 'And Jacob lifted up his feet' (verse 1). In the life of Abram, 'the father of elevation,' we see a process of moral elevation. The writer has urged that the Ladder up which the angels ascend is a symbol of Christ in relation to the lowest moral grade, or heathen. It may be because he is now coming into connection with this grade that an idiom is used which is so appropriate for one who is beginning morally to ascend this Divine Ladder. When Abram began his moral elevation he was in the east, or the star-worshipping land. So Jacob begins to gather sheep by going to the east, the land of imperfect light. As in the previous chapter Bethel is first described in relation to the heathen, so in this narrative of the gathering of the sheep it is the heathen who are first symbolized.

This history of the sheep has been regarded by many Christian writers in a moral aspect. Augustine explains the whole history allegorically (*Lib.* XXII., *Cont. Faust. Manich.*, c. lii.-lx.). Irenæus says of Christ, 'Omnia autem ille faciebat propter illam juniorem, bonos oculos habentem, Rachel, quæ præfigurabat Ecclesiam propter quam sustinuit Christus (*Lib.* IV., c. xxxviii.)—'But He did all things on account of Rachel, that younger sister having good eyes, who prefigured the Church on behalf of which Christ endured.' Justin Martyr says to Trypho the Jew, 'Ἀλλὰ Δεία μὲν ὁ λαὸς ὑμῶν καὶ ἡ συναγωγή' 'Ραχὴλ δὲ ἡ ἐκκλησία ἡμῶν' (c. cxxxiv.)—'For Leah is your people and the Synagogue, but Rachel is our Church.' So far as concerns principles of interpretation, there is no great difference between these ancient opinions and what the writer is about to urge. He may add that what he is here stating is a statement made in review and by way of correction. It is from several parts of Scripture that he draws evidence in favour of his argument. Especially is it from a consideration of the Book of Jonah. In reading

what is said on that subject, the reader will see more fully why the writer holds the view here stated respecting the three flocks.

In the epistles of Paul we see that he divides the entire human race up to Christian times into three classes. He speaks of Jews and Greeks (Rom. iii. 9; 1 Cor. i. 22, 24), and of Greeks and Barbarians (Rom. i. 14). These three classes, Jews, Greeks, and Barbarians, comprehended the entire race, according as the terms were used in ancient times. The Greeks spake of other nations as Barbarians. Again, we have to bear in mind that the history of the gathering of the sheep is evolutionary history. It deals with long eras of time. Moreover, when the sheep begin to be gathered the heathen will necessarily come first, and for the following reason: There was a time when the Jews had not become a distinct people, and when the Greeks had not become a distinct people, and when all tribes of men might be classed with nations said to be 'divided in the earth after the flood' (x. 32). But known unto God are all His works. He is, as Clem. Alex. says, 'the Almighty God, who cares for all men.' πάντων γὰρ ἀνθρώπων ὁ παντοκράτωρ κηδόμενος Θεός (Strom., Lib. VI., p. 629). Even when no patriarch had received the covenant of circumcision, before Agamemnon, or the Argonauts, or the Dorian invasion of Peloponnesus, the roots of the Jewish and Greek nationalities were growing and strengthening in heathen soil. And as God calls the things which be not as though they were, so in this chapter the human family is regarded as three flocks, Heathen, Greeks, and Jews, even though in the early part of the chapter the Jews and Greeks are latent in heathenism. As the chapter proceeds, we see the evolution of a righteous class in all these flocks, but it is the Heathen who are first considered.

That this is the case is indicated by the grade-words. From verse 1 to verse 12 inclusive, we have the conjoined idiom which is used to denote the heathen. We have 'see' (verses 1, 10), 'behold' (verses 2, 6, 7), 'there' (verses 2, 3), 'with,' **בְּ** (verses 6, 9), 'place' (verse 3), 'come' (verse 6). But we have a grade-word of the Young Men's Grade conjoined. The word **וְ** is used four times (verses 2, 9, 12), and so as to conjoin, not contrast with, the words of the Servants' Grade. Thus while prophetically Jacob has a vision of three flocks, these first twelve verses are dealing with the entire race as found in heathen conditions and in the Heathen Grade.

As Jacob begins to gather a righteous class from Heathenism, we have a distinct and prominent recognition of that which is the saving grace of Heathen men, that is, hospitality. The narrative of the Sheep and Goats makes this clear (Matt. xxv.). So in this narrative much depends on the law of kindness. Jacob, the Man of Faith, directs others to water and tend the flock (verse 6), and he himself shows kindness in a like way (verse 10). The writer believes that this well with the stone upon it is introduced to illustrate the working of the Principle of Hospitality. As in Gen. iv. 7 sin in its initiation is said to be couching or lying, so these three flocks, Jews, Greeks, and Barbarians, while yet in a barbarous condition and undivided are couching by this well, which is to emblemize the law of Hospitality. 'And he saw, and behold a well in a field, and behold there three flocks of sheep lying beside it, for

from this well they watered the flocks, and the great stone was upon the mouth of the well' (verse 2). A field is one of the most common Scriptural symbols of what is fleshly. Usually it is applied to what is fleshly within a man. But it has an outward application to a fleshly and imperfect world. Jesus says, 'The field is the world' (Matt. xiii. 38). Since sheep are emblems of what is good, the field here spoken of cannot well denote anything fleshly in them. If it did it would be in the sense in which we have read of a field blessed by the Lord (xxvii. 27). But it is more natural to regard the field as a symbol of the fleshly and imperfect world, in which these three flocks of Jews, Greeks, and Barbarians are found lying. As yet they are amid heathen conditions. The great stone on the well shows that this water can only be reached with difficulty. It will be some trouble and sacrifice to show hospitality.

We have first an indication of the way in which some of the house of Laban or righteousness begin to show hospitality. They do it as a common custom, all joining. They do not individually deviate, or go beyond custom, as Jacob did (verse 8). They do it at a stated time (verse 8), and to all alike, not as Jacob did, to a special person at an unusual time (verse 10). They only do it at intervals, rolling back the stone after they have given water (verse 3). But Jacob rolls away the stone, and is not said to return it to its place (verse 10). His hospitality is like a well ever open, and ever accessible. It is in him, the man who embodies faith, that the law of Hospitality best works to the salvation of the Heathen Flock. 'And thither were all the flocks gathered, and they rolled away the stone from upon the mouth of the well, and watered the flock, and put back the stone upon the mouth of the well to its place' (verse 3). In all Jacob's conduct in this portion of the history there is kindness manifested. He shows it in caring for the weak, wishing to have the flock tended, helping a woman, addressing these strangers as brethren. The Heathen Flock have no special keepers. As if the flock included those whom Jacob addresses, they are not named by any special designation as 'herdsmen,' 'keepers,' etc., to show distinction from the flock. But there is a class coming from Haran, the land of the purified, and pertaining to Laban the White, that is, to Righteousness. It is after him that the man of faith specially inquires. He is in quest of a righteous seed. 'And Jacob said unto them, My brethren, from whence be ye? and they said, We are from Haran. And he said to them, Know ye Laban, the son of Nahor? And they said, We know him' (verse 5). A flock is already being gathered that will be a righteous flock, and that will also be brought into a fellowship of salvation with the man of faith, and inherit his promises. Jacob asks after Laban's peace, for Righteousness and Faith are friends. 'And he said to them, Is there peace to him? and they said Peace! and behold Rachel, his daughter, cometh with the sheep' (verse 6). In verses 3, 8, we have the word כָּל, 'all,' or 'the whole of,' used. This word appears to betoken the sheep as mingled with evil elements or 'cattle' (verse 7). But when Rachel comes with a flock, she is coming with sheep, and sheep only. The name 'Rachel' means 'sheep,' or 'ewe.' This fact alone is sufficient to bring the literal view

of this history into question. Rachel as the 'Sheep' is here gathering the good-seed-men, or sheep-nature in these heathen, and she is not with all the flocks. On the literal theory it is somewhat incongruous that Jacob should be talking with keepers of all the flocks who might be supposed to be with their down-lying flocks, and yet that they should speak of Rachel coming with the flock. It is evident that the flock as tended by Rachel is in some sense distinct from the whole of the flocks as tended by those to whom Jacob speaks.

Verses 7, 8 are specially important. On the literal theory it is not likely that Jacob, a stranger, would have presumed to order these shepherds to water the sheep, and that he should have told them to do it before the time for gathering the sheep. But when we regard the narrative in its connection with what is said in Matt. xxv. of the separation of the sheep and goats the moral meaning of the history is manifest. Jacob, the man of faith, is here speaking as a man having some idea of a time of judgement, in which the goats or cattle would be gathered in distinction from the sheep. He knows, however, that the night of judgement is distant. It is yet high day. So he is bidding these herdsmen act like shepherds, and water and tend the sheep of Rachel. This watering does not appear to relate to the well and to Hospitality. It is an impulse of Faith tending to lead these keepers amongst the heathen to anticipate a coming judgement and its separation, by beginning to tend the sheep and to neglect or put away the cattle or goats. But these herdsmen are slow to comprehend this language of Faith. Just as those who heard Jesus applied His spiritual words in a carnal way, so these heathen shepherds apply the charge of the Man of Faith in a carnal way. What he says of tending and watering Rachel's sheep they apply to the giving of literal water at an appointed time to all the flocks, including cattle as well as sheep: 'And he said, Lo, it is yet high day, it is not the season for the gathering together of the cattle (הַפְּקֻדָּה), water ye the sheep, and go tend' (verse 7). This is like saying, 'The time has not come when the cattle, the goats, will be gathered like tares for the burning; but go ye and give drink and food to the good sheep nature in men, and to that only. Do not give food and drink to "all the flocks," so that the cattle, the bad-seed-men, will be gaining strength.' Jacob only wants sheep, not cattle or goats. These keepers do not appear to understand Jacob's meaning. They have no higher conception of duty than that embodied in Hospitality. They apply Jacob's words to this imperfect watering of sheep: 'And they said, We cannot until all the flocks be gathered, and they roll the stone from the well's mouth, and we water the sheep' (verse 8). They can only water the sheep in that human aspect in which the sheep are intermingled with cattle in the same human nature.

The writer has passed by those views of Philo on these subjects with which he does not agree. He believes, however, that Philo's views of the moral dignity of shepherds, and of a distinction between sheep and cattle, are in general harmony with Scripture. He says: 'The work of a shepherd is thus excellent, that it is justly assigned not only to kings, and to wise men, and to souls perfectly purified, but to God the Ruler of all. And it is not a chance person who assures us of this, but a

prophet whom it is fitting to believe, he who wrote the Psalms. For he says here, "The Lord is my Shepherd, I shall not want." Let every one in his measure say the same thing, for the singing of such a song is becoming to every one who loves God, and indeed pre-eminently to the world itself. For as a certain flock, land, and water, and air, and fire, and whatever things are therein, plants and living creatures, things mortal and things divine, also the nature of heaven, and the circuits of sun and moon, and the revolutions and harmonious dancings of the other stars, as a Shepherd and King God leads forth, according to justice and law, having placed in front His upright Logos, the firstborn Son, who will take up the tending of this great herd as a certain Viceroy of a great King. For it is said somewhere, "Behold I AM! I will send Mine Angel before thy face to keep thee in the way" (Lib. de Agric., c. xii.). Philo had his face more towards Christianity than towards Judaism when he wrote the above words. Again, he says, 'As therefore it may be said that tillage of the earth differs from agriculture, and a tiller of the earth from a husbandman, it must be noticed whether there are not also some other ideas kindred to those named, which by community of names hide differences in things. For example, then, as we find that a husbandman and a tiller of the earth, though they seem not to differ from each other, when we allegorize in things pertaining to the mind are far apart, so is it with a shepherd and a keeper of cattle (κτηνοτρόφον). For the lawgiver sometimes makes mention of keeping cattle, and sometimes again of shepherding. And some persons, not being very careful, may perhaps readily assume that they are synonymous names characteristic of the same business. But they are at least characteristic of different things in the givings forth of conjectures. For even if it is a custom to apply to those appointed over things nurtured, both the names of cattle-keepers and shepherds, it is not applied to Reasoning to which has been committed the herd of the soul. When he is bad, this herd-keeper is called a keeper of cattle; but when he is good, he is named a shepherd. After which way we will show presently. Nature has produced cattle with each of us, the soul producing two shoots as from one root, of which one being left undivided, all through all, has been called νοῦς, the other having been six times divided into seven natures, five of the sense perceptions, and those of two other organs, of making a sound, and of increase. And all this multitude being irrational is compared to cattle, and, multiplying by the law of nature, necessarily needs a governor. . . . It must be said, therefore, that those who permit to these nurtured things to bring in a crowd of all the things they reach after, are keepers of cattle; but, on the other hand, we must call shepherds as many as supply things needful, and these alone, circumcising, and cutting off all that is superfluous, and all useless abundance' (Lib. de Agric., c. vi.-ix.). The above distinction implies an analogous distinction between well-governed souls on one hand, and licentious and corrupt souls on the other. Clem. Alex. recognises the existence of inward cattle, as when he says, 'We have not been appointed to have lordship over outward wild beasts (θηρίων) only, but also of the wild passions in ourselves'—ἀλλὰ καὶ τῶν ἐν ἡμῖν αὐτοῖς ἀγριῶν παιῶν (Strom., Lib. VI., p. 671).

Although three flocks of sheep were by the well (verse 2) Rachel comes as the representative of one flock, that of the heathen, whom Jacob or the Man of Faith gains by the law of kindness. This flock pertains to Laban the White: 'While he yet spake with them, Rachel came with her father's sheep, for she kept them. And it came to pass, when Jacob saw Rachel, daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from upon the mouth of the well, and watered the sheep of Laban his mother's brother' (verse 10). It will be noticed that it is while Jacob is yet speaking with them, that is, while it is high day, and while these shepherds are unable to water the sheep, that Jacob does all this. If they could not water them, how is it Jacob was able to water them? The reason, as the writer thinks, is that in Jacob we have the working of faith illustrated. He manifested a higher form of Hospitality. He readily, and independent of time and custom, rolled away the stone of difficulty, and gave water to the Sheep. As if to show that Jacob's action is all good, it is stated that he waters the sheep of Laban, and Laban's relationship to Rebekah is thrice stated. Thus Jacob is not associated with the cattle. Jesus said that he who gave a cup of water to the little ones was not to lose his reward (Matt. x. 42). Jacob, the Man of Faith, here does this in the highest and best sense. Hence in the very deed he begins to come into close union with the righteous sheep as represented in Rachel: 'And Jacob kissed Rachel, and lifted up his voice and wept' (verse 11). It is noticeable that there are so many coincidences between the interview of Jacob with Rachel, and that of the servant of Abraham with Rebekah. In both cases there is a well, and a giving of water, and a running of the damsel to tell Laban, who in each narrative brings the man into his house. Such coincidences might occur in literal history, but they agree better with the moral theory. Jacob makes himself known to Rachel or the sheep: 'And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son, and she ran and told her father.' Jacob is beginning to acquire Laban's sheep. He had already watered them, rolling away the stone, and not putting it back again as the shepherds put it back (verse 3).

Jacob is now about to undergo moral transition, and to come into relation to a higher grade, that of Servants. He is to be brought into the house, where he will win sheep, not by giving water, and showing kindness, but by being a good and faithful servant. He is first, however, brought into friendship with Laban the White, whose sheep he has just watered. From verse 13 to verse 21 inclusive we have the Servants' Grade. All the grade-words are of that grade. They are 'hear' (verse 13), 'hearing or report' (verse 13), 'enter' (verses 13, 21), 'with,' \square (verse 14), 'serve' (verses 15, 18, 20), 'appearance' (verse 18). It will be noticed also how in verse 16 Laban is said to have two daughters, and Rachel's name is given as if she were being named for the first time. So she is here as another Rachel, for she represents a higher aspect and a higher grade. The portion (verses 13-21) relates principally to Rachel. It is to her the grade-words apply. It is for her Jacob is willing to be a servant. She is first in the history, although

Jacob does not obtain her until after Leah. And whom does she represent as thus found on the Servants' Grade? Suppose we try to carry back our thoughts to an age when all men were in a heathen condition. The stock from which the Jews would come, and the stock from which the Greeks would come, were alike in Heathenism. But by-and-by there was a moral advance. Men began to have a system of sacrifice and some knowledge of God. Which class would be likely to come first to this knowledge, Greeks or Jews? The writer holds that it is manifest from Scripture, as well as from history, that the Jews led the religious march of the world. Hence it is the Jewish class that is likely to be found first on the Servants' Grade. This tends to show that Rachel, who in this chapter is first associated with this grade, is a symbol of sheep as found amongst Jews. But so soon as Rachel becomes a symbol of this Jewish class, there is need for a woman in Laban's line to symbolize those yet left in heathenism. It is therefore of importance that so soon as we come to read of Rachel on the Servants' Grade, we read of an older sister, Leah. She is older, because she is used as a symbol of those yet in Heathenism, and not of the later Jews. Those in Heathenism are yet two classes—Greeks and Barbarians. The very difficulty Jacob has in winning Rachel accords with the view that she is a symbol in this narrative of the Jews. While good of outward appearance, they have been difficult to win to faith, and the heathen have often entered before them. We have the conjoined idiom later in the chapter which shows Leah's connection as yet with Heathenism.

The word 'hearing,' or 'report,' is so used in verse 13 as to suggest that it indicates the grade of Servants: 'And it came to pass according as Laban heard a report of Jacob, son of his sister, that he ran to meet him, and embraced him, and brought him into his house, And he told to Laban all these things' (verse 13). He had said to Abraham's servant, 'Come in, thou blessed of the Lord.' Here he welcomes Jacob into the house of righteousness. Jacob will not depart therefrom until all the good of Laban is in his hand: 'And Laban said to him, Surely thou art my bone and my flesh, and he abode with him a month of days' (verse 14). A month was the time that a woman had to remain in a house and bewail her father and mother when she was coming into the position of a wife to her captor (Deut. xxi. 13). The writer thinks that this month's sojourn is in relation to the heathen class whom Jacob has been taking, as a husband captures a wife. Jacob is now coming into a position wherein good and faithful service takes the place of Hospitality as a saving grace. He is about to seek to win Rachel the emblem of Jewish Sheep, by service to Laban or Righteousness. Hence he is represented as yielding himself a servant to Laban the White. Justin Martyr regards the service of Jacob as emblematic of the service of Jesus (Dial. c. cxxxiv.), which is virtually to make Laban an emblem of The Law of Righteousness. The very terms in which Laban expresses himself show his desire to do what was equitable. 'And Laban said to Jacob, Because thou art my brother, shouldst thou therefore serve me for nought? Tell me, what shall thy wages be?' (verse 15). 'Israel served for a wife, and for a wife he kept sheep' (Hos. xii. 12). It is not literally probable that an Oriental patriarch would have pro-

posed to serve seven years for a wife. Women were not so highly valued in ancient times. It is a service to Righteousness by which sheep are to be won in Judaism to the Man of Faith that is here exemplified. Such sheep are precious, and the Man of Faith will make a great sacrifice to win them. They are best fitted to rule who have best learned to obey :

‘ In vaine he seeketh others to suppress,
Who hath not learn’d himselfe first to subdew.’
(‘ Faerie Queene,’ Bk. VI., cant. i.)

We are now told what the prize was for which Jacob laboured : ‘ And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. And the eyes of Leah were weak, but Rachel was beautiful of form, and beautiful of appearance ’ (verses 16, 17). It would have been somewhat invidious and unjust for the Bible to contrast two literal sisters in respect of personal appearance, and to represent one as blear-eyed, and the other as beautiful in form and appearance. Leah is weak in the eyes because she represents those who as yet are dim of sight. They are children of the East (verse 1) living in heathen gloom, and unable to see clearly the distinctions between good and evil. Rachel is beautiful in outward form, for she represents a Jewish flock who are coming to know the Divine law, and to approve the things that are excellent. They have a moral pre-eminence over heathen nations. Their system of worship is like a fair city with bulwarks and palaces compared with heathen rites. The name ‘ Leah,’ means ‘ tired,’ ‘ wearied.’ They are like lost sheep scattered on dark mountains, and having no shepherd (Matt. ix. 36). Such weary and heavy-laden ones Christ came to seek and save (Ezek. xxxiv. 16 ; Matt. xi. 28). Leah is like those of whom Peter says that they are blind, and cannot see afar off (2 Pet. i. 9). It is not likely that a mere physical weakness of the eyes of a woman would have been recorded in Scripture. More probably the weak eyes signify weakness of moral vision. Leah is not said to be in this house, which is on the Servants’ Grade. She is a representative of the flocks yet in heathenism. The Man of Faith finds it harder to win the Jewish sheep who are of fair outward appearance, than it is to win these sheep from Heathenism who are dim of sight. The man of faith naturally sets his affection on that which at the present time is most excellent morally. But he finds it most difficult to raise this class higher, and to bring it into vital union with himself. He aims at the higher, even if he falls short, and has to content himself awhile with what is inferior. We read, ‘ And Jacob loved Rachel, and said, I will serve thee seven years for Rachel, thy younger daughter ’ (verse 18). This service is not a mere rolling of a stone from a well, but a continuous exercise of the grace of obedience. Seven years was the limit up to which a Hebrew might be a bondman to a Hebrew (Jer. xxxiv. 14). Laban, or the White, would rather give his righteous sheep to the Man of Faith than to another, or an after-man, who is not a part of the body of faith, but separate from it. ‘ And Laban said, It is better that I give her to thee than that I give her to another man ; abide with me ’ (verse 19). It will be noticed that Laban does not promise that Jacob shall certainly have her at the close of his

seven years' service. The Man of Faith enters upon this service with a strength of affection that diminishes the painfulness of his bondage. Faith is working by love. Even adherents of the Jewish sacrificial system had a faith in it which made its rigorous requirements feel comparatively mild. 'And Jacob served seven years for Rachel, and they were in his eyes as a few days for the love he had to her' (verse 20). They who labour naturally expect to receive a recompense. So is it with Jacob. He looks to have Rachel as a wife. The narrative represents Jacob as speaking of her as a wife. Leah is not so honoured. Faith is as yet in closer union with Jews than with Heathen. 'And Jacob said to Laban, Give up my wife, for my days are fulfilled, and I will go in unto her' (verse 21). Jacob had further need of patience before he could receive this promise.

We come now to another important transition. While Rachel represents Jewish sheep, there are yet Greeks and Barbarians left in heathenism after the Jewish flock has been eliminated from heathenism, and brought to Laban's house. These very Jews were heathen until they came to Laban's house and the Servants' Grade. We have now another class eliminated from heathenism. This is the class of Greeks. The third class come to Zion by the Ladder, but, as heathen, they abide in heathenism even after the Greeks are represented as coming to the Servants' Grade. Thus, we have need of another woman to represent those left in heathenism, just as Leah was brought in to represent the two classes of Greeks and Barbarians when the Jewish class was eliminated. The Greeks are now being eliminated from Barbarians. As the name 'Rachel' was continued to the first or Jewish class when it went higher, or to the Servants' Grade, so the name 'Leah' appears to be continued to the second class, or Greeks, now that it passes higher to the Servants' Grade, while a handmaid, Zilpah, is introduced to represent the Parbarian class continuing in heathenism. First, the Leah class, or Greeks, is found in heathenism. This condition is described in verses 22, 23, and the former part of verse 25. In this portion there is a transition from an evening to a new day. This is a transition from the Heathen Grade to the Servants' Grade. The different grades are often represented as different days. Jesus uses this idiom (Luke xiii. 32). That this portion relates to a class yet in heathenism is indicated by the use of the conjoint grade-words. It is clear they are not used of the spiritual realm, for Jacob has not yet brought these sheep to the higher Bethel or Zion. Hence the conjoint idiom must refer to the Heathen Grade. As in xxvi. 7, we have the phrase 'men of the place.' Thus, we have 'men' of the Young Men's Grade conjoined with 'place' of the Servants' Grade. In both passages the reference is to the Heathen Grade. As if to show that the words 'made' and 'enter' (verses 22, 23) do not pertain to the Servants' Grade, but are a part of the conjoint-idiom portion, we have in verse 25 the words, 'behold this one' (הִנֵּה). Thus we have 'behold' of the Servants' Grade conjoined with 'this one' of the Young Men's Grade, the conjoined idiom showing the Heathen Grade. From this point (verse 25) to the end of the chapter the grade-words are all on the Servants' Grade. This proves that all the rest of the chapter is on that

grade. The grade words are: 'this,' *אֵלֶּה* (verses 25, 27, 28, 33); 'do' (verses 25, 26); 'with,' *עִמָּם* (verses 25, 30); 'serve' (verses 25, 27, 30); 'place' (verse 26); 'enter' (verse 30); 'see' (verses 31, 32); 'hear' (verse 33); 'Simeon' (verse 33).

Laban, or Righteousness, is now gathering men of the place, or Greeks who are coming to a higher level than Barbarians. They are obtaining a knowledge of moral truth which, as Paul shows, will make them liable to be classed with Jews as being guilty before God (Rom. iii. 9). The man of righteousness is making a feast for these as well as bringing them into union. He is about to give them blessings analogous to a gospel. They are coming into vital fellowship with the Man of Faith. We again see a patriarch living apparently as a polygamist. The Manichæans condemned Jacob for his polygamy, and how can Christians defend him except by special pleading? But, on the moral theory, he is no polygamist. He is the Adamic Man of Faith, not a literal man, and the different women whom he marries are but representative of great classes of human beings who come into fellowship with him. So God represents Himself as having been forgotten by Aholah and Aholibah her sister; that is, Samaria and Jerusalem (Ezek. xxiii. 4). It would be an irreverent and carnal fancy to conceive of polygamy in one case just as it would be in the other case. The fact that in so many of these histories the younger is superior to the elder conflicts greatly with literal history, while it well accords with evolutionary laws. In the dark evening of the Heathen Era, preceding the morning of the day of the Servants' Grade, Laban gathers and feasts the Greeks or men of the place, and brings Leah, their representative, into fellowship with the Man of Faith. She is coming into fellowship, but not as a wife, as Jacob sought for Rachel. She is coming as one coming in darkness, and of whom the Man of Faith has not perfect knowledge. Righteousness gathers some to the Body of Faith whom Faith hardly recognises, and little loves. Men of Faith did not see much excellence in Greeks and Barbarians, but Righteousness brought even such to the household of faith, and the Body of Faith. But it is probable that 'all' in verse 22, as in verses 3, 8, betokens a measure of imperfection. The sheep-nature is not all separated from the goat-nature. But it is only Leah, the representative of the sheep-nature in these Greeks, who has true fellowship with Jacob. 'And Laban gathered the whole of the men of the place, and made a feast. And it came to pass in the evening that he took Leah, his daughter, and brought her in to him, and he went in unto her' (verse 22). What is here said may not be outside the limits of literal possibility, but it will be considered by many to accord better with certain similar dramatic incidents delineated by Shakespeare than with sober literal history. It is more wonderful on the literal theory than Jacob's deception of his father. But the objections taken to this part of the history are all based on a mistaken literalism. On the literal theory it is not easy to explain why each daughter has one handmaid, and only one, who is given by the father, and why these handmaidens are chosen to be mothers of some of the Israelitish tribes. But these difficulties do not beset the moral theory. The name 'Zilpah' is from a word meaning 'to drop,' 'to trickle,' and is sometimes rendered

'dewy,' 'dropping.' Dr. Davies thinks it perhaps means 'myrrh.' We read of myrrh dropping (Cant. v. 5). The word 'myrrh' in Hebrew is from the same root for 'bitter' which we have seen to be used as a symbol of heathen in such words as 'Moreh' (xii. 6), 'Mamre' (xviii. 1). Since Zilpah appears to be coming in as a symbol of the Barbarian class from which Leah and her Greek Class are being evolved, it is the more probable that this name Zilpah, or the dropping, is in allusion to myrrh, or that which is bitter. Even this handmaid Zilpah, however, is a part of the possession of Laban the White, and is given by him to Jacob the Man of Faith. When we consider the relation of Hagar, the bondwoman, to Sarah the wife (Gen. xvi. 1), we see on the authority of Paul himself (Gal. iv. 31) that the bondwoman represented a class morally inferior to the class represented by the freewoman. It is in harmony with this principle that Leah should represent the Greek Class as coming to the Servants' Grade, and that Zilpah should represent the Barbarian class abiding in heathenism.

There is something peculiar in the words relating to this gift of Zilpah. In verse 29 Bilhah is said to be given to Rachel 'for (?) a handmaid.' But this word 'for' is not used in verse 23 before the word 'handmaid.' Leah temporarily is twofold. She is on the Heathen Grade, and she is also coming with the Greek Class so far as it comes to the Servants' Grade. Zilpah the handmaid is coming to take her place on the Heathen Grade. Hence, until Zilpah comes, Leah as on the Heathen Grade is but as a handmaid to her higher self, which is going up to the Servants' Grade with the Greek Class. Hence the writer holds that the word 'handmaid' in the close of verse 23 is applied to Leah, not to Zilpah. We should read, 'And Laban gave to her Zilpah his handmaid, to Leah his daughter a handmaid.' That is, Leah herself is yet a handmaid, for it is yet evening and the era of the Heathen Grade. But when the morning of the Servants' Grade comes, Leah will cease to represent any class on the Heathen Grade. She will represent the Greek Class on the Servants' Grade. Zilpah will have taken her place on the Heathen Grade, and will there represent the Barbarian Class. Thus there will be something like a metempsychosis of Leah into Zilpah on the Heathen Grade. And it is this metempsychosis which is described in verse 25. The words, 'in the morning,' apply to the new day of the Servants' Grade contrasted with the previous evening of the Heathen Grade. But the words, *וַיִּבְהַר הַיּוֹם*, 'That behold this one,' is a conjoint idiom. We have 'behold' of the Servants' Grade conjoined with 'this one' of the Young Men's Grade. Hence, like the conjoined idiom, 'men of the place' (verse 22), it must apply to the Heathen Grade. It follows, therefore, that this verse is only telling us what state of things existed on the Heathen Grade, or in the era of the evening when morning had come to the Servants' Grade. Thus the grade-words show that the common view of this passage is erroneous. It is usually supposed that it means that Jacob thought it was Rachel who had been given to him, and did not find out his mistake until morning appeared. Apart from literal improbability, the Hebrew does not sustain this view. It is only showing that when the Servants' Grade came in Zilpah took Leah's place on the Heathen Grade. 'And

it came to pass in the morning that, behold, this one was Leah.' That is, she filled the place on the Heathen Grade which Leah had held, and had virtually become Leah the handmaid even though she retains her name Zilpah. It is a change somewhat analogous to that by which John the Baptist takes Elijah's place (Mal. iv. 5), and yet retains his name of John the Baptist.

While the narrative thus indicates what change has taken place on the Heathen Grade, and in the representation of the class of Barbarians, it goes on to show how Jacob acts on the Servants' Grade. All the grade-words show the Servants' Grade. The Man of Faith wanted Rachel as a wife. She was already in his fellowship. But instead of getting her as a wife, Leah, representing the Greek class, is coming into his fellowship in the inferior sense in which Rachel has been in his fellowship. Leah is not yet his wife. The Man of Faith wanted Jews to be very good, but in his Jewish exclusiveness he did not want Greeks and Barbarians at all. But before he gains the Jewish Class as a wife he has to come into fellowship with Greeks. Laban, or Righteousness, will bring them into his fellowship whether he wishes it or not. 'And he said to Laban, What is this (לָמָּה) thou hast done to me? did not I serve with thee for Rachel? Wherefore then hast thou cast me down?' (Exod. xv. 21). The word 'cast down' also means 'to trip up,' and in that sense it comes to mean 'to deceive.' But it is not well applicable to such a plot as Laban is here supposed to lay. Laban in his answer does not own to any deception. He appeals to the law of the place, or the Servants' Grade. The law is, that on the Servants' Grade, or in the place, they are not to give the younger as a wife before the older. Gentiles have to be first. There is a closer relationship into which Leah presently comes to Jacob as he fulfils her week. The giving of which Laban speaks appears to be giving as a wife. In verse 21 Jacob asks for Rachel as his wife. It can hardly be literally true that in this country no younger daughters could marry until the older daughters were married. 'And Laban said, It is not so done in our place to give the younger before the elder' (verse 26). Laban wishes Jacob to accept her as a wife. He says, 'Fulfil her week.' Some religious feasts were seven days in duration, as the feast of tabernacles, and the feast of unleavened bread (Deut. xvi. 13; 2 Chron. xxx. 21). Some marriage feasts were also kept seven days (Judg. xiv. 10-12). It is probably as a ratification of marriage with Leah that Laban says, 'Fulfil the week of this, and we will give to thee also this for the service which thou shalt serve with me yet another seven years' (verse 27). Jacob does not object to any part of this proposal. Hence the marriage with Leah is probably to be regarded as ratified. This may seem a light thing on the literal theory, but on the moral theory it implies the reception of millions of imperfect men into the family of faith, and into heirship to the blessings promised to that family. 'And Jacob did so, and he fulfilled the week of this, and he gave to him Rachel his daughter for a wife to him' (verse 28).

We now read of another handmaid. Where a handmaid Hagar or Zilpah comes in, the woman whom she serves is representing some higher class. The narrative is moving onward. There is not here a

going back. Hence when Bilhah comes in, it must be as when Zilpah came in. That is, Bilhah comes in to take a lower place, which Rachel had held, while Rachel moves on to be the representative of a higher class. But Rachel has already represented Jews. Moreover, these women represent the three classes of Jews, Greeks, and Barbarians. What class is higher than Jews? What class cannot be included in the wide appellations of Jews, Greeks, and Barbarians? The writer can only see one answer. It is that this last and highest class is the Christian Class. Rachel, or the Sheep, is being advanced to be the representative of the Christian Class. But it does not follow that she is as yet fully manifested. Sarah had to be built up awhile on Hagar. The three flocks were latent in one Heathen Grade (verse 1). So Rachel has a time of barrenness. There is an era when she is being built up on Bilhah (xxx. iii.). In the Jewish era Christianity was latent in Judaism. It was according to the saying, *Novum Testamentum in Vetere latet*—‘The New Testament lies hid in the Old Testament.’ Justin Martyr finds Christ everywhere in the Old Testament (Dial., cxxvi.). That Rachel has been representing Jews, and that Bilhah is taking her place, is indicated by the name ‘Bilhah.’ It means ‘fear,’ ‘terror.’ Such a name befits a dispensation which is said to be of bondage to fear (Rom. viii. 15), and whose fiery law made Moses fear and quake (Heb. xii. 21). The Jewish system is pre-eminently a Handmaid to the Christian System. Thus the final arrangement of these Representative Women of Faith’s Household appears to be as follows:

1. Zilpah represents the sheep-nature as found amongst Barbarians.
2. Leah represents the sheep-nature as found amongst Greeks.
3. Bilhah represents the sheep-nature as found amongst Jews.
4. Rachel represents the sheep-nature as found ultimately amongst Christians, but having its first evolutions in Judaism at its best as in prophets.

The fact that Rachel leads the way, and that she and Leah move on to a higher position, is according to the principle of evolution by which all these classes are brought from a primeval condition of heathenism. ‘And Laban gave to Rachel his daughter, Bilhah, his handmaid, for a handmaid to her’ (verse 29). While Rachel, as representing Christian elements is thus latent in Judaism, Jacob loves her, and receives her as a wife, and serves for her to win her, but the time has not yet come for her to bear a Christian seed. ‘And he came in also to Rachel, and he loved also Rachel more than Leah, and he served with him yet other seven years’ (verse 30).

At this point we cease for awhile to read of what Jacob or Men of Faith do in order to acquire the sheep. We pass now to a new aspect in the narrative wherein we are shown how God gives the sheep. He alone gives the increase (1 Cor. iii. 6, 7). Isaac prayed that God would make Jacob fruitful (xxviii. 3). We now begin to see how the prayer is answered. It is utterly at variance with all literal probability that so many of these eminent women of the ancient Scriptural records are barren until the Lord opens their womb. Sarah, Rebekah, Leah, Rachel, are all thus barren. Surely this feature is designed to show that the seed of faith does not come by the will of man, but by the will of

God. It is Jehovah who is now working to the production of increase. We are not told expressly who hated Leah, but the allusion to Jacob loving Rachel more than Leah would seem to imply that it was Jacob. The Men of Faith loved Judaism, and the Christian Elements embodied therein, but were apt to despise kindred excellencies in the Greeks. Jewish prejudice acted powerfully even upon good men, and the Apostle Peter and Barnabas yielded in some measure to it (Gal. ii. 12, 13). But while Jews were despising Greeks, the latter were bringing forth a seed to the Man of Faith who despised them. As yet Rachel's era to bear distinctly Christian fruit had not come. She was barren, and lying latent in Judaism. The Lord looked with pity on the despised Greeks when Jews slighted them. In every nation he who feareth Him and worketh righteousness is acceptable to Him (Acts x. 35). Jesus said He had other sheep not of the Jewish fold (John x. 16). 'And Jehovah saw that Leah was hated, and he opened her womb, and Rachel was barren' (verse 31). The first son whom Leah bears is called רֵעֹבֵן, 'Reuben.' This name Reuben as clearly refers to seeing as the next name Simeon refers to hearing. It is supposed that the latter part of the word רֵעֹבֵן is the word 'son.' Hence, some render it 'See ye a son.' But in the three following names Leah's words show the meaning of the name, while if this word be taken as 'See ye a son,' they do not agree with the name. Sometimes in compound names we have elision in Hebrew. Thus רֵעֹבֵן־שִׁמְעוֹן is supposed to be for רֵעֹבֵן־שִׁמְעוֹן (1 Kings iv. 12). The writer thinks that the word Reuben is a compound of רָאָה, 'to see,' בָּ, 'upon,' and אָבִיב, 'affliction,' and that it means 'He looks upon affliction.' It is a recognition by Greeks, as contrasted with Barbarians, of God's pitiful and fatherly character. The Orphic Hymn speaks of Zeus as μάκαρων τε θεῶν πατέρ ἡδὲ καὶ ἀνδρῶν (Hymn xv.)—'Father of the blessed gods and of men.' Callimachus addressing Him says, χαῖρε πατέρα (Hymn)—'Hail, Father.' Cicero's 'De Natura Deorum' is largely directed to showing that the gods have a care for man. He says, if it is not so, 'Quæ potest esse pietas? quæ sanctitas? quæ religio?' (Lib. I., c. ii.)—'What piety can there be? what holiness? what religion?' To say that 'Reuben' means 'behold a son' suggests a looking by man. But Leah's words intimate that it is God who looks. The Man of Faith may well be reconciled to those outside Judaism, as he beholds their recognition of God's fatherly pity and care. 'And Leah conceived, and bare a son, and called his name Reuben, for she said, Surely Jehovah hath looked upon my affliction, now therefore my husband will love me' (verse 32). Thus the sheep-nature amongst Greeks claims the Man of Faith as husband. It is noticeable that these various children, excepting Benjamin, are named by the mothers, not by the father. This shows the soulical aspect of their origin. Faith in Divine pity is here placed at the foundation of what is good in these sheep. This is the Principle, characteristic of the firstborn son, the oldest of the twelve moral tribes. The heathen in their totality were slow to believe in God's mercifulness. But amongst Greeks, instincts have been working that have led to a recognition of Divine pitifulness, and of the truth that human misery is seen with compassion by a higher Power.

Having thus recognised God's omniscient and Fatherly care towards

His suffering children, the narrative goes on to show that this Greek class recognised the fact that God hears as well as sees His creatures. The Greeks believed this truth, and it is implied in what they say of God's judicial dealings. Juvenal says satirically :

‘ Audis,
Jupiter, hæc ? nec labra moves, cum mittere vocem
Debueras, vel marmoreus, vel aeneus ?’

(Lib. XIII., verses 113-115.)

‘Do you hear these things, Jupiter, nor yet move your marble or brazen lips when you ought to be uttering a voice?’

But the dramatists repeatedly represent men and women as calling upon God to witness, or as praying to Him, and they imply that God hears. This perfect knowledge is indicated in such Gnostic sayings as the following :

“ Ἄγει τὸ θεῖον τοὺς κακοὺς πρὸς τὴν δίκην.
“ Ὅ τι δ’ ἂν ποιῆς νόμιζ’ ὄραν θεοὺς τινας.
πάντη γὰρ ἔστι, πάντα τε βλέπει θεός.
τὸ μὴ δίκαιον ἔργον οὐ λήθει θεός.”

‘The Divinity brings wrong doers to punishment.
Whatever thou art doing, think that some gods are looking.
For God is everywhere, and sees all things.
The unrighteous work is not secret from the gods.’

Æschylus in a Fragment, addressing Father Zeus, says :

σὺ δ’ ἔργ’ ἐπουρανίων τε κἀνθρώπων ὄραξ Λεωργὰ κἀθέμιστα.

‘Thou seest the audacious and lawless works of celestials and of men.’

Leah's words respecting the second son Simeon, whose name means 'to hearken,' recognise the fact that God hears of human wrongs and avenges them. Hence faith in the fact that God hears man is the second Principle made manifest in the Evolution of the Sheep-Nature amongst the Greeks. 'And she conceived again, and bare a son, and she said, Because Jehovah hath heard that I was hated, He hath therefore given me this also: and she called his name Simeon' (verse 33). These two elder sons have respect to God seeing and hearing human sorrow and wrong. It is otherwise with the next two sons. They have a closer relation to human duty. We read, 'And she conceived again and bare a son, and said, Now this time will my husband join himself to me, because I have borne him three sons, therefore was his name called Levi' (verse 34). The name Levi means 'a joining' or 'adhesion.' The writer thinks that this son is here a symbol of Union or Fellowship, and especially as found in worship. Worship tends to brotherhood. What bond binds men more closely than a common faith? The last of these symbolic sons evolved amongst the Greeks appears to be that of Praise. The name 'Judah' is from a word meaning 'to Praise.' Leah's words show that the name as here used has this meaning. There is a natural gradation in the order of these sons when we regard them as representing Principles. Moreover, these Principles were all made manifest amongst Greeks previous to the Christian Era. We have, first, a faith in God's omniscience, and in His Fatherly pity to the suffering. Second, a faith that God hears prayer, and avenges those who suffer wrong. Thirdly, a recognition of the duty and

advantage of Religious Fellowship and Brotherhood. Fourthly, the practice of offering Praise to God. The various hymns to Zeus and other deities written by Greeks and still extant, the libations, such as those described by Pindar (Isth. V., verses 1-12), offered to Zeus the Saviour and others, the feasts to various gods in temples, are all so many embodiments of the spirit and practice of Praise amongst those found outside the ranks of Judaism, and who may justly be designated Greeks as in contrast with Barbarians. 'And she conceived again and bare a son, and she said, This time I will praise Jehovah; therefore she called his name Judah, and left bearing' (verse 35). To praise a divine and unseen Spirit is the highest and best aspect of Religion as found in the Greek class. They will not pass up higher until they receive Christianity. Some writers think that the name 'Praised' means that Judah is to be praised. Some countenance for this view is found in Jacob's words, 'Thou art he whom thy brethren shall praise' (xlix. 8). But Leah's declaration that she will praise Jehovah, as well as the moral history, shows that the Principle of Praise to Jehovah is prominent in Leah's mind.

CHAPTER VII.

GENESIS XXX.

THE literalist has no light task before him when he begins to show the harmony of his theory with all that is said in this chapter. The intermissions of productiveness in these mothers in Israel are as wonderful as the miraculous removal of their barrenness. The relation of the two handmaidens to Jacob and to the twelve tribes must seem hard to be understood. They who believe that the Bible enjoins purity in the domestic circle may well be staggered when they find that the very founders of the chosen people have such questionable surroundings to their births. Because of what is said in this narrative, the Manichees compared Jacob to a goat, and his wives to harlots. *Tamquam hircus erraverit, ut esset quotidie inter quatuor scorta certamen, quænam eum venientem de agro prior ad concubitum raperet* (Faust, Lib. XXII., c. v.). But the writer holds that on the moral theory there is no such bar sinister on the escutcheon of the patriarchs. Moreover, what is said of them is truth as exemplified in the moral history of multitudes. It is also the inspired truth of God, and abideth for ever.

The writer has urged that in the births of Leah's four children, as already recorded, we see how God gives increase of His sheep even amongst the Greeks. We come now to still higher aspects in this process of gathering the sheep. How Justin Martyr reads Christianity into such a chapter as this may be seen from these words spoken to Trypho the Jew (c. 134): 'Jacob served Laban for the streaked and multiformed sheep, and Christ served a service even unto the cross for the diverse and many-formed men of every race, gaining possession of them through the blood and mystery of His cross. The eyes of Leah were weak, and the eyes of your souls are weak exceedingly.'

From verse 1 to verse 9 inclusive of c. xxx, the grade-words are all of the Servants' Grade. They are 'see' (verses 1, 9), 'behold' (verse 3), 'enter' (verses 3, 4), 'hear' (verse 6), 'with,' $\text{D}\Psi$ (verse 8). Rachel, as the Representative of Christian Sheep-Nature latent in Judaism, yearns for a Christian seed. In her longing for her time of barrenness to be passed, she envies her sister. Saintly souls in Judaism could see moral excellencies in the teaching of the Greeks. In his 'De Incorrumpibilitate Mundi,' Philo discusses certain Greek theories, and finds in some of them things to approve. Rachel feels the shame of her youth, and the reproach of her widowhood, and longs for the manifestation through her instrumentality of Christian Elements. 'And Rachel saw that she did not bear to Jacob, and Rachel had envy against her sister, and she said to Jacob, Give me children or else I die' (verse 1). In alluding to this chapter Philo speaks of τοῦ ἀνδρός, τουτέστι τοῦ νοῦ, 'the Man, that is, the mind,' and he refers to Rachel, the Sense Perceptive part (*χισθήσει*) who sat upon idols, and who, because she thought that motive impulses (*κινήματα*) were from the mind said, Give me children, or I die. Jacob is represented as answering that the mind is not the cause of anything, ἀλλ' ὁ πρὸ τοῦ νοῦ Θεός, 'but He who is before the mind, that is, God' (Leg. Al., Lib. II., c. xiii.). Doubtless Rachel's words betoken imperfection. These various women are on the soulical side. Rachel longs for a spiritual seed, but she depends too exclusively on what is human instead of looking to God. The Man of Faith, who is on the Intellectual Side, enlightens her as to her error. He deprecates her impatience and chides her. 'And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?' (verse 2). There was the action of God in the barrenness as well as in the fruitfulness. He withholdeth from good until the fitting time has come. The best things are usually slow of growth, and have to be waited for with patience. Before Sarah can have a truly Christian Element for her offspring, she will need to be built up on Bilhah, the representative of the Jewish Sheep-Nature, as Sarai was built up on Hagar. The cases are parallel. The barrenness of the patriarchal woman seems no more like a fact of literal history than does the ancient tradition that a wind blowing down from Mount Agrigentum, in the days of Empedocles, caused the women to be barren (Clem. Alex., Strom. VI., p. 630). Every literalist must feel that what is said of bearing on the knees is very difficult, and apt for evil using by bad men. But since these women are not literal women, we need not invest the reference to the knees with the difficulties of literalism, any more than when we read how those who love Jerusalem are borne upon her sides and 'dandled upon her knees' (Is. lxvi. 12). The great grandchildren of Joseph are said to be brought up upon his knees (l. 23). A slave's children were the property of a mistress. The righteous seed born in Judaism were owned and supported by the Christian Element in Judaism. As Dr. Adam Clarke says, the maid was bearing vicariously for the mistress. The Christian Element in Judaism works to the fruitfulness of Judaism as a preparation to its own proper fruitfulness. 'And she said, Behold my maid Bilhah, go in unto her, and she shall bear upon my knees, and I shall be built up from her' (verse 3). Rachel will be a foster-mother

to these children until her own time for having offspring shall come. Bilhah's productiveness is not independent of Rachel, but upon her knees. The children thus born will not fall nor be forsaken. Rachel acts a mother's part and names the children. It is unlike literal history that in these narratives the women who represent the higher aspects have eras of barrenness, but the handmaidens are not barren. Rachel gives this handmaid to Jacob as a wife, and he accepts her as such. 'And she gave unto him Bilhah her handmaid to wife, and Jacob went in unto her. And Bilhah conceived and bare to Jacob a son' (verses 4, 5). Leah named her first sons so as to show that she recognised God as a Being who saw human affliction, and heard its cry. To the Jews these truths were more clearly known. Rachel's words indicate in some measure this knowledge. They give special prominence, however, to the fact that God is Judge, judging even individuals as He judged Rachel. Such a fact accords with Judaism to which the Sinaitic Law pertained. These Jews are coming to know that the Lord is Judge of men and their actions, giving to all according to their works. The name 'Dan,' or 'Judge,' appears designed to set forth the Principle of Divine Judgement of the deeds of men. 'And Rachel said, God hath judged me, and He hath also hearkened to my voice, and He hath given to me a son; therefore called she his name Dan' (verse 6).

Of Bilhah's second son we read, 'And Bilhah, Rachel's handmaid, conceived again, and bare Jacob a second son. And Rachel said, [With] wrestlings of God I have wrestled with my sister, and I have prevailed, and she called his name Naphtali' (verses 7, 8). The Divine name is sometimes used to intensify an adjective or a noun. Thus 'Fair unto God' means 'Exceeding fair' (Acts vii. 20). It is supposed that Rachel here uses the Divine name in that sense. Hence it is rendered 'great.' In the previous naming, however, she had introduced God's name according to its ordinary usage. The writer thinks that it is so used here. An important principle in religious life is that of Godly Emulation. We are to provoke one another to love and good works, and we are to follow the faith of those mighty in faith. Rachel, as representing a Christian Element in Judaism, has been emulous to have a godly seed, as Leah had a godly seed amongst Greeks. Thus she had wrestled morally with her sister. But to show that this was a wrestling of a godly kind, and not of unrighteous envy, she says she has wrestled with wrestlings of God. Moreover, to show that the Christian Element in Judaism is mightier even when latent in Judaism, than the Religious Element in the Greeks, Rachel claims the victory. Thus the name 'Naphtali,' or 'Wrestling,' is probably a symbol of Godly Emulation.

We are now brought to a transition from Jews to Greeks and Heathen. We have seen how some from heathenism gathered to Laban's house to be a Jewish flock. We are now shown how some from heathenism come to the Greek class and their faith. Leah is built up in part from heathen. The Greek teaching and philosophy and language made many conquests. They who accepted such Greek elements might fitly come under the designation 'Greek.' The word as used by Paul contrasts with 'Barbarians,' and does not necessarily mean all of Greek blood. Under Alexander, the Greek realm was greatly widened, and its moral

supremacy did not vanish when its political unity was broken. The transition from a Heathen realm to the Greek realm is indicated in verses 9-13. Apart from the word 'see,' used of Leah ceasing to bear (verse 9), there are no grade-words in these verses. Zilpah, as representing Heathen, is on the Heathen Grade. Leah, as representing Greeks, is acting on the Servants' Grade in naming these sons, and so owning them for hers. As representing Greeks she brings the Man of faith into fellowship with the representative of Heathenism with a view to gaining seed thereby. That is, she is seeking to win Heathen tribes to her faith, when it is ceasing to make moral progress in her own natural limits. Greek philosophy became mighty out of Greece when it had begun to decline within its own land. 'And Leah saw that she had ceased from bearing, and she took Zilpah her handmaid, and gave her to Jacob to wife. And Zilpah, Leah's handmaid, bare to Jacob a son' (verse 10). The meaning of גַּד in verse 11 is much controverted. What is said by Jacob in xlix. 15 is said to favour the view that 'Gad' means 'a troop.' But words of kindred sound are sometimes associated where there is no identity of meaning. Our version accepts the view that the word is compounded of גַּד אֶזְרָא, 'a troop cometh.' The Sept. has ἐν τύχῃ 'In Fortune.' The use of the preposition בְּ in verse 13 before the word 'happy,' tends to show that it is also a preposition as found before גַּד. The name גַּד is most probably from גָּדַר, 'to cut.' Then, as destiny was supposed to be cut by the Fates, it appears to have come to mean 'Fortune,' 'Luck.' The writer thinks that it is used here with respect to faith in Destiny. Plutarch, Cicero, Seneca, and others, show in their writings how wide-spread was the faith in Destiny. This is an Evolution from Heathenism. Hence the writer would read, 'And Leah said, By Destiny, and she called his name Gad' (verse 11). In the naming of three out of four of her own sons Leah had spoken of Jehovah (xxix. 32-35). Hence it is noticeable that she does not use the Divine name of either of these sons born from Heathenism.

A second son is born to Jacob from the same Heathen Class. 'And Zilpah, Leah's maid, bare to Jacob a second son' (verse 12). Respecting the naming of this second son, there is some peculiarity in the text. Our version reads, 'And Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher' (verse 13). When Mary says that all generations will call her blessed she assigns a good reason for it. 'For He that is mighty hath done to me great things' (Luke i. 49). But why should the daughters call Leah happy because she has borne Asher? The words of Leah imply that she is already in happiness. Why should we think that Leah is in a present happiness because in a future time she is to be called happy? The word אֲשֵׁרֵי is the Piel preterite of a verb which will bear the meaning 'to pronounce happy.' The Sept. renders it μακαριοῦσί με— 'They shall pronounce me blessed.' The preterite, as we have seen, will bear in many passages to be rendered as a future. But, on the other hand, it can very naturally be rendered as a past. The word 'for' in Luke i. 49, introduces a past action. The writer believes that 'for' in this passage also introduces a past action. Leah is telling how it is she is in happiness. She is in happiness because the daughters

have expressed good wishes concerning her. In Prov. xxxi. 28 the verb is future. It may fittingly be rendered, 'Her children arise up and call her blessed.' The fact that the verb is preterite here accords with the view that it refers to a past time. In the previous verse we have seen how through faith in Fate or Fortune or Destiny a good seed, Gad, is evolved to Leah. This verse seems to be showing how, through what we may call a principle of religious omens, another good seed is evolved to Leah. It was a common practice amongst Greeks and Romans to attach importance to omens as expressed in human utterances. It is noticeable also that these omens in a good aspect were often expressed in the words used by Leah. Cicero says that the ancient Romans when beginning an action would say, *Quod bonum, faustum, felix, fortunatumque sit* (*Divin.*, Lib. I.); that is, 'May it turn out well, happily, prosperously, and fortunately!' The Greeks likewise would say *Ἐσται μὲν εὖ*—'May it turn out well!' So these words were used respecting others. These omens of speech were taken up as Jonathan caught an omen from the words of the garrison (1 Sam. xiv. 9, 10). This superstitious regard for omens enters largely into faith in witchcraft. It is a faith somewhat akin to faith in Destiny. Hence it is not unnatural that this second child, evolved to Greeks from heathenism, is taken as a symbol of it. This faith is not altogether gone even now. Many people have faith in omens. A good wish would please, and an evil wish would trouble them. Amongst the primeval daughters of Adam this faith in omens had begun to work. Leah appears to be attributing the birth of this son and her happiness to good omens. The writer would read the passage thus: 'And Leah said, By my happiness, for the daughters pronounced me happy; and she called his name Asher' (verse 13). The word 'Asher' means 'happy.'

Next follows a peculiar record concerning mandrakes. Spenser, to please Sir W. Raleigh, spake of 'Divine tobacco' (Bk. III., Cant. 5), but if this history be literal we might more fittingly designate the mandrake a Divine plant. Does it seem to the literalist to be probable that so great value would be attached to mandrakes found by a child in a land where they have been from immemorial time most plentiful? Could not Rachel have gone to the same field to seek for more of the same plants? How comes it to pass that the finding of this plant is so closely associated with the founding of some Israelitish tribes? Why should Leah regard the taking of these mandrakes as of equal importance with the taking of her husband? It is generally admitted that the Sept. rendering *μῆλα μανδραγόρων*, 'mandragora apples,' of the Hebrew *מַנְדְּרָגוֹרִים* is correct. In Cant. vii. 13 these mandragora apples are spoken of as giving a good fragrance, and are associated with pleasant fruits laid up for the Beloved. This plant in harvest-time bears a small yellow apple, which has been commonly supposed to tend to make those who eat it fruitful. Clem. Alex. refers to the opinion that the eating of beans (*κνίμαι*) produced barrenness (*Strom.*, Lib. III., p. 435). Without at all questioning the accuracy of what is thus said respecting mandrakes, the writer holds that the Scriptural narrative does not show that these mandrakes are to be regarded as incentives to lust. They are not given to Jacob either without his knowledge, or with his knowledge, so far as the

narrative appears, nor is one word said of the mandrakes being eaten by anybody. Regarding this portion of the history the following particulars may be noted :

1. The narrative, as a whole, is dealing with the Evolution of the Sheep-Nature in various classes preparatory to the Sheep being gathered to Bethel, or the house of God.

2. In the very nature of the case there must come a time in this Evolution of the Sheep-Nature when the evil products arising from the soulical body of flesh will be put away.

3. Even in this chapter we begin to see prominence given to a law of separation. Jacob passes through the flock to separate (verse 32).

4. One of the most common Scriptural symbols of the soulical body of flesh is a field. It is to this field that Esau goes hunting (xxvii. 3).

5. Sometimes, however, this fleshly field is considered in a good aspect, as when Isaac speaks of a field which the Lord hath blessed (xxvii. 27).

6. The Apostle speaks of a moral earth which may bring forth two kinds of products. It may bring forth herbs meet for those who dress it, or it may bring forth thorns and briers (Heb. vi. 7, 8).

7. It is significant that in this narrative of the mandrakes, the word 'field' is twice used (verses 14, 16). This tends to show that the narrative has respect to the soulical body of flesh.

8. But as if to show that this soulical body of flesh is beginning to bear good products, it is said that it is in wheat harvest that the mandrakes are found in the field. Hence the field is not a field with wild beasts in it (iii. 1), nor bringing forth thorns and briers, but a field beginning to yield herbs meet for man—that is, the flesh is here ceasing from evil and beginning to bear good products.

9. These mandrakes are amongst fruits laid up for the Beloved, or Christ (Cant. vii. 13). In xxv. 29, purified flesh is symbolized by what is boiled. It is noticeable that this word 'mandrakes' is from a root meaning 'to boil.' Hence we have the word בִּרְיָה, meaning 'boiler' or 'pot' (2 Chron. xxxv. 13). Even if the word literally bears the meaning of 'mandrakes,' the writer believes that symbolically the word indicates purification of the flesh as by boiling, wherein the scum and filthiness are removed. The subject of this narrative of the mandrakes is purification of the flesh. Such purification is necessary for the sheep who are being gathered to Bethel. The close association of the mandrakes with the women shows a soulical aspect, and it is to the soulical side that the body of flesh pertains.

10. It is noticeable that these sweet-smelling mandrakes are found by a child, such a one as we must all be before we can inherit the kingdom. Keil thinks that Reuben was only four years old. Delitzsch thinks that he was five when he found these mandrakes. The writer thinks that Reuben is only selected here as an emblem of the childlike nature full of humility. Any other child born to Jacob would have served the same symbolic purpose. It will be seen that even after he has brought the mandrakes to his mother, they are still regarded as belonging to the child. Both Leah and Rachel speak of them emphatically as the son's mandrakes, and not as their own. They are the sweet-smelling plants,

the flesh purified as by boiling, forming pleasant fruits for the Divine King, and only to be found by the nature that has become little and childlike. Surely after seeing how God's action is so closely identified with the birth of these sons, we cannot think that the use of Aphrodisia, or incentives to lust, has any recognition in the history. Leah's longing for the fellowship of Jacob is the righteous longing of a pure soul after fellowship with the Adamic Man of Faith, and with Faith.

The Child-Nature represented by the child Reuben, having found these pleasant fruits of purified flesh, brings them in to its mother or Leah. She is the representative of the Sheep-Nature so far as it is found in Greeks. Then just as Rachel, the representative of the Christian Sheep-Nature yet latent in Judaism or in Bilhah, wished to have a seed to Jacob like that of her sister Leah (verse 1), so she wishes to have the pleasant fruits of fleshly purification like those possessed by Leah. In his work against Apion, Josephus recognises the wisdom shown by many Greek lawgivers and philosophers. Doubtless the more excellent Jews saw many things to admire in the teaching of Plato and Socrates. This imagery represents Rachel in Jews as asking for pleasant fruits from the Greek representative. The words 'find' and 'brought' in verse 14 show that this verse is on the Servants' Grade. So the word 'field' indicates the fleshly nature. 'And Reuben went in days of wheat harvest and found mandrakes in a field, and brought them to Leah his mother. And Rachel said to Leah, Give to me, I pray thee, of (?) the mandrakes of thy son' (verse 14). Through the grade-words not having been considered, certain portions of this chapter are set forth in our versions in a form which the writer thinks is erroneous. This is notably the case with what is said of the dividing of the flocks and the peeled rods. They are little less erroneous in respect to this narrative of the mandrakes. First it should be noted that Leah does not ask for all the mandrakes. She says, 'Give me from the mandrakes.' Thus she wishes to share with the Greeks in fleshly purity, but she does not wish to do more than share with them. She would not take their purity away. We may ask for a light without meaning that he who gives us a light is to have any less light himself. Our versions make it appear that only two women are concerned in this narrative of the mandrakes, Rachel and Leah. But, on that theory, is it not strange that Leah in naming the child born after this incident should specially refer to having given her maid, that is, Zilpah, to her husband? (verse 18). In every other case of naming, the words used by the women have an appropriate application. But in this case it seems as if the words were out of place, for the maid Zilpah does not appear, according to our versions, to be at all concerned in this history of the mandrakes.

This fact alone suggests that there is some error in our versions. When we come to consider the grade-words the error is made still more manifest. In the close of verse 16 we have the words *וַיִּשְׁכַּב עִמָּהּ*, *וַיִּלְקָה הוּא* 'And he shall lie with thee in this night.' Here we have the conjoint idiom. We have 'with' of the Servants' Grade conjoined with 'this one' of the Young Men's Grade. Thus we see that verses 15-16 are on the Heathen Grade, while verse 14 is on the Servants' Grade.

This conjoint idiom cannot have its spiritual application to Zion, for there is no night there. It must therefore refer to the Heathen Grade. This conclusion is strengthened by the fact that in xxix. 23, 25 the evening preceding a morning is an era pertaining to the Heathen Grade. But since, in verse 14, the Leah to whom the mandrakes come in is on the Servants' Grade, it follows that the Leah of that verse cannot be the woman who says to Jacob, 'Thou shalt come in unto me' (verse 16). But it will at once be answered, Why, the verse says that it is Leah, and names her by name. It is here that we see by what subtle affinity the peculiarity of one chapter fits in with the peculiarity of another chapter, and so forms overwhelming evidence of the truth of Verbal Inspiration. In considering xxix. 25 the writer had no respect to xxx. 15. He simply regarded the verse according to its own gradal significance, without any idea that it would be found of subsequent importance. He said that in xxix. 25 the conjoined idiom showed that the words 'And behold this one Leah,' made it manifest that Zilpah, in coming into Leah's place on the Heathen Grade, takes the name Leah even while she keeps the name Zilpah. So John the Baptist took the name Elijah and yet kept the name John the Baptist. But if the Representative of Heathenism is having any place in this history of the mandrakes, it can only be, as the symbolism shows, by virtue of a process of fleshly purification. But we have seen how Jesus Himself alludes to a process of fleshly purification even amongst Heathen. After speaking of cutting off the offending hand or foot, He says, 'See that ye despise not one of these little ones' (*μικρῶν*, Matt. xviii. 10). His word 'little' means little in size, not in years. They are little because some of the offending flesh has been cut off. So Jacob was little when the fleshly grass had been eaten (Amos vii. 2). And in Gen. xxx. 15 we have the word 'little' used. It is the word used in Isa. i. 9 of a small remnant. It denotes what is little, as when we read 'A little that a righteous man hath' (Ps. xxxvii. 16). Very much depends on how we take the following words, וַתֹּאמֶר לָהּ הַקֵּט. Our version reads, 'And she said unto her, Is it a small matter?' etc. Thus the ה before the word 'little,' is taken as a mark of the interrogative. But even so the English hardly does justice to the Hebrew. It would rather read, 'Is it a small thing that thou hast taken my husband, and that thou hast taken also the mandrakes of my son?' The way in which the English turns the latter part of the sentence is more an inference from literalism than a translation. Moreover, in what sense had Rachel taken Jacob from Leah? He was still living with her. They were all on the Servants' Grade. The writer holds that it is clear from the grade-words that the words הַקֵּט simply mean 'the little one.' They refer to that Zilpah who came into Leah's place on the Heathen Grade and kept the name Leah as well as her own name Zilpah (xxix. 25). Moreover, they refer to her as having herself had mandrakes brought to her by her child or Child-Nature, just as Leah's Child-Nature, Reuben, brought mandrakes to her. Thus there is another child as well as Reuben, and a Leah the little one, or Zilpah, as well as Leah the greater of the Servants' Grade; and there are also two sets of mandrakes. Verse 14 shows us how mandrakes or purified flesh comes to Leah as representing Greeks, and how Rachel asks for

some of the same, she being latent in Judaism. We must not conclude that Rachel is refused. To long after good things is an indication that she gets them. When the Jewish class passed from Heathenism to its own place on the Servants' Grade, Rachel might be said to be taking Zilpah's husband and the mandrakes of her son, so far as these went in the direction of Judaism. But some from this Heathen class come to Greeks. And when the Leah who is Zilpah tells Rachel how her class of Heathen has given some up to Judaism, Rachel comforts her by telling her that the Man of Faith will come in unto her because of these pleasant fruits, that she, Zilpah, or the little Leah, may cause a seed to come to Leah, or Greeks on the Servants' Grade, through fleshly purification. While some Heathen came to Jews and Greeks through increase of knowledge, others came through a process of fleshly purification combined with increase of knowledge. It is especially to this class of purified ones that these verses relate. We may read Zilpah's, that is, the little Leah's, words, as addressed to Rachel, and as spoken thus: 'And the little one said to her, Thou hast taken my husband, and thou hast taken also mandrakes of my son' (verse 15). The Hebrew does not say, 'The mandrakes,' as if all had gone. The words בְּיָד , 'with' (verse 15), 'come' (verse 16), and בְּיָד , 'with' (verse 16), all conjoin with זֶה , 'this' (verse 16), and thus we see that verses 15, 16 are on the Heathen Grade. The Man of Faith, as he leaves the fleshly field in its evil aspect for the Servants' Grade, comes into union with the little one, who is Zilpah, or Leah the less, and because of the mandrakes still pertaining to her, and brought to her by her Child-Nature, she can claim fellowship with the Man of Faith so that a seed may be born to the better Leah with the Greek class, and on the Servants' Grade. While Jacob enters to Leah, the little one in Heathenism, the better Leah is being built up upon her, and this better Leah bears the child on the higher grade of Servants, and names it by the word 'Issachar,' in reference to the maiden whom she had given to Jacob, and whose mandrakes had hired him. 'And Rachel said, Therefore he shall lie with thee to-night for the mandrakes of thy son. And Jacob came from the field in the evening, and Leah (*i.e.*, Zilpah) went out to meet him, and said unto him, Thou must come in, for I have surely hired thee with the mandrakes of my son. And he lay with her in this night' (verse 16). This is not a night of twelve hours, but a long dark era of Heathenism. The more we look at these moral aspects the more all those corrupt conceptions which men read into these narratives will be eliminated.

We again pass with verse 17 from the Heathen to the Servants' Grade. We have no conjoined idiom. The word 'hear' in verse 17 shows the grade. The writer thinks that the reader will do well to accept the following conclusion. All the verses from verse 14 to verse 21 inclusive have respect to the soulical body of flesh. The history of the mandrakes has special respect to the purification of the flesh, and to pleasant fruits produced thereby. 'And God hearkened to Leah, and she conceived and bare Jacob a fifth son. And Leah said, God hath given me my hire because I have given my maiden to my husband, and she called his name Issachar' (verse 18). The name 'Issachar' is said to mean, 'There is a reward.' It appears to recognise the principle of Recom-

pense for Self-denial. Because of kindness to the Heathen Class a seed had now come to her to be her own reward. The same idea of a blessing gained by merit pervades the speech to Jacob in verse 16: 'I have surely hired thee.' Even if the blessing be a reward it is still from God. He gives Leah's hire. The next two verses bring out kindred aspects of the same subject. The history of the mandrakes deals with fleshly purification as wrought by men themselves in a process of self-denial. Verses 19, 20, appear to deal specially with the soulical body of flesh as made fit by God Himself to be a pure dwelling for the soul. The name 'Zebulun' means 'dwelling.' The soulical body of flesh is the soul's dwelling. This can only become truly pure as God purifies it. More is needed than our own self-denying efforts. When it is made pure the Man of Faith will dwell in peace and contentment in so pure a dwelling. So we must be a separate people before God will dwell in us (2 Cor. vi. 16, 17). 'And Leah conceived again, and bare a sixth son to Jacob' (verse 19). In verse 20 the verb 'endowed' or 'presented with' has a word 'me,' 'אני, after it in Hebrew, in the accusative, and in apposition to 'good dowry,' which word is not translated in our versions. The Hebrew has the word 'me' joined to 'endowed,' and this is translated. When Paul says that Philemon owed his own self to him (verse 19), it is as if Paul had given to him the very nature Philemon possessed. God who gives life and breath and all things (Acts xvii. 25), seems here to be spoken of by Leah as a Being who had endowed her with a good part of her very self, a purified soulical body of flesh. We might read, 'And Leah said, God hath given me myself, a good dowry; now will my husband dwell with me, for I have borne to him six sons: and she called his name Zebulun' (verse 20).

We now read of the birth of a daughter (verse 21). In xxxiv. 1, she is said to be borne to Jacob, so that she cannot be altogether evil in her aspect. Her name 'Dinah,' like 'Dan,' means 'judgement.' The previous verse has been speaking of the soulical body of flesh, as made fit for the indwelling of the Man of Faith. The writer thinks that Dinah is a symbol of judgement as pertaining to sinful flesh. Evil tends to its own destruction. In her subsequent history Dinah is associated with a work of fleshly destruction. The destructive Principle in Sinful Flesh may be said to be a good principle, but it is negative rather than positive. Gehenna is a blessing in one sense, but yet we are justified in speaking of it generally as evil. Is it not a fact somewhat at variance with literal probability that Jacob should have twelve sons and only one daughter? No other daughter of Jacob is here named, though some infer from xxxvii. 35 that he had other daughters. It is a unique feature of these histories, and one tending to show their moral nature, that all the tribes are founded by sons. Some may allege that tribal customs and laws of inheritance account for this fact. But such explanations do not show how it is that Sarah, and Rebekah, and Rachel, and Leah could be so honoured, and that Jacob's daughter should be so ignored. It is strange also that all Jacob's twelve sons had children, but, so far as we read, Dinah had not any. If, however, she represents a Principle of Judgement working in sinful flesh, it is not strange that she should not be classed with women who are representatives of the Sheep-Nature.

We come now to a higher aspect of the history in which Rachel herself begins to have offspring. Joseph is pre-eminent amongst the sons of Jacob. The fact that the birthright is transferred from Reuben to him (1 Chron v. 1), and that he gets a double portion as compared with his brethren (xlviii. 22), shows his pre-eminent excellence. It is clear from the word 'hear' in verse 22 that Rachel is first referred to as on the Servants' Grade. But Joseph will be found to have a close connection with the Young Men's Grade. 'And God remembered Rachel' (verse 22). So He is said to have remembered Noah (viii. 1), and Abraham (xix. 29). He remembers in mercy. 'And God hearkened to her, and opened her womb.' The Christian Element in Judaism is now beginning to be fruitful. 'And she conceived, and bare a son, and said, God hath gathered my reproach.' Thus far the name 'God' has been used. But Rachel proceeds to use the name 'Jehovah.' The great fact comes out in the history that a human being prophesies. Rachel's recognition of prophecy, and her faith in God's future action, are clearly indicated in what is said by her, and in the name she gives to Joseph. For the first time in the history of these births prophecy becomes prominent. The Young Men's Grade is pre-eminently the Prophetic Grade, although Joseph is not yet associated with it by grade-words. His very name is a prophecy. 'And she called his name Joseph, saying, Jehovah will add to me another son' (verse 24). The name 'Joseph' means 'He will add.' She is probably referring to Benjamin. How did Rachel know that Jehovah would add to her another son? Why did she not speak of more than one if she was not speaking prophetically? But if she was speaking prophetically it is evident that Rachel and Joseph, as mother and child, have a close relation to prophecy, and hence to the Young Men's Grade.

In many passages we have the word *כַּאֲשֶׁר*. Literally it means 'according as.' It is usually translated 'when.' But it is probable that in many passages it is truly intended to show a proportion between two things, and not a momentary action. So according as Rachel produces this Prophetic Seed, Jacob prepares to return to Bethel, and to build there his house of faith. But although there has been a purification of the flesh, there is a further purifying process needed. This is needful even in respect to Joseph's class, who believe prophecy. This process of purification appears to be Soulical Purification, as effected by a process of life. In this process the aim is to produce whiteness. Laban's name means 'white,' but his righteousness is imperfect compared with the righteousness of the Divine life. Just as 'cattle' were associated with his sheep on the Heathen Grade (verse 7), so we find other colours associated with white in the cattle or flocks belonging to him. It is as if his righteousness were a righteousness of law, while Jacob's righteousness is a righteousness of faith. As the prophetic class comes into being, Jacob longs to be at Bethel. 'And it came to pass according as Rachel bare Joseph that Jacob said to Laban, Send me away, that I may go to mine own place, and to mine own land' (verse 26). The word 'place' shows the Servants' Grade of the lower Bethel. The sons of Leah pertain to this grade. But when Jacob says, 'And mine own land,' he may be referring to the higher Bethel. Zion is the land which

men of faith speak of as their own country. So far as Joseph is connected with the grade of Young Men, Jacob would not want to lead him to the place. He would rather lead him on to the higher Zion. In verse 26 Jacob uses the word 'serve,' showing the Servants' Grade. To this, as yet, the wives and children pertain. Jacob wishes to have them all given over from Laban's righteousness to a better righteousness. 'Give my wives and my children, for whom I have served thee, and let me go, for thou knowest my service wherewith I have served thee' (verse 26). Though these are Jacob's wives and children, they are yet regarded as in the power of Laban, the symbol of a righteousness that is imperfect as compared with the righteousness of the Man of Faith. Laban, however, is not very willing to give place, and he would fain have Jacob and his sheep continue with him. An inferior righteousness is not always ready to give way to a more evangelical righteousness. 'And Laban said unto him, If I have found favour in thine eyes [tarry].' The word 'find' shows the Servants' Grade. But in the latter part of the verse Laban speaks of having divined *וַיִּחְזֹק*. This word is used in Lev. xix. 26 of a divining that is forbidden. It refers to divining in the sense of taking auguries. Hence the writer believes that it is an aspect pertaining to the Heathen Grade, to which the little Leah yet belongs. Laban appears to be glancing at two grades in verse 27, and this latter clause alludes to the Heathen Grade. 'I have divined that Jehovah hath blessed me for thy sake' (verse 27). Laban must now yield a fuller advantage to the Man of Faith. He will give up a part to keep Jacob under his power. 'And he said, Appoint me thine hire and I will give it' (verse 28). As Laban glanced at the Heathen Grade in his speech in verse 27, so we have that grade in verse 29, in which 'serve' and *וְעִם*, 'with,' conjoin. As in the beginning of the history, so here, cattle are mingled with the sheep. This denotes imperfection. The Heathen Grade is continued to the words 'at my foot' in verse 30. Then the Servants' Grade comes in. A process of purification has yet to take place. The righteousness of law and works must give place to the righteousness of faith, and of an inward life. Jacob will only stop with Laban on condition that this better righteousness may come in. He shows how his presence as representing the line of faith has already worked for good in Laban's house, and brought him prosperity. 'And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me' (verse 29). The cattle were with Jacob, not as helping him, but as hindering him. They were not with him in the sense that he was feeding and tending them. Jacob will yet act for their moral subjugation. The words 'with me' have a very similar meaning to the phrase 'with Jehovah' in iv. 1. Jacob goes on to speak of the little pertaining to Laban in that Heathen Era, when Jacob began to lift up his feet, and he shows how God had blessed Laban at his feet. The idiom 'at the feet' is used to denote a position of dependence, and sometimes of humble co-operation of inferiors with superiors (Judg. iv. 10). It is indicative of Laban's inferiority to Jacob, and dependence upon him. 'For it was little which was thine before [my coming], and it is increased to a multitude, and Jehovah hath blessed thee at my feet. And now when shall I work for mine own house also?'

(verse 30). The word 'work' shows the Servants' Grade. Jacob is about to begin to work for his own house at Bethel. He will not take any other hire from Laban, even though Laban offers it. 'And he said, What shall I give to thee? And Jacob said, Thou shalt not give to me anything' (verse 31).

We come now to the verses which describe a process of Soulical Purification. No reference is made to a field, but reference is made to water. This betokens a soulical aspect, but not a reference to the flesh. It is rather a change in the face or Soulical Likeness that is about to be described. Jacob's conduct in this transaction has often been condemned. Shylock refers to it in defence of his questionable practices. The literalist would perhaps admit that Jacob's conduct savours of sharp practice. How comes it to pass, then, that no hint is given that Jacob's conduct was displeasing to God? Jacob even speaks as if God co-worked with him (xxx. 9). This indicates that the history is moral. What is said of these sheep drinking and conceiving before rods when they came to drink is not conformable to literal history. Certain laws of heredity may be appealed to, but the fact remains that it is incongruous that the eyes of sheep under these conditions would remain so fixed on the rods as to affect the colour of their offspring. If we bear in mind how colours are used in this history as moral symbols, 'Edom' being 'red,' like the pottage, and Laban 'white,' the references in the narrative to the different colours in the sheep, and to the white in the rods, appear suggestive of moral and not of literal history. From ancient times white has been an emblem of purity. Hermas alludes to the square and white stones ('Lapides quidem illi quadrati et albi'—Lib. I., Vis. 3, c. v.), who are apostles and bishops, etc.

No part of Scripture that we have yet considered, judging from the grade-words, is so erroneously rendered in our versions as this narrative of the separation in Laban's flock. The grade-words make these errors manifest. They show that the words 'of such' and 'if found' (xxxii. 33) inserted in the Revised Version are misleading. One guiding principle which the reader will find to be substantiated by the grade-words is that Jacob is only taking to himself that which is white. A further principle is that this process of purification is carried on in two grades, Servants and Young Men. A third principle is that, even after a process of purification on the Servants' Grade has been described, the offspring of those purified sheep are found imperfect and needing a higher purification when they come to the Young Men's Grade.

1. The word 'all' or 'whole' in xxix. 3, 8, indicates imperfection, a blending of evil and good, needing a separating process. So the word 'all' or 'whole' in xxx. 32, indicates a like imperfect aspect.

2. Our versions of verse 32 do injustice to the Hebrew. Literally it reads, 'I will pass through in all thy flock to-day, to put away from there all that is speckled and spotted, and all that is black in the lambs, and spotted and speckled in goats, and it shall be my hire' (verse 32). What shall be his hire? What is the antecedent to the word 'it' in the last sentence? Grammatically it is the words 'thy flock.' If a man were to say, 'I will go through the orchard casting out withered trees, and barren trees, and all that is knotted and inferior, and it shall be

mine,' what would be the antecedent to the word 'it'? Would it not be 'orchard'? So Jacob is saying he will go through Laban's flock to cast out what is spotted and speckled and black, and then the flock shall be his. In verse 31 Jacob uses the words 'do' and הַיּוֹם , 'this,' showing reference to the Servants' Grade. 'If thou wilt do to me this thing, I will again tend thy flock, I will keep it' (verse 31).

3. We shall see evidence that the lambs spoken of in the narrative pertain to the Young Men's Grade. They are the higher class coming from the sheep on the Servants' Grade and needing a higher purification. The words 'there' and 'to-day' in verse 32 both pertain to the Servants' Grade. But the reference to the lambs and goats does not pertain to the same grade. The subsequent verses make this clear.

4. Verse 33 throws very much light on this narrative. It also proves the ordinary translation to be erroneous. First, we have a reference to a to-morrow which, as in contrast with 'to-day' of verse 32, shows the Young Men's Grade. The words 'to-day' in verse 32 are associated with 'there,' and must be of the Servants' Grade. Secondly, we have in the verse words of two grades. First we read of a 'coming' before Laban's face. The word 'come' shows the Servants' Grade. But at the end of the verse we have two grade-words of the Young Men's Grade. 'Stolen this one (גָּנָבְתִּי) with (בְּיָמֵי) me.' It is in relation to the lambs that these grade-words of the Young Men's Grade are used. Thus the verse is contrasting two grades. That which answers for Jacob on the morrow of the Young Men's Grade must pertain to the lambs which are associated with that grade by two grade-words. But since the speckled and spotted goats are connected with the word 'come,' they must pertain to the Servants' Grade. Hence they cannot be included in that which answers on the morrow. It is as if Jacob said, 'These are being dealt with to-day, and will not be classed with what answers for me to-morrow.' Although in verse 32 goats are classed with lambs that pertain to the Young Men's Grade, while in verse 33 goats are classed with what is on the Servants' Grade, it will be noticed that the words 'speckled and spotted' are used in verse 32 of something in Jacob's flock as found on the Servants' Grade and not defined. It is the undefined speckled and spotted of verse 32 that answers to the speckled and spotted goats of verse 33. It may be added that the verb at the close of verse 32 is masculine, while 'flock' is commonly feminine. But it is admitted that the word 'flock' is masculine when goats are included as here. Reading the two verses according to the grade-words they show that Jacob is stipulating to have only what is white. We may read thus: 'I will pass through in all thy flock to-day to put away from there all that is speckled and spotted, and all that is black in lambs, and spotted and speckled in goats, and it (that is, the flock) shall be my hire. And my righteousness shall answer for me on the day of the morrow (for thou art coming concerning mine hire that is before thee; all that is not speckled and spotted in goats); [that is, all that is white in goats, which will be Jacob's to-day, not to-morrow], and what is black in lambs, this (that is, this black) shall be (that is, on the morrow) stolen with me' (verses 32, 33). It will be stolen, for Jacob is only seeking what is white, and he is putting away what is black, or leaving the imperfect elements to still form a part of Laban's inferior flock.

There is a very close affinity between this narrative and what is said in 'Hermas' respecting the gathering of the stones for the building of the Tower or Church. The resemblance is the more marked if we take into account what Hermas says of the rods given from the tree. In 'Hermas' there are not only the square white stones fitted for the tower, but there are stones speckled or spotted. Moreover, there are stones which, while white, are yet round, and so needing a cutting away before they can be put in the tower. 'Candidi autem et rotundi, et non convenientes in structuram turris, qui sunt, domina? Respondens mihi dixit: Usquequo stultus es et insensatus, et omnia interrogas, et nihil intelligis? Hi sunt habentes quidem fidem, habentes autem et divitias hujus seculi. Quum ergo venerit tribulatio propter divitias suas et negotiationes abnegant Dominum' (Lib. I., Vis. 3, c. vi.)—'But those white and round stones not adapted for the structure of the tower, who are they, my lady? She answered, and said to me, Art thou yet so foolish and void of wisdom that thou both askest all things and understandest nothing? These stones are they who have faith, but they have also the riches of this world. When, therefore, tribulation cometh on account of their riches and business affairs, they deny the Lord.' Laban, in his imperfect righteousness, has flocks possessing some white, but there are also other colours in them. On the other hand, Jacob is gathering what is all white. Laban is so far from being ashamed at having those in whom other colours are blended that he is very thankful to have them. They, in whom righteousness of law and outward actions is found, are so numerous compared with those in whom the righteousness is a living principle in the heart, that his flocks must far outnumber Jacob's. Hence we read, 'And Laban said, Behold, I would it might be according to thy word.' The word 'Behold' shows the Servants' Grade, while נִבְרָא, applied in verse 35 to the day, shows that the separation there said to be effected is on the Young Men's Grade. In regard to verse 35 several modern writers, as Keil, think that it is Jacob who here separates in the flock, and that it is into the hands of his sons that this flock is given. The terms used are somewhat similar to those used by Jacob in making his proposal, but apart from the natural sense of the words as here arranged, and which shows that it is Laban who separates, there is force in the objection that Jacob's sons, who were all under twelve, or at most thirteen years of age, could not safely have been entrusted with flocks. When Jacob spake of separating, he said he would pass through in the flock (verse 33). This was a passing through like that of the burning furnace between the divided pieces (xv. 17). It was a proposal of a separation from within. It would be like the refining fire going through the heart. Laban's separation is not like that. He does not pass through. He gathers to himself what has white in it, turning it aside from Jacob's flock of white. The lambs he does not gather, but he gathers the black in them. Thus imperfect elements are found in what he gathers to deliver into his son's hands. It is only evil elements in lambs that pertain to his spotted flock. So far he has a part even in Jacob's flock. What is here said of being spotted gives support to the view that the word 'Bered' in xvi. 14 is a symbol of what is morally spotted. 'And he put aside on this day

the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, all which had white in it, and all black in lambs, and he delivered into the hand of his sons' (verse 35). It must be noted that it is only in הַיּוֹם day, or on the Young Men's Grade, that Laban turns aside a spotted and black portion. He does not thus separate on the Servants' Grade, spoken of in verse 34 ('Behold'). He only wishes that it may be in that grade as Jacob has proposed. He is taking the best when he takes that on the Young Men's Grade which has white in it. It is evident that a flock is still left when the flocks gathered by Laban have been removed. There is Jacob's white flock, which he has gone through and separated on the Servants' Grade. The writer holds that 'Laban' in the close of verse 36 is an adjective, not a proper name. There are also lambs on the Young Men's Grade in whose blackness Laban has a portion. Laban is said to place a way of three days between him and Jacob. Sometimes 'days' means 'grades.' Sometimes also a three days' journey is a symbol of a complete separation. Moses asked to go a three days' journey into the wilderness to sacrifice (Exod. viii. 27). This removal may indicate a separation between those whose righteousness is of law, and those whose righteousness is about to be inward and living. 'And he put a way of three days between him and Jacob, and Jacob fed white flocks, the sifted ones' (verse 36). Lange renders הַנִּיבֹתִים as 'the sifted,' and the writer believes he is correct. The allusion is to the flock as sifted by Jacob previously, so that it is all white. The word shows also that more than one flock is left. The narrative still has respect to two grades.

We come now to the description of the process adopted by Jacob in causing the flocks left on his hand to become inwardly white. One marked feature in it is that nothing is here stated that implies flesh and blood increase. So far as the figures of such increase are afterwards used, they are assigned to a dream (xxx. 10). Instead of conceiving to rams, the flock, according to the Hebrew, conceived to (אֵל) the rods. We read in Hermas (Lib. III., Sim. viii.), 'He showed me a willow-tree (salix) covering fields and mountains, under whose shadow all came who were called in the name of the Lord. And near that willow stood an angel of the Lord truly pre-eminent and sublime. And with a great knife he cut off branches from that willow-tree, and to the people that were under the shadow of that willow-tree he gave small rods (virgas) of about a cubit in length. But after they had all received them he put down his knife and that tree remained whole as I had seen it before, at which I marvelled and questioned within myself.' Those who have received rods have all to return them. When they bring them back some are dry and putrid, some worm-eaten, some half-dry, some have fissures in them, some are two parts green and one part dry, some rods are unchanged, some rods are all green and having tender shoots, some have also clustering fruits. When the rods come back the angel tests even the arid ones. 'Aquam multam supereffudit illis'—'He pours much water upon them.' He covers them with water, and so leaves them for several days. Then we read, 'I said to him, My Lord, show to me what this tree may be. For truly I am struck and made greatly

to wonder, because when so many branches have been cut off it seems to remain entire, nor does it appear to be any the less.' 'Hear,' said he. 'This great tree which covers fields and mountains and the whole earth is the law of God given to all the world. Moreover, by this law the Son of God is preached to all the ends of the globe. The people standing under its shadow are they who hear and believe the preaching. That great and good angel is Michael, who has rule over this people and governs them. For he inserts the law in the hearts of those who believe. Hence he visits those to whom he has given the law as to whether they have kept it. And he sees the rod of everyone and the many decayed ones amongst them. For those rods are the law of the Lord'—'Illæ enim virgæ Domini lex sunt.'

The writer believes that the drift of the moral history shows that the rods used by Jacob are a symbol of the law of God. In Jer. i. 11, 12, the word seems to be compared to a rod. 'Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen, for I watch over my word to perform it.' We read, 'Feed Thy people with Thy rod' (Micah vii. 14). 'Thy rod and Thy staff they comfort me' (Ps. xxiii. 4). What rod can feed God's people and give comfort if not the Word of God? So in Hab. iii. 9, as if alluding to the immutability of God's words which are as arrows, we read, 'Sworn were the rods of the word.' Paul associates living water with the word in speaking of the purification of the Church. 'Having cleansed it with the washing of water by the word' (Ephes. v. 26). The writer believes that these fresh rods, full of life, in these waters, symbolize the way in which the Word of God, conjoined with living water, causes the sheep in the household of faith to become inwardly white, and also fruitful in righteousness. This is a better righteousness than Laban's righteousness of law and service. We know that fruits of righteousness are produced by the water and the word, but the literalistic explanation of the passage is full of moral and physical difficulties. We read in Zech. xi. 7, 'And I took unto me two staves, the one I called Beauty and the other I called Bands, and I fed the flock.' The writer has not examined the contents of the passage just quoted, but the terms used are suggestive of the Two Testaments. Mention is made in this history of three kinds of rods. Sometimes the word is regarded in a tripartite aspect. Jesus speaks of 'the law of Moses and the prophets and the Psalms' (Luke xxiv. 44).

As Abram took 'to himself' the different cattle (xv. 10), so Jacob takes to himself these rods. It is by a moral appropriation of the word of life that the Adamic Man of Faith is able to effect a soulical purification in all the sheep of his house. We read, 'And Jacob took to him a rod of white poplar, fresh, and almond, and plane-tree.' Instead of 'white poplar,' some have the word 'storax.' It is evident, however, from the Hebrew that it is a white tree. The white poplar, in various kinds, is found in Palestine. It is also alluded to in Hos. iv. 13. The same Hebrew word is used both of the almond and the hazel. The chestnut is not found in Palestine, but the plane-tree is found, and the Sept. renders the last-named rod 'plane-tree.' Thus there seems to be

a descending gradation of white from the white poplar to the plane-tree. Jesus, who is the Word of Life, compares Himself to a green or moist Tree (Luke xxiii. 31). The word 'fresh' implies a fulness of life. Hence that to which it is applied is the more fitting an emblem of the living Word, and especially when associated, as here, with water.

When the Adamic Man of Faith takes to himself the word of life he begins to unfold its beauty to the soulful eyes of the sheep. But he cannot lay bare all the spiritual fulness of that word. The best he can do is but to peel white strakes in it. The wisest ministers that ever lived have never been able to do any more than peel these white strakes in the rods. There is a fulness of wisdom in the inspired word, which it is beyond the power of man to lay fully bare. Jacob brings to light some of the whiteness in the word, and sets it in the living water to be a source of purification and spiritual fruitfulness to the sheep. 'And Jacob took to himself rods of white poplar, fresh, and almond, and plane-tree, and he peeled in them white strakes, making manifest the white which was on the rods' (verse 37). It was on the rods under the bark. Literal Jewish traditions were as an obscuring bark around these rods of spiritual beauty. So fleshly and literal teaching is often as a bark that hides whiteness. Jacob, or the Man of Faith, sets these rods in the living water, whereof the sheep drink, for the word of life and the water of life go naturally together. He sets them before the face of the sheep, so that they may see with the eyes of the soul the whiteness that is in the rods. The Psalmist is not referring to the eyes of his literal body when he says, 'Open Thou mine eyes, that I may behold wondrous things out of Thy law' (Ps. cxix. 18). Neither is it with bodily eyes that these sheep behold the white in the rods. The Apostle's allusion to looking 'into the perfect law of liberty' (Jas. i. 25) accords with the imagery of these verses. The word is a mirror that reveals and reflects. It is more wonderful than the mirror of which Chaucer writes, or that mirror of Merlin, which

'Vertue had to shew in perfect sight
Whatever thing was in the world contain'd,'
(*'Faerie Queene,'* Bk. III., cant. ii.)

The word 'come,' used twice in verse 38, shows that Jacob is beginning to purify the sheep as found on the Servants' Grade. On that grade Laban had not made a separation in the flock, but Jacob had made one, though not by the rods and the water. 'And he set the rods which he had peeled in the troughs, in the watering-troughs of the waters, whither came the flocks to drink, in front of the flocks, that they might conceive when they came to drink' (verse 38). It is difficult to see how the literalist can harmonize these words with his theory. Does it not seem as if the moment of drinking was the moment of conception? So the writer believes it to be, but the conception is to the Word, which if it be in us must bring forth fruit (Col. i. 6). Is it more strange that the sheep of the Man of Faith should conceive to the Word than that we should be spoken of as receiving with meekness the implanted word (Jas. i. 21), or of being begotten again through the word of God (1 Pet. i. 23), or as having certain graces which will cause us not to be unfruitful 'unto the knowledge of our Lord Jesus Christ?' (2 Pet. i. 8). So we read, 'And

the flocks conceived to the rods' (verse 39). The common meaning of the preposition לְ is 'to.' It does not mean 'before.' But if this conception be to the rods the history cannot be literal. The phenomena of life and fruitfulness are associated in Scripture with rods and trees (Numb. xvii. 5; Ezek. xvii. 22-24, etc.). The same Hebrew word, which our version rightly renders 'flocks,' is used here, and not the word for 'cattle.' In several instances the introduction of the word 'cattle,' as a translation of this word, is misleading. The writer believes that the word 'flocks' in the second sentence is the subject of the second verb, and not the object, just as in the first sentence it is the subject of the first verb. This is the first reference in this history to the flocks conceiving. They are now coming under the fertilizing influences of the Word of Life and the water of life. Still the offspring produced are not all white. 'And the flocks conceived to the rods, and the flocks bare ringstraked, speckled, and spotted' (verse 39).

It is noticeable that in this account of the rods we have no mention made of anything but flocks and their lambs. As a passage from one grade to another is an evolution, it is analogous to a birth. So the lambs produced by these sheep appear to symbolize a higher grade, that of Young Men. The higher we go, the more searching is the purity demanded. Hence, though the sheep are regarded as white on the Servants' Grade, the lambs they produce, and which represent the Young Men's Grade, are straked and need a further purification. There is in these lambs on the Young Men's Grade a dark portion which constitutes them in part Laban's. All that is with Jacob on this grade and that is dark is as stolen property (verse 33). For clearness' sake let the reader think of the narrative thus: First, Jacob goes through the flock on the Servants' Grade to turn aside all that is not white (verse 32). All that is thus turned aside is Laban's, but the white flock that is left is Jacob's. Secondly, Laban turns aside all that has white in it along with other colours on the Young Men's Grade, and he also claims any black colour in any lambs on that grade, but he does not take the lambs as he takes the straked goats. When these coloured and straked parts are thus in Laban's power, Jacob feeds the white flock on the Servants' Grade (verse 36), from which he had turned what was straked and spotted (verse 32). This white flock of Jacob's on the Servants' Grade conceives to the rods (verse 39), and brings forth lambs ringstraked, speckled, and spotted. Thus there is a dark part in these lambs of Jacob's, and Laban has a right to that, and may turn it aside to his portion (verse 35). But just as Jacob had wrought a purifying and fertilizing process on the Servants' Grade by means of the rods or Word of Life, and the Living Water, so he proceeds to work a process of purification on the Young Men's Grade in order to remove that dark part in the lambs which gives Laban a right of ownership in them. This higher purification is wrought by the same rods, and by the action of the Man of Faith in dividing evil from good.

Verse 40 is important. It describes a separating and a transforming process. Our version reads, 'And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban.' The writer believes that this reading is erroneous.

1. The reader should note that the word 'Laban' is also an adjective meaning 'white.' It is so used in verse 35, 'All which white in it.'

2. Jacob is here said to divide, and that often denotes a severance between good and evil. Lot separated from Abram (xiii. 9), and Abram divided the cattle (xv. 10).

3. In xxx. 35, 39, and xxxi. 8, 10, 12, where the word 'ringstraked' clearly applies to the flocks, it is in the plural. But in the verse before us the Hebrew has the singular. In verse 37 the word 'rod' as first used in the verse is singular. The Bible, if many in its parts, is yet one. This rod is said to have white strakes peeled in it. Even the literalist allows that the lambs became ringstraked in conformity to the rods. Hence this rod must have been a ringstraked rod. Is it not therefore natural to conclude that this word 'ringstraked,' used in the singular in verse 40, refers to the ringstraked rod described in verse 37, and there spoken of in the singular? This is the more likely because Jacob is said to set faces of the flocks to this ringstraked object, and we are told in verse 38 that he did set the rods right in front of the flocks, when he was acting on the Servants' Grade. He is here doing the same thing on the Young Men's Grade. Why should he set the faces of the flocks to ringstraked flocks? No mention is made of rams, and even if there were, the figure of setting the faces to them would be inexpressive.

4. When it says, 'Jacob set the faces of the flock,' is it not clear that it means all the faces of all the flock? What black lambs then can be left to be put in the flock of Laban?

5. In all the previous cases where this word 'black' occurs, it denotes colour in an object as capable of being set apart from that object. 'All that is black in lambs' (verse 32). 'And the black in lambs' (verse 33). 'And all black in lambs' (verse 35). Since in all these instances 'black' is associated with lambs, since in this verse Jacob is dividing the lambs, since in this verse we have the same word 'in' following the word 'black' which we have had in the previous cases, are we justified in using the word 'in' in an altogether different sense? Are we justified in severing it from the word 'black,' and joining it to what is virtually a new sentence, so that we are now to read, 'And he set all the black in (or into) the flock of Laban?' The writer holds that our Versions commit a double error here. They err in making the word 'ringstraked' appear to apply to other flocks instead of to the rod, and they err in taking the name 'Laban' as a proper name instead of taking it as an adjective 'white.' The narrative is showing how Jacob carries on a separating process in these lambs of the Young Men's Grade, which have something dark in them, and that makes them liable to be claimed by Laban. He not only separates by his own action, but he separates by the living water and the ringstraked or peeled rod, which is the word of life. He sets the imperfect lambs with their faces to the rod, and at once the black becomes white, so that Laban has no more a part in them. They become Jacob's white flock, on the Young Men's Grade, and he can put them apart as a flock completely severed from Laban's flock. The verb 'to give' in the former part of verse 40 is followed by the preposition 'to.' 'And he gave the faces of the flocks to' (לָקַח). But the English reading brings in a new preposition 'in' to the clause following, even though it is following the

same verb. 'And all the brown in the flock of Laban.' Thus it is as if it read, 'And he gave the faces to the ringstraked, and the brown in the flock of Laban.' This is certainly an unsatisfactory reading. The writer holds that we should read as follows: 'And Jacob severed the lambs, and he set the faces of the flock to the ringstraked (rod), and all the black in the flock [became] white, and he placed to himself flocks, his own apart, and did not place unto Laban's flock.' The Sept. reading is like an effort to make sense of the passage rather than a translation. It represents a ringstraked ram as being put before the sheep. The fact that the Hebrew is here speaking of lambs shows how far such carnal conceptions fall below these inspired truths. When we read, 'And Laban said' (verse 34), it is clear that Laban is a proper name. But when we read, 'All which Laban in it' (verse 35), 'And made the Laban appear which was in the rods' (verse 37), we see that the word 'Laban' is being used in its sense of 'white.' But if, singular or plural, it is used three times in verses 35, 37 in the sense of 'white,' may it not have this meaning in verse 40? Is it not the more likely to be so, since reference is being made to the contrasted colour, black? The idea of 'becoming' is sometimes used where the word 'be' or 'become' is understood and not expressed (xlix. 12; Numb. xii. 10).

The narrative reverts in verse 41 to conception which is on the Servants' Grade, and leaves the lambs. Some on the Servants' Grade who drink of living water cannot endure what is commanded. They cannot receive strong meat. As Jacob has divided in reference to colour and righteousness, so he divides in reference to moral vigour and moral weakness, so far as pertains to the reception of truth. The strong amongst the sheep are they who can look into the perfect law of liberty and continue therein. The weak are forgetful hearers who receive not the truth into the heart. 'And it came to pass whenever the strong flocks conceived, that Jacob put the rods to the eyes of the flocks in the troughs, that they might conceive by means of the rods' (בַּמִּקְלוֹתַי, verse 41). The preposition בְּ may mean 'among,' or it may mean 'by means of.' From the analogy of verse 39 the latter seems the more likely meaning. 'But when the flock was weakly he did not place [rods], and the weak were Laban's, and the strong were Jacob's' (verse 43). The words 'servants,' 'camels,' and 'asses,' in verse 43, show that it is the Servants' Grade to which reference is here being made. All are words of that grade. All these have burdens to bear. Josephus says, 'Asses are the same with us which they are with other wise men, that is, creatures that bear the burdens that we lay upon them' (Cont. Ap.). The Man of Faith, even on the Servants' Grade, is flourishing, and gaining possessions for Bethel, or God's house, to which he will soon return. 'And the man increased exceedingly, and he had great flocks, and maid-servants, and servants, and camels, and asses' (verse 43).

As so many modifications have been made in the translation, it may be well for the sake of clearness to repeat the translation as a whole. 'And he said, What shall I give to thee? And Jacob said, Thou shalt not give to me anything. If thou wilt do to me this thing, I will again feed thy flock; I will keep it. I will pass through in all thy flock to-

day, to put away from there all that is speckled and spotted; and all that is black in lambs, and spotted and speckled in goats, and it (the flock) shall be my hire. And my righteousness shall answer for me on the day of the morrow: (for thou art coming [*i.e.*, to-day] concerning mine hire that is before thee, all that is not speckled and spotted in the goats, *i.e.*, all that is white); and what is black in lambs, this shall be (*i.e.*, on the morrow) stolen [if] with me. And Laban said, Behold, would that it might be according to thy word. And he (*i.e.*, Laban) turned aside, in this day, the he-goats that were ringstraked and spotted, and all the goats that were speckled and spotted, all which had white in it, and all the black in lambs, and he gave into the hand of his sons. And he put a way of three days between him and Jacob, and Jacob fed the white flocks, the sifted ones. And Jacob took to himself a rod of white poplar, fresh, and almond, and plane-tree, and he peeled in them strakes of white, making manifest the white which was upon the rods. And he set the rods which he had peeled in the troughs, in the watering-troughs of the waters, whither came the flocks to drink, in front of the flocks, that they might conceive when they came to drink. And the flocks conceived to the rods, and the flocks bare ringstraked, speckled, and spotted [lambs]. And Jacob severed the lambs, and he set the faces of the flocks to the ringstraked [rod], and all the black in the flocks became white, and he placed to himself the flocks, his own apart, and he did not place unto the flocks of Laban. And it came to pass whenever the stronger flocks conceived that Jacob put the rods to the eyes of the flocks, in the troughs, that they might conceive by means of the rods. But when the flocks were feeble he did not place [the rods], so the weaker were Laban's, and the stronger were Jacob's. And the man increased exceedingly, and he had great flocks, and maid-servants, and servants, and camels, and asses' (verses 31-43). Thus the writer holds that there is no artifice in Jacob's conduct. The history is all moral. There is no cunning robbery of a master by a deceitful servant. On the contrary, it is an inspired portrayal of the way in which by Faith and by the Word and Water of Life the Sheep-Nature in God's sheep is purified and made white, and fitted for being built up into a Bethel, or House of God. Jacob is bringing these sheep from Laban as representing a righteousness of Law and Service, to a Righteousness that is more inward, and in closer association with Faith, and with the Word and Water of Life. This portrayal is not a detail of patriarchal history. It is a portrayal which has its embodiment in the moral progress of millions who constitute the house of God and family of faith. Clemens Alexandrinus says that Prophecy adds the disciplinary rod to the Teacher. *αὐτῷ ῥάβδον περίτιθησιν ἢ προφητεία, ῥάβδον παιδευτικὴν* (Pædag., Lib. I., p. 112). The Word is itself the Teacher's rod. Hence Jesus said that they should take nothing for their journey save a staff only (Mark vi. 8). Justin Martyr, referring to these histories, condemns literalists who do not see that *οἰκονομίαι τινὲς μεγάλων μυστηριῶν ἐν ἑκάστη τινὶ τοιαύτῃ πράξει ἀπετελοῦντο* (Dial., c. cxxiv.). 'Certain dispensations of great mysteries were perfected in every such affair.' He makes an analogy between Jacob serving for the straked and multi-form sheep, and Jesus serving even to the cross, *ὑπὲρ τῶν ἐκ παντὸς γένους*

ποικίλων καὶ πολυειδῶν ἀνθρώπων δι' αἵματος καὶ μυστηρίου τοῦ σταυροῦ κτησάμενος αὐτούς (Id.)—‘On behalf of diverse and various men of every race, gaining possession of them through His blood, and the mystery of His cross.’

CHAPTER VIII.

GENESIS XXXI.

FROM such passages as the following we might justly infer that the eras indicated in these histories are not literal eras: ‘And tarried all night in the mount’ (xxxi. 54). ‘Let me go, for the day breaketh’ (xxxii. 26). ‘As he passed over Penuel the sun rose upon him’ (verse 31). If the eras are not literal the history cannot be literal. They who read it as literal history, and turn it, as such, to Christian uses, have often to turn what seems evil into good. For example, although Jacob appears to flee through having stolen Esau’s blessing, Clemens Romanus writes, ‘Jacob, with lowliness of mind (*μετὰ ταπεινοφροσύνης*), departed from his country on account of his brother, and went to Laban and served, and there was given to him the twelve-tribed kingdom of Israel’ (c. xxxi.). Other writers, while not giving up literalism altogether, are constrained to give it up in part. Irenæus, after quoting Isaac’s blessing to Jacob, ‘Let nations bow down to thee’ (xxvii. 27), says, ‘Hæc ergo si non quis accipiat ad præfinita Regni in grandem contradictionem et contrarietatem incidet, quemadmodum Judæi incidentes in omni aporia constituuntur. Non solum enim in hac vita huic Jacob non servierunt Gentes; sed et post benedictionem ipse profectus, servivit avunculo suo Laban Syro annos viginti: et non tantum non est factus Dominus fratris sui sed et ipse Esau adoravit fratrem suum quando reversus est a Mesopotamia ad patrem, et munera multa obtulit ei’ (Lib. V., c. xxxiii.)—‘If any one therefore does not receive these things as fore-definings of the kingdom (*i.e.*, of heaven), he falls into a great contradiction and contrariety, just as the Jews have fallen into and remain involved in all kinds of difficulty. For not only did the nations not serve this Jacob in this life, but also he himself, after the blessing, went and served his uncle Laban, the Syrian, for twenty years. And so far was he from being made lord of his brother, that he himself worshipped Esau, his brother, when he returned from Mesopotamia to his father, and he gave to him many gifts.’ The writer would not alter the principle of interpretation thus laid down by Irenæus, but would simply extend its application. Justin Martyr, writing as a literalist, turns this narrative to good account when he argues that there must be some distinction of persons in the Godhead, inasmuch as He, who in verse 11 is spoken of as ‘The Angel of God,’ says of Himself in verse 13, ‘I am the God of Bethel’ (Dial., c. lviii.).

We are coming now to an inspired portrayal of the bringing home to Bethel, or God’s house, of the sheep, for whom the Man of Faith has been toiling. In such a return from what is morally imperfect to what is morally superior, from what is of the righteousness of law and works

to that which is of the righteousness of faith and an inward life, we may beforehand anticipate that certain principles will find exemplification.

1. As when Lot's wife went out of Sodom, so now there will be a danger of the affections clinging in some measure to things behind. Christian experience shows us that in every moral advance it is not easy to avoid having some longings for things behind. In this moral sense we might use Gray's words :

‘ For who to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing lingering look behind ?’

We shall find that this Principle of looking to things behind is of importance in the consideration of this chapter.

2. It is natural to infer that the higher the grade or moral attainment of the man who is thus departing to God's house and the better righteousness, the less will he be likely to look to things behind. While it may be natural for him to cling to evil elements on the Servants' Grade it will not be so natural for him to cling to such elements when he has come to the Young Men's Grade.

3. This backward tendency will be most likely to manifest itself on the Soulical Side. It may manifest itself on that side, even when the Intellectual Side on the same grade shows no such tendency to declension. It was Lot's wife, not Lot, who looked back. Jesus intimated that the spirit might be willing when the flesh was weak. Paul speaks of the mind serving the law of God, while the flesh serves the law of sin (Rom. vii. 25).

It is after considering the chapter that the writer has deemed it fitting to refer to the foregoing Principles. The reader should have them well in mind, for he will find that this chapter embodies them in its moral history.

Much of the chapter, but not all of it, is in the Servants' Grade. The other grade words are important, and show that Jacob has more than one grade in his gathered company. From verse 1 to verse 15 inclusive, all the grade-words are of the Servants' Grade. The grade-words of this portion are 'hear' (verse 1), 'done' (verses 1, 12), 'this,' הַזֶּה (verses 1, 13), 'see' (verses 2, 5, 10, 12), 'behold' (verses 2, 10, 11), 'with' אִתּוֹ (verses 2, 3), 'serve' (verse 6), 'there' (verse 13). Thus the chapter opens on the same grade on which the previous chapter closed, and is in connection with it. The parting between the Man of Faith and the representatives of a legal righteousness, is owing partly to envy shown by those representatives, partly to a dissatisfaction felt by the Man of Faith with that inferior man of righteousness and his action, but most to the action and counsel of God Himself. Adherents of a legal and outward righteousness are very apt to be envious against those whose righteousness is of a more evangelical kind. Ignorance in 'Pilgrim's Progress' was not willing to believe that his heart was very bad, and he considered that Christian and Hopeful had distracted brains, full of whimsies. By the Water and the Word Jacob has been gathering to himself sheep that were once Laban's, or under a Legal Righteousness, and now he hears from Laban's seed a murmuring of discontent. 'And he heard words

of the sons of Laban, saying, Jacob hath taken all which was our father's, and from what was our father's he hath gotten all this glory' (verse 1). Even while they envy they yet honour, admitting that Jacob has a glory. Not only by the hearing of the ear, but by the seeing of the eye, Jacob is shown that this fellowship with Legal Righteousness must cease. He must lead his sheep to Bethel, or God's house. 'And Jacob saw the face of Laban, and, behold, it was not with him as aforetime' (verse 2). The Hebrew has not the word 'day,' but, similarly to a Greek idiom, reads, 'as yesterday [and] the third,' that is, 'as yesterday and the day before,' which means also 'of old' (Josh. iii. 4). The phrase does not appear to apply to gradal eras, but simply to the time when Jacob served Laban instead of keeping his own white flock. It is singular, on the literal theory, that Jehovah should interpose in such a timely way, just when Laban is showing displeasure. The narrative is giving us to see what forces act in causing the sheep to come to Bethel. The mightiest and most direct is the Divine command. As the Saviour gave Ananias special instructions where to find Saul (Acts ix. 11) so that no room was left for mistake, so He gives Jacob clear directions as to the place to which he is to travel, and the family he is to join. He must go to his own kindred in the line of faith, and to a land of his fathers. Heaven is their true land, and Jacob in coming to the upper Bethel would reach that land. In the lower Bethel and fleshly realm he would join his kindred. The Lord promises to be 'with' him, that is, on the Servants' Grade. He will ever be with the sheep when they are travelling to Bethel and Zionwards. 'And Jehovah said to Jacob, Return to the land of thy fathers, and to thy kindred, and I will be with thee' (verse 3). It matters little that Laban's face is not towards him if the Lord be with him.

If the reader notice the first sixteen verses of this chapter, he will observe the following particulars: First, that Jacob and Rachel and Leah all act and speak in a devout and godly way. No hint is given of a fault in them. It is wonderful that a Rachel who in verse 16 could say, 'Whatsoever God hath said unto thee do,' should yet be said in verse 19 to have stolen her father's teraphim, or idols. Second, we have not in this portion the same well-marked distinction between the various women that we have in verse 33. Thirdly, verse 17 begins with the words, 'And Jacob rose up.' In xxii. 3, 19, and many other verses, this verb introduces a new aspect, or a new grade. Fourthly, from the foregoing considerations, combined with what is said in verse 4, the writer believes that in the first sixteen verses Jacob, Rachel, and Leah are all regarded in a sinless aspect, and according to the parts of an Adamic Man of Faith. Jacob represents the Mind of Faith. Rachel represents the Soulical Sheep-Nature. Leah represents the purified soulical body of flesh enclosing that Sheep-Nature Soul. In the previous chapter we have seen how the aspects change. Moreover, in xxx. 14 Leah is in a certain association with the field, or body of flesh, in a pure state. The writer believes that the Hebrew of verse 4 is showing that Leah, in this preliminary portion, is used to represent the field, while Rachel, whose name means 'sheep,' is used to represent the Soulical Sheep-Nature. Jacob, or the Mind of the Man of Faith, is here calling to himself all that is Rachel or Sheep-Nature in human souls, and all

that is a purified Leah in the Soulical Body of flesh. Our Version reads, 'And Jacob sent and called Rachel and Leah to the field unto his flock' (verse 4). But the Hebrew is very different. It reads, 'And Jacob sent and called to Rachel, and to Leah the field to his flock.' That is, Rachel, or 'sheep,' is the flock, and Leah is the field, or purified soulical body of flesh, pertaining to the flock. It must be a pure field, blessed of God (xxvii. 27), or it could not be a field to his white flock. The verb 'to call,' is sometimes followed by the preposition ל , which here precedes the word 'flock' (Jonah i. 6), but commonly it is followed by the preposition ב , which here precedes the names 'Rachel' and 'Leah' (Gen. ii. 20; Is. xxii. 19). Had the meaning been as our Versions represent, we should most probably have had the preposition 'to' in Hebrew before the words 'the field,' and there would not have been these different prepositions following the verb 'call.' It does not seem to have been usual for patriarchs to live in one place and their wives in another. Since Jacob had served six years for Laban's flock, it must, on the literal theory, have now been his, and he would naturally be near it. Laban was three days' journey distant. It seems incongruous that Jacob should have to send for his wives to the field to speak to them.

Jacob, as representing the Mind of Faith acting upon Rachel the Sheep-Nature-Soul, and Leah representing, for the time, the Soulical Body of Flesh to that Sheep-Nature, seeks to prepare them for departure. They prove themselves worthy of the Mind of Faith, and are willing to join it in departing. Jacob sets before them the change of relationship between him and Laban, and makes known the Divine command. He refers also to the time when he served Legal Righteousness, and shows how hard that service was, and how God prospered him amid it all. 'And he said unto them, I have seen your father's face that it is not to me as aforesaid, and the God of my Father hath been with me' (verse 5). He was not merely with him in the dream of the past night, He was with him from the time of the vow made in Bethel (xxviii. 20). Jacob is speaking of this abiding Presence, and of the prosperity which it had brought him in his hard but conscientious service to a Legal Righteousness. Jacob refers to the fidelity of his past service. So Paul was zealous in his service to law before he found a better righteousness. Conscientious zeal is good everywhere. 'And ye know that with all my strength I have served your father' (verse 6). They know, for they have been conjoined with him. He speaks as if the era of service had come to an end. This is the case. Jacob is now working for his own house. He adds, 'And your father hath deceived me, and hath changed my wages ten times' (verse 7). Legal Righteousness is imperfect and disappointing in its rewards. It deceives, as the prophet speaks of deception when he says, 'Ye used deceit against your own souls' (Jer. xlii. 20). Legal Righteousness often gives to men a hope that they will merit heaven by good works, but in the end it deceives them. Moreover, the law of ordinances and prescriptions of moral duty, as given amongst Greeks, were very variable. They varied with time and place. So in the Christian era, the legal requirements often set forth by Judaizing teachers have varied. Sometimes one kind of penance, or self-denial, or pilgrimage, has been enjoined, and sometimes another.

These requirements are not like the moral law, unchanging in its spirit. But, however the rewards of service to Legal Righteousness might vary, God took care that all things worked for the good of the Mind of Faith. He did not allow the conscientious but mistaken mind to suffer evil. Jacob says, 'But God suffered him not to hurt me' (verse 7). So far was He from allowing Jacob to suffer injury that He made all changes work for his good.

In what is said of the sheep and the rods in xxx., it is Jacob who makes the proposal. No mention is made of a proposal by Laban. But Jacob is here speaking of a proposal made by Laban. Moreover, instead of referring to rods and water he refers to rams, and flesh and blood increase. Hence we are not justified in identifying what is here said with the incident of the rods. All that is in common is an allusion to ringstraked and speckled flocks. Jacob is here speaking on a very different subject. He is showing how God's merciful providence made all changing conditions of service work to his good. He is telling, also, how Jehovah, in a dream, revealed to him the secret of all his worldly prosperity. It is not sheep coming to Bethel who are borne to these rams. We have seen previously how God had blessed him in things pertaining to a future life. We are shown here how God blessed him in things pertaining to this life. Godliness has promise of both realms. Moreover, the very qualities of unflinching conscientiousness which bring to men spiritual prosperity, are likely, by God's blessing, to bring them other inferior good. If we seek first God's kingdom, other things are added. 'If he said thus, The speckled shall be thy wages, then bare all the flock speckled; and if he said thus, The ring-straked shall be thy hire, then bare all the flock ring-straked' (verse 8). Because of this providential care, the cattle that had been Laban's became Jacob's. It is probably owing to the fact that Jacob is speaking of such cattle as come by flesh and blood increase, and as gifts of Providence, that the word 'cattle' is here used. It does not appear to have its moral significance, for that is evil, and God would not give that which was evil to Jacob. 'And God took away cattle of your father and gave to me' (verse 9). What follows does not appear to have any connection with conception to the rods. It relates to providential possessions of cattle coming to the righteous by flesh and blood increase. The promise is, 'Blessed shall be the fruit of thy cattle' (Deut. xxviii. 4). He 'suffereth not their cattle to decrease' (Ps. cvii. 38). Jacob is shown as in a dream how God overrules hard treatment to his good. If Laban had said that the speckled, or ringstraked, or grised, or any other colour, should be Jacob's, God caused the rams to be according to the promised colour. If he said those having all colours intermingled were to be Jacob's, the rams, in the working of Providence, though not literally, were coloured accordingly. The dream is revealing the mystery of a good man's prosperity, and showing that however his wages may be changed, he must succeed. 'Whatsoever he doeth shall prosper.' Everything turns out well to the righteous. Θεῷ θέλωντος καὶ ἐπὶ ἐπιπόρως τλήσις (Gnom.)—'If God will it, thou wouldest make thy voyage if even it were in a basket.' Whatever be the colour of the goats in reality, in God's providence they must favour Jacob, even if they have to forget

their natural colours to do it. God will turn them against nature to help Jacob, as when

‘The parching air
Burns frore, and cold performs the effect of fire.’

Thus the dream may be regarded as a vision of the way in which Providence works on behalf of a righteous man when he is oppressed. ‘And it came to pass, in the time of the flocks conceiving, that I lifted up mine eyes and saw in a dream, and behold the rams that leaped upon the flocks were ringstraked, speckled, and grised’ (verse 10). Jesus, the Angel of God, explains what is thus seen in a dream. Jacob would not have needed any explanation if the incident had been literal fact. It is hardly likely, either, that all the rams would literally have been these particular colours. ‘And the Angel of God said to me in a dream, Jacob! and I said, Here am I. And He said, Lift up now thine eyes, and see, all the rams which leap upon the flocks are ringstraked, speckled, and grised’ (verse 12). The added words imply that these particular colours seen by vision in the realm of Providential Action, and not in the hard realm of literal physical fact, are the result of a Divine interposition on Jacob’s behalf. They are designed to make him prosper, whatever stern or multiplied conditions of recompense Laban may prescribe. God is co-working with Jacob. ‘For I have seen all that Laban hath done unto thee’ (verse 12).

The Saviour now reveals Himself as the God of Bethel, to which the sheep are tending. This is the lower Bethel of the Servants’ Grade. The place of the vow is the lower Bethel. Jacob is now receiving express command to return, and the title of the Being who gives the command is one indication of a return to Bethel. Jacob’s vow had respect to the Stone in Bethel (xxviii. 22). Christ is the God of that Divine House of saints, to which He Himself, as the Truth, is the Pillar and Ground. ‘I am the God of Bethel where thou didst anoint the Pillar, where thou didst vow unto Me a vow; now arise, get thee out from this land, and return to the land of thy kindred’ (verse 13). Rachel and Leah are as one in their answer. They are the Soulical Sheep-Nature, and the Soulical Body of purified Flesh, co-working with the Mind of Faith. Like the Lamb’s wife, they are prepared to forget their own people and their father’s house to follow the Mind of Faith to Bethel. Like that Mind, or Jacob, they have had to suffer hardship at Laban’s hands. They are now ceasing from a portion and inheritance in the house of Legal Righteousness, and are turning to the House of Faith. Laban’s face is turned from them as it was turned from Jacob. ‘And Rachel and Leah answered and said to him, Is there yet a portion and an inheritance to us in our father’s house?’ They had become as strangers to their brethren (Ps. lxi. 8) because of their devotion to the principle of Faith. Laban had sold them as men sell a daughter to be a wife to a husband (Exod. xxi. 7). They were given up to Jacob’s lawful possession. He had not taken them unjustly, but for a price, serving long to gain them. ‘Are we not counted strangers to him? for he hath sold us’ (verse 15). The allusion to the silver or money probably indicates their value given in service by Jacob. Laban had devoured that. So the word ‘ransom’ is applied to what is given in

money, or to what is given in other ways. 'And hath quite devoured also our money' (verse 15).

The literal reading causes it to appear as if Laban had taken all their money (verse 15), and yet they have their father's riches (verse 16). It is because with verse 16 the Young Men's Grade comes in. The word 'This,' נִיָּה, shows this grade. On the Servants' Grade Laban had devoured the service which was as money; but on the Young Men's Grade, the wealth of their father had been transferred by God to Jacob's line. This had been in the separating processes, and by the rods and the living water. Jacob's line was now the heir to whatever treasures of faith had been in Laban's hands. The word 'riches' pertains to the sentence characterized as of the Young Men's Grade. But after they have spoken of the riches on this grade, they again revert to the Servants' Grade, using the word 'do.' Thus it is evident that these women and Jacob have an aspect to two grades, those of Servants and Young Men. The women speak in verse 16 of the two grades. Of the Young Men's Grade they say, 'For all the riches which God hath taken from our father, this (נִיָּה) is ours and our children's.' Then as representing also the Servants' Grade, they add, 'And now, all that God hath said unto thee do' (verse 16). Thus the women are as obedient as Jacob to the Divine commandment.

From this point the narrative assumes a new aspect. Jacob and Rachel are found in some respects imperfect. There is, however, this important distinction, that while Jacob is imperfect on the Servants' Grade he is sinless on the Young Men's Grade; but Rachel, or the Soulical Side, is sinful even on the Young Men's Grade. We have seen from xxi. 14, xxiv. 15, 61, etc., that where a word symbolizing the Servants' Grade is said to have something above it, the two objects, unless special tokens be given to the contrary, show the Young Men's Grade. Thus the word 'shoulder' shows the Servants' Grade. Hence when Abraham puts water on Hagar's shoulder (xxi. 14), or when Rebekah bears a pitcher upon her shoulder (xxiv. 15), the symbolism shows the Young Men's Grade. In like manner an ass is a symbol of the Servants' Grade. When therefore an object is said to be set upon an ass, the symbolism shows the Young Men's Grade. Jacob sets his wives upon camels. The burden-bearing camel, like the ass, is a symbol of the Servants' Grade. Hence when Jacob sets his wives upon camels it is evident that they are on the Young Men's Grade. It is as much a symbol of the Young Men's Grade as the word נִיָּה. The writer states this conclusion after examination of other portions of Scripture. While Jacob sets his wives on camels, he does not get upon a camel himself. Hence he is still on the Servants' Grade. The word 'come' or 'enter' in verse 18 shows that he is on that grade. And on this grade of Servants he shows imperfection. In verse 9 it is said that God had given him cattle. In contrast with that expression we read in verse 18 of cattle of his own getting. Of a good man whom God has prospered it may often be said that his possessions fall into two classes. First, there is what has come to him as a gift of Providence, having a blessing in it. Secondly, there is what has come to him by means less lawful. In some things we all offend. So far as our prosperity is

owing to anything inconsistent with perfect rectitude and God's glory, we have something of our own getting as in contrast with what God has given. In this sense Jacob has his mind, to some extent, on things behind, and, like Lot, he may be said to linger (xix. 16). Because of this unblest portion which he has taken Laban has a claim against him and may demand a restitution. Verse 17 is showing that the wives are on the Young Men's Grade, while Jacob remains on the Servants' Grade. 'And Jacob rose up, and set his sons and his wives upon the camels.' Verse 18 is showing how, even when going to Bethel, Jacob, or the Mind of Faith, carries an unblest portion of worldly goods which is of his own getting and not of God's giving. 'And he carried away all his cattle, and all his substance which he had gathered, cattle of his acquiring, which he had gathered in Padan Aram, to go to Isaac his father towards the land of Canaan' (verse 18).

While Jacob, the Man of Faith, thus carries with him something unblest, Laban, the representative of Legal Righteousness, is represented as going to shear his flocks. Like the grass of the fleshly field, hair and wool are sometimes symbols of what is fleshly. Of God's priests in the inner court it is said, 'No wool shall come upon them' (Ezek. xlv. 17). Egyptian priests never wore wool, for it was considered by them as unclean. Laban's shearing of the wool is a purifying process, a cutting away of fleshly parts. But it is a purification wrought by hand, not by the word and water of life. When he is engaged in a work of purification he may well pursue imperfect Jacob and Rachel, for they have evil elements in them which bring them, as Laban says, under the power of his hand to hurt them (verse 29). This allusion to shearing shows Laban's moral attitude at this particular time. So far as Jacob had outward evil clinging to him, his flight might be compared to a flight of sheep from the shearing. Verse 18 ought to end with the word 'sheep' in verse 19, for Jacob's journey is in a certain contrast with Laban's. 'And Laban went to shear his flocks.' The remainder of verse 19 should be joined to verse 20. Our Versions are misleading in rendering a part of this verse 'stole away unawares.' The verse is describing two acts of stealing, one by Rachel and one by Jacob. In thus stealing both are on the Young Men's Grade. Hence we have the word הַזֶּה, 'this one,' applied to Jacob at the close of verse 20 and in the former part of verse 21. Then when the Young Men's Grade has been indicated, we have again in verse 21 the verb which so often shows change of grade, 'And he rose up.' Those words should begin verse 21, for they bring in the Servants' Grade on which Jacob is imperfect. The previous sentence, 'And he fled with all that he had,' should be added to verse 20, for it is of the Young Men's Grade, to which verse 20 belongs. From 'And Rachel had stolen' (verse 19), to 'All that he had' (verse 21), is of the Young Men's Grade. Rachel is on the camel. The grade-words show that the verses in this portion are most awkwardly divided. While Rachel and Laban both steal, as acting on the Young Men's Grade, Rachel's theft is evil and Jacob's theft is good. We read, 'And Rachel stole the teraphim which were her father's, and Jacob stole the heart of Laban the Syrian, because he did not tell to him that he fled, and this one fled with all that he had.' Teraphim, or household

gods, are said to form a part of a house of idols (Judg. xvii. 5), the work of man's hands. They are classed with iniquity (1 Sam. xv. 23). The name is applied in 1 Sam. xix. 13 to an image of a man. In Zech. x. 2 the teraphim, or idols, are said to speak vanity. Even heathen philosophers could say that 'it was ridiculous for man, the plaything (*παίγνιον*) of the gods, to make gods' (Clem. Alex., Strom., Lib. VII., p. 714). The word *תְּרָפִים* is thought to have affinity with the Greek *τρέφω*, 'to nourish.' Household gods were regarded as nourishers and comforters. Hence 'teraphim' probably signifies 'nourishers' or 'comforters,' that is, such idols as are supposed to nourish and comfort. Rachel represents the Soulical Side. As such she had lusted after the idols in her father's house. These are probably symbolic of visible things in worship which, like images, tended to draw her thoughts from what was spiritual and unseen. Laban, as representing Legal Righteousness, has much that is outward and ritualistic, and Rachel's soul, even when she has come to the Young Men's Grade, lusts after these old idols and wishes to carry them with her to the household of faith. So far her affections are cleaving to things behind rather than going on to Bethel, the house of God. On the literal theory it is not likely that those who had such revelations from Jehovah, and who spake at times in so high a moral tone, would literally have worshipped idols.

Respecting Jacob's theft, our Version makes it appear that the words only mean that he stole away unawares. Others regard the idiom, 'he stole the heart,' as meaning he deceived the heart. But this idiom is not used elsewhere in any such senses. On the contrary, when it is said, 'Absalom stole the hearts of the men of Israel' (2 Sam. xv. 6), it is clear that there is a real stealing of the heart. So it is said, 'Wine, and new wine, take the heart' (Hos. iv. 11). So Spenser speaks of Beauty's 'heart-robbing eye' (Bk. V., cant. viii.), and he refers to Calidore's gracious speech, which 'did steale men's hearts away' (Bk. VI., cant. i.). It does not appear to mean that Jacob stole Laban's affections in the sense that he drew them to himself. There are two aspects in the theft. First, it means that Jacob, as representing Faith, took with him all that was of essential value in Legal Righteousness. He took the very heart of it. If he did not take all its outward forms, he took whatever of spirit there was in it. Paul speaks of those who glory in appearance, not in heart (2 Cor. v. 12), where the heart is virtually contrasted with what is outward. So is it in 1 Sam. xvi. 7. If the law and prophets hang on two commandments, those two commandments are as the very heart of the law and the prophets. So the testimony of Jesus is the spirit of prophecy (Rev. xix. 10). In this sense Jacob took the heart, the kernel, the essential and valuable part of legal righteousness. We do not make void the law by faith, but we fulfil it. Thus far Jacob's taking the heart of Laban is a good deed. The second aspect of Jacob's conduct is that he does not take Laban's heart openly, but as by theft. The emphasis in verse 20 is on the word 'stole,' not on the word 'heart.' 'He stole' the heart of Laban 'in that he did not tell him' that he was going. Laban had no power against him for taking Laban's heart, but he had a certain power against him for taking it as by theft. He does not upbraid him for the former action, but he does blame him for the

stealing method of it (verses 26, 27). Jacob owned that he did it through fear (verse 31). God says, 'For ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your reward' (Is. lii. 12). God had said to Jacob, 'I will be with thee' (verse 3). Hence he had no need to go as by flight. Fear was not yet cast out, and so Laban had power against him. He did well to take Laban's heart, even as God sometimes takes the heart of chief people (Job xii. 24), but he erred in taking it as by theft and not openly. So far we might say that Jacob was imperfect even on the Young Men's Grade. The narrative shows how those who are coming to Bethel, and coming in righteousness, and who have the promise of Divine Protection, are yet apt to be fearful, and of little faith. Jacob acted as if Laban might take back what God had given.

From the words, 'And he arose' (verse 21), to the end of verse 24, the narrative is all on the Servants' Grade. We have the words 'with' בְּ (verses 23, 24), and 'come,' or 'enter' (verse 24). This is the grade on which Jacob has taken cattle of his getting, and not of God's giving (verse 18). Hence Laban has it in his hand to hurt Jacob. He pursues him as one having his spoil. In his flight Jacob is said to pass over the river. According to the geography of this symbolism 'the river' would be the Euphrates. Sometimes, without the name being mentioned, it is called 'the river' (1 Kings iv. 21). But the name 'Euphrates,' as we have seen from ii. 14, is most probably from the verb meaning 'to make fruitful.' It is a significant corroboration of this derivation that the name of the land lying beyond this river has a name meaning 'hard and stony region.' Dr. Davies defines הַרְגֵלְעָר , 'hard or rough country.' He traces it from עָרָה , 'hard.' Isaac prayed that God would make Jacob fruitful (xxviii. 3). But when Jacob on the Servants' Grade carries with him cattle of his getting, by-and-by, in a moral declension, he ceases to be morally fruitful, and passes over the fruitful river into a stony region in which he will yet have to gather out stones (verse 46). Further, this stony Gilead is a mountain. A mountain is often a spiritual symbol, that is, it is used of the Spiritual or Intellectual as contrasted with the Soulical Side. So this symbolism shows that Jacob's heart is becoming hard as he minds earthly things. His face is set towards this stony mountain. 'And he rose up and passed over the river, and set his face toward the Mount Gilead' (verse 21). Laban had been shearing his flocks, parted from Jacob's flock a three days' journey (xxx. 36). This separating distance is now in a measure to vanish because of Jacob's imperfection. Jacob had widened the distance to a seven days' journey. Laban is not said to take his flocks, but he is said to take his brethren, and they, after a seven days' pursuit, overtake Jacob in the stony land. Jericho, another mental and evil symbol, suffered a seven days' siege, and then was taken (Heb. xi. 30). It is a singular feature that we read in this chapter of both Laban and Jacob having brethren (verses 23, 25, 37, 46). The writer thus regards this symbolism. In verse 25 we read of Jacob's tent being in a mount, and of Laban and his brethren pitching in Mount Gilead. In verse 4 Leah is said to be a field to the flock. That is, she is a tent or Soulical Body

of Flesh. A tent is often a symbol of a body in this immaterial sense. The Soulical Body of Flesh is that which enswathes the Soul. But in addition to this Soulical Body of Flesh there is what Paul designates the Soulical Body (1 Cor. xv. 44), and which pertains to the Mind. It is the enswathement of the Mind or Heart. Much Scriptural evidence has yet to be adduced in support of this fact. But a mountain is often a symbol of the mind. It appears to be a symbol, as used here, of the stony intellectual side or heart. And Jacob's tent is on the mountain (verse 25). For this reason the writer believes that the tent on the mountain is a symbol of the Soulical Body as enswathing the Mind. In this one instance the word 'tent' is used to suggest to us a body. But in all other cases in the chapter the soulical body, both as respects Jacob and Laban, is represented in a personified form as 'brethren.' So in c. xxvii. the Soulical Body of Flesh is personified as Jacob. They are as brethren to Jacob and Laban by their close affinity to the mental side. Their intellectual aspect is indicated in Jacob's words, 'That they may judge' (verse 37), and in the fellowship which Jacob's brethren have with him in gathering the stones out of the stony-hearted region (verse 46). 'And it was told to Laban on the third day that Jacob was fled. And he took his brethren with him and pursued after him a way of seven days, and he overtook him in the Mount Gilead' (verse 23). Nothing is said of them passing the river, for they were in the stony region from the beginning of the pursuit. God does not permit the Man of Faith, even in his imperfection, to fall into the hands of the representative of Legal Righteousness. God cleanses the heart by faith (Acts xv. 9), not by Laban's shears. These can only put away outward sin. Hence God interposes on Jacob's behalf, and restrains Laban's zeal for good outward works. He comes to him in a dream of the night to give a providential warning, as he came to Jacob in a dream to explain a providential mystery (verse 11). God says, 'I have multiplied visions' (Hos. xii. 10). His providence turns Laban from all evil purposes, and makes it clear to him that he must not do Jacob any harm. 'And God came to Laban the Syrian in a dream of the night, and said to him, Take heed to thyself that thou do not speak with Jacob from good unto evil' (verse 24). The writer would here take the idiom as not meaning 'either good or bad,' but as meaning that Laban must not go on from speaking good to speaking evil. Laban was not forbidden to speak good to Jacob, but only to speak evil. The Righteousness of Works and Law must not presume to enter into judgement with Faith and to condemn it, even though, in some particulars, the Man of Faith may have a righteousness more imperfect than Laban's own.

With verse 25 there is again a transition to the Young Men's Grade. The words, 'And Laban overtook Jacob,' are not a mere repetition of the words 'And he overtook him,' which we have in verse 23. They apply to a higher grade. As if to show a transition a different Hebrew word is used for 'overtook.' He overtook him and got him to some extent into his power, not because Jacob had taken his heart, but because he had taken it stealthily and in fear. The act of taking the heart of Laban was a good deed. Hence, on this Young Men's Grade, Jacob is not said to be in Mount Gilead, or the mountain of the stony heart.

He is only said to be in a mountain. But even on this Young Men's Grade Laban is still on the stony Gilead. He only overtakes Jacob, or comes near him, in respect of fear. He does not come to him in regard to Jacob's heart. Thus, on the Servants' Grade, both Jacob and Laban are on Gilead, the Stony Mountain (verses 21, 23); but on the Young Men's Grade, while Laban is in the stony Gilead (verse 25) Jacob is only in the mountain. His heart is not stony. On this grade we have two mountains. We have Laban's stony Gilead, and Jacob's mountain, which is as a tender-hearted mountain, over against this stony Gilead. That verse 25 refers to the Young Men's Grade is clear from the word 'with,' בְּ , before the words 'his brethren.' But the writer holds that this word 'with' is used twice in this verse, and in such a way as to give weighty support to what has been said of the tent on the mountain, or soulical body enswathing the mind, being symbolized by the brethren.

We have in Hebrew these two phrases, $\text{וַיִּפֶּן אֶת־אֹהֶל־וָאֵלָיו}$ and $\text{וַיִּפֶּן אֶת־אֹהֶל־וָאֵלָיו}$. It will be seen that the verb is the same in both clauses. But our Versions take the וָאֵלָיו in the former clause as a mark of the accusative, and read 'pitched his tent,' while they take the וָאֵלָיו of the latter clause as 'with,' and read 'pitched with his brethren.' The writer holds that the word is 'with' in both clauses. He would read, 'And Laban overtook Jacob, and Jacob pitched with his tent in a mountain, and Laban pitched with his brethren in the mount Gilead.' The contrast between the tent of Jacob and the brethren of Laban tends to show that the tent betokens Jacob's brethren. As a camp may be a company, so a tent is in this passage equivalent to brethren. That these mountains have an intellectual aspect is further indicated by the fact that none of the women are represented as coming to the mountains, but only men. The very word 'brethren' may be designed to suggest what is masculine, and so pertaining to the man or mind.

The speech of Laban, in verse 26, deals with Jacob in two grades. The question has in it the word 'done,' which shows the Servants' Grade. 'This must refer to Jacob taking cattle of his getting (verse 18), the only fault recorded of him in this grade. 'And Laban said to Jacob, What hast thou done?' The words immediately following refer to Jacob taking Laban's heart stealthily. But this was done on the Young Men's Grade (verse 20). Hence this part of Laban's speech must refer to what was imperfect in Jacob's action on the Young Men's Grade. For this reason the וְ , in verse 26, before the words 'thou hast stolen,' cannot mean 'that.' It must bear its ordinary meaning of 'and.' Laban is referring to the stealthy way in which Jacob has taken his heart and his daughters. He has done it as men make a sudden raid, and carry away captives to which they have no right, save that which the sword gives them. But Jacob had a moral right to his possessions, and had no need to act thus furtively. 'And thou hast stolen my heart, and hast carried away my daughters as captives of the sword' (verse 26). Verse 27 shows clearly, first, that Jacob had actually taken Laban's heart, or all the essential excellence of this Legal Righteousness; and, secondly, that he had erred in taking this good in a stealthy way when he had a moral claim to go away with triumph and rejoicing. Since the whole of verse 27 relates to the stealthy departure, it must be all on the Young

Men's Grade. No grade-words, however, are in the verse. 'Why hast thou secretly fled? and thou hast stolen me (וְגָבַת) and didst not tell it to me, that I might have sent thee away with gladness, and with songs, with tabret and with harp' (verse 27). Thus Jacob had erred in respect of his fearfulness. For the idiom 'stolen me,' see 'Soph. Ant.,' v. 618, 1218.

From the words 'thou hast now,' in verse 28, to the end of verse 29 the speech is on the Servants' Grade. This is shown by the words 'do' (verses 28, 29), 'with,' וְעִם (verse 29). But the former part of verse 28 unto the word 'daughters' refers to the stealthy departure. Hence it is on the Young Men's Grade, and should go with the previous verse. 'And hast not suffered me to kiss my sons and my daughters.' As God's warning in verse 24 directing Laban not to speak evil to Jacob is in the Servants' Grade, the words 'come' and 'with,' וְעִם, being used, so when Laban, in verse 29, refers to that warning, he speaks in the Servants' Grade, using the words 'do' and 'with,' וְעִם. The reader will find multitudes of such evidences of the truth of the Gradal Theory as we proceed. Laban's speech on this grade must refer to the cattle of Jacob's own getting. Verse 29 should read thus: 'Thou hast done foolishly in acting.' The word 'acting' seems here to be defining the Servants' Grade as in contrast with the Young Men's Grade, of which Laban had just been speaking. 'It is in the power of my hand to do you evil, but the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good unto bad' (verse 29).

From the beginning of verse 30 to the allusion in verse 34 to Rachel sitting upon the gods in the camel's furniture, the narrative is virtually all on the Servants' Grade. We have the words 'with,' וְעִם (verses 31, 32), 'find' (verses 32, 33), and 'come' (verse 33). It is a singular feature of these verses that while Rachel was on the Young Men's Grade when she stole the gods (verse 19) Laban is seeking for them on the Servants' Grade. It is on the Servants' Grade also that Jacob speaks, in his ignorance, of these gods. The writer regards this peculiarity as follows: It is showing us how inefficient Legal Righteousness is when it comes to deal with the province of Faith. Laban, with his shears, can reach what is outward. He can deal with rites and conduct. But he cannot deal so well with the soul's hidden lusts. The mind of faith on the Servants' Grade knows not of these lusts. Laban searches well in the tents of the women, or in the soulical natures, but he looks too low. He is seeking on the Servants' Grade for a sin that is working on the Young Men's Grade. He is looking without for that which is within, and cannot be 'found' as fleshly things on the Servants' Grade are 'found.' He is like those who apply spermaceti for an inward wound. Legal Righteousness may carry on its searching process as well as it is able, but it fails to bring to light the hidden things of darkness. The lusts of the soul lie too deep for anything but the candle of the Lord to reveal them. Hence when Laban and Jacob speak in Servant-Grade language of what is on the Young Men's Grade, they are speaking and acting in comparative ignorance. Laban knows that some of his things have been lusted after and stolen, but he does not know how deep those lusts are which have taken them. He charges the mind, or Jacob, on the Servants' Grade, with the theft. 'And now if thou wouldst needs go, because

thou didst sorely long after thy father's house, wherefore didst thou steal my gods?' (verse 30). In his answer Jacob confesses his fear. He also goes on to use a Servants' Grade-word, and says he said, 'Lest Laban snatch his daughters from with him' (בִּלְפָנָי). This language seems to show to what extent Jacob's fear reached. He was not only afraid in respect of the Young Men's Grade, but he feared lest, even on the Servants' Grade, Laban should despoil him. Then, in ignorance of the deeper lusts, he challenges investigation respecting the idols. Like David, he is severe in condemning sin where he thinks it is in another, and knows not that he has any part in it. 'Who can understand his errors?' 'With whom thou dost find thy gods, he shall not live; before our brethren discern to thyself what is with me, and take to thyself; and Jacob knew not that Rachel had stolen them' (verse 32).

First Laban is represented as searching the soulical body, or the tent of Jacob, the Mind of Faith. Then he is said to enter the tent of Leah. The writer is inclined to think that these various tents are here used as symbols of the different parts of the Man of Faith, and not as symbols of different nationalities. He thinks so for the following reasons: 1. The tents are all on the Servants' Grade, as is shown by the words 'found' and 'enter.' Even the tents of the two handmaids are on that grade. 2. The field, and the mountain, and the tent have already been used in this chapter in this constitutional sense (verses 4, 25). 3. The two handmaids are spoken of in Hebrew as if they had but one tent. 4. This tent is regarded as in close union with the tent of Leah, so that when Laban comes out of their tent he is said to come out of the tent of Leah (verse 33). 5. From verse 4 it is evident that Leah, the field to the flock, is the tent in the sense of the Soulical Body of flesh. 6. Between the soulical body of flesh and the outward earthy body there is a specially close affinity. That outward body is spoken of by Peter as a tent (2 Pet. i. 13, 14). This outward body is as a handmaid, or servant, to the soulical body of flesh beneath it. But in part it may also be said to be a handmaid to the soulical body on the mental or Intellectual Side. Thus the literal brain is as a handmaid to the mind. Hence the outward body is as two conjoined handmaids in one tent. At the same time it is in specially close relationship to the Soulical Side, and so may appropriately be brought into specially close connection with Leah. Thus the writer would regard the tents searched as follows:

1. Jacob's tent, the Soulical Body, enswathing the Mind of the Man of Faith.

2. Leah's tent, the Soulical Body of Flesh, enswathing the Sheep-Nature Soul, or Rachel, of the Man of Faith.

3. The tent of the conjoined handmaidens, or the literal earthy body, regarded as ministering to the two foregoing bodies, but especially to Leah's.

4. Rachel's tent, or the Soulical Sheep-Nature, constituting the Soul of the Man of Faith. These are all being searched on the Servants' Grade; but Rachel, or the lusting Soul, has the idols on the Young Men's Grade, where they cannot be 'found.'

'And Laban entered into the tent of Jacob, and into the tent of Leah, and into the tent of the two handmaidens, and he found [them]

not. Then he went out from the tent of Leah, and entered into the tent of Rachel' (verse 33). In none of these tents does Laban find the sin which he is seeking to shear. In verse 17 we read of the wives being set upon camels. As thus on a camel, Rachel stole the teraphim. Hence it is significant that when reference is made to the actual hiding-place of the idols, we have again an allusion to a camel, and to Rachel sitting upon the pillion of the camel. It would be out of agreement with literal history for a woman to be represented as sitting upon a camel in a tent, but it is not incongruous with moral history. The writer holds that this verse virtually shows the position held by Rachel when she stole the teraphim (verse 19). She is sitting upon a camel, the attitude showing that she is here on the Young Men's Grade. As thus sitting she conceals the idols after which she has lusted. Laban cannot find them, for he is only searching the tent in its aspect to the Servants' Grade, whereas these are deep and hidden lusts cherished by a soul on the Young Men's Grade. Laban is here spoken of very much as one in a state of moral blindness might be described. We may read, 'Now Rachel had taken the teraphim, and placed them in the pillion of the camel, and sat upon them, and Laban groped about (Deut. xxviii. 29) all the tent, and found them not' (verse 34). Philo is not far from the truth when he writes: 'Laban therefore, having well searched all the soulical house of the man of action (*ἀναζητήσας ὅλον τοῦ ἀσκητικῶν τὸν ψυχικὸν οἶκον*), found not, as Moses says, the idols' (Lib. de Prof., c. 26).

It is well known to what Rachel is supposed to allude in her excuse to her father. Still, her words, as moral history, must have a moral significance. Joshua speaks of going the 'way of all the earth' (xxiii. 14). There is also a way followed by all unclean and lusting souls. Such souls, clinging to idols, are morally unable to rise, for on Scriptural authority, wickedness is as lead (Zech. v. 7, 8). Rachel covers her own sin, and is weighed down by it. In many ancient writers the personifying of the soul as a woman seems to have been reflected in hard sayings about literal women. Simonides makes and repeats the statement:

Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακὸν, γυναῖκας·
'For Zeus made this greatest evil, women.'

How Philo regards this way of women is indicated thus: 'And very clearly the practising of what are customs with women rather than with men seems to me to be suggested by the words of Rachel, who was admiring sense perceptive things only (*μόνα τὰ αἰσθητὰ*). For she says to her father, 'Take it not heavily, my lord, that I cannot rise before thee, for that which is according to the custom of women is with me.' Therefore it is the peculiarity of women to follow customs, for in reality that is the custom of the weaker and more feminine soul; for it is the nature of men and of the vigorous and truly male reasoning power (*καὶ ἀβέβητος ὡς ἀληθῶς λογισμοῦ*) to follow nature' (Lib. de Ebriet., c. xiii.). So in Quod Det. Pot., c. ix., he says, *θῆλαι δὲ φύσει τὰ πάθη*, 'But the lusts are by nature feminine.' Physical uncleanness seems here to be used as a symbol of moral uncleanness; but blind or groping Laban cannot find the sin though he searches hard for it, as the Piël indicates.

The word 'find' shows that he is looking for it on the Servants' Grade. 'And she said to her father, Let it not kindle anger in the eyes of my lord that I am not able to rise up before thee, for there is a way of women with me. And he searched, but found not the teraphim' (verse 35).

From this point to the end of verse 42 the grade-words are all of the Servants' Grade. They are 'find' (verse 37), 'this,' הַ (verses 38, 41), 'with,' אִתּוֹ (verse 38), 'come' (verse 39), 'serve' (verse 41), 'see' (verse 42).

Jacob, who knows not of any secret sins in the higher parts of his flock, chides Laban on the Servants' Grade. He knows nothing by himself, yet he is not hereby justified (1 Cor. iv. 4); though, because of an innocent conscience, he speaks as if his actions were all commendable. He goes on to show how that, touching the righteousness of law, he is blameless. That may all be true, and yet, in his camp, there may be secret sin, as there was an Achan in Joshua's camp of whom he knew not. So far as the idols of the soul were concerned, Jacob, as representing the mind of weak but conscientious men of faith, who had been trying to keep the righteousness of law, might plead innocent. But in the sight of God there were still hidden idols amongst the sheep on the higher grade. 'And it made Jacob angry, and he contended with Laban, and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou didst so hotly pursue after me?' (verse 36). He is on the Stony Gilead of the Servants' Grade when he thus speaks. In verse 37 we have the word 'vessels' used. The writer regards this fact as giving strong support to what has been said of tents and verse 33, and their relation to bodies. It was a common thing for a body to be called 'a vessel.' Barnabas says that Jesus offered as a sacrifice for our sins 'the vessel of His spirit' (σκεῦος τοῦ πνεύματος, c. vii.). He also compares the land of Jacob to the vessel, or body, of Christ's spirit (c. xi.). He speaks of life as the time while yet the good vessel is with men (c. xxi.). Paul may be using the word in a like sense when he speaks of a man possessing his vessel in sanctification and honour (1 Thes. iv. 4). As the term 'vessel' is applied to an outer body, it is an appropriate designation of bodies that are soulical in nature. Paul is apparently using the word in this deeper sense when he speaks of vessels of wrath and vessels of mercy (Rom. ix. 22, 23). Jacob adds, 'Whereas thou hast groped about all my vessels, what hast thou found of all the vessels of thine house? set it here before my brethren and thy brethren, that they may judge between us.'

Now he sets forth the hardness of that service which is required in the realm of Legal Righteousness, and of the fidelity with which he had sought to comply with its requirements. Like Paul, and Luther, and many others, he had been very conscientious in seeking to establish his own righteousness. The Law leaves no room for grace. It requires the utmost farthing. Whatever was torn Jacob had to make it good. It was a day and night service, for it gave no rest to the soul. In his fidelity he guarded well the ewes from casting their young, and he ate not the best of the flock. 'This twenty years I [have been] with thee, thy sheep and thy she-goats have not miscarried, and the rams of thy

flock have I not eaten. What was torn I brought not to thee : I bore the penalty : from my hand thou didst require it, stolen by day or stolen by night' (verses 38, 39). Such expressions may fittingly symbolize the mercilessness of a system of Legal Righteousness and bondage thereto, but we can hardly think that Laban would literally have been thus unmerciful to a man who had married two of his daughters. 'Thus I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes. Thus have I been twenty years in thy house, I served thee fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my wages ten times. Unless the God of my father, the God of Abraham, and Fear of Isaac, had been for me, thou wouldest now have sent me away empty. God hath seen my affliction, and the labour of my hands, and admonished thee yesternight' (verses 40-42). Jacob thankfully recognises God's goodness in thus interposing for him, and saving him from Laban's hands.

In Laban's answer the verb 'to be' is not used in Hebrew, but needs to be supplied. Our Version supplies the present tense as if all the possessions were still Laban's. Since in verse 50 he still says 'my daughters,' it may be legitimate to use the present tense. But if we have respect to proprietary rights, it would be as fitting to use the past tense, and then the sheep, etc., would now appear to be Jacob's. This, however, is not important, for Laban's righteousness is fulfilled in them, and not lost, even though they have left him. Jacob has been built up on Laban. 'And Laban answered and said to Jacob, 'The daughters my daughters, and the sons my sons, and the flocks my flocks.' Then follows a clause in which we have the conjoined idiom, 'see,' of the Servants' Grade, being conjoined with נִיחַ, 'this one,' of the Young Mens' Grade. This conjoined idiom does not appear to have any application to Zion. It must therefore relate to the Heathen Grade. Jacob saw sheep in that world-field before they were his (xxix. 2). Laban does not here say, 'All which is thine,' but 'All which thou seest.' That this class comes last and the daughters first, tends to show that it is an inferior class. So far as the sheep-nature is found in heathen Laban is owning it for his own, just as he owns Jacob's sheep. 'And all which thou seest, mine is this' (verse 43).

We have in some later verses indications of the Young Men's Grade, but as respects grade-words we only have words of the Servants' Grade from this point to the end of the chapter. They are 'do' (verse 46), 'there' (verse 46), 'with' (verse 50), 'see' (verse 50), 'this,' הִנֵּה (verses 48, 51, 52), 'behold' (verse 51), 'place' (verse 55). Philo, in his 'Lib. de Cher.,' c. xxi., ridicules at some length the folly of Laban in saying that these possessions were his, instead of saying that they were God's. In the chapter named, Philo gives some definitions which have truth in them. He defines 'daughters' thus : τέχναι δὲ εἰσι καὶ ἐπιστήμαι ψυχῆς : 'They are the arts and sciences of the soul.' He defines 'sons' thus : υἱοὶ δὲ εἰσὶν οἱ κατὰ μέρος τῆς ψυχῆς λογισμοί : 'The sons are the rational powers according to their part of the soul.' Thus he makes the soulical feminine, and while defining the mind as a soul, he yet associates it with what is masculine. He very scripturally speaks of cattle thus : κτήνη δὲ εἰσὶν αἱ αἰσθήσεις ἄλογον γὰρ καὶ κτηνῶδες αἴσθησις : 'But

cattle are the sense perceptions, for sense perception is an irrational and animal part.'

The phrase, 'What can I do to thee?' sometimes means 'do for' (2 Kings iv. 2), and sometimes it means 'do against' (Ps. cxviii. 6). Since Laban had been pursuing, it is not improbable that the question may glance at doing hurt. But the covenant of peace is to be made between the representative of the Righteousness of Law and the Man of Faith, which will avert all evil. Laban is speaking of the day of the Servants' Grade on which he had power against Jacob in so far as he had taken cattle of his own acquiring. 'And to these my daughters what shall I do to-day, or to my sons which they have borne?' (verse 43). The representative of Legal Righteousness proposes a covenant, but that covenant can only be effective on two conditions. First of all, Jacob must put away, or gather, stones from his stony heart; the Soulical Body, or brethren, helping in this purification of the mind. But inasmuch as when we have done all we are unprofitable, there will still be need of the Divine Stone, which in Bethel was set up for a Pillar and Ground of Truth. So Jacob has to set up this Divine Pillar to be as an Altar, of which they may eat in peace (Heb. xiii. 10). It is with the mountain or Intellectual Side that the covenant is specially associated; but yet the covenant has also an application to the daughters. Through this covenant the sheep will be saved from all harm. 'And now come, let us make a covenant I and thou, and it shall be for a witness between me and thee. And Jacob took a Stone and set it up for a Pillar. And Jacob said to his brethren, Gather stones; and they took stones and made a heap, and they did eat there upon the heap' (verses 44-46). Gilead is the mountain of a 'hard and stony' heart. This gathering of stones is an emblem of the purification of that hard heart with a view to its becoming tender, and a mountain where men eat in friendship and peace. A kindred figure is several times used in Scripture. It is said of Christ and His vineyard on the fruitful hill, 'He fenced it and gathered out the stones thereof' (Is. v. 2). We read, 'Cast up the highway, gather out the stones, lift up a standard for the people' (Is. lxii. 10). In this sense there is 'a time to gather stones together' (Eccles. iii. 5). These stones are not to be gathered to be made into a building, but into a heap. From ancient times a heaping of stones has been associated with something accursed. Stones were heaped upon Achan (Josh. vii. 26). In the gathering out of these sinful elements from the hard and stony mind, there is still a recognition of the need of Him who is the Pillar of the Truth. When men purify their minds by faith, they are also exalting Christ. Philo says, 'A Pillar is a symbol of three things, of a standing (*στάσεως*), a dedication (*ἀναθέσεως*), an inscription (*ἐπιγράμματος*)' (De Som., Lib. I., c. xlii.). The writer believes that this Pillar which Jacob sets up is Christ the Truth. They eat there where the Pillar is, and above the heap. Sin is being subjugated. The name 'Galeed,' given to this heap, is different from 'Gilead,' though some identify them. Jacob and Laban name the heap and the Pillar by different names. The heap is betwixt them. They are on opposite sides of it, and are not to pass it to each other's injury. Jacob will not do violence even to Legal Righteousness, nor will the latter pass by Christ to do violence to

the Righteousness of Faith. Laban might pass if Christ the Divine Pillar did not stop the way. Jacob's brethren, who have the Pillar, eat on the very top of the heap. The brethren of Laban are not said to eat thus. It is those who are in Christ who trample sin under foot. As the poet says, they use their dead selves as stepping-stones to better things. Only those who thus gather the heap can rejoice above it. They feed by faith on the Pillar of Truth, who is both a Stone and Bread. Laban names the heap in the language of Syria, or the elevated land. Jacob, in the line of faith, names it in Hebrew. Both names mean 'The heap of witness.' 'And Laban called it Jegar-sahadutha, and Jacob called it Galeed' (verse 47). Purification tends to reconciliation between Jacob and Laban. The gathered heap and the Pillar together make effectual peace. 'And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed' (verse 48). The way in which the Lord is spoken of as being a Witness between them affords strong evidence that this Pillar is Christ. To this personal aspect the name 'Mizpah,' or 'The Watch-Tower,' specially pertains. 'And Mizpah; for he said, Jehovah watch between me and thee when we are hidden from one another.' Then Laban goes on to refer specially to the Soulical Side. The Man of Faith, when free from law, must yet fulfil its righteousness. He must not pass the heap to do Laban harm, and on his own side he must do no violence to the Sheep-Nature. He must keep his house of faith separate from worldly admixture. In urging this request Laban shows that there is between them a Witness who is not a man, but God Himself. His reference to witnesses shows a legal aspect, but Laban recognises the Divine Pillar as a Witness. Jacob had exalted that Pillar (verse 44), but Laban speaks of having cast or founded it as a 'foundation' (verse 51; Heb. vi. 1). Even in the system of Legal Righteousness Christ, as the Truth, had some place, though not so exalted a place as in the household of faith. 'If thou shalt afflict my daughters, or if thou shalt take wives beside my daughters, no man is with us; see, God is a Witness betwixt me and thee' (verse 50). The word 'see' indicates that the Divine Witness is some visible Object between them, as was the Watch-Tower Pillar. In this treaty of friendship between Faith and Legal Righteousness Laban recognises the two objects, the gathered heap of stones, emblem of a removal of the stony heart from the flesh, and the Divine Pillar of Truth, or Jesus. 'And Laban said to Jacob, Behold this heap, and behold the Pillar which I founded between me and thee' (verse 51). Then follows a statement of the peace wrought between Faith and Legal Righteousness by the gathered heap and by Christ the Truth. 'This heap be a witness, and the Pillar be a Witness that I will not pass over this heap to thee, and that thou wilt not pass over this heap and this Pillar to me for harm' (verse 52). God is appealed to as the God of both the family lines, the Abrahamic line, and the line of Nahor (xxii. 20), Nahor being named last. 'The God of Abraham and the God of Nahor, judge betwixt us, the God of their father. And Jacob sware by the Fear of his father Isaac' (verses 52, 53). The Fear of Isaac is not, as Philo intimates, the fear with which Jacob regards his father (De Special. Leg., c. i.), but the God whom his father revered with heartfelt awe.

Thus far the covenant has pertained to the Servants' Grade. But there is also to be peace on the Young Men's Grade between Jacob and Laban. We read in verse 50 of the mount. This appears to be the mount spoken of in verse 25, where Jacob pitched with his tent or brethren. We read now of brethren. It is the mountain of a tender heart contrasting with Gilead the stony. Hence we do not read now of gathering stones, or of a heap. But even on this better mount there is the Divine Stone or Altar, of which men of faith eat, and whereon they offer spiritual sacrifices well pleasing to God. Clem. Alex. says that 'the altar, truly holy, is the righteous soul'—*βαμὸν δὲ ἀληθῶς ἅγιον, τὴν δικαίαν ψυχὴν* (Strom., Lib. VII., p. 717). This is a nobler doctrine than that taught by Ritualism. It may be said, however, that Christ is the true Altar of Holiness. On this mountain Jacob tarries as one lodging until the shadows flee, and the spiritual era of Zion comes in. 'And Jacob sacrificed a sacrifice in the mount, and called to his brethren to eat bread, and they did eat bread, and lodged in the mount' (verse 54). Christ was the Bread of Truth to these men of faith. When they ate of that Bread they were strengthened. Jacob no longer fled away so stealthily that Laban could not kiss his sons and daughters (verse 28). He can kiss them now. The reconciling Pillar is between them. On the morning of the Young Men's day Laban rises from the Grade of Servants, on which he has hitherto been acting. He rises to kiss and bless his family as they pass away to the house of faith. Having thus parted from them in peace on that grade, he is again brought into connection with his ordinary grade, the Grade of Servants. He is said to return to his place. The word 'place' shows the Servants' Grade. 'And Laban rose up early in the morning, and kissed his sons and his daughters, and blessed them, and Laban went and returned unto his place' (verse 55).

CHAPTER IX.

GENESIS XXXII.

THE poet Young, in his 'Night Thoughts,' refers to some

'Who halt indeed,
But for the blessing wrestle not with heaven.'

We should never suppose that the poet was referring to a flesh-and-blood contest when he thus spake of wrestling with heaven. We naturally infer that the wrestling is moral and spiritual in its nature. Can we think, then, that Jacob's wrestling with heaven was a flesh-and-blood contest? Was it not a moral conflict? And if so, how can it be said that the history of the contest is not moral history? It is the more certain that Jacob's wrestling was a moral contest in that it was God with whom Jacob wrestled. The Bible says, 'Woe unto him that striveth with his Maker!' (Is. xlv. 9). But we should no more regard such a striving as a literal physical striving than we should take literally such passages as the following: 'For he stretcheth out his hand against God, and strengtheneth himself against the Almighty' (Job xv. 25).

'Shall he that contendeth with the Almighty instruct Him?' (Job xl. 2). 'Who would set the briers and thorns against Me in battle?' (Is. xxvii. 4). In xxxv. 10 the Being who changes Jacob's name is called God. Justin Martyr says, 'A Man wrestled with Jacob, and he says that it was God, for he (Moses) says that Jacob said, I have seen God face to face, and my soul ($\psi\upsilon\chi\eta$) has been preserved. And he writes that he called the place where He wrestled with him, and appeared to him, and blessed him, the face of God' ($E\tilde{\nu}\delta\omicron\varsigma$ Θεοῦ, Dial., c. cxxvi). Since the Being who thus wrestles with Jacob is Divine, how can we import into this conflict flesh-and-blood conditions, as if Jacob were a literal man, and Peniel a literal place, and the wrestling a literal struggle? From the beginning of the world was such a thing ever known as that a mortal man had a physical contest with his Maker? This is something more improbable than the war of the Titans, or the piling up of Pelion upon Ossa. Such a supposition travesties all our conceptions of what is seemly and probable. But are we, therefore, to allege that no class of men ever did, in any sense, wrestle with God? So to affirm would be to err as widely in another direction.

In the last chapter we were shown how the sheep of God, in coming towards Bethel, were straitened in mind and soul by a sinful cleaving to things behind. In this chapter we are shown what difficulties lie before the face. Moreover, these difficulties are not sins. This chapter, as the reader will see on examining it, might be justly entitled 'The Way to Heaven, and the Sacrifices which have to be made by those travelling that Way.' The sacrifices are cumulative; they begin with a little property, passing on to half the property (verses 7, 8), then to Jacob's family, and all that he has (verses 22, 23), then to a personal sacrifice in a conflict wherein his flesh is made to shrink. This view will be better set forth as we examine the narrative. A reader glancing over the Hebrew would be inclined to think that it contravened the theory of the grades. But in many chapters where at first sight the grade-words had this aspect, the writer has found on examination that the apparent exceptions proved to be the best evidence that the gradal theory was true. It is so in this chapter. The conjoined idiom is of special importance. It tends to show that the common reading of some of the verses is erroneous. Other grade-words also tend to the same issue.

In the division of the chapters in Hebrew, c. xxxii. begins with verse 55 in c. xxxi. of our English Version. Our English division is more conformable to the division in the grades. We read literally, 'And Jacob walked to his way' (verse 1). Christ is the Way to Heaven (John xiv. 6). There is a marked break between this verse and what has preceded. It is a new aspect that has come in. The narrative is dealing with difficulties in front, not behind. Hence it begins on the lowest grade, the Heathen Grade, and from that grade it represents Jacob as walking to his Way, that is, to Jesus. This shows to what the Man of Faith is tending, even from heathenism. This chapter shows his moral evolution as he comes to that Way and walks in it. 'And angels of God met him; and Jacob said, according as he saw them, This (Π) is the camp of God' (verse 2). The words 'see' and 'this' bring in the Servants' Grade. From xxviii. 12; Matt. xviii. 10, we have seen that the

term 'angels' is sometimes applied to the souls of children and of imperfect men, such as lived in the childhood of the world (Jude, verse 6). But there is this peculiarity about this host of angels, that they are not travelling with Jacob on the way to heaven, but they are meeting with him as he travels on that way. Hence they cannot well belong to his sheep who are travelling with him. Moreover, they are not found on the Heathen Grade, but on the Servants' Grade, this being the grade of works and law. Further, they are spoken of as a camp or host of God, which implies that God is amongst them, and that Jacob is coming to know it. For these and other reasons to be named, the writer believes that the meeting of these angels with Jacob is a symbol of the Sinaitic law meeting him. As he goes on his way to heaven he comes to the Servants' Grade and the knowledge of Sinaitic law. While in heathenism he had not a knowledge of this law (Rom. iii. 14). Clem. Alex., however, believed that there were special angels appointed by God to special countries (Strom., Lib. VI., p. 693), and that God gave philosophy to the Greeks through such subordinate angels: *ὁ διδοὺς καὶ τοῖς Ἑλλήσι τὴν φιλοσοφίαν διὰ τῶν ὑποδεεστέρων ἀγγέλων* (Strom., Lib. VII., p. 702). That philosophy was thus supposed to be given through angels tends indirectly to show that the apostolic phrase, 'Threeskeia of angels' (Col. ii. 18) means the Sinaitic religion as ordained by angels. The law is said to have been ordained by angels (Gal. iii. 19), and spoken through them (Heb. ii. 2). Paul apparently defines the sacrificial and legal system as 'the religion of angels' (*θρησκεία τῶν ἀγγέλων*, Col. ii. 18), just as Eusebius speaks of it as 'the legal religion' (*τῆς νομικῆς θρησκείας*, H. E., Lib. III., c. xxvii.). The word here rendered 'met' sometimes has the sense of entreating (Jer. vii. 16). This meeting of angels with the Man of Faith implies the coming of the Sinaitic law. That Jacob named the host shows that he is coming to a knowledge of law. The view just stated gains support from what follows. 'And he called the name of this (מָהַנַּיִם) place Mahanaim' (verse 2). The name 'Mahanaim' means 'double host' or 'double camp.' Some would take it as equivalent to 'camps' or 'hosts.' In this clause we have the conjoined idiom 'this' of the Young Men's Grade, and 'place' of the Servants' Grade. This idiom cannot well have its application to the Heathen Grade, for the sentence implies a knowledge of law on Jacob's part. It must therefore have the only other application pertaining to it, that is, it must have its spiritual application to the Grade of Tongues. Thus this angelic camp is in two aspects. It is said by Jacob to be God's camp when he is speaking of it as on the Servants' Grade. But when he is referring to the law in its heavenly aspect, as in Jerusalem above, he calls it 'The Double Camp.' In considering Exod. xix., we saw that there was a mountain above Sinai, this being Zion, or the spiritual realm, wherein the law is all spiritual, the witnesses Law and Prophecy being caught up to heaven (Rev. xi. 12). That this is the meaning of this symbolism is made more probable by the reference to angelic hosts and the peculiar use of the dual in Ps. lxxviii. 17, 'The chariot of God is a double ten thousand (עֶבְרֵי־יָרֵב), a doubling of thousands (שְׁנַיִם עָשָׂר אֲלָפִים), the Lord is among them in Sinai, in the holy place.' If the Lord is amongst them it must be His camp.

When the narrative has thus alluded to Law, it goes on to refer to Him by whom all judgement of law is administered, that is, the Son of Man. Jacob had said it was God's camp, and it was not without meaning that he used the word 'God.' It is used of Christ the Judge, who is coming to meet Jacob. We have seen from xxvii. 15 that there is a goodly Esau with Rachel in the house, whose garments, though hairy or fleshly, smell like a field which God hath blessed. This goodly Esau is Jesus according to the flesh. The reader will notice how reverently Jacob approaches this Esau. As Irenæus says, 'Ipse Esau adoravit fratrem suum' (Lib. V., c. xxxiii.)—'He himself adored Esau his brother.' The reader will notice also that not one word is used to show that Jacob's fear is owing to his having stolen Esau's blessing. Neither is a word said to show that this Esau is in any wise emblematic of what is evil. He is Christ the Judge, and Jacob fears Him because He is the Judge. He knows Him as God in the Sinaitic Camp. But he knows Him in a very fleshly and imperfect aspect. Hence he is said to send to him to Seir. The word 'Seir' means 'hairy,' and then it comes to mean 'goat.' Hair, like grass, is a symbol of what is fleshly. Jacob is sending towards the fleshly land. Jesus comes in likeness of flesh of sin. He executes judgement as the Son of Man. So Jacob is said to send to the land of Edom, that is, the red or bloody. He is beginning to pay honour to the Divine Judge, and to account to Him for his life and actions. As yet, however, he makes no sacrifice in preparing to meet his Judge, even while he is seeking to find grace in His sight. He acts by messengers rather than in his own conduct. Moreover, in his words there seems to be a suppression of truth. He yet offends with his tongue. The words 'servant' (verses 4, 5), 'with,' עִמִּי (verse 4), and 'find' (verse 5) show that Jacob is here speaking as one on the Servant's Grade, on which he is beginning to give an account of his actions to his Judge. 'And Jacob sent messengers before him to Esau his Brother.' Christ was made like unto His brethren (Heb. ii. 17). He is the Friend closer than a brother. 'Towards the land of Seir (*i.e.*, the hairy land), the field of Edom' (verse 3). The word 'field' found in the Hebrew is a clear indication that the reference is to the soulical body of flesh. Jesus is Esau after the flesh, or the Son of Man, in Edom the red, or the land of flesh and blood. 'And he commanded them saying, Thus shall ye say to my Lord, to Esau, Thus saith Thy servant Jacob, With Laban have I sojourned, and I have tarried until now' (verse 4). He has been and still is with Laban in the sense that he is yet serving Legal Righteousness. The words 'until now' bring the lingering with Laban up to the time of Jacob's speech. This chapter is a virtual repetition of a moral process in a new aspect. It is a peculiar feature of verse 5 in Hebrew that every word describing Jacob's possessions is in the singular number, though our Version takes them collectively and renders them plural. The writer thinks it is better to follow the Hebrew. He believes that the use of the singular is indicative of the very imperfect way in which Jacob is accounting for his possessions to his Judge. Otherwise they show that Jacob has only as yet reached the moral era in which his wives are not fully gathered nor his children born. The writer inclines to the former view. He thinks Jacob is here as one who

wishes to gain the Judge's favour, but who conceals from Him the truth. He only tells him part of the truth, and as yet he sends Him no present, and makes no sacrifice in preparation to meet Him. 'And I have an ox, and an ass, a flock, and a man-servant, and a maid-servant, and I have sent to tell my Lord, that I may find grace in Thine eyes' (verse 5). Jacob was to be lord over the sinful Esau (xxvii. 29), but this Divine Esau is Lord over him. Jacob probably sins, not only in giving so imperfect a statement of his possessions, but in calling what he possesses his own. He does not say that God has given him these things. The fact that these possessions are spoken of singly is just as likely to be important as the fact that mention is made of a Double Camp.

Jacob soon finds that his Judge will make such a searching inquiry into his state as will leave nothing hid. His messengers tell him that the Judge is coming to meet him, just as the angel-messengers of Sinai had previously come to meet him. If the Law came to meet him, the Lawgiver and Judge will be sure to follow after to see how the Law has been kept. Moreover, when He comes as Judge, He comes with the symbol of the Four-Square Righteousness. He has four hundred men with Him, or, as the Hebrew reads, 'a four-hundred man.' The writer believes that, like the Four-Square city of xxiii. 2, this four-hundred man is a symbol of the Perfect Righteousness with which Jesus will administer judgement. Even hearing of the coming of this Judge to meet him, and of the Four-Square Righteousness of His judicial work, fills Jacob with alarm. He finds that something more than a partial account will have to be given by him. 'The Divine Esau will find out the truth for Himself. The words 'come' and 'with,' וְעִמִּי, in verse 6, show that this Judge is regarded as coming on the grade of works, or the Servants' Grade. 'And the messengers returned to Jacob, saying, We came to thy Brother, to Esau, and also He cometh to meet thee and four hundred men with Him' (verse 6). Jacob, even while Esau is distant, begins to fear before Him. Through the action of fear he prepares to make a sacrifice. But the sacrifice is imperfect for three reasons, with others. First, he is acting solely from fear, and is not giving a voluntary present to his Judge. Secondly, he is only giving of that which pertains to him, and is not making a personal sacrifice. Thirdly, he is only giving a part even of that which pertains to him, and is trying to keep a part from the Judge.

With verse 7 the Young Men's Grade comes in, though Jacob's camp is still represented as having the other grades. The Young Men's Grade is shown by the words 'people,' and 'with,' וְעִמִּי. But that the Servants' Grade is comprehended in Jacob's company is shown by the allusion to 'camels.' This word 'camels' is a grade-word of the Servants' Grade. Jacob divides, not with a subjective separation between good and evil, for he separates people. It is the principle of Sacrifice in a preparation for meeting his Judge, which is beginning to work in him. But even while giving up a part out of fear, he hopes to keep an escaped portion for himself. He has not yet confidence in view of meeting his Judge, but is full of distress. 'And Jacob feared exceedingly, and it caused distress to him, and he divided the people

that was with him, and the flock, and the herd, and the camels, into two camps' (verse 7). The word 'come' in verse 8 shows that Jacob is speaking on the Servants' Grade. He would give up some of a better class, or people, as well as some of the class of servants, to avoid having to give up the rest. 'And he said, If Esau come to the one company and smite it, then the other company which is left shall be for escaped ones' (verse 8). Thus far Jacob's idea of giving up has been a giving up to smiting and destruction. His idea of the coming judgement is that it will be a coming destruction. Now, however, he begins to plead the Divine promise, and from this part a higher aspect comes into the narrative. Jacob makes known his fear to God. The words 'with,' בְּ (verses 9, 12), 'do' (verse 10), 'servant' (verse 10) 'this,' הַזֶּה (verse 10), 'come' (verse 10), the only grade-words, all show that Jacob's prayer is offered on the Servants' Grade. It is a prayer having all the essentials of true prayer, humility, earnestness, gratitude. 'And Jacob said, O God of my father Abraham, and God of my father Isaac, Jehovah who said unto me, Return to thy land and to thy kindred, and I will deal well with thee. I am less than all the mercies and than all the truth which Thou hast showed thy servant, for by my rod I passed over this Jordan, and now I am become two bands' (verses 9, 10). The latter part of this verse is explained as meaning that when Jacob went from home he was so poor and lonely that he had nothing but his rod, but that God had so prospered him that he was now coming back a great host, even two camps. Philo, writing of the rod of Moses says, 'God therefore asks of the wise man what is in the acting life of his soul, for the hand is a symbol of work. And he answered, Discipline (*παιδεία*), which he calls a rod. Wherefore, also, Jacob, the heelcatcher of the passions (*ὁ πτεριστής τῶν παθῶν*) says, "With my rod I passed over this Jordan." The word "Jordan" signifies Descent (*κατάβασις*). The things according to wickedness and lust, are characteristic of the lower, and earthly, and corrupt nature. But the mind, exercised by discipline, passes over these things, for it is a receiving of humility that having his rod he passed over the river' (Leg. Al., Lib. II., c. xxii.). A staff or rod is not used in Scripture as an emblem of limited means. Neither is it usual, unless in respect of children, for a rod to symbolize discipline. The preposition בְּ agrees better with the view that he had crossed the Jordan by means of this staff, than with the view that he had crossed with the staff as his only earthly property. The writer thinks that as in xxx. 37 the rod is a symbol of the word of truth, so the rod is here a symbol of truth. When Jesus said that His disciples 'should take nothing for their journey save a staff only' (Mark vi. 8), it is more likely that He was referring to the Word which is a rod and staff, than that He was referring to a literal walking-stick. The descending river, or Jordan, is used in x. 10-13, in a symbolic description of the plain where the men were sinners exceedingly. This river appears to be a border-river between a Sodomitic and sinful state, and a state of obedience to God's will. Even the outward washings, the whole system of literal water baptism, Jewish and Christian, has been as a dividing line between religion in its initiation and a state of godlessness. The writer thinks there is evidence in parts of Scripture to show that the Jordan is used as

a symbol of literal water baptism. So it may be in this case. With the Bible, or Staff of Truth, Jacob had gone forth to gather sheep. He had passed over this Water Baptism river, and in a religious realm had gathered two bands of those who are either on the Servants' Grade, or the Grade of Young Men. Now that Jacob is tending to Zion on his Way, that is Christ, he prays to be delivered from his Judge. 'Deliver me, I pray Thee, from the hand of my Brother, from the hand of Esau, for I fear Him, lest He come and smite me, the mother upon the children' (verse 11). The closing idiom of this verse is somewhat peculiar. By the insertion of the word 'and,' it is made to appear in our Version that the mother and Jacob are both in danger. How is it that the Hebrew has no word 'and' before 'mother?' How is it also that the word 'mother' is used, and not 'mothers?' The plural is used of the children, and Jacob had more than one wife. How is it also that the word ^לעַל, or 'upon,' is used here? The word rarely means 'with.' The writer thinks that the words have a moral significance. In Judges xv. 8 we read, 'And he smote them hip unto (^לעַל) thigh,' where the phrase 'hip unto thigh' marks out the extent to which the work of slaughter is carried on. It is in Jacob himself that this smiting is supposed to take effect. He fears that on the soulical side that in him which is as a mother will be smitten even unto that which is little and childlike. Jacob pleads the promise, and especially the promise of the Christlike seed. 'And Thou didst say, I will surely do thee good, and I will make thy Seed as the sand of the sea, which cannot be numbered for multitude' (verse 12).

From this verse the law of sacrifice, as exemplified in Jacob, assumes a higher aspect, though we are again carried back to the beginning to move on a higher plane. It is as if a verse had been sung partly through on a low pitch, and then the singer stopped and began again on a higher pitch. The new aspect is that on which Jacob begins to make a voluntary offering to Esau or Christ, not doing it in fear but with affection. From the offering of the prayer fear seems to have less influence on Jacob, and higher and more evangelical motives constrain him. But in coming to this new aspect the narrative reverts to the Heathen Grade. In the beginning of verse 13 we have the conjoined idiom, 'there,' of the Servants' Grade, being joined with הַיּוֹם, 'this,' of the Young Men's Grade. 'And he lodged there on this night' (verse 13). There is no night in Zion. Hence this conjoined idiom must relate to the Heathen Grade. It is a reversion which is to prepare for an account of a higher form of Sacrifice. Hence so soon as allusion has been made to the Heathen Grade the verse goes on to refer to the Servants' Grade, speaking of what comes into Jacob's hand. Jacob now begins to offer of his substance to His Judge. He will give up his property to gain His favour. In verse 4 he only sent to tell his Lord he had some property, and in verses 7, 8 he only prepared to lose a part through fear. But now he begins to give a willing offering to his King and Judge. Pherecrates represents the gods as expostulating with men for giving them portions of flesh as they might feed dogs. Eubulus says they sacrifice the thigh and the tail, and Menander says they offer the gall-bladder

(ζολῶν), and the bones, which they cannot eat themselves, but other parts they themselves eat (Clem. Alex. Strom., Lib. VII., p. 716). Jacob had previously offered in a like imperfect way, but now he gives a better offering. The word 'come' shows the transition from the Heathen to the Servants' Grade. 'And he lodged there on this night, and he took of that which came into his hand, a present to Esau his Brother' (verse 13). To take of what comes into his hand is to take of his possessions. It is a less noble form of sacrifice than to be prepared to give up dear friends, or even to endure personal sacrifice in obedience to the Divine will. The whole system of Sacrificial and Pecuniary Offerings falls under the classification of that which comes into the hand. What is said of the cattle and their diverse kinds, may be designed to show how gifts from the hand, unlike the inward division of the fleshly nature in sacrifice, is an irregular division into many parts, and of all kinds of animals. Such are unlike the One Sacrifice for sin. Though camels and asses were not offered in sacrifice, they are fitting symbols of toilsome works and the bearing of burdens characteristic of the Servants' Grade. 'She-goats two hundred, and he-goats twenty, ewes two hundred, and rams twenty, milch camels and their colts thirty, kine forty, and bulls ten, she-asses twenty, and young asses ten' (verses 14, 15). As these possessions were only such as came into Jacob's hand, so it was into the hands of his servants that he delivered them. In regard to the use of property it may be said to be capable of classification under different heads. First of all, a godly man may give some of his goods to feed the poor. While Hospitality is a saving grace of Heathenism, it is also a grace practised by those on higher grades. We all have to lay up treasure in heaven by giving to the poor. Another way of using money for God in time of old was in offering tithes and firstfruits. Another way was in offering animals in literal sacrifice. Another way was in giving personal service, as when Jews laboured to build up Jerusalem's walls. In all these ways it may be said that Jacob can divide his sacrificial offerings into flocks. The Man of Faith thus divides his possessions before he begins to offer himself. It is a singular feature of this history that all these offerings, and all that is here said of sacrifice, is connected with a 'passing over.' From verse 22 we see that this passage is over a stream called Jabbok. The name 'Jabbok' means 'to gush forth.' The writer thinks that it is here used as a symbol of the pouring out or gushing out of blood in sacrifices. It is a river that is an emblem of sacrifice. Jacob sends his possessions, the gifts of his hand, over this river, before he crosses it himself. It is easier to pour out the blood of bulls, and goats, than it is to offer ourselves as a living sacrifice. The word 'servants,' in verse 16, shows that the gifts are on the Servants' Grade.

The account of the division of these flocks is most suggestive, as illustrated by the grade-words. The reader of the English would suppose that there were a number of droves all on one level, all separated by a space. This is an error. Suppose a good man has certain property to use for God, he may use it, so to speak, in two worlds. First and best he may, as Jesus shows, lay up treasure in heaven (Matt. vi. 20). By means of the mammon of unrighteousness he may make friends who will receive him into everlasting tabernacles (Luke xvi. 9). This is probably

the hardest way of using money for God. It is not a duty enforced by such precise instructions, and so followed by popular custom, as the giving of tithes or the offering of animals in sacrifices. It is somewhat significant that all the animals given by Jacob are in such numbers as can be divided by 'ten.' He had said he would give a tenth of all (xxviii. 22), and it would seem as if he were beginning to fulfil his vow. But a higher form of tithe-paying is to relieve the poor and needy. To come from the use of money in the heavenly world in the sense just indicated, to its use in the earthly sphere in ritualistic offerings, would be to come to an easier rule of duty. It would be as if a space were intervening between the heavenly and the earthly use of worldly treasure. And the grade-words show that there is a division of Jacob's goods between what is treasure laid up in heaven, and what is treasure only used on earth. The latter treasure is divided into droves, but it is only between the heavenly flock and the droves coming after, that the space is said to intervene. There is no space between the earthly droves, though they are numbered. The droves are all given into the hands of men on the Servants' Grade, for just as the Heathen can, by Hospitality, lay up treasure in heaven, so they who are on the Servants' Grade can lay up treasure in heaven. It is the servants as laying up treasure in heaven that constitute what is called 'the foremost' (verse 17). The servant who has this possession is said to have it before him. His works are going before him, for he is laying up treasure in heaven. The peculiar transitions in the questions are well fitted for use in a case like this, where the servant is on the Servants' Grade but his possession is in heaven, or the Grade of Tongues. Still, this mode of questioning is sometimes used in ordinary writing. Tertullian says to Gnostics, 'Qui estis? Quando, et unde venistis?' (Præscript. Hær.), 'Who are ye? When and whence come ye?' Euripides writes:

ποιῶν σε φῶμεν γαῖαν ἐκλελοιπῶτα
 πολυξενουῦσθαι; γῆ δὲ τίς πάτρας θ' ὄρος;
 τίς ἐσθ' ὁ φύσας; τοῦ κειήρουζι πατρός;

'What kind of a country shall we say that thou hast left, to become anywhere a guest? What is thy land and its limits? Who is he who begat thee? What is thy father called?' ('Ægeus,' Fragment).

The repeated word 'drove' in verse 16 might mean two droves or many droves, but the repeated word 'between' well agrees with the view that the space or refreshing is only between two droves. It divides the heavenly from the earthly, but it does not divide the earthly droves one from another. 'And he delivered into the hand of his servants drove [and] drove, [each] by itself, and he said to his servants, Pass over before me, and put a space between drove and drove. And he commanded the foremost, saying, When Esau my brother approacheth thee, and asketh thee saying, Whose art thou? and whither goest thou? and whose are these before thee?' (verse 8). It is upon the answer to these questions that the writer bases his evidence to justify the distinction between the earthly and the heavenly portion. The word 'these' in the close of verse 17 seems designed to avoid the use of the word 'drove,' so that a fleshly emblem may not be applied to what is now in the spiritual world. In the beginning of verse 18 this foremost servant who has his possession in heaven

first answers the question in verse 17, 'Whose art thou?' Both questions relate to the Servants' Grade. The words following show that our Versions err in inserting the words 'they be.' The possessions, as the grade-words show, are not on the Servants' Grade, where the speaker is, but they are in heaven. They are treasure laid up in heaven. Hence the significance of the words 'these before thee' in the close of verse 17. As in 1 Tim. v. 25, so here, we have an allusion to good works evident and going beforehand. The servant is first to say of himself, 'To thy servant Jacob'—that is, he is the servant of Jacob. Then follows the most expressive allusion to a present. 'This (הַיּוֹנֵן) a present is sent unto my Lord, to Esau, and, behold, also This One (הַיּוֹנֵן) is behind us.' Who is behind? It will be said, Jacob! But we have here the conjoined idiom. We have 'behold' of the Servants' Grade, and 'this one' of the Young Men's Grade, twice used. Moreover, this conjoined idiom cannot refer to the Heathen Grade, for the man received the drove on the Servants' Grade. Hence the 'this one' in the latter part of verse 18 cannot mean Jacob. It must refer to some one in Zion. But who is there in Zion who is likely to be behind the 'these,' in the end of verse 17, with whom the 'us,' in the end of verse 18, correlates? It can only be that Being to whom this present is sent. Even they who lay up treasure in heaven need to have their works perfected in Jesus. Jacob is here recognising the need of a Propitiatory Saviour. He is showing that the same Divine Saviour to whom these good works are being sent into the heavenly realm is also behind those works, so that when the Judge meets the servant and begins to enter into judgement with him, and says to that servant, To whom are these works? the servant can say, They are done unto Thee, my Lord, my Judge, and Thou Thyself, not as a Judge but as an Advocate and Propitiation, art behind these works, as well as on that Judgement Seat. It is not unusual for the Saviour thus to be represented as behind and before. 'And the Angel of God, which went before the camp of Israel, removed and went behind them' (Exod. xiv. 19); 'Thou hast beset me behind and before' (Ps. cxxxix. 5); 'The Lord will go before you, and the God of Israel will be your Rere-ward' (Is. lii. 12). It is to those who have the droves on the Servants' Grade that Jacob says, 'And ye shall say also, Behold thy servant Jacob is behind us' (verse 20). Does not the word 'also,' or 'moreover,' suggest that this is the first time that Jacob has spoken of himself being behind? If so, then He who in verse 18 is behind may well be Jesus. The reader must bear in mind that many other passages have been examined by the same principle, and all go to show that this conjoined idiom, 'And behold also This One' (verse 18) cannot possibly refer to Jacob. The writer is simply following a Scriptural principle applicable to all cases in which he has met with this idiom in coming to this conclusion. All the grade-words in the portion in which Jacob is speaking to the keepers of the earthly droves which have no space between them, are on the Servants' Grade. This shows the great significance of that intervening space. The grade-words are 'this,' הַיּוֹנֵן (verse 19), 'find' (verse 19), 'behold' (verse 20), 'servant' (verse 20), 'see' (verse 20). Thus the words, 'And he commanded the foremost' (verse 17) are in relation to treasure laid up in heaven, but the words, 'And he com-

manded also the second,' etc. (verse 19), relate to the droves or treasure as used for God in an earthly aspect. To insert the word 'so' in this latter clause is misleading. 'And he commanded also the second, also the third, also all that were coming behind the droves, saying, According to this word ye shall speak to Esau when ye find Him.' That is, they must all say, 'To Thy servant Jacob,' for that is the part of the previous speech that is on the Servants' Grade (verse 18), and the word *זה*, 'this,' here used, shows that Jacob is speaking of this grade. Then he goes on to show how they are to speak of him, the Man of Faith, as following these good gifts on the Servants' Grade. 'And ye shall say moreover, Behold Thy servant Jacob is behind us, for he said, I will cover His face with the present that goeth before me, and afterward I will see His face, peradventure He will accept my face' (verse 20).

At this part of the narrative there is a most important fact indicated in the Hebrew. The word 'so' in our Versions of verse 21 obscures this fact. When the first good works, those laid up in heaven, met Esau, there was One who followed those works as their Perfector and Propitiation (verse 18). And if those works which went before needed Christ, how much more do earthly works need Him? Paul's reference to sins going before and some following after, embodies a figure that may have been taken from these succeeding droves or possessions of Jacob (1 Tim. v. 24). The important fact indicated in the Hebrew of verses 20, 21, is that there are two presents. One is the present of worldly goods sent before by Jacob to cover the Judge's face. The other is the Divine Present, or Jesus, who is a Propitiatory Covering on the face of Jacob. Where reference is made to a present of worldly goods, no article precedes the word *מִנְחָה*, or 'present,' in the Hebrew (verses 13, 18, 20). In verse 20 it is spoken of as *מִנְחָה הַהֹלֶכֶת*—'The going before present.' The phrase suggests that there is some other present following after. Moreover, all that is said of the going before present implies that it is something passive. It is acted on as goods which come into our hands are acted on by us, and do not act themselves. But in verse 21 we read of a Present which acts as a man acts. It passes over. *וַתַּעֲבֵר*. Moreover, this is spoken of as The Present. Still further, the present of goods was spoken of as 'A present, the one going before my face;' but this is spoken of as *הַמִּנְחָה עַל-פָּנָיו*—'The Present upon his face' That which goes before his face is not that which is on his face. Sometimes a face is equivalent to a person—'That thou go to battle in thine own face' (2 Sam. xvii. 11). The Saviour is here as a Propitiatory Covering upon the face of Jacob. Hence in verse 30 the Hebrew does not say, 'I have seen God face to face,' but it says, 'I have seen God faces to faces.' On the Divine side he had seen the face of Christ His Judge and of God, and on the human side he had looked with his own face, and he had also looked with that Divine Covering, Jesus his Propitiation, who was as a Present or Face upon his face. Thus we are shown that all these works, both the earthly and the heavenly, need Christ for a Covering. 'And there passed over the Present upon his face' (verse 21). It is not a present 'before him.'

In verse 13 the reference to lodging that night introduced a new

aspect of the life of sacrifice, that in which Jacob, instead of acting from fear, begins to take of the goods coming into his hand in order to give a free will offering to his Judge. In like manner the allusion in verse 21 to lodging brings in a new aspect. The former clause pertains to the preceding verse. The reference to lodging should begin a new verse. This new aspect of sacrifice is as follows: It is not merely a sacrifice of goods, but it is the giving up of wives and children as well as of all that he has. When the higher comes in, the lower does not depart. When Jacob sacrifices affection at God's will, he still gives up his cattle. A man who would see his wife or children go into far-off lands at some call of Christian Duty, and would bear the pain of such a parting, or the man who would leave wife and children, as well as houses and lands, to follow Jesus, may be said to be sending his wife and children over the river of sacrifice. In this case the narrative does not revert to the Heathen Grade. We have not the conjoined idiom showing that grade. But just as in verse 7 we see two grades symbolized by 'peoples' and 'camels' in Jacob's company, so he is now represented as acting on the two grades of Young Men and Servants respectively. Verse 22 refers to a sending over which is on the Young Men's Grade. Verse 23 refers to a sending over on the Servants' Grade. In this latter grade he sends the property as well as the women. The English, as well as the Hebrew, shows that there are two takings, and two sendings over. This is because there are two grades. So Jabbok, or the stream of sacrifice, is first represented as a ford, and then as a brook. In the sentence respecting lodging, the word 'this,' נִיָּן, is twice used. So it occurs in verse 22. This shows that this portion refers to the Young Men's Grade. On that grade, in the night of a Jewish era, Jacob lodges awhile, and then he has a moral uprising, and begins to sacrifice natural affection in obedience to God's will. The allusion to the handmaids, or women-servants, shows that Jacob is taking all in his possession, even from the lower grades, regarded as something to be given up or sacrificed. He, on this grade of faith, may love what is not on the same grade. But he gives up all to please God. No names are given to the women. It is not classes of human beings that are being considered. The women and children and possessions are only introduced, apparently, to illustrate the law of sacrifice, and to show how a good man travels to heaven. While Jacob sends all these treasures over, it is only on the Young Men's Grade that he passes over himself (verse 22). On the Servants' Grade he does not pass over (verse 23). This distinction accords with a distinction of grade, but it does not accord well with literal history. The Hebrew does not say 'In the camp,' but 'In a camp' (verse 21). He is now on the Young Men's Grade, and not on the Heathen Grade, where he was lodging at the time indicated in verse 13. 'And he lodged in this night in a camp. And he rose up in this night, and he took his two wives, and his two women-servants, and his eleven sons, and he went over the ford Jabbok' (verse 22). It is singular that in such a minute description no notice is taken of Dinah. But if she be a judicial principle working in the sinful flesh of the wicked, it is not strange that she should not be recognised here. That verse 23 is on the Servants' Grade is indicated by its connection with verse 24, which has a word of that

grade. Otherwise it has no grade-words. 'And he took them, and passed them over the brook, and passed over what he had' (verse 23). Thus the Man of Faith subordinates family affection, as well as property, to God's will. He will give them up to please God.

After Jacob has thus shown himself ready to forego the joys of human affection, and of worldly possessions, in obedience to God's command, a still higher form of sacrifice is made manifest. He now is shown to us as a man wrestling with God in prayer for spiritual blessings, and he does this until the flesh shrinks in the conflict. It is strange that the prayer recorded in verse 9 should have been so calm, and that this latter prayer should be so earnest. But there is a moral evolution in prayer as in other graces. There is a drawing near to God which is little better than lip-honour. There is also a praying which is a crying mightily unto God (Jonah iii. 8). Paul says, 'Strive together with me in your prayers to God for me' (Rom. xv. 30). But such a striving is not a wrestling with flesh and blood. Neither is Jacob's. It is a moral conflict wherein the kingdom of heaven suffers violence, and the violent take it by force. It is like Ezekiel's siege of the city (iv. 1, 2). It is a battle for a blessing. We should provoke anger rather than win a blessing by engaging in a physical conflict. Man is sometimes spoken of as having had arts which, as Campbell says :

' Made fire, flood, and earth,
The vassals of his will.'

After a like manner, a godly man, by the holy violence of prayer, may constrain even Divine power to yield up to him its blessings. But it is not by flesh and blood that he wins this victory.

Jacob's conflict of prayer begins on the Servants' Grade. This is shown by the word 'with,' *בְּ*, in verse 24. But while it begins on that grade it reaches on to Zion, the heavenly realm. We shall see that this land of light is symbolized by the coming sunshine. Jacob is pushing the battle to within heaven's gate. Young's words might be applied to him :

' Now see the man immortal ; him I mean,
Who lives as such, whose heart, full bent on heaven,
Leans all that way, his bias to the stars.
.
.
By pleasure unsubdued, unbroke by pain,
He shares in that Omnipotence he trusts,
All-bearing, all attempting.'

All the three grades of Servants, Young Men, and Tongues, are recognised in this narrative of the conflict. Moreover, the grade-words show that the common opinions respecting this narrative are, in some particulars, erroneous. Jacob spake of the camp on the Servants' Grade (verse 2) as the camp of God. God was in that camp. He was in it as a Man of War ; for, as Moses says, 'Jehovah is a Man of War ; Jehovah is His name' (Exod. xv. 3). With this Divine Being Jacob wrestles in prayer, beginning the battle on the Servants' Grade, but carrying it on even into the sunshine of Zion. Jacob was left alone, or apart, in the sense that this is not a sacrifice of goods, or of natural affection, but a sacrifice concerning the man himself, in his own nature, and apart from

his possessions. The verb 'left' is the verb which, as found in xxx. 36, Lange renders 'sifted.' It is not improbable that the same idea of being tested and sifted in himself may be involved here: 'And Jacob was left alone, and there wrestled a Man with him until the breaking of the day' (verse 24). The words 'see' and 'with,' *ὄν*, in verse 25, show that this verse is referring to a wrestling as carried on on the Servants' Grade. We see from Hosea xii. 3, that it is with God that Jacob is here wrestling. It is with God as manifest on the fleshly Servant Grade. Since the Being who thus wrestles with Jacob is Divine, how can Jacob be a literal flesh-and-blood man? But it is a Scriptural figure to represent men of faith as contending with God in a holy war, and as taking the kingdom of heaven with a holy violence. It is said that Jacob had power with God (Hos. xii. 3, 4). But we cannot prevail with God by physical power. The legs and arms of a man have no power with God. The only power that prevails with God is moral and spiritual power. Hence Jacob's wrestling must have been a moral wrestling. How would it concern us to know that one literal man once wrestled with God and prevailed? But it becomes a fact of much greater significance when we recognise the truth that Jacob represents a moral class, even men of faith; that he wrestles in a moral night with a Being whom he cannot see, but in whom he believes; that this wrestling is a prayer; that it is a prayer for a blessing; that he wrestles at the cost of his sinful flesh, which is made to shrink in the contest; and that his triumph illustrates the way in which multitudes of men of faith obtained promises, and subdued kingdoms. Jesus cannot prevail in this contest, not from physical weakness, but because His heart is ready and waiting to bless the wrestler, and is full of sympathy towards him. So Joseph could not refrain before his brethren (xlv. 1). So God could not give Ephraim up (Hos. xi. 8). So He said to Moses: 'Let Me alone, that My wrath may wax hot against them' (Exod. xxxii. 10). So God could not bear the calling of assemblies (Is. i. 13). In like manner we read of men stirring themselves up to take hold of God (Is. lxiv. 7). He says: 'Let him take hold of My strength, that he may make peace with Me' (Is. xxvii. 5). God suffers when importunate prayer is unanswered: 'And shall not God avenge His elect which cry to Him day and night, and He is long suffering over them?' (Luke xviii. 8). So the son of Seirach tells how he sought wisdom in prayer, and he says: 'My soul wrestled for it' (*διαμεμάχηται ἡ ψυχή μου ἐν αὐτῇ*, Eccles. li. 19). It has been said that God could no more help being merciful than He could help living. The Arians anathematize all who say that Jacob wrestled with God. They say the wrestling was with the Son of God (Athanas. de Synod., p. 743). So they anathematize all who say that it was not the Son who rained fire on Sodom from Jehovah out of heaven (Id.). In thus speaking, they make the term 'Son' apply to Christ in His totality, which is an act that Scripture does not justify. In all that is said in this narrative of Jacob, there is a close resemblance in principle to what is said of Job. First, Job's oxen and asses and some servants were taken (i. 14, 15). Then sheep and servants were taken (verse 17). Then sons and daughters were taken (verse 19). Finally, Job himself was smitten; so that it could be said: 'But now it is come upon thee,

and thou faintest ; it toucheth thee, and thou art troubled' (iv. 5). So Jacob was at last touched in his own flesh : 'And He saw that He did not prevail against him, and He touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint in his wrestling with Him' (verse 25). He whose touch was so powerful could not have been overcome by a man in a physical conflict. Moreover, this prevalency of Jacob must have been pleasing to his Antagonist, or He would not have blessed him. The blessing of this Being must have been well worth having, or Jacob would not have fought so hard for it. In a literal contest, he who is overcome would not be very likely to be pleased with his conqueror, nor would he be in a mood to bless him. We are not told that He who dislocated Jacob's thigh with a touch did so in order to gain a victory over him. Jacob was still a conqueror, though he was lamed. The incident shows that they who would win in a moral wrestling with Christ must expect suffering in the sinful flesh. God admits, in verse 28, Jacob's prevalency, notwithstanding his lameness. It is in his lameness that Jacob is most powerful, and when his Antagonist says, Let Me go ! The request implies that Jacob had taken hold of God, and this is what God bids us do (Is. xxvii. 5). When our sinful flesh is smitten, the spiritual strength must increase. The spiritual era is coming in—the day of Zion will soon break ; but Jacob, even in the earthly sphere, has laid hold of God so firmly, that he will not let Him go until He bless him. A touch of an Angel's staff consumed flesh as by fire (Judg. vi. 21). Job, in his affliction, said : 'The hand of God hath touched me' (xix. 21). And Jacob's flesh is touched, and made to shrink ; but the spirit wins the blessing, in spite of the fleshly weakness. The lame take the prey (Is. xxxiii. 23), and leap as the hart (xxxv. 6) : 'And He said, Let Me go, for the day breaketh ; and he said, I will not let Thee go, unless Thou bless Me' (verse 26). Even when he does let Him go, it will only be in the sense of ceasing to know Him after the flesh, that he may know Him in the higher realm, which is after the spirit. Thus faith wins its most glorious triumphs in fleshly weakness. When we are weak, then are we strong. As Wesley sings :

'What though my shrinking flesh complain,
And murmur to contend so long ;
I rise superior to my pain,
When I am weak then am I strong ;
And when my all of strength shall fail,
I shall with the God-Man prevail.'

Even as revealed according to the flesh, Christ would give to the Man of Faith the blessing which faith and prayer had won.

The English reader would suppose that what is said in verses 27, 28, is a mere continuation of the conversation begun in verse 26. The grade-words show that this is not so. We have in verse 28 the conjoined idiom, which cannot here refer to the Heathen Grade, as Jacob knows God. It must, therefore, have its spiritual application to Zion. We have 'with,' *בְּ*, of the Servants' Grade, conjoined with 'men,' of the Young Men's Grade. Hence this wrestling with men must be in Zion. Whence it follows that the double allusion to power with God and with Men must refer to two spheres, the earthly and the heavenly.

Further, the expression 'with (עִם) God' shows that it is to the Servants' Grade that this expression 'with God' applies. Hence it follows that the conflict which is said to be with Men must be a more spiritual and searching conflict than the conflict which is said to be 'with God.' This latter is a wrestling on earth. The former is a wrestling in heavenly places. So in Hosea xii. 3, 4, the conflict has a double aspect, and the conflict with God appears to be the inferior conflict: 'By his strength he had power with God. And he had power against an Angel, and prevailed.' The Apostle James says that he who stumbleth not in word is a perfect man (iii. 2). Jacob, in his fleshly imperfection, could not help thus stumbling. With his tongue he used deceit. When Isaac said, 'Who art thou, my son?' (xxvii. 18), he answered, 'I am Esau, thy firstborn' (verse 19). But now as by prayer he comes to Zion, he speaks truth: 'And He said unto him, What is thy name? and he said, Jacob' (verse 27). It is this absence of all deceit and untruthfulness from Jacob's tongue which shows his triumph in a heavenly sphere, and proves his attainment of perfection. The writer thinks that the words 'with men' are not applied to a conflict with God, but in the sense in which Paul, in Ephes. vi. 12, speaks of a wrestling with spiritual wickednesses in heavenly places. Since ^{לְ} sometimes means 'against' (Gen. iv. 8), the writer thinks that the expression in Hos. xii. 4 has the like significance of hostility against evil. The angel is Satan, or these men who are symbols of wickedness in heavenly places: 'And he had power against an angel.'

When the narrative has described the conflict both in the earthly and the heavenly spheres, it then describes the bestowal of the blessing in both spheres. It begins by describing the blessing in the heavenly sphere first, and as following the conflict in both realms. Because Jacob has overcome, he is to have a new name (Rev. ii. 17). He is not to be called by that name 'Jacob,' or Heel-Snatcher, or Supplanter, which he bore in days when his tongue used deceit. It is the greater who blesses the less, so He who blesses Jacob, and changes his name, must be greater than he. 'And He said, Thy name shall not be longer called Jacob, but Israel, for thou hast striven with God, and with men, and hast prevailed' (verse 28). That this answer, in which Jacob tells his true name, is intended to show contrast with his deceitful answer to his father, is the more likely, from the fact that in both cases Jacob is trying to get a blessing. Jacob is now regarded, not as a contender, but as a prince. 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth' (Ps. xlv. 16). Philo regards 'Israel' as meaning 'One who has seen God' (De Mut. Nom., c. xii.). He often argues on that assumption (Quis. Rer. c. xvi.; De Congr. Erud., c. x., etc.). Dr. Eadie favours this derivation. The writer holds that this is an error. He believes that 'Israel,' as verse 27 suggests, and as most lexicographers affirm, means, 'He strives or wrestles with God.' The Being who could thus, at His pleasure, change a patriarch's name, and give a new and abiding and more honourable name, must have been Divine. With such a Being a man could never prevail by a merely muscular wrestling. This naming illustrates what Clem. Alex. says: 'The difference of names and things, even in the Scriptures themselves, produces great light in our souls' (Strom., Lib. VI., p. 655).

The way in which the grade-words are varied in these later verses, to bring in the different grades, is most noticeable. It gives weighty support to the gradal theory. Verse 28 shows a conflict, on the Servants' Grade, 'with God,' and, on the Grade of Tongues, 'with men,' the conjoined idiom being used. It also indicates a blessing given on the Grade of Tongues, He who says 'with men,' changing Jacob's name, and owning him as a conqueror. Then verse 29 describes the giving of a blessing on the Servants' Grade, on which Jacob has contended 'with God.' The word 'this,' הַזֶּה, is one indication of this change, and, as if to mark out this grade from another, we are told that He 'blessed him there.' Why is the word 'there' used if it be not to indicate the Servants' Grade? A blessing is a blessing irrespective of place. But this is the blessing in an earthly realm given to one who has prevailed in a moral wrestling with Jesus according to the flesh. Now it is Jacob who asks, What is Thy name? On the Grade of Tongues it was Christ who questioned him. Jacob's question implies ignorance. He is wrestling in the night, on a lower grade, and cannot yet know the Lord's secret. But he so far overcomes in his wrestling 'with God' as to win a blessing even on this lower grade. 'And Jacob asked, and he said, Tell to me I pray Thee, Thy name; and He said, How this (הַזֶּה) thou dost ask after My name? And He blessed him there' (בְּהַזֶּה, verse 29). It is not as Israel but as Jacob that the Man of Faith asks this question. So Manoah asked the Angel of the Lord, 'What is Thy name?' (Judg. xiii. 17). He did it with a view to honouring the Angel when His sayings came to pass. But Jesus did not receive glory from man (John v. 41). It is rather His glory to conceal a thing (Prov. xxv. 2). He said to Manoah, 'Why askest thou thus after My name, seeing it is secret?' (Judg. xiii. 18). Christ does not reveal Himself as fully after the flesh, and to those in the flesh, as He does after the spirit, and to those in the spirit. When Jesus asked the disciples who He was, and Peter said 'The Christ, the Son of the living God,' Jesus said, 'Flesh and blood hath not revealed it unto thee, but My Father which is in heaven' (Matt. xvi. 17). So in the fleshly realm Jesus would not declare His name to Jacob. In this refusal we have a like idiom to that found in xviii. 13, xxv. 22, 32, and which appears to be used in these passages as a token of disparagement. It is as if in the very question Jacob was showing moral ignorance, as if he were asking to know spiritual things while in a fleshly state; and it is as if the Angel were disparaging the Jacob who put the question, 'Wherefore this thou dost ask about My name?'

In verse 30 Jacob is represented as still on the Servants' Grade, where Christ is just said to have blessed him. The word 'place' makes this fact clear. Jacob is naming the 'there' spoken of in the preceding verse. He says he had seen God 'faces to faces.' He had not looked on God and on His Saviour in his own unaided merit. Christ the Propitiatory Lamb had been The Present upon his face (verse 21), whereby he had come near to God, and his sinful soul still lived. Jacob, in memory of this acceptance, and of his privilege of drawing near to God by Christ, calls the place on this earthly grade Peniel, that is, 'the face of God.' It is the place where, while yet on a fleshly grade, having put on Jesus as their Propitiation, men may see God's face in righteousness,

and their souls find pardon. The word 'see' also shows the Servants' Grade. 'And Jacob called the name of the place Peniel, for I have seen God faces to faces, and my soul is preserved' (verse 30).

The last two verses of the chapter show us the final results of this moral wrestling as respects the three grades of Servants, Young Men, and Tongues. The grade-words show that the common view of this history is erroneous in this further particular, that is, that it fails to recognise that Jacob has two kinds of lameness, according to the Servants' Grade and the Young Men's Grade respectively. On the Servants' Grade he has a dislocated thigh, and on the Young Men's Grade he has a shrunken sinew, and these fleshly weaknesses, resulting from a triumphant moral wrestling with God, are distinct from each other.

The narrative first shows what is the result of coming to the Grade of Tongues. In that case Jacob is said to pass over Penuel. All the explanations which the writer has seen take for granted that the words פְּנִיֵּאל, in verse 30, and פְּנִיֵּאל, in verse 31, refer to the same locality, and that both words mean 'the face of God.' But they do not refer to the same locality. The former denotes a place on the Servants' Grade; the latter denotes a place on the Grade of Tongues, and in heavenly sunshine. In the preceding chapter we have two names slightly different in spelling, הַגִּלְעָד (verse 21), 'Gilead,' and גִּלְעָד (verse 47), 'Galeed.' Although these names are similar in spelling, they differ widely in meaning. 'Gilead' means 'The hard or stony,' 'Galeed' means 'Heap of Witness.' So the writer believes that 'Peniel' and 'Penuel,' while similar in spelling, differ in meaning. Jacob gives one name, but he is not said to give the other. It is most probable that 'Peniel' means 'face of God.' Jacob's words in giving the name show it. But the word 'Penuel,' which is not given by Jacob, appears to be from פָּנָה, 'to turn,' and the Divine name, and to mean 'God turns,' or 'God's turning.' The 'yod' is generally found in the word 'face,' and it is not found here. Further, it is manifest that this Penuel is as the dividing place between the night in which Jacob had been lodging in the earthly realm, and the sunshine of the heavenly day. Moreover, this transition is sometimes set forth under the figure of a turning. The word 'conversion' implies it. Men are to be converted into children to get into the kingdom (Matt. xviii. 3). So Penuel, or 'God turns,' is a symbol of the place of moral turning from night to day, from what is fleshly into the moral littleness of childhood, which fits man for the heavenly kingdom. As Jacob passes over this place of Divine Turning, his night changes to day. He is coming to Zion and Sunshine. The Sun of Righteousness rises upon him as he thus enters the Grade of Tongues. It rises 'to him,' as the Hebrew says, for the sunshine is within him. Is it likely that the Sun could literally be said to rise to him as he passed over a literal brook? Is it not far more likely that this verse is speaking of a good man's entrance, as by a translation from the kingdom of darkness, into the inheritance of the saints in light? Young truly says:

'Life immortal strikes
Conviction in a flood of light divine,
A Christian dwells like Uriel in the sun,
Meridian evidence puts doubt to flight.'

‘And the Sun rose to him according as he passed over Penuel.’

Having shown how those on the Grade of Tongues who wrestle ‘with men’ come into the light of the Heavenly Son, the narrative next turns to the Man of Faith as found in the Young Men’s Grade. We have the word ‘this,’ *סוף*, applied to Jacob. Little has been said in detail previously of this grade, but it is indicated in the fact that Jacob’s wrestling, which began on the Servants’ Grade, is said to be continued unto the breaking of the day (verse 24). That which reaches from the Grade of Servants to the Grade of Tongues, must pass over the intervening Grade of Young Men. It was on the Servants’ Grade that Jacob’s thigh was dislocated. This is made clear by the words, ‘In his wrestling *על* him’ (verse 25). But in verse 31 it is said to be *סוף*, or Jacob as on the Young Men’s Grade, who halts. So the next verse shows that the halting on this grade is not from a dislocated thigh, but from a shrunk sinew. The two things are distinct. The latter betokens a more complete wasting of what is fleshly. The writer is strongly inclined to the view that *על* here, as in many passages, means ‘above’ and not ‘upon.’ We can hardly speak of a thing being upon a hollow. It is rather showing us that above the dislocated thigh pertaining to the Servants’ Grade, there was the affliction of the wasted sinew pertaining to the Young Men’s Grade. The last verse is, as the writer thinks, very different in its meaning from what is usually supposed. In considering it we may note the following particulars :

1. Had there been a literal sinew of which ancient Jews did not eat, it would not have been forgotten past identification. Modern Jews know not whether this was a muscle, a nerve, or a sinew.

2. Not a hint is given that what is said of the sinew on Jacob’s thigh has any application to animals. It is the sinew on the hollow of Jacob’s thigh which shrinks, and of that the sons of Israel eat not. Why, then, should this be explained as having reference to a certain sinew in animals, corresponding to this sinew?

3. This is the first time that the phrase ‘sons of Israel’ occurs. It is not unlikely that any special significance which it usually bears will be found attaching to it here. The writer is here speaking after an examination of hundreds of passages, and he is stating a view of which all the subsequent work will be a virtual defence, when he says that, excepting in some qualified applications to be noted, the term ‘Israel’ is a grade-word of the Young Men’s Grade, while the phrase ‘Sons of Israel’ is a gradal epithet which betokens the Servants’ Grade.

4. The expression ‘unto this day’ may be inclusive so as to take in ‘this day’ (xxvi. 33).

5. The verse does not say, ‘The sons of Israel eat not unto this day the sinew that shrank, which is upon the hollow of the thigh,’ but it says, ‘The sons of Israel eat not the sinew that shrank, which is upon the hollow of the thigh unto this day.’ That is, the words ‘unto this day’ show how long the sinew is upon the thigh. It is upon it during the era that ends with the close of the Servants’ Grade.

6. The word ‘to eat’ often means ‘to consume,’ ‘to devour,’ ‘to destroy.’ ‘To consume because of the glittering’ (Ezek. xxi. 28). ‘A fire not blown shall consume him’ (Job xx. 26). In Eccles. iv. 5,

it is used of a man causing his own flesh to pine. 'The fool foldeth his hands together and eateth his own flesh.' So the word 'to eat' (*φάγω*) in Greek often means 'to consume.' 'And shall eat your flesh as fire' (Jas. v. 3). There is no partitive 'of' in Hebrew. It does not say 'eat of the sinew,' but 'eat the sinew.' The meaning appears to be that these sons of Israel, who are only on the Servants' Grade, do not consume or waste that fleshly sinew which, as respects the Young Men's Grade, was wasted and consumed.

7. The verb 'to halt,' in verse 31, is a participle. Hence we may read, 'And this is he who halts upon his thigh.' That is, he who is on the Young Men's Grade, and none but he. Hence, or 'on account of so,' *לְכֹלֵהוּ*, that is, because only he on the Young Men's Grade thus halts, therefore sons of Israel who are only on the Servants' Grade do not consume or waste that sinew which shrank, which, as a shrunken sinew, is upon or above Jacob's thigh through all the Young's Men's Grade. Below that it is an unwasted and unshrunken sinew. The passage is showing how those on the Servants' Grade do not experience so full a destruction of the flesh as is experienced by those on the Young Men's Grade. We may read, 'And this one is he who halts upon his thigh. Hence sons of Israel consume not the sinew which shrank, which is upon the hollow of the thigh up to this day' (verse 32). The closing sentence appears to relate to two distinct touchings. In this wasting of the flesh God co-works with men of faith. He touches their flesh both on the Servants' Grade, and on the Young Men's Grade. To say He touched the hollow of Jacob's thigh in the sinew that shrank, is not a satisfactory description anatomically considered. The Hebrew well admits of being thus read: 'For he touched upon the hollow of Jacob's thigh; upon the sinew which shrank' (verse 32). There are two touchings of two parts, the hollow of the thigh and the sinew, and these pertain to the Servants' Grade and to the Young Men's Grade respectively. Jacob's wrestling was a consuming of flesh, just as was the Divine touch. Origen thought that the night-wrestler who contended with Jacob was an evil spirit. The system of changing names has had some recognition in the Christian Church. A presbyter named Cæcilius persuaded Cyprian to become a Christian, and hence Cyprian assumed the name Cæcilius (Jerome, *De Vir. Illus.* lxxvii.). Missionaries often give a new name to converts when the latter receive baptism.

CHAPTER X.

GENESIS XXXIII.

IN this chapter Esau is invested with so much dignity, and Jacob approaches Him and speaks of Him (verse 10) with such reverential awe, that we may well ask, Can this be the fornicator and profane person who, for one morsel of meat, sold his birthright? The literalist must answer, Yes. The writer would answer, They are no more the same than Christ, who came in the likeness of flesh of sin, is in actual fact a

sinful fleshly Seed. Esau, throughout this chapter, is a personification of Jesus. The grade-words show that the views held concerning this chapter are, in many particulars, erroneous. It divides into two great parts, and then the former of these two parts is also subdivided into two portions. Speaking in general terms, the two great subjects of this chapter may be designated, The sheep meeting their Judge, and The sheep sinfully departing from their Judge after having met Him. The first eleven verses deal with the former of these two subjects. The rest of the chapter deals with the latter subject. When we speak of meeting the Judge, we may regard that subject in two distinct aspects. First, there is a meeting with the Judge which takes place in this life. Secondly, there is a meeting with the Judge in the unseen state. Because God is to bring every work into judgement, it does not, therefore, follow that no man's character is known until that judgement in the unseen state. Even in this life men find pardon. They can speak of God's anger being turned away, and of Him comforting them. It is said: 'God now accepteth thy works' (Eccles. ix. 7). Thus there is what may be called an Earthly Meeting with the Judge, and there is a Future and Final Meeting with the Judge. The former of these meetings is described in the first seven verses of this chapter, wherein the Judge has run to meet Jacob in friendship (verse 4). The latter of these meetings is described in verses 8-11, wherein Jacob's blessing is 'brought in' (verse 11) to the Judge.

It is said: 'Prepare to meet thy God, O Israel' (Amos iv. 12). So as the sheep tend on to Bethel, or God's house, the Man of Faith begins to have a clearer apprehension of coming judgement, and to make careful preparation for it. As men are said to lift up their eyes and see (Zech. ii. 1; v. 1) when they are seeing with an inward eye, so Jacob lifts up the eyes of his soul, and sees that the Judge is at the door. He is coming with all the perfection of righteousness, symbolized by the 400 men—the four-square of a hundred a side. He is coming on the Servants' Grade—the grade of works—and will bring every work into judgement. We have four words of the Servants' Grade in verse 1—'see,' 'behold,' 'come,' and 'with'—'And Jacob lifted up his eyes, and saw; and behold Esau was coming, and with Him four hundred men' (verse 1). On the literal theory, it is strange that such notice should be taken of the number four hundred.

Paul tells us that if we were to divide ourselves we should not be judged (1 Cor. xi. 31). The verb *διακρίνω* often means 'to divide,' or 'to separate.' Clemens Alexandrinus speaks of this earthly state: *ἐν ᾧ δὴ μόνῃ τὸ θηλυτὸ τοῦ ἀρσένου διακρίνεται* (Pæd., Lib. I., p. 84)—'In which alone the female is divided from the male.' Paul bids us prove our own works (Gal. vi. 4). Such counsels indicate two things. First, that division is a symbol of purification and preparation. Secondly, that what we have to divide is ourselves and our works. This is one reason why the writer believes that the women, as spoken of here, are not symbols of Greeks, and Jews, and Heathen, but that they are symbols of parts of Jacob's own nature, as in xxxi. 33. The word 'divide,' here used, is mostly used of an actual severance into two parts. When the father is said to divide unto his two sons his living (Luke xv. 12), it

means that he gave to each son his portion. So Jacob divides unto each part of his nature its own seed. He is not allowing within himself such a mixing of seed as is mentioned in Dan. ii. 43. Seed thus mingled is a seed that is defiled (Deut. xxii. 9). It is noticeable what prominence is here given to the children. It is the children whom Jacob divides, not the women. According to the symbolism of c. xxxi., the two handmaids represent the outer and literal body. Such a body is as a servant both to mind and soul, both to the soulical body and to the soulical body of flesh. The seed of these two handmaids, or their children, are actions wrought by the body. Leah is a symbol of the soulical body of flesh, which is as a field. Her seed are such seed as is brought forth by ground that has received blessing from God, and that consists of herbs meet for them by whom it is dressed. Rachel is the Soul regarded as of the nature of the sheep. Her offspring is Joseph, the symbol of the Prophetic Element. It is here viewed in its relation to the Soulical Side. It is only as pertaining to Jacob that all these can receive a blessing from God. Jacob divides in the sense of purifying from evil admixture, and giving to all the seed its proper place in the body of the Man of Faith. Thus he prepares to meet his Judge. He divides by his own hand, so that this is not like a division between the droves (xxxii. 16): 'And he divided the children unto Leah, and unto Rachel, and unto the two women-servants' (verse 1). The order in which Jacob places the women is very natural, on the supposition that the symbolism is as just described. The outward and more manifest is placed first—that is, the handmaidens, or the literal body, with its children or works. Behind that is Leah, or the Soulical Body of Flesh, and its products. Lastly, there is Rachel, or the Sheep-Nature-Soul, with the Christian Prophetic Element, which is as a prophecy of coming good being formed within it. Jacob may naturally have most regard for what is most inward, and he may think he has not so much to fear from the Judge in respect to his outward works as from his inward weaknesses. Judgement especially concerns deeds and bodies, and hence it is not so incongruous a symbol for women and children to be used as emblems of these things in this narrative as might at first sight appear. Judgement specially affects the Soulical Side, though Jacob, or the Mind of Faith, acts mightily in preparation for this judgement. Why should Jacob have thus divided the women and children if the division be not a moral preparation? 'And he placed the women-servants and their children foremost, and Leah and her children behind them, and Rachel and Joseph behind them' (verse 2).

We come now to a most important verse. It is taken for granted that this verse is speaking of Jacob passing over before these women and children. The grade-words show that this is an error. In the first eleven verses words of the Servants' Grade occur eleven times. They are 'see' (verses 1, 5, 10, twice), 'behold' (verse 1), 'come' (verses 1, 11), 'with,' 𐤒𐤒 (verse 1), 'servant' (verse 5), 'this,' 𐤒𐤓 (verse 8), 'find' (verse 10). This makes it clear that Jacob is meeting his Judge on the Servants' Grade. But while we have eleven words of the Servants' Grade in these eleven verses, we have one word of the Young Men's Grade, and it is applied to this Being who goes before them. We have

in verse 3 the word אֶת־ , 'This One,' which is one of the most common words of the Young Men's Grade. It may seem strange that God should have made so much depend on apparently unimportant words. But it is His way to choose weak things to confound the mighty. The very unimportance of these words in human judgement rendered them less liable to the action of influences that may have tended to corrupt the text of Scripture. Like the cottager of whom Cowper sings, who lay down secure in her poverty, these pronouns and prepositions have been secure in their apparent unimportance. But God does not despise small things. By these weak instruments He will yet turn much worldly wisdom into foolishness.

Since the Being who goes before is described by a word of the Young Men's Grade, it cannot be Jacob who is on the Servants' Grade. In xxxii. 18, 21, we have seen that, in relation to Jacob's gifts, Jesus was represented both as being behind and as going before. He was the Propitiatory Covering upon Jacob's face that went before and caused his works to find acceptance. And surely if the Propitiatory Covering was needed for these works, He will be needed when Jacob himself and these works are coming into judgement. Hence it is significant that we have again the figure of a passing over and a being before. This third verse is showing us how, even after Jacob has divided himself, he still needs Jesus for His Propitiatory Covering. It is Jesus who is here said to pass over before all this company. A word of the Young Men's Grade is used, as in xxiv. 7, to show that it is a Divine Being who is here acting on the Servants' Grade. Moreover, the great work of Christ's Humiliation is indicated in the verse. We read: 'And This One (that is, Jesus, the Propitiatory Lamb) passed over before them' (verse 3). The Apostles say that He humbled Himself (Philip. ii. 8), and took on Him a Servant's form (verse 7), and was made like unto His brethren (Heb. ii. 17). So this third verse is showing how Christ humbled Himself, until He comes as far down as to His brother, the Man of Faith, and to the Servants' Grade. It is Jacob who is the brother spoken of in verse 3, and not Esau. Christ is coming down to the low estate of the Man of Faith as here found on the Grade of Servants. Hence the expressiveness of the word אֶת־ , 'towards the earth.' He is not bowing to Esau. Thus we have the great work of Redemption indicated in this verse: 'And This One passed over before them, and He bowed Himself towards the earth seven times, unto His coming near unto His brother' (verse 3). That which is done seven times is perfectly done. Elijah's servant went seven times to watch for rain (1 Kings xviii. 44), and Naaman washed seven times in the Jordan (2 Kings v. 14). So Christ bows seven times towards His brethren, for His humility is a perfect humility.

So soon as the Man of Faith has divided himself in preparation to meet his Judge, and the Lamb of God has bowed down to him and become his Propitiation, the Judge at once shows His acceptance of the Man of Faith. He anticipates the decision of a Final Judgement by showing His mercy in an Earthly Sphere. Instead of waiting on His judicial throne until a judgement day, He runs to meet the Man of Faith, as the father ran to meet and welcome the prodigal, and did not wait

until he finally reached home (Luke xv. 20). So the Judge runs beforehand to welcome and bless His children who fear before Him. 'And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him' (verse 4). Every verb in this verse is singular, except the last, which is plural. 'And they wept.' Who wept? It may be fitting to say Jacob and Esau, the Judge. But it is as likely that Jesus, as the Propitiation going before, is here associated with Jacob, and that the weeping indicates contrition. On either view it is Christ who weeps with Jacob. The only question is whether He weeps as the Judge reconciled to the Man of Faith, or as the Propitiation hiding the sins of that Man of Faith from sight? God is said to pity as a Father, and Jesus wept. But the writer thinks that it is more natural to regard the weeping as an act in which the Man of Faith and his Saviour are conjoined. Both are weeping before the Judge, not in fear, but in penitential gratitude.

To some extent Christ, as Judge, enters into judgement with the Man of Faith in this Earthly Meeting. He questions him, which is virtually to judge him. He says, 'What are these to thee,' אֵלֶּיךָ that is 'pertaining to thee.' The expression indicates that these possessions are owned by Jacob. Nothing is here said of droves, or flocks, or herds. Jacob, in his answer, only refers to the children. He owns God's gracious goodness in the good deeds of his body, and of his soulical body of flesh, and of Rachel his soul. The Judge's eyes are uplifted to see all these. He knows what is within man, as well as what is without. 'And He lifted up His eyes, and saw the women and children, and He said, What are these of thine? and he said, The children which God hath graciously given Thy servant' (verse 5). It was literally true that Jacob was the servant of this Divine Esau. Now we see how the Judge accepts the different parts of the Man of Faith. First the body and its works bow to His authority, and do Him reverence. They show humility as Christ had showed humility. The reader will do well to notice specially the prominence given to humility in the former part of this chapter, and for this reason: The special sin described in the latter part of the chapter is Pride and Self-Confidence. Hence this bowing down before the Judge in humble reverence is an act that is in virtual contrast with what is to follow. In this case there is a coming nigh and a bowing. So the nearer we get to Christ, the more we shall bow ourselves. We cannot be near Him without becoming humble. If we be proud, He will know us afar off. The drawing near and the bowing are as cause and effect. 'And the women-servants drew near, they and their children, and they bowed themselves' (verse 6). Next the Soulical Body of Flesh comes near, and does reverence. So its products or children bow before Christ the Judge. 'And Leah also, and her children, drew near, and bowed themselves.' Lastly, the Sheep-Nature Soul, with its Christlike product, comes near and bows down. 'And after drew near Joseph and Rachel, and they bowed themselves' (verse 7). The fact that the two women-servants, representing the literal body, come near, shows that this meeting with the Judge must be a meeting in the earthly realm. Literal bodies cannot come into a judgement in the unseen state, for they have no resurrection. They are but chemical combinations. But while we are in the body it is not unfitting to speak of that body as bowing before the Judge.

Now we come to a new aspect of Judgement, or Judgement in respect of works, and as administered in an unseen realm. Nothing is said here of any but Esau or the Judge, and Jacob. The Judge again asks the question, 'What to thee?' This time the question concerns a מִנְיָן which our version renders 'drove.' It is the same word which is used in xxxii. 2, 21, and which means 'host' or 'camp.' As it is used of a swarm of locusts (Joel ii. 11), it would apply to a troop or herd of animals, as well as to a camp. The word מִנְיָן shows that this camp or troop is on the Servants' Grade. It is in xxxii. 20 that we read of this present going before, and on the Servants' Grade. The Judge is not angry with these good works. Hence He calls Jacob 'brother.' Jacob said that after these good works he would see Esau's face (xxxii. 20), and in xxxiii. 10 he states that through this present of his works he has seen Esau's face as God's face, and that He was pleased with him. But when a man does good, even though he may do it with an unselfish mind, and out of love to Jesus, he is yet working for himself. Men who thus act are 'laying up in store for themselves a good foundation against the time to come' (1 Tim. vi. 19). Nothing can be clearer than the statement 'Whatsoever good thing each one doeth, the same shall he receive again from the Lord' (Eph. vi. 8). 'He that hath pity upon the poor lendeth unto the Lord, and his good deed will He pay him again' (Prov. xix. 17). Because of his good deeds Jacob sees his Judge's face as God's face, and is accepted. The Judge is pleased with him. He would not thus have been pleased with him had he brought 'nothing but leaves' to 'the awful judgement-seat.' But though the Judge is pleased with these works of righteousness, and especially as done, not for vainglory, but to find grace in the Judge's sight, still the Judge does not in Himself need these things at our hands. He says, 'I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is Mine, and the cattle upon a thousand hills; I know all the fowls of the mountains, and the wild beasts of the field are Mine. If I were hungry, I would not tell thee, for the world is Mine, and the fulness thereof' (Ps. l. 9, 12). Of this judgement of works in the unseen realm we read, 'And He said, What of thine is all this troop which I have met? And he said, To find grace in the eyes of my Lord. And Esau said, There is to Me enough, My brother; there shall be to thee what is thine' (verse 9). So the writer would read verse 9. It is indicating that Jacob is about to have a reward, and to receive his own again.

Our version of verse 10 assumes that Jacob has his present still in his hand, and that he is asking Esau to accept it. But it may be noted: (a) That Jacob has already taken of what came to his hand, and sent it before him that he might see Esau's face (xxxii. 20). So he is speaking here of a present from his hand. If the present was to go before that he might see Esau's face (xxxii. 20), and, as he tells us in xxxiii. 10, he has already seen Esau's face, then the present must have gone from his hand previously. (b) Esau speaks of having met all this troop as if He had met it before meeting Jacob (verse 8). (c) The Hebrew has the past tense in the verbs of verse 10, so that they can fittingly apply to something already past. (d) What Jacob is urging is a new taking, not

of a gift from the hand but of a blessing. Moreover, it is such a gift that, even when he gives the blessing, he still has all and abounds. Even though men are to be rewarded in judgement, and though they receive all, they yet give the Judge their tribute of blessing, even in the unseen state. Their good works, beheld by all, cause God to be glorified in this day of visitation. The writer would read thus: 'And Jacob said, Nay, I pray Thee, if now I have found grace in Thine eyes, and Thou hast taken my present from mine hand, (for, therefore, I have seen Thy face, as one beholding the face of God, and Thou hast been pleased with me), Take, I pray Thee, my blessing which is brought unto Thee, because God has been gracious to me, and because all is mine, and he pressed on Him, and He took' (verse 11). Paul says, 'For all things are yours' (1 Cor. iii. 21). So Jacob is becoming a joint heir of all things through Jesus Christ. Philo refers to 'Jacob, who supplants the foundations and steps of πάθος, who confessed what he had experienced, saying, For God has had mercy upon me, and I have all things—that is, both according to dogma and according to discipline—for upon the mercy of God all things depend' (Lib. de Sac Abel., c. ix.). In the same chapter Philo enunciates a principle which can well be applied to Jacob as having toiled to gain the sheep: ὁ γὰρ πρὸς τὸ ζῆν τροφή, τοῦτο πρὸς τὸ κελὸν ὁ πάνος. 'For what nourishment is to living, that labour is in respect to that which is good.' Paul speaks of 'having nothing and yet possessing all things' (2 Cor. vi. 10).

From this verse a new aspect comes into the chapter. It is not one sentence merely but all the rest of the chapter that shows it. Jacob having been represented as with those who humble themselves before the Judge, is now represented as presuming to act independently of the Judge. He is beginning to show pride. It is evident that there can be no moral declension following the meeting with the Judge in the unseen realm. There can only be such declension where there has been a meeting with the Judge in the earthly realm, and where the Man of Faith is yet in the literal body. Hence, verse 12 does not read in connection with verses 8-11, but it connects with the close of verse 7. So we have again allusion to the children. Christ the Judge, having accepted the Man of Faith, proposes a departure, which the history indicates to be a departure to the higher grade of Young Men, and from the Servants' Grade. He offers to walk with Jacob, as two walking with equal step, so that it may be as when Enoch walked with God. He also promises to go in front of Jacob, so that the latter will have a Covering or Propitiation. The going before in these chapters appears to refer to Propitiation. At the same time, from the changed word used, 'in front,' it is not improbable that the allusion to going in front may refer here to going before as a Defence rather than as a Propitiation. Jesus is thus proposing a close fellowship in a moral walk to a higher grade. He would never have asked the Man of Faith to attempt an impossibility. Neither would He ask more than was right. Hence, in so far as Jacob makes an excuse for not complying with this request, he must be doing wrong. It must be remembered, when Jacob speaks of children, that these children are in Jacob's own nature. Hence it is a mistake to suppose that Jacob is showing a merciful regard for his cattle

when he speaks of following softly. Instead of that, he is pleading for weak flesh, and making fleshly weakness an excuse for not doing Christ's will. In other words, he is conferring with flesh and blood. Esau or Christ counsels Jacob thus: 'And He said, Let us depart, and let us go, and I will go in front of thee. And he said unto Him, My Lord knoweth that the children are tender' (verse 13). This allusion to Esau's knowledge is very appropriate. Christ knows our moral state. 'He knoweth our frame.' He knows also that the good offspring in the Man of Faith is tender and needing milk, and has not come yet to an age to take strong meat. This is not a tenderness of childlike grace, but of moral imperfection. In verses 1, 2, division unto Rachel, or Leah, or the Handmaids, implies an assigning of a product to its own parent, that is, to its own part of Jacob's nature. Jacob now speaks of flocks and herds that suckle being unto him. The writer thinks that this conjoining of flock and herd, and the assigning unto Jacob, is evidence that into his mind a mixed seed is coming. The sheep-nature has been there, but now the cattle-nature is joined with it. Jacob pleads for weak flesh instead of mortifying it. He speaks of overdriving these weak creatures one day. On the literal theory it is not easy to see what this overdriving one day means. Surely Esau, who had knowledge of flocks and herds as well as Jacob, would not be likely to travel at such a speed as to cause all that were weak in the flock to die. On the moral theory the meaning is clear. To overdrive them a day is to urge them to go at the speed of those on the Young Men's Grade when they have only moral fitness for the Servants' Grade. This would be like expecting a child to go at a man's speed, according to Jacob's judgement. It is the departing from the Servants' Grade which he dislikes. He is not eager to seek the things above, on the higher grade of Young Men, but prefers to stay on the Grade of Servants. He forgets that Jesus has just promised to be in front of him. The cry, 'Not too fast,' is a dangerous cry in the religious life. Jacob says, 'And the flocks and the herds that suckle are unto me, and if they overdrive them one day, then all the flock will die' (verse 13).

Having refused to take the Saviour's advice, the Man of Faith now proposes to fix his own rate or speed of travelling. But even in his moral carelessness he wishes to retain Jesus as his Propitiation. He wants Him to go before, but only on the Servants' Grade. The words 'servant' and 'come,' in verse 14, show this grade. This is not such a departure as Christ has commanded. It is a coming to Christ at Seir, or the Hairy, Fleshly aspect, only as found on the Servants' Grade. Jacob proposes to regulate his moral progress at the feet of *הַמְּלֶכֶת*, or what is called in 1 Sam. xv. 9, 'The vile.' The word primarily means 'business' or 'work.' Hence, apart from any reference to cattle, it shows the Servants' Grade. It is as if Jacob proposed to travel according to the speed of that grade, and not of the Young Men's Grade. The word also betokens cattle of an inferior kind. It is an emblem of evil. It is with children that these chattel are associated. A mixed seed, partly good and partly evil, is in Jacob, and while he wants Jesus to be his Propitiation, and to go before, he wishes to order his rate of progress according to the foot of these fleshly weaknesses and animal tendencies,

and not according to the foot of Christ. Travelling with them, Jacob will 'come' to Christ at Seir, on the Servants' Grade, but he will not come to Him as found on the Young Men's Grade. 'Let my Lord pass over, I pray Thee, before His servant, and I will follow gently at the foot of the chattel that is before me, and at the foot of the children, until that I come to my Lord to Seir' (verse 14).

They who take one step in a wrong road will be apt to take a second. When Jacob has rejected the Saviour's proposition that they should travel together, and has shown that he preferred to travel according to his own fleshly weakness, he goes on to show a proud independence of Divine help on that Servants' Grade. He has talked about weakness, and now Jesus proposes to help him in his weakness, leaving על him, or on the Servants' Grade, some 'people' who are אִתּוֹ Him. The words 'people' and 'with,' אִתּוֹ , are both of the Young Men's Grade. We shall find it to be a principle illustrated in many passages that those on a higher grade sometimes come down to help those on a lower grade. In this case the coming down is only from the Young Men's Grade to the grade below. They who thus come down, in Godly Service, to help others, do not thereby lose their own gradal character. These are not said to come down to testify or preach. The coming down appears to be designed to help the Man of Faith, who has just pleaded fleshly weakness. But Jacob is too self-confident to receive such help. Having begun by refusing to walk with Jesus, and by preferring to walk as may best suit his fleshly weakness, he now proceeds to refuse help which Christ offers, through better classes, to make him better. Some men are not willing to be helped to be better. They are self-confident, and prefer to walk in the way of their own devisings. Jacob is content to have pardon and grace, and he is not anxious to rise to higher grades. He is becoming too proud to be helped. The words 'with,' עִמּוֹ , 'this,' and 'find,' in verse 15, show that Jacob is on the Servants' Grade; while the words 'people,' and 'with,' אִתּוֹ , show that Esau, or Christ, has now come to the Grade of Faith, or Young Men's Grade. It is Jacob as representing those who are morally declining, who is here before us. But there are some who do not decline. They become 'people,' and follow Jesus to the Young Men's Grade. It is the moral help of these people that Jacob proudly and sinfully declines. 'And Esau said, Let me now leave with thee some of the people which are with Me; and he said, Wherefore this? Let me find grace in the eyes of my Lord' (verse 15). Jacob will be satisfied to find pardon, and he is not anxious, as he should be, to make further progress, and to travel at a rate which would mortify the flesh. The fact that Esau speaks, in verse 15, as one on the Young Men's Grade, and that He is shown, in verse 16, to be on that grade, shows what He meant by His proposal to depart (verse 12). In verse 16 we read of סוּדָּה day, that is the day of the Young Men's Grade. Jacob would not be overdriven at the speed of that day, but would stop on the Servants' Grade. Hence Christ virtually leaves Jacob, and goes to His own class at Seir, or where He is known after the flesh, but on the Young Men's Grade. What is meant by returning, as the word is here used, may be seen from Hos. v. 15, 'I will go and return to My place, till they acknowledge their offence, and seek My face.' In

thus returning, Christ is travelling His proper way, leading to heaven. 'And Esau returned in this day to His own way towards Seir' (verse 16). Though He may for awhile leave His people, He does not cast them utterly away. Clem. Alex. well says: 'Not assuredly, as some think, will God cease to make a godly rest. For since He is good, if He ever ceased to do good (*ἀγαθοεργῶν*) He would cease to be God, a thing which it is not lawful to mention' (Strom, VI., p. 684).

The narrative proceeds to delineate more fully the working of the evil leaven of self-confidence and pride. Jacob, having refused to walk with his Saviour, on the plea of fleshly weakness, and having declined the aid of morally better men, departs in an opposite direction from that in which Jesus had urged him to depart (verse 12). Augustine says: 'Non enim pedibus aut spatiis locorum itur abs te aut reditur ad te' (Confes., Lib. I., c. xviii.). 'For not by the feet or extent of space does one go from Thee, or return to Thee.' So Jacob's departure is not by means of the feet, or over spaces that can be measured by land measurement. It is a moral declension. He tends in the direction of 'Succoth,' that is 'Booths.' We read that it was said to David, 'Also the Lord telleth thee that He will make thee a house' (2 Sam. vii. 11). So He would have made Jacob a house, even as Jacob is here revealed to us. But the Man of Faith prefers to build for himself. He is trying to do without God, and is beginning to rejoice in the work of his own hands. He has an animal element working in him, symbolized by cattle. So far as the good element is in him, he is still trying to build his own house. But what he builds for the good in him, and what he builds for the animal part, is all fragile. It is but a building of booths. It answers accurately to the description, 'He buildeth his house as a moth, and as a booth that the keeper maketh' (Job xxvii. 18). Like Jonah's booth (iv. 8), it will be an ineffectual covering. A storm can blow it away. Sunshine can wither it. It endureth but for a little time, and then vanisheth away. It is not like a house or city having foundations, and whose Builder and Maker is God. Thus the writer holds that this building of booths shows Jacob's self-confidence, and, at the same time, the fragility of his work. Literally, it is strange that Jacob should build a house and booths for cattle when a city is near. Equally strange is it that the Bible should notice the building of cattle-sheds. But the history is not thus literal. The words 'made' and 'place' show that Jacob is here acting on the Servants' Grade. 'And Jacob departed towards Succoth (Booth Town), and he built to himself a house, and to his cattle he made booths; therefore the name of the place is called Succoth' (verse 17).

God says to His backsliding people, 'O Israel, thou hast destroyed thyself, but in Me is thine help' (Hos. xiii. 9). A good man may err. He may fall into pride. But, if he be a godly man, he cannot sin with all his heart. There will be some elements in him that will resist evil. God will cause it so to be. In so far as the Man of Faith has in him an element that resists the tendency to pride, he is not 'departing' but he is 'coming.' He is coming from Padan Aram to Bethel, and so is obeying God's command. In that aspect, or part of his character, he will not be dwelling in a fragile booth, but in an abiding city. He will

come into that city thus far בְּשָׁלוֹם , that is, in safety, or, in peace. Some take this word as a proper name, and think it refers to a city called Shalem. There is, however, a more general acceptance of the view that it means, in safety, or, in peace. The verse is showing how that Jacob, to a certain extent, is not injured by pride. The city contrasts with booths, and is an emblem of permanence. The word 'come' or 'enter' still shows the Servants' Grade. So far the following words show a good aspect of that grade, as the previous verse showed an aspect of departure or declension. The word 'Shechem' or 'Shoulder' is also a grade-word showing the Servants' Grade. It is a symbol of service. 'And Jacob entered in safety a city of Shechem, which is in the land of Canaan, in his coming from Padan Aram.' It is only in so far as he is coming from Padan Aram that he can enter this city.

Having thus referred to the Servants' Grade, the narrative next alludes to the Young Men's Grade. On the principle that a man of sin can exalt himself, and sit in God's temple, so Jacob, in his declension, begins to fix his booths on the grade of faith. The writer thinks that every word in these closing verses which indicates a tent, or a pitching of a tent, is in virtual contrast with the word 'city.' It is an emblem of Jacob's own fragile structures. Even into the realm of men of faith the evil element of pride finds entrance. In the phrase בְּפָנֵי הַעִיר (verse 18; Esther i. 10), it seems that the בְּ is not the mark of the accusative, but 'with' of the Young Men's Grade. Literally we might read, 'And he encamped with the face of the city' (verse 18). It seems as if the design was to bring in the word 'with,' and so to show a higher grade. Proud men are apt to believe in themselves where they should believe God. They trust in their own hearts, and are foolish. Thus Jacob puts his booths on a grade in advance of this city on the Servants' Grade.

As he shows his pride on the Grade of Servants, and on the Young Men's Grade, so he shows it on the Heathen Grade. The writer thinks that what is said of the purchase brings in the heathen aspect. In xxix. 2 the word 'field,' which is so common an emblem of the flesh, is used as an emblem of the world in a fleshly state. So Jesus said, 'The field is the world' (Matt. xiii. 38). The word 'field' in verse 19 appears to be used in this sense. On a part of that fleshly world-field, like men who have their portion in this life, or 'men of the world' (Ps. xvii. 14), Jacob had pitched, or rather 'spread' his tent or booth. The Servants' Grade words conjoin with 'Israel' of the Young Men's Grade, and so show that the conjoined idiom is used of this purchase. It does not apply to Zion, and hence must apply to the Heathen Grade. A part of that world-field, a Heathenish part, Jacob is said to buy. The words 'Hamar,' meaning 'ass,' and 'Shechem,' meaning 'shoulder,' are both words of the Servants' Grade. They and the word 'there,' thrice used, conjoin with 'Israel,' and so show the Heathen Grade. He is said to buy from the sons of Hamar, 'father of Shechem.' He buys this portion for a hundred kesitah. The Sept. has 'for a hundred lambs,' and this is supposed to refer to a coin with the figure of a lamb upon it. The word in the original suggests something weighed out, but there is no certain knowledge of a coin of this name. Still the fact that the Sept. represents the coin as 'a lamb' is suggestive. It was formerly

a custom to stamp money with the image of a sheep. The Latin word *pecus* means 'sheep,' and from the practice of stamping an image of a sheep on money we get our word 'pecunia,' or 'pecuniary.' The writer thinks that this expression means that Jacob, in obtaining a portion of the Fleshly and Heathenish World-field, with its beasts, had to sacrifice some of the Sheep-Nature quality. 'And he purchased a portion of the field, as to which he had spread there his tent, from the hand of sons of Hamor, father of Shechem, for a hundred pieces of money' (verse 19). In xxiii. 4 we read of Abraham negotiating with some on the Servants' Grade for a burial-place. But sons of the ass, or sons of Hamor, symbolise those on the Servants' Grade. Hence Abraham was really buying of sons of Hamor when he bought of sons of Heth as on the Servants' Grade. Moreover, as 'Shechem' or 'shoulder' symbolizes the Servants' Grade, he was buying of the sons of Hamor in Shechem when he thus bought on the Servants' grade. This purchase by Abraham was a morally good purchase, and it was made by silver (verse 16). Every one of these features agrees with Stephen's words, 'And they were carried over into Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor, in Shechem' (Acts vii. 16). The change in the Revised Version whereby the word 'father' is omitted is suggestive. It tends to show that Stephen is not referring to this narrative. Moreover, the purchase made by Jacob is not on the Servants' Grade, but on the Heathen Grade, as the conjoined idiom shows. Moreover, it is not made by silver, and it is also a morally evil purchase. Hence it is an unfounded assumption which many make that Stephen blundered, and confounded Abraham with Jacob. The blunder is with the men who so think. Stephen would have erred if he had represented the patriarchs as being buried in this evil portion purchased by Jacob. That this portion is on the Heathen Grade is further indicated in the association of an oak with Shechem, in reference to this portion (Jos. xxiv. 26-32).

When Jacob has been thus represented as in Heathenism, and as building his booths in self-confidence on the Servants' Grade, and pitching similar tents or booths on the Young Men's Grade, the narrative then shows how his pride reaches an evil consummation on the Heathen Grade, and in respect to Sacrifice. It is especially in connection with sacrifices that priestly assumption has been most manifest. Many Lucifers have exalted themselves above God's stars. In this nineteenth century, and in England, and even in so-called Protestant communities, we have some men who claim power to forgive sins, and to turn bread and wine into the Body and Blood of Jesus, and who love to go in long robes, and who are prepared to thank God they are not as other men, and especially as Dissenters. There is much Heathenism in Priestcraft. Jacob is here a symbol of this Heathenish element in the class of Proud Priests, who speak blasphemous things by the side of an altar of their own making. God did not tell Jacob to build this altar, nor is he said to call upon Jehovah's name when he has built it. He gives it the designation אֱלֹהֵי יִשְׂרָאֵל. It is said that this means 'God, the God of Israel.' The writer holds that it is more natural to read it, God-of-the-God-of-Israel. It is a sinful designation. Jacob is here exalting his altar above

the God of Israel or the God worshipped by those on the Young Men's Grade. It is pride reaching its consummation, as such pride is manifested in godly men, and in connection with an altar and sacrifice. 'And he set up there an altar, and called it, God of the God of Israel' (verse 20). This glorification by man of his own altar is the worst form of idolatry, and hence it is fittingly associated with the Heathen Grade. Such a name as is here given is a name or title to the altar, and so differs materially from such a phrase as we have in Ezra vi. 22, though the terms used are similar. There have been heathen men who may well be expected to rise up in judgement against those who thus exalt themselves above God. Timoleon, the deliverer of Sicily, when he heard his own praises proclaimed, 'only said that as respects this matter he felt and gave the greatest thanks to the gods, because, when they had determined to recreate Sicily, they were also minded that he should be the most powerful leader. For he thought that no human affairs could be transacted without the providence of the gods (*Nihil enim rerum humanarum sine deorum numine agi putabat*). Hence in his own house he had a little chapel, Automatias, and there he worshipped most devoutly' (Corn. Nepos. Timoleon).

CHAPTER XI.

GENESIS XXXIV.

THERE are many features in this chapter that are worthy of special attention—1. The Divine Name is not mentioned in it, neither does it speak of Divine counsel being asked respecting any proceedings which it records. This tends to show that what is being done is of man rather than of God. 2. The sin here recorded only increases the wonder that Jacob's many sons should all have founded tribes, and that his only daughter should be regarded as childless. No record is given of her having had offspring, nor is she so much as named in any subsequent part of Scripture. 3. The opening statement that Dinah went out to see the daughters of the land, seems to conflict with literal probability. A maiden reputed to be about sixteen years of age, would hardly have left her father and mother, and, while her brethren were in the field, have gone away on such a perilous venture. Abraham and Isaac showed fear lest their sons should marry Canaanitish women. Hence it is the more unlikely that a patriarch, who had wrestled with God and prevailed, would have allowed a youthful daughter to follow her lusting eye into the company of such women, and where, also, her innocence was likely to be endangered by Canaanitish men. It is somewhat significant, also, that after this going out, and through all these negotiations, she abides in Shechem's house (verse 26). It might well be supposed that her warlike brothers would not have negotiated with Shechem or Hamor until Dinah had been given up to her father. 4. If this Hamor and Shechem were literal men, it is strange that they should be living even up to the days of the Judges (*Judg. ix. 28*). 5. The various allusions in

the chapter to going out hardly comport with literal history. Dinah went out (verse 21), and so did Hamor (verse 6), and Simeon and Levi (verse 26). It is every one going out of the gate who is circumcised (verse 24). 6. The curse pronounced by Jacob upon Simeon and Levi, and his reference to their anger and cruelty (xlix. 5, 6), apply, apparently, to the event here recorded, and indicate its unrighteous aspect. 7. On the literal theory it is wonderful that two men should have wrought such havoc, or that a whole city should have become powerless to defend itself against these two men through the rite of circumcision. Soldiers have fought in battle even when wounded, and have been, as Campbell says :

‘ True to the last of their blood and their breath.’

8. It is noticeable what prominence is here given to women. Dinah goes out to see daughters. The women appear to be all saved, and the men all killed (verses 25, 29). 9. The precision with which the city, the house, and the field are distinguished in verses 27-29 is very suggestive of moral history. Especially is this so when we remember the symbolic aspect of these words in other passages. 10. Had a young man of Shechem literally defiled an unprotected maiden, it is not very probable that the Bible would have eulogized him as being ‘ more honourable than all the house of his father ’ (verse 19). 11. In xxxii. 19 Jacob is said to have bought a parcel, or share, of a field. This is very different from buying it as Abraham bought a field, that is, ‘ in all the borders round about ’ (xxiii. 17). It is an indication that outside this portion there was a part of the field which was not occupied by the Man of Faith. 12. The quiescence of Jacob in the narrative, and the prominent action taken by two of his sons, tend to show that what is done is not being wrought in faith. 13. While referring to Dinah, the writer may allude to the way in which, from the time of Jacob onwards, there ceases to be an hereditary and unbroken line of representative women in the line of faith, as was the case in the patriarchal era. With Sarah, Rebekah, Rachel, and Leah, the female line virtually lapses. This is evidence that the history is not literal, and that a higher form of increase than genesis by flesh and blood rules in the household of faith.

We may pass now to the more positive aspects of this subject. 1. It is clear from the Hebrew that the word ‘ Dinah ’ means ‘ Judgement.’ Philo also says, ἐπιμνησέσθαι γὰρ ἐκάτερον Δεῖνα, κρίσις ἢ δίκη (De Mut. Nom. c. xxxvi). ‘ For ‘ Dinah ’ may be rendered either ‘ Judgement ’ or ‘ Punishment.’ ‘ Dan ’ is also a form of the same word. But Dan builds up a tribe in Israel, and is evidently a symbol of Judgement as specially working in the Seed of Faith. Rachel, in naming Dan, says, ‘ God hath judged me.’ He judged her in her essential self. When we come to the narrative of Dinah’s birth we find that she is the only child of Jacob, in respect to whose birth the word דָּיָן is used (xxx. 21). Our Version renders the word ‘ afterwards.’ The word may mean ‘ after ’ in time (Lev. xiv. 36), or after in place, as when Abraham saw behind him a ram (xxii. 13). To be behind is the place of what is Satanic and sinful (Matt. xvi. 23). The writer thinks that it best agrees with all that is said of Dinah to conclude that she represents a principle of Judgement as working in that sinful flesh which is to be given up to destruction.

This is something different from a crucifixion of the flesh. She is behind, not in the sense of being behind in time, but in the sense of being behind in position. She is a daughter of Jacob, for she helps the house of faith in working to the destruction of the sinful flesh, which is given up as a carcase to a quenchless burning. Her sphere is in the sinful things behind, in a body of sin and death, and not in the essential nature. She never rises up to a spiritual realm as do the sons of Jacob.

2. Dinah is said to go out to see daughters of the land, or, as the Hebrew expresses it, 'To look upon daughters of the land.' Who are these daughters? The Hebrew verb 'to look upon,' followed, as here, by the preposition עַל , 'upon,' is used in many ways, as, 'to look upon affliction,' etc. (Ps. cvi. 44.) This class of passages, however, becomes narrowed when we take in the idea of going out to look. This idiom is used by Jesus of a going out into the wilderness to see something (Matt. xi. 7). We are not justified in assuming that this is a mere going out on Dinah's part to look at certain literal women. In Is. lxvi. 24 we have the same idiom used thus: 'And they shall go forth and look upon the carcases of the men that have transgressed against Me.' These carcases are sinful bodies of flesh, given up to utter destruction. So far there is a certain affinity between this text and what is symbolized in Dinah. But what are daughters of the earth or the land? The expression is unusual. These are not daughters of the men of the land, with whom marriage is proposed (verse 9). They are daughters of the land itself. The daughters of the bough, of which the Hebrew speaks in xlix. 22, are the branches constituting, or springing from, the bough. The daughters of music (Eccles. xii. 4) are symbols of the musical powers in man. So daughters of the owl, spoken of by Isaiah (xiii. 21) and Micah (i. 8), are owls, or products of owls. So the writer believes that daughters of the earth or land are the fleshly carcases, which are products of a fleshly earth, and which return to that soulical dust. Clem. Alex., alluding to David's words, 'I have eaten ashes' (Ps. cii. 9), says, 'Self-love and opinion are to him land ($\gamma\eta$) and error' (Strom. VI. p. 643). Dinah goes out to look at the daughters, as men are to go out to see the carcases. They are the sphere in which her powers of judgement will work. She looks on them to trouble them, as the Lord looked on the Egyptians (Exod. xiv. 24), or as men looked on an evil day, or affliction, to triumph because of it (Obad., verses 12, 13).

3. The two names, 'Hamor' and 'Shechem,' or 'ass' and 'shoulder,' in their ordinary use, both indicate the Grade of Servants. To take such terms as emblems is what was done in the days of Philo. He says of Shechem, *αὐτὸς δὲ ἐρμηνευθεὶς ἴσθιν ὄμιος πόνου σύμβολον* (De Mut. Nom. c. xxxvi). 'He is by interpretation a Shoulder, the symbol of Labour.' The writer believes that Philo is true to Scripture in so speaking, as well as when he says *πόνου μὲν γὰρ ὄνος σύμβολόν* (Lib. de Sac. Abel. c. xxxiv.). 'For an ass is a symbol of Labour.' Thus he virtually affirms the symbolic identity of Hamor and Shechem, that is the Ass and the Shoulder, both meaning Labour. This is a Scriptural principle.

4. While these words, in their ordinary use, show the Servants' Grade, it is one of the peculiar features of this chapter that these terms form part of a conjoined idiom. That is, some word of the Young Men's Grade is conjoined with them in the sentences where they occur. This conjoined idiom has two applications. It may be applied spiritually to the grade of Tongues, or it may be applied to the Heathen Grade. It cannot apply to both at the same time. It is clear that in this chapter the idiom does not apply to Zion and a spiritual realm. It has too evil an aspect, and is too closely connected with a flesh and blood realm, and its circumcision. Hence this chapter must have a very close relation to Heathenism. The conjoined idiom shows it. The idiom occurs thus, taking the Servants' Grade first and then the Young Men's Grade. In verse 2 we have 'see,' 'Shechem,' and 'Hamor' of the Servants' Grade, and they conjoin with לִּשְׁכֵם , or 'with' of the Young Men's Grade. In verse 6 we have 'Hamor' and 'Shechem' conjoined with the same word 'with.' In verse 7 we have 'made' or 'done' conjoined with 'Israel' of the Young Men's Grade; and we have in the same verse 'do' conjoined with לִּשְׁכֵם , or 'with.' In verse 8 'Hamor' and 'Shechem' conjoin with לִּשְׁכֵם , which occurs twice in the speech. In Shechem's speech (verses 11, 12) the words 'Shechem' and 'find' conjoin with 'Naharah' or 'damsel,' the characteristic word of the Young Men's Grade. In the speech of the brothers (verses 13-17) we have 'Shechem,' 'Hamor,' 'do,' הִנֵּה , 'this,' and 'hear' of the Servants' Grade conjoined with לִּשְׁכֵם , 'this,' 'with,' and 'people' of the Young Men's Grade. In verse 19 we have 'do' closely conjoined with 'young man,' to whom also the word 'this,' הִנֵּה , is applied. In verse 20 'come,' 'Hamor,' and 'Shechem' conjoin with 'men.' In verse 21 'behold' conjoins with 'men' and 'with,' לִּשְׁכֵם . In verses 22, 23 'this' conjoins with 'men,' 'with,' and 'people.' In verse 31 we have 'do' conjoined with לִּשְׁכֵם . Although the conjoined idiom showing the Heathen Grade is thus prominent, there are yet other grade-words showing other grades. These will be best considered in the examination of the text.

5. There are certain destructive customs, practised by some heathen nations which, notwithstanding their hurtful influences, may be said to reflect what in a higher and religious sphere may be commendable practices. When the writer uses the word 'destructive,' he is referring to what is in greater or less degree destructive of the flesh. Thus many heathen nations have practised the rite of Circumcision, as the natives of certain islands of the Pacific yet continue to practise it. Then the whole system by which Indian Fakirs have accustomed themselves to torture the body, or worshippers of idols have practised various bodily austerities, falls under the designation of Flesh-Destroying Processes. Considering how, from ancient times, the soulical and fleshly has been regarded as womanly, while the intellectual has been regarded as the manly, it may be said that even the widespread heathen practice of destroying daughters is a lamentable perversion of what, in a higher sphere, has a certain truth in it. In such particulars it may be said that the Flesh-Destroying Rites which Heathen Nations have sometimes associated with Heathenism are perversions of the Flesh - Destroying Rites of

the Religious Sphere. Doubtless Religious Rites have been copied in Heathenism, their Religious Associations being left behind. And the writer believes that the early part of this chapter is referring to this Heathen Perversion of Religious Flesh-Destroying Rites. That which should have been a mortifying of sinful soulical flesh becomes, in Heathenism, a system of cruel bodily austerities. The Heathen see Dinah, and fall in love with her, but it is only to defile her. They drag down the Flesh-Destroying Judgement to the Heathen Grade. This is not all done with evil intent. They who act on this grade would fain bring more of this quality of judgement upon sinful flesh into Heathenism. They would like to have Dinah for a wife, and to be on terms of friendship with men of faith, even while retaining their Heathenism. Just as some Socialists have begun Sunday-schools, and copied in other particulars from Christians without becoming Christians, so some heathen nations have copied rites from Christianity, and sought some of its Virtues, while yet clinging to Heathenism. In early Christian times the indirect influence of Christian churches was thus impressed upon surrounding Paganism. Men would receive baptism by wholesale, and yet retain their Pagan superstitions.

6. If we ask, How is it that nations coming under the indirect influence of Christianity have been so slow to accept it? how is it, for example, that India has not at once and readily received the manifestly superior faith of its conquerors? Too often the answer must be, It is owing to the inconsistency and the cruelty which have often marked the conduct of those who were regarded as the representatives of the Christian People. These two things—Perversion of Religious Flesh Destroying Rites by Heathen Nations, and the Misrepresentation of Christianity to Heathen Nations—are the two great subjects of the chapter before us. The former subject is considered in the first twelve verses, and partly in what follows. But from verse 13 to the end of the chapter, the principal subject is the evil influence exerted on Heathen Nations by avowedly religious men.

7. In the history of Ishmael, we have seen that the terms 'yeled,' or 'child,' and 'Nahar,' or 'young man,' as applied to Ishmael, denote two distinct aspects of his character, and two grades respectively—Servants and Young Men. So far as the term 'nahar,' or 'young man,' is applied in this chapter to Shechem, it is part of a conjoined idiom, and does not pertain to him as on the Young Men's Grade, but as on the Heathen Grade. But the word 'yaledah,' or 'child,' and the word 'nahara,' or 'young woman,' are applied in this chapter to Dinah (verses 3, 4). It will be found that these words, in respect of Dinah, have the same gradal aspect which they bore in respect of Ishmael. So far as Shechem longs for Dinah as the yaledah, or 'girl,' he is longing for Dinah as pertaining to the Servants' Grade. But so far as he longs for Dinah as the nahara, or 'young woman,' he is longing for Dinah as on the Young Men's Grade. That is, he is longing for the Flesh-Destroying Processes, not only as found on the grade of Sacrifice, but as found amongst Believers on the Young Men's Grade. He is longing after important elements of the Christian System, even while still in Heathenism. Further, it will be found that where Shechem is spoken

of as a nahar, or 'young man' (verse 19), or as asking for the nahara, or 'young woman,' though in respect to himself he is on the Heathen Grade, it is always to Dinah as on the Young Men's Grade that this action and designation of Shechem refer. It may be owing to the double aspect that Shechem is also conjoined with Hamor, both words being of one grade. By the use of the two, transition can be better shown.

We may now proceed to examine the narrative. Dinah, in verse 1, comes before us on the Servants' Grade. The word 'see' of the Servants' Grade is used, and not as part of a conjoined idiom. She goes forth to look upon daughters of the earth or land. When we speak of 'sons of the soil,' we mean men who are, as it were, earth-born, to whom the very soil is native, and as a mother. And the daughters of the earth, whom Dinah goes out to see, are, the writer thinks, those bodies of sin and death with which her judicial work is concerned. These are born from an earth that God has cursed, and return to it again. Like Ammon's daughters, these daughters are to be burned with fire (Jer. xlix. 2). The end of this earth is that it is to be burned (Heb. vi. 8). It is neither literally nor morally probable that this going out to see betokens mere curiosity. Dinah is here fulfilling her proper work as a Flesh-Destroying Judgement: 'And Dinah, daughter of Leah, which she bare to Jacob, went out to look upon the daughters of the earth' (verse 1). Through her God $\theta\eta\ \acute{\epsilon}\pi\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma\ \kappa\rho\iota\sigma\iota\nu$ (Is. xlii. 4) — 'sets judgement in the earth.'

As she thus goes out into her proper sphere, Heathen Nations come to some indirect knowledge of this Process of Fleshly Destruction, and begin to pervert it to heathen uses. They drag it down to the Heathen Grade, and this is to humble her. So far, also, as she is made to serve in Heathenism, it is to defile her. The heathen can see and admire flesh-destroying judgements in the religious sphere without giving up Heathenism. So is it with Shechem. Hamor is said to be a Hivite. The word is generally supposed to be derived from a root meaning to collect, to encircle. Then it comes to denote a village, or collection of houses. Hence the word 'Hivite' is defined as 'Villager.' The word may have respect to a form of Heathenism in which men are beginning to live a settled life, and to form towns. This man is the prince of the Heathen Realm. The Heathenism which gathers into communities, and lives a settled life, is a superior form of Heathenism. In verse 2, 'saw' conjoins with $\kappa\alpha\iota$, or 'with,' showing the Heathen Grade. To this grade Shechem, the heathen representative, drags Dinah down, humbling her to Heathenism, not in anger, but in admiration: 'And Shechem, son of Hamor the Hivite, prince of the earth, saw her, and he took her and lay with her, and humbled her' (verse 2). The humbling is a corrupting into a fleshly form. It is a corrupting of the covenant of Levi (Mal. ii. 8). Although Dinah, as perverted, and as a concubine, has thus come down to the Heathen Grade, she still, in regard to religious people, has her place on the Servants' Grade. And Shechem appears to know that there is something better pertaining to Dinah which has not yet come into his power. He wishes to have her as a wife, and to be in union with Jacob's house, even when he has no idea

of departing from Heathenism. His soul cleaves to Dinah as the daughter of Jacob, and as on the Servants' Grade; and he even speaks unto her heart as a Young Woman on the Young Men's Grade. He wants her in both aspects for his wife, and he loves her in both aspects. He would fain have all that is good in Religious Flesh-Destroying Judgements to be legalized in Heathenism, and accepted by the Man of Faith. We read: 'And his soul clave unto Dinah, the daughter of Jacob.' Verse 4 tends to show that his soul cleaves to her as on the Servants' Grade. 'And he loved the young woman, and spake unto the heart of the young woman' (verse 3). To speak to the heart is to comfort (Is. xl. 2). So, as in the title of Dr. Guthrie's book, it is to speak words that go straight to the heart. In regard to the Young Men's Grade, Shechem is communing with a deeper aspect of Fleshly Destruction. It is something wrought by inward rather than outward austerities. The two grades cause the verse to appear somewhat tautological. We should have expected the verse to read: 'His soul clave unto Dinah, the daughter of Jacob, and he loved her, and spake unto her heart.' Instead of that it reads: 'And his soul clave unto Dinah, the daughter of Jacob, and he loved the young woman, and spake unto the heart of the young woman.' He now proceeds to try to obtain Dinah as a lawful wife in respect to both grades. He first tries to get her as on the Servants' Grade. The word 'this,' in verse 4, appears to apply to Dinah as on the Servants' Grade. It is not part of a conjoined idiom. But in respect to Shechem and Hamor it is clear throughout from the conjoined idioms that they are acting and speaking on the Heathen Grade. These two words thus following וְהָאֵשׁ in verse 2, like the same two preceding, all form the conjoined idiom. Through Hamor, or the ass, a symbol of drudgery, though here found on the Heathen Grade, Shechem wishes to have the Dinah of the Servants' Grade and Jacob's house brought into fellowship with him on the Heathen Grade as a lawful wife. In his ignorance, but with the best intentions, he is seeking to bring religion into heathenism, instead of rising from heathenism to religion: 'And Shechem spake to Hamor, his father, saying, Take to me this girl for a wife' (verse 4). Our Versions mislead in translating both yaledah, or 'girl,' and 'nahara,' or 'young woman,' as 'damsel.' It is the yaledah of the Servants' Grade who is spoken of in verse 4. In regard to verse 3 it may be said, Had the literalistic theory been true, it would have been very wonderful for the Bible to have condescended to notice that a young man who had violated a maiden spake kindly to her after committing the crime.

The Hebrew has not the word 'the' before the expression 'sons of Jacob.' It appears that two sons, Simeon and Levi (verse 25), and not all the twelve sons of Jacob, are being spoken of in this history under the designation, 'sons of Jacob.' It is clear from the narrative that some of the family of Jacob are on a higher grade, that of Young Men. The word 'men,' as used in verse 7, is a gradal word denoting this class. It applies to a different class from that denoted by the phrase, sons of Jacob. Moreover, it would appear that in the Servants' Grade some are in distinction from those called sons of Jacob. As being upon the Servants' Grade, embodied in the class of that grade, Jacob is said, in

verse 5, to hear. The word 'hear' shows the grade. But from that grade a certain portion called 'sons of Jacob' have gone back in a sinful declension. They are said to be 'with cattle.' The word is אִתָּם , 'with,' which ordinarily shows the Young Men's Grade. But it is evident that it is here in a sinful aspect only that these men have gone to the Young Men's Grade. They appear to be they who in xxxiii. 18 are said to encamp 'with the face of the city.' They have been exalting themselves, as the man of sin exalts himself. Their sinful aspect is shown in the allusion to the fleshly field and the cattle. Philo, as we have seen, makes a great moral distinction between sheep and shepherds on the one hand, and cattle and cattle-keepers on the other hand. In making this distinction, Philo uses the exact Greek equivalent of the Hebrew word, הֶבְרִיתָא , here used. It means 'a possession,' and is from הָבָה , 'to get,' 'to possess.' Eve called her oldest son 'Cain,' because she had got or possessed him (הָבָה , iv. 1). The son thus named was in moral contrast with Abel the shepherd. The same moral contrast appears to be continued into these later chapters. The Greek word used in the Sept. and by Philo is κτηνός , having the same meaning, and coming from κατάμωμαι , 'to get,' 'to possess.' Sons of Jacob are with these sinful cattle in the fleshly field. While they are in this sinful state Jacob does not call their attention to Dinah's defilement. Backsliders will not be zealous reformers. He waits for them 'coming.' The word 'come' shows the Servants' Grade. Jacob waits for them coming away from the fleshly field to their own grade. Had all the twelve sons of Jacob combined in this attack and slaughter, it is unaccountable that Jacob should have cursed Simeon and Levi so bitterly on account of it, and that he should have pronounced such blessings on the other sons who were sharers in their guilt. 'And Jacob heard that he had defiled Dinah his daughter, and his sons were with his cattle in a field, and Jacob held his peace until they were come' (verse 5). These were his cattle, as sins are said to be ours (Ps. ciii. 12). In early Christian times, by other writers than Philo, beasts were regarded as symbols of moral evil. These are cattle in a field. We have seen in what sense the serpent was one of the beasts of the field, and how Christ was with wild beasts (Mark i. 13). These are beasts in the soul, as Philo describes them, or animal lusts. In the Anaphora Pilati, in its first form, we read of the demoniacs whom Christ cured, and who are said to have been brought up 'with cattle and creeping things' ($\text{τοῖς κτήνεσιν καὶ ἔρπαστοῖς}$), or, as it is in the second form, 'with creeping things and wild beasts' ($\text{τοῖς ἔρπαστοῖς καὶ τοῖς ἀγρίοις θηρίοις}$). There are what Origen calls $\text{τῶν τῆς κακίας ὕφρων καὶ σκορπίων}$ (Cont. Cels., Lib. II., c. xlviii.) 'The serpents and scorpions of wickedness.' The fact that Jacob held his peace for a time is peculiar on the literal theory. Why did he not send to tell them? How is it that their coming out of a field coincides with their hearing of the crime? Is it not evident that the coming out of the field imports a moral return to a better way?

Hamor now seeks to bring down Dinah, as representing Judgement upon Sinful Flesh, to be as a lawful wife on the Heathen Grade. He is seeking for her as the yaledah, or girl on the Servants' Grade. He is willing to incorporate much of Religion into Heathenism; and to be

friendly with religious people, but it is on condition that he keeps his heathenism. He is like the Romans who would have received Christ as a new God, if only they might have kept their heathen deities at the same time. In verse 6 the word 'Hamor' of the Servants' Grade conjoins with וְעִם , or 'with' of the Young Men's Grade. The conjoined idiom shows that he is acting as a heathen, 'And Hamor, father of Shechem, went out to Jacob, to speak with him' (verse 6). Verse 7 describes first, a moral return of the sons to the Servants' Grade. They come from the fleshly field and the sinful cattle, according as they hear. The word 'hear' shows the Servants' Grade. It does not at all follow that this word 'hear' has reference to Dinah's sin. It may be thought that the sons hear when in the field, and then return after the hearing. But they were in the field on another grade, to which the word 'hear' does not apply. It is more probable that the meaning is, according as these sons began to hear with that hearing which pertains to the Servants' Grade, they were in that degree leaving the fleshly field. It may be read, 'And sons of Jacob came from the field according as they heard.' It is not said that these sons of the Servants' Grade show grief. But there is a moral class of 'men' in Jacob's family who do show a godly grief. These are not the sons who come from the field. They are 'men,' or believers, on the Young Men's Grade. The word 'men' shows the grade. It is not part of a conjoined idiom, like 'do' and 'Israel' in the latter part of the verse. These men, or better sons of Jacob, grieve to see religious rites perverted to Heathen uses. Though the word 'Israel' is used, it is but to form a conjoined idiom, which idiom has respect to Heathenism, not to the Israelitish nation. The words 'do' and 'Israel,' also 'done' and 'with,' as found in this verse, form two conjoined idioms. 'And the men were distressed, and it kindled anger in them exceedingly, because he had wrought folly in Israel to lie with a daughter of Jacob, which ought not to be done' (verse 7).

Hamor now makes his proposal to the sons on the Servants' Grade. He is not asking for the Nahara, or young woman. Shechem asks for her himself. Hamor is not appealing to the men. The moral history shows that it is to the Servants' Grade he is appealing. At the same time the conjoined idiom shows that he himself is on the Heathen Grade. We have 'Hamor' and 'Shechem' conjoined with וְעִם , 'with.' Hamor is trying to do what Shechem said, 'Take to me this (הַיְלֵדָה) yale-dah (girl) to wife' (verse 4). 'And Hamor spake with them, saying, The soul of my son Shechem longeth for your daughter. I pray you give her to him for a wife' (verse 8). He goes on to propose a friendly, but fleshly intermingling on the Heathen Grade. They would be imitating Solomon in thus acting (Neh. xiii. 25, 26). The seed of Jacob, as such, are not thus to ally themselves with Heathenism. Hamor is proposing a personal fellowship when he thus speaks. He is going beyond a proposal for Dinah, the Religious Principle of Judgement upon Sinful Flesh. 'And make ye marriages with us; give to us your daughters, and take to you our daughters. And with us ye shall dwell' He does not say, 'And we will dwell with you.' He is proposing that religious people should join themselves to idolaters, and not that idolaters should come over to religious people. 'And the land shall be before you; dwell and trade ye therein, and get ye possessions therein' (verse 10).

On the literal theory it is strange that Shechem should ask Hamor to do something for him, and then that he should be represented as doing it for himself. In verse 11 he makes a proposal. It is because he is asking for something higher. He is not asking for the yaledah or girl of the Servants' Grade, for which Hamor has just been asking, but he is asking for the Nahara, a young woman of the Young Men's Grade. He wants more of the Christian element to be brought into Heathenism. He sees its excellence, and longs for it, even though he himself, as the whole narrative shows, is acting on the Heathen Grade. There were heathen men who admired what was written in the Bible. Thus Themistius Euphrades, who prays to Jupiter as the father of gods and men, says, ἡγάσθην πολλάκις τῶν Ἀσσυρίων γράμματος (Or. 11), 'I have often admired the Assyrian writings.' What he means by these Assyrian writings is clear from the added words to the effect that he specially admired the saying that the heart of the King is in the hands of God (Prov. xxi. 1). The heathen, Ammianus Marcellinus, speaks of the Christian religion as 'a plain and simple religion' ('Christianam religionem absolutam et simplicem, Lib. XXI., c. xvi.). Shechem is represented as addressing the father and mother. This helps to make the transition more manifest. His appeal is to the higher grade of Young Men, or to Jacob as Israel, and not to Jacob as 'hearing' on the Servants' Grade (verse 5). 'And Shechem said to her father, and to her mother, Let me find grace in your eyes, and what ye shall say unto me I will give' (verse 11). He goes beyond Hamor in his offer. He will make a great personal sacrifice to obtain the 'young woman' as a wife. It is as a wife he wants her. His conscience is clear. He is seeking to do right. He wants the Flesh-Destroying Maiden, but he wants her bringing into lawful union with Heathen Worship. 'Ask me never so much dowry and gift, and I will give according as ye shall say unto me, and give ye to me the young woman to wife' (verse 12). It is a characteristic feature of a young man, thus openly and honourably to ask for a young woman as a wife.

At this point we come to an important transition. Shechem has been speaking to the father and mother, and he has been asking for what is on the Young Men's Grade. But sons of Jacob, or Simeon and Levi, are not on that grade, though the 'men' (verse 7) of Jacob's family must be on it. The sons are said to 'come' and to 'hear' (verses 5, 7). Hence they are on the Servants' Grade. And it is sons of Jacob who in verse 13 are said to answer Shechem and Hamor. Hence they must be answering, not in respect to the request for the 'young woman,' but in respect to the request for the yaledah, or 'girl' (verse 4). These sons of Jacob are not said, like the men (verse 7), to have been angry on account of Dinah's defilement. The lower the grade the less the likelihood of indignation on account of the perversion of Religious Rites to heathen uses. These sons of Jacob are said to answer 'in deceit,' and then follows a somewhat noticeable sentence, וַיְדַבְּרוּ אֵיפֶר טָמְאָה אֶת דִּינָה וַיְדַבְּרוּ אֵיפֶר טָמְאָה אֶת דִּינָה אֶת דִּינָה. This is rendered, 'And said because he had defiled Dinah their sister.' Then the following verse begins: 'And they said.' Thus the saying or speaking appears to be spoken of tautologically. The writer believes that our Versions do not read correctly. The word אֵיפֶר may

bear the meaning 'because,' but it will also bear the meaning 'that which,' as in 1 Kings v. 22; Jer. xxxii. 24. In Neh. xiii. 24 word of some children who spake half in the speech of Ashdod, and who, while not fully able to speak Jewish, spake according to the language of each. There is such a thing as a mixture in language. This is the opposite of the pure language in which all serve the Lord with one shoulder (Zeph. iii. 9). It is rather like the mixing of seed which is a defilement (Deut. xxii. 9). By a mingling of Religion with Heathenism Dinah had been defiled. No hint is given in all the narrative that Shechem suffered defilement. When the good mingles with the evil it is the good that becomes defiled. The writer believes that this sentence means that these sons spake in fraud and deceit in the sense that they spake that which had defiled Dinah their sister. They spake according to Heathenism. Although they are sons of Jacob, and on the Servants' Grade, it is a most noticeable fact that their speech has the conjoined idioms which show the Heathen Grade. They are not speaking the language of their own grade. They are giving these heathen men evil counsel. Although these sons have come from the field, they are not said to have come from the cattle. Have not men on the Grade of Sacrifice sometimes given to Heathen men counsel that was little better than Heathenism? They have humoured their heathenish likings, adding the merest tincture of religion to make the Heathenism respectable. They have urged certain Baptisms, and outward mortifications, but have not required these Heathen to put away all their Heathenism. Robert dei Nobili, a relative of Pope Gregory XIV., and of Cardinal Bellarmine, became a Hindu to save Hindus. For forty-two years he acted as a Brahmin, accepting caste. The Pope allowed him so to do on condition that his tuft of hair and Brahminical cord should be blessed by a priest with holy water. He made a compact with paganism. His disciples could be good Hindus. They had only to believe in one God, and in His Son, the Saviour of the world. After long residence in Madura, he died near Madras in 1648 (Lon. Mis. Chron., May, 1889). In giving such counsel Christians have been speaking according to Heathenism, and not according to religion. They have been speaking in fraud, not in the sense of trying to give a wrong impression to the Heathen, but in the sense of giving what was mixed counsel, consisting in part of a preaching of religion, and in part of a preaching of heathenism. Thus the writer would read verse 13 as follows: 'And sons of Jacob answered Shechem and Hamor his father in deceit, and they spake that which had defiled Dinah their sister' (verse 13). That is, they spake Heathenism, though they belonged to the Servants' Grade. Their preaching was worse than their practice. They degraded religion to please the Heathen in their Heathenism, instead of trying to save them from it. Their speech has in it the conjoined idioms of Heathenism. We have in it 'do,' 'this,' *וה*, of the Servants' Grade conjoined with 'this,' *הוּא*. So we have *והוא*, 'this,' conjoined with *אִתּוֹ*, 'with,' and the word 'people,' of the Young Men's Grade appears to conjoin with the words 'hear' (verse 17), 'Hamor,' and 'Shechem' (verse 18). It is this conjoined idiom which proves their speech to be Heathenish. It is a speech mixed and defiled, and so in deceit. This fact tends to show

that the last sentence in verse 13 is as the writer has just rendered it. Indirectly this portion, which at first seems to conflict with the gradal theory, gives to that theory very strong support. These sons require the Heathen to conform, in some measure, to religious customs before consenting to recognise them as Christians. They will open the gate as wide as possible, but they cannot take in Heathenism in all its naked vileness. It must at least have on some Christian girdle to make it passable. So they state what will satisfy their requirements. 'And they said unto them, We are not able to do this thing, to give our sister to one that is uncircumcised, for that were a reproach unto us' (verse 14). When Paul says there are many *ματαιολόγοι καὶ φρεναπάται*, 'vain talkers, and deceivers of the mind' (Titus i. 10), and especially of the circumcision, it is not improbable that his imagery is in accord with what we here read. Men may be on one grade and preach the doctrine of another grade, or a hostile doctrine, and so far they are speaking in deceit. In this sense it may be said that Greek Priests, and Roman Priests, and Anglican Priests, as Priests, are deceivers of the people. Let us hope that many who are found in these ranks are themselves deceived. Ignorance, like charity, is effective in the covering of sin.

As the writer has previously urged, it is not uncommon for heathen nations to practise the rite of circumcision. This is a part of Dinah's defilement. But these sons of Jacob propose a circumcision of every male. The circumcision is to be according to that of the sons of Israel. It may seem natural to apply these words to literal circumcision. But the fact that these are males coming every one out of his city (verse 24) shows that this is more than a bodily circumcision. The mind is the male, or the man. Philo says of the mind or soul, *πόλις γὰρ ἐστὶ καὶ αὐτὴ τοῦ ζώου, νόμους διδούσα καὶ ἔθνη*—'For this is every creature's city, giving laws and customs' (Leg. Al., Lib. III., c. xiv.). The circumcision here proposed appears to be the turning away of the mind from some of its fleshly Heathenism. Hermas has much to say of the stones for the Tower or Church needing to be circumcised. This is a like moral circumcision. Philo writes, 'Circumcise your hard hearts' (Deut. x. 16), that is, cut away zealously the superfluous parts of the ruling power (the mind, *ἡγεμονικῶν*), which the immoderate impulses of the *παθῶν* (lusts) have sown, and increased, and Folly, the bad husbandman of the soul, has planted' (Lib. de Sacrif., c. ix.). These sons of Jacob are urging an analogous putting away of what is fleshly from the mind, but yet they are not urging a truly godly circumcision. If they commend the putting away of some heathen practices, they do not commend the putting away of heathenism as a whole. 'But in this will we consent to you, if ye will be as we, to circumcise every male to you' (verse 15). The words 'to you' have here a subjective application. Every man's mind, and every woman's mind, is the male to that person. The word 'male' is not used in reference to sex. The hearkening to these counsels will virtually be a part of the process of the circumcision. If these heathen will conform, to this extent, to the wishes of these sons of Jacob, the latter promise to recognise and associate with them. 'Then we will give our daughters to you, and we will take your daughters to us, and we will dwell with you, and become one people' (verse 16). If these heathen will not

yield thus far to the requirements of these religious teachers, the latter will stand aloof from their fellowship, and keep Dinah, as the undefiled one, to themselves. 'But if ye will not hearken to us to be circumcised, then will we take our daughter and be gone' (verse 17). Shechem and Hamor, in their heathenism, are ready to follow these counsels of those on the Servants' Grade. What is said is good in their eyes. 'And their words were pleasing in the eyes of Hamor, and in the eyes of Shechem, son of Hamor' (verse 18). These unlettered heathen are judging by the sight of the eyes (Is. xi. 3).

Verse 19 is not in connection with verse 18. It relates to the request for the young woman. Thus it connects with verse 12. It is showing that as Shechem had been ready in promising, so he is ready in performing. He did make a sacrifice to get the young woman. Nevertheless the conjoined idiom 'do' with 'young man' and הֵיךְ, 'he,' shows that he abides in heathenism even while trying to gain the young woman. But he has the highest aspirations. He wants more of Christianity bringing in to Heathenism than did those who appealed to the Servants' Grade. He covets the Flesh-Destroying power in its best aspect. Hence he is more noble than those who wanted less of Christianity bringing into Heathenism. 'And the young man did not delay to do the thing, for he had delight in Jacob's daughter, and he was more honourable than all the house of his father' (verse 19). Thus he does the thing, that is, he gives what is asked, but the act of circumcision still remains to be done as prescribed by the sons of Jacob.

When verse 19 has shown how the young man fulfils the promise given in verses 11, 12, then, in verses 20-24, we are shown how Shechem and Hamor fulfil the conditions prescribed by those on the Servants' Grade, and stated in verses 13-17. The circumcision is distinct from what the young man is said in verse 19 to have done. We read now of Hamor and Shechem coming to the gate of their city. What city? This is the first mention of a city pertaining to these two men. It is called 'their city.' Hence the city does not appear, as thus designated, to be a symbol of the mind. In that case every man would have a city, for every man has a mind. When in ii. 7 the Adam is said to become to a living soul, the expression denotes the beginning of a process. So when Joshua speaks of a man setting up the gates of the city in his youngest son (vi. 26), the expression involves an act of building. So when Hamor and Shechem came to a gate of their city, the writer thinks that the meaning is they are completing a city which they are now being led to build. In verse 25 we read of Simeon and Levi, וַיָּבֹאוּ עַל-הָעִיר בְּטָח, which our Version renders, 'And came upon the city boldly.' But the word בְּטָח does not mean 'boldly,' but rather 'in confidence.' It denotes lack of fear as to an attack from another, and not boldness in attack. Hence it is rendered 'assurance.' 'Quietness and assurance for ever' (Is. xxxii. 17). 'Them that pass by securely as men averse from war' (Micah ii. 8). Further, in 2 Sam. viii. 8, the word is used as the name of a city. 'And from Bethah.' And the writer holds that this one city, 'the city,' is a city called 'Confidence' or Bethah. The word which our Version renders 'boldly' is the name of the city.

The meaning appears to be that these heathen, in their simplicity and credulousness, place confidence in these religious, but unworthy counsellors. As we speak of building castles in air, or of misplacing our confidence, so these trusting heathen are led by these counsellors to build a city of confidence, as the early Mexicans at first trusted in Cortes and the Spanish priests. But it is a city resting on words of deceit. We read of a man's confidence being uprooted or torn away from his tent (Job xviii. 14), and such imagery justifies what the writer is here urging respecting Betah or Confidence being a city. Keats says in *Endymion* :

‘ Whoso encamps
To take a fancied city of delight,
O what a wretch is he !’

The imagery implies that there may be cities in a realm that is invisible. It is noticeable that Judg. ix. 26 refers to men of Shechem putting confidence in a certain man. In their trustfulness Hamor and Shechem build their city Confidence, putting their trust in a word of man, and they finish their city Confidence to its gate. The very words used by them show their simple, unsuspecting Confidence respecting these counsellors. ‘And Hamor and Shechem his son came to a gate of their city, and they spake to men of their city, saying’ (verse 20). That is, they spake to all heathen who were equally credulous, and helping to build this city of a misplaced Confidence. The writer has alluded to the Mexicans. Mons. Michel Chevalier's ‘*Le Mexique, Ancien et Moderne*,’ well illustrates the confidence with which some heathen have welcomed the emissaries of a higher nation, and how that confidence has been destroyed by the subsequent vices and cruelties of the invaders. At first Montezuma, the king, said to Cortes, ‘Your religion is best for you, our gods have been good for us. But I see by the great things you have done since you came here that you are none other than envoys from the great Quetzalcoatl; perhaps you are the god himself. All I have I hold as his deputy, and, therefore, will share it all with you.’ This confidence is soon shattered when Cortes seizes the king, and begins those barbarities which lead to the slaughter of a hundred and fifty thousand Aztecs in the conquered capital.

There are several conjoined idioms in these verses—20-24—which show the Heathen Grade. Thus ‘come,’ ‘Hamor,’ and ‘Shechem,’ in verse 20, conjoin with ‘men’ in the same verse. ‘Men’ and מִן, ‘with,’ in verse 21, conjoin with ‘behold’ in the same verse. The word הֵן, ‘this,’ in verse 22, conjoins with ‘men,’ מִן, ‘with,’ and ‘people,’ in the same verse. The word מִן, ‘with,’ in verse 23, conjoins with ‘hear,’ ‘Hamor,’ and ‘Shechem,’ in verse 24.

We read: ‘These men are peaceable with us, and they will dwell in the land, and trade with it; and the land, lo! it is wide on both hands before them. Let us take to us their daughters for wives, and let us give our daughters to them’ (verses 20, 21).

Next, the two go on to describe the condition, the circumcising of every male, that is, of every man's mind or city. It is a being circumcised ‘to us,’ or in the inner nature, of which mention is here made: ‘Only in this will the men consent unto us, to dwell with us, to become

one people, by every male to us being circumcised, according as they are circumcised' (verse 22). The next verse shows that these sons of Jacob still have their cattle, the emblem of sinful flesh. Our Version supplies the word 'to be' to the verse, and causes it to appear that these cattle of the sons of Jacob will only become the property of Hamor's people if the latter become circumcised. But why should the act of being circumcised cause these cattle to become theirs? Would the sons of Jacob be any more willing to give up their cattle to a circumcised than to an uncircumcised people? How is it, also, that the terms applied to these possessions are such as are used of cattle, while no express mention is made of sheep or oxen? These features all support the view that these heathen are here showing how there is already much heathenism, much fleshly cattle-nature, in these sons of Jacob. So far as heathenism is in these sons, Hamor and Shechem have a portion in them. They are already in that respect as one, and hence may reasonably go on to closer assimilation. Surely an idolater, looking at some so-called Christian processions, and seeing men bow before crucifixes and images of Mary, or the Holy Child, or some saint, and counting their beads, might well think that these Christians did not differ much from themselves. A Turk looking at such a procession would turn away in scorn and disgust, and think how much superior was his faith in that he believed that there was only One God, and that Mahomet was His prophet. We might read verse 23 thus: 'Their cattle, and their possessions, and all their beasts, are they not ours?' Thus these men are showing that these religious people, as respects sinful flesh, have heathenish cattle in them: 'But let us agree to them, and they will dwell with us' (verse 23).

In verse 24 we have the expression: 'Every male, every one coming out of the gate of his city.' This implies two things. First, that every one coming out of the gate is a male. It is impossible for a woman to come out of this gate. Secondly, that every man has a city. There are as many cities as males. It does not say here, as in verse 20, 'their city.' That was the general city Betah, or Confidence, in which all these credulous ones lived. But verse 24 is using the term 'city' in another sense. It is using it of the intellectual or spiritual nature within a man. He who rules his spirit is better than he who takes a city (Prov. xvi. 32). A man who cannot rule his spirit is like a city broken down, and without walls (Prov. xxv. 28). Philo refers to the view that the city of God is τὴν ψυχὴν τοῦ σοφοῦ ἣ λέγεται καὶ ἐμπεριπατεῖν ὁ θεὸς ὡς ἐν πόλει (De Somn., Lib. II., c. xxxvii.)—'The soul of the wise man, in which also God is said to walk as in a city.' So he goes on to refer to τὴν τοῦ ὄντος πόλιν—'the city of the Existing One;' ἐν ψυχῇ—'in the soul' (c. xxxviii.). Antoninus says: ἀκρόπολις ἐστὶν ἡ ἐλεύθερα παθῶν διάνοια (Comment., Lib. VIII., § 48)—'The mind free from lusts is an acropolis.' So the city here spoken of is the mind. Outside the city is the fleshly field. That which comes out of the city is the thought tending to what is fleshly. Going after the flesh. Hamor and Shechem do not turn back these males coming out of the city. They do not try to shut out the world, and call their thoughts home. Only every thought going out after the flesh is to be in some respect circumcised. It puts away part

of the flesh, but it keeps much that is fleshly, even when part has been put away. Every one in Hamor's class is willing to thus circumcise his mind to gain the desired end, which is that Dinah, or Flesh-Destroying Judgement as practised amongst godly people, may be legally established in heathenism: 'And they hearkened to Hamor, and to Shechem, his son, every one going out of the gate of his city; and they were circumcised, every male, every one going out of the gate of his city' (verse 24).

In verse 25, as in xxx. 36, Exod. viii. 27, three days appear to symbolize a separation interval. These heathen, in circumcising the male or mind, have put a short interval between them and their former heathenism. They have not got fully away from it. The pain of the circumcision—that is, of giving up old habits and creeds—is not yet gone. They are still *פְּרִיזִים*—that is, 'sorrowful' (Ps. lxi. 29), or in pain. They have felt it a painful wrench to break away from some old customs, and they have not yet got used to the new way of life. They are just in that condition when they need all care from godly men, if that which is lame is not to be turned out of the way, but rather is to be healed. And this fostering care is what they do not receive from these sons of Jacob, Simeon and Levi. The word 'Simeon' is from the verb 'to hear.' It is a grade-word of the Servants' Grade. Like its Greek equivalent, *ἀκούω*, it very commonly carries with it the idea of submissive obedience. So Abraham hearkened to Sarah (xxi. 12). Thus it is in affinity with Shechem, the Shoulder, or Hamor, the Ass. It pertains to obedience and burden-bearing. In this narrative, Hamor and Shechem pertain to a Heathen aspect of Service. Simeon appears to be an emblem of the Service, or Bondage, which is to Law and Ordinances. Throughout the Old Testament, Levi is a representative of the Priestly and Sacrificial system. These two Principles of Legal Service and Priestly Sacrifices are here represented as destroying in Heathenism, by their actions, the Confidence which they had created by their words: 'The words of his mouth were smoother than butter, but war was in his heart' (Ps. lv. 21). Just as we have had the word 'city' used in two senses—first, of the general city, Confidence (verse 20); and, secondly, of every man's mind, or city (verse 22)—so this attack is made upon two kinds of cities. The writer believes that our Versions do not read the Hebrew correctly when they cause it to appear that these sons of Jacob came upon the city 'because' they had defiled their sister. The moral meaning is altogether different. The narrative is showing how so-called godly men, whose teaching has begotten a certain Confidence in Heathen minds, destroy that Confidence by their inconsistent conduct. How often we hear it said, even now, that one of the greatest hindrances to the success of missions is the inconsistency of nominal Christians! But in past ages there has been one mighty evil wrought by nominal Christians which, more than anything else, has prejudiced the heathen against religion. The writer refers to the warlike and cruel spirit which has governed their dealing with heathen nations. When Bristol merchants were growing rich by the slave-trade, when popes were spreading Christianity by fire and sword, and dragooning men's consciences, the influence of such Christianity must have destroyed the Confidence which the words of nominal godly teachers

might have engendered. That the swords taken by Simeon and Levi are not emblems of any spiritual sword may be inferred from two facts. First, from the use of the phrase 'his sword,' showing that it is a sword of man that is being used. Secondly, from Jacob's words, 'Instruments of cruelty are their swords' (xlix. 5). These teachers of the faith are taking in hand carnal weapons. All this history shows how the blood-letting of priestly butchers has tended, on the one hand, to destroy the confidence of the heathen, and, on the other hand, to drive into the ranks of the Church men who did not come into it because in heart they had given up heathenism, or been won by the faith, but only because they were made a prey, and forced into it as men force captives. This is not done because Dinah has been defiled. It is rather to imitate the practical heathenism of the defilers. The narrative, as the writer holds, does not say that it was done because of Dinah's defilement.

First, we are shown how these priestly butchers, by taking the sword, utterly destroy and exterminate the general city of Confidence. They destroy Heathen Confidence in the word of Christian men. They destroy every male or mind so far as it is in that city, and they destroy Hamor and Shechem, so far as they are in the city Confidence. Afterwards, however, these men are found alive in another aspect (Judg. ix. 28). There is not only a destruction of the male, or mind, as respects this city of Confidence, but Dinah, or the Flesh-Destroying Principle, ceases from Shechem's house. Through what they see of the cruelty of the ecclesiastical warriors, the heathen who had begun to reform give up their virtues, and relapse to old Paganism. They destroy sinful flesh no more. Thus, by the sword, these priestly hordes cause the city of Confidence to be rased to its very foundations. But they are not said to do this because Dinah has been defiled. Literally, the men of the city would not be more unfitted to fight on the third day than on the first by the mere rite of circumcision. Why did these sons of Jacob wait until the third day? The three days are but symbolic of an interval of departure from Heathenism. The sorrow is such sorrow as God causes (Job v. 18), not bodily pain. Sometimes the word is applied to what is felt in the flesh (Job xiv. 22). 'And it came to pass on the third day, when they were sorrowful, that two sons of Jacob, Simeon and Levi, brothers of Dinah, took each man his sword, and came upon the city Confidence, and slew every male' (verse 25). Clem. Alex. is recognising a moral city when he says, 'Pleasure is the metropolis of wickedness.' *μητρόπολις κακίας ἡδονῆ* (Strom., Lib. VII., p. 718). The word *בטח*, with a preposition prefixed, is used in Lev. xxv. 18, in the sense of 'securely.' It is not used elsewhere in the sense of 'boldly.' Its ordinary meaning is 'Confidence.' 'In quietness and in confidence shall be your strength' (Is. xxx. 15). The priestly men of blood utterly destroy this city. When we think of all the blood shed by priestly martyr-makers, and when also we call to mind their conclaves, and their winking virgins, and holy shirts, and miracle-mongery in general, we may well sympathize with Jacob's words, 'O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united' (lxix. 6). 'And they slew Hamor, and Shechem his son, with the edge

of the sword, and they took Dinah from the house of Shechem, and went out' (verse 26). The fact that they go out from this city gives support to the view that the city, which in verse 27 they are said to spoil, is another city. It is another city. It differs from the 'city Confidence' just as 'his city,' in verse 24, differs from 'their city' in verse 20. The city upon which they are said, in verse 27, to come, is the mind within. It is only the city Confidence which the carnal priests exterminate by their fighting. But the city of the man is only made a spoil. As if to show us that this second city is in relation to the Heathen personally, we are told, First, that they come upon the *לְלִים*. This word means 'thrust through' (Job xxiv. 12), also 'slain' (Deut. xxi. 1). It also means 'defiled' (Lev. xxi. 7). But when Paul says that sin slew him (Rom. vii. 11), we can see that the slaughter is moral. So Shechem and Hamor have been slain to the city Confidence. Their confidence has gone out of existence, and they are as citizens slain to that city. But, personally, they live on. And the sons of Jacob are now represented as coming upon those who, as citizens of the city Confidence, have been slain. They come on them to make a prey of them by carrying them captive, by wicked compulsion, into the church. Secondly, as if to make assurance more sure, we have the three emblems so often used of parts of man's nature, the city or mind, the field or flesh, and the house or soul. They take possession of the whole man, whom as a citizen of Confidence they have slain. For the reasons given, the writer holds that the Authorised Version of xlix. 6 is correct. It reads, 'For in their anger they slew a man, and in their self-will they digged down a wall.' The Revised Version reads, 'For in their anger they slew a man, and in their self-will they houghed an ox.' Dr. Clarke says that 'there is no evidence whatever that Simeon and Levi either dug down a wall, or houghed the oxen, as some have translated the passage.' Hence, instead of *שָׁרַר*, he would read *שָׁרַר*, which means 'prince,' and he would apply it to Hamor. Thus he reads, 'For in their anger they slew a man (*שָׂרִיף*, a noble), and in their pleasure they murdered a prince.' Considering that no MS. justifies this use of the word for 'prince,' it is a somewhat bold course for Dr. Clarke to adopt this reading. On the passage it may be noted: 1. That the verb *שָׁרַר*, used in xlix. 6, does sometimes mean 'to hough.' 'Thou shalt hew their horses' (Josh. xi. 6). 2. That though occasionally it has this meaning, it more commonly means 'to bore, or dig,' and then, 'to root out.' In this sense it is used of the uprooting of a city. 'Ekron shall be rooted up' (Zeph. ii. 4). 3. By a kindred word we read in Job xviii. 14 of Confidence being rooted up. 4. That these sons of Jacob did actually uproot the city Confidence, or extirpate it. 5. That we have no account of these sons of Jacob houghing an ox. Neither does it seem likely that such a sin would have entailed so great a curse. 6. That the Hebrew word *שָׁרַר* means 'ox,' and that the word *שָׁרַר* means 'wall' (2 Sam. xxii. 30). That while the Sept., the Targ. Jerus., and most MSS. have *שָׁרַר*, 'ox,' 3 Codices, Aquila, Symmachus, The Syriac, Targum Onkelos, Targ. Jon., Vulgate Jerome, Ar. uterque Pers. have all *שָׁרַר*, 'wall.' Thus there is important evi-

dence for this latter reading. 7. It is also true that at this time they destroyed a man, for they slew the Adamic Heathen who had come into the city of Confidence, and so cast him back into Heathenism. 8. Such a sin as that of warlike priests causing heathen men to lose confidence in religion, and slaying the Adamic Heathen from his city of Confidence, is more likely to have brought a curse from Jacob than either houghing an ox, or uprooting a literal wall. Thus we might read, 'For in their anger they slew a man, and in their self-will they uprooted a wall.' This allusion of Jacob's to the uprooting of a wall gives support to what has been said respecting the city Confidence.

Of all Christian nations whose conduct towards heathen nations might be quoted in illustration of this chapter, perhaps none would serve so well as the Spaniards. The writer is thinking specially of Prescott's works in thus speaking. We, as English people, have little reason to boast. A writer in the *Eclectic* (February, 1864) says: 'A long chapter might be written on the wrongs of Aborigines, not in modern times alone, but ever since the lust of conquest or of gain led men to push on into other men's habitations. How is it that Christian Englishmen find it impossible to settle a new land without gradually ousting the natives, instead of improving them? The latest form of wrong perpetrated on the weakly races, the rotting races, as Professor Kingsley thinks he settles the question by calling them, is being wrought by Spanish Peruvians, who kidnap poor South Sea Islanders to make them work in the guano isles. In one point we differ from the Romans; they went to work for the glory of the Roman name, and the gain of Roman proconsuls; they never professed to be spreading the worship of Jupiter by their victories. But the moment a new land is opened up for us, well-meaning men in Exeter Hall and elsewhere "rejoice that the blessings of Christianity, and the benefits of civilization, will soon be known in those dark places of the earth;" and the newspapers take up the cry, until we seem to think that we deserve praise for inaugurating among the doomed tribe a "happy release," as we march in with prayers and hymn-books in front, and rifles and whisky barrels, and suchlike, in the rear.'

W. L. Bowles, in his 'Missionary,' writes of the wrongs suffered by the aborigines of America at the hands of Spain:

'Rejoice! the hour is come! the mortal blow,
That smote the golden shrines of Mexico,
In Europe is avenged; and thou, proud Spain,
Now hostile hosts insult thine own domain;
Now Fate vindictive rolls with reflux flood
Back on thy shores the tide of human blood,
Think of my murdered millions, of the cries
That once I heard from all my kingdoms rise.'

After the words 'the city,' in verse 27, the Hebrew has בְּכִי , which our version renders 'because.' The common meaning of the word is 'which.' It is a different word for 'because' which is used in verses 7, 19. In xxxv. 13 the word clearly bears the meaning 'where.' It has a somewhat similar meaning in xxxv. 3. Dr. Lee, in his 'Hebrew Grammar' (p. 165), renders the word, as found in Joel iv. 19, with 'land,' 'in whose land,' and does not use 'because.' It is often

conjoined with the word 'there,' the two words meaning 'where.' It is more according to the Hebrew to take the word as a localizing word equivalent to 'where' than to read 'because.' The mind of these men is the city where they defiled Dinah by dragging her down to heathenism. The verse is showing that not only did this priestly horde come down upon the Heathen as having gone a three days' journey from Heathenism to the city Confidence; they also came upon them in their natural heathen state in which they had defiled Dinah, and made a prey of them. They took whatever could be seized in mind, or soul, or flesh, sheep, or herd, also possessions of silver, and constrained the Heathen in one fell swoop to come under a subjection to a nominal Christianity. 'Sons of Jacob came upon the slain, and spoiled the city where they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field. And all their wealth, and all their little ones, and their wives, took they captive, and they spoiled even all that was in the house' (verses 28, 29). Paul cautions us against men who thus make spoil of others after worldly elements, and not after Christ (Col. ii. 8). Against this procedure of the fighting priests the Adamic Man of Faith makes a protest. He shows that this spreading of a nominal religion by the priests who use carnal weapons will make religion an offence in the nostrils of the heathen. Moreover, the bringing in of unconverted and fleshly heathen into the church will endanger the godliness of the comparatively few who are truly of Jacob's line of faith. It is hard for men to be eminent in piety where the mass within the church is heathenish in spirit and life. 'And Jacob said to Simeon and to Levi, Ye have troubled me to make me loathsome amongst the dwellers of the land, amongst the Canaanites, and amongst the Perizzites, and I being few in number, they shall gather themselves together against me, and smite me, and I shall be laid waste, I and my house' (verse 30). So Paul says, 'The name of God is blasphemed amongst the Gentiles because of you' (Rom. ii. 24).

In the last verse we have the conjoined idiom 'do' of the Servants' Grade, and וְעִם, 'with,' of the Young Men's Grade. This shows that they are speaking of Shechem and Hamor as heathen. Our Version reads, 'And they said, Should he deal with our sister as with a harlot?' There is nothing in the verb יִפְעַל to show that we must use the word 'should.' It is the simple future, and, apart from inferences drawn from the context, would naturally be read, 'Will he deal?' Hamor and Shechem asked for Dinah as a 'wife' after she had been defiled (verse 4). And these sons are virtually claiming that although Dinah, or a Godly Judgement on Sinful Flesh, is now in the hands of heathen, they are not going to defile her, but to act towards her as a lawful wife. Shechem, apart from the city Confidence, still lives. These two brothers are virtually pleading for Heathenism, and showing that for Dinah to be with them is not harlotry, but a lawful union. Thus the writer would read the words as a defence of Shechem, to whom they have given their sister (verses 14, 15), and as indicating that he will not treat Dinah as a harlot in heathenism, but as a lawful wife. The conjoined idiom shows the Heathen Grade to which they are alleging that Dinah will not come as a harlot. 'And they said, Is it as a harlot he will deal

with our sister?' (verse 31). They are thus encouraging Jacob, and showing that these heathen will not go to those heathenish excesses against him of which he has just expressed his dread.

CHAPTER XII.

GENESIS XXXV.

THERE is a marked contrast between the activity of Jacob in this chapter, and his comparative quiescence in the preceding chapter. Bailey, in his 'Festus,' says :

' There is a firefly in the southern clime,
Which shineth only when upon the wing,
So is it with the mind ; when once we rest
We darken. On, said God unto the soul,
As to the earth, for ever.'

It would appear as if the Man of Faith had more of the light of God in his life when he was in action than when he was at rest. In c. xxxiv. the Divine name is not mentioned, nor is God said to intervene in Jacob's life. But in c. xxxv. Jacob has visions of God, and acts under Divine direction.

In considering the previous chapters the writer has several times urged that Jacob, or the Man of Faith, had Bethel, or the house of God, for his ultimate destination. He was toiling for sheep, or seeking the moral purification of sheep, or guiding the sheep on the way of righteousness, and now, in this chapter, we see him bringing the sheep to Bethel. He does this by Divine command. He is not only told to go up to Bethel, but he is told to dwell there (verse 1). He and the sheep must rest in that house of God of which Jesus is the Pillar and Foundation. We may notice a few particulars illustrative of the meaning of this chapter :

1. When Jacob fled from Laban Rachel carried some idols with her (xxx. 19). So in xxxiii. 18-20 we have seen how Jacob had some backward tendencies to Heathenism. We are all in danger of cleaving to old idols, even when we are going up to Bethel. But until we lay aside these besetting sins we cannot run in the way of God's commandments, or go up to Bethel as He bids us. Hence, so soon as Jacob receives the command to go up to Bethel, he orders the putting away of idols. This is a moral preparation for a moral journey.

2. In considering what was said of Bethel in xxvii. 11-22, we saw that there were two Bethels, a lower and a higher, one on earth and one in heaven. This chapter teaches the same truth. Moreover, the reader will see that the grade-words of this chapter bring before us all the four grades of Heathen, Servants, Young Men, and Tongues. Indirectly, also, we have a reference even to the highest grade of Sons of God. This is in verse 13. The variety of the grades brought into this chapter causes it to be very important in its illustration of gradal distinctions. The writer might appeal specially to such a chapter for evidence of the

truth of the gradal theory. The reasonableness of this statement respecting the grade-words will be best seen in the exposition.

3. One Christian man is in his nature as another Christian man. Hence we might say, From one learn all. It is a peculiar feature of this chapter that its aspect is subjective. In portraying the gathering of the sheep to Bethel it does not lay any stress upon the number or multitude of the sheep. Instead of that, it takes the four great parts of the nature in succession. In the beginning of verse 5, of verse 16, and of verse 21, we have the repeated allusion to a journeying. Every time this phrase comes in it brings in a new aspect. In verse 5 there are virtually two aspects. Mention is made of sons of Jacob in contrast with cities. These sons, or males, are emblems of the minds of the sheep. Little, however, is said of the sons and the cities. The stress of the portion from verse 5 to verse 15 is on the Soulical Body of Flesh. In c. xxvii. Jacob's stealing of the blessing related to the Soulical Body of Flesh. It was in that aspect that he fled from his brother Esau (verses 43-45). We have seen that this flight from Esau was a journey distinct from the journey to Padan Aram to take a wife (xxviii. 1, 2). But in c. xxxv. the portion from verse 5 to verse 13 is in relation to his flight from Esau. God mentions the flight in verse 1, and in verse 7 another allusion is made to it. As it was in relation to the Soulical Body of Flesh that Jacob fled, so it is natural to conclude that a return from that particular flight is in relation to the same Body of Flesh. Hence it is not in mere repetition that Jacob again names the place Bethel (verses 7, 15). He named it previously (xxviii. 19) as one going out to gather sheep. Here he names it as illustrating in his own Soulical Body of Flesh the return of a part of the sheep-nature to Bethel. The next portion, from verse 16 to verse 20, deals with Rachel. As a woman she represents the Soulical Sheep-Nature. She is the Soul of the Adamic Man of Faith. She comes to Bethel and beyond. Verses 21, 22, deal with another departure. Allusion is made to a tent which indicates a body. Since the other parts have been previously indicated it would follow that here, as in xxxi. 25, the tent is an emblem of the Soulical Body which enshrouds the mind. Thus we have the four great parts of the human nature, as coming to Bethel. First, we have the sons in contrast with cities (verse 5). This relates to the mind. Secondly, we have the return of that which fled from Esau (verse 7). This is the Soulical Body of Flesh. Thirdly, we have the coming of Rachel to Bethel and beyond (verse 16). This is the Soul's coming. Fourthly, we have the journeying in which the tent is pitched (verse 21). This relates to the Soulical Body which pertains to the mind.

Jacob has never before received such explicit instructions as God now gives to him. 'And God said unto Jacob, Arise, go up to Bethel' (verse 1). To go to God's house is ever a moral elevation, and therefore a travelling by an upward path. It was not because of the literal elevation of a literal Bethel that Jacob was told to go up. If a man alleges that Bethel is a literal village, it might be asked, How comes it to pass that the same literal villages, and oak-trees (verse 5; Josh. xxiv. 26) keep their identity unchanged for hundreds and even thousands of years? Doubtless it is a pleasing and commendable sentiment to value

literal places in Palestine from a conviction that the Saviour, and the men of faith mentioned in the Old Testament, have dwelt in such places. No one would find fault with Niebuhr when he says, 'Perhaps at that moment we were drinking from the very same well out of which Rebecca drew water' (ii., p. 410). Dr. Thomson, in his 'Land and the Book,' indulges in many similar reflections. On this subject three things may here be noted. First, that the mere fact of the mountains and cities and wells of Palestine having been used by God as emblems of Scriptural truths, is in itself sufficient to make these places of abiding interest, even when literalism is given up. Secondly, that there were faithful men and women in ancient times who lived in these lands, and drank of these wells, and though we know not their personal names, we know the names of their Adamic Representatives as given in Scripture. Thirdly, however pleasant it may be to tread literally the acres over which blessed feet have walked, it is far more important for us to imitate the moral walk of these morally excellent ones. We had much better follow them to a moral Bethel than to a literal Bethel in the land of Palestine. Jacob and the sheep are as much ascending to Bethel by a moral elevation as we ascend morally when we say, 'Let us go up to the mountain of the Lord, to the house of the God of Jacob' (Is. ii. 3). The fact that there is but one place and one house of God to which the entire seed of Jacob goes up, shows that the reference is not to any literal village or sanctuary. It is in a higher kind of Bethel where we find God, and where He speaks with us (Hos. xii. 4). When Jacob goes to Bethel he is to dwell there. So while God's sheep cannot be expected to dwell always in a literal sanctuary, there is a moral Bethel where they can always dwell. 'Blessed are they that dwell in Thy house' (Ps. lxxxiv. 4). 'That I may dwell in the house of the Lord all the days of my life' (Ps. xxvii. 4). In harmony with this law of continuance, Jacob is to build an altar. It appears that this altar is in relation to the Soulical Body of Flesh. He will have to present that Body as a sacrifice to God. Mention is made of his flight from Esau, and he is addressed as the being who fled. Thus even these preparatory instructions have reference, in part, to the Soulical Body of Flesh. The first three verses are all in the Grade of Servants, which is the grade of sacrifice. Hence these verses can only be referring to a going up to Bethel as in an earthly and not in a heavenly sphere. We have the words 'there' (verses 1, 3), 'make or do' (verses 1, 3), 'appeared' (verse 1), and 'with,' אִתְּ (verse 2), which are all of the Servants' Grade. 'And make there an altar to God who appeared unto thee when thou fleddest from the face of Esau thy brother' (verse 1). We are not told in c. xxviii. that God appeared to him at Bethel. But even if it had been said in that narrative that God appeared, the fact would remain that it was not the appearance here spoken of, and which is said to be in a flight from Esau. Justin Martyr regards the appearances as identical (Dial., c. lviii.), but the writer holds that he is in error in so doing. It is in verse 7 that we have the account of the appearance of God to him in his flight from his brother. No hint is given in c. xxviii. that he was in any distress when he had the vision there recorded. This flight from Esau is a flight from sinful Esau. It is a flight that never ends until the Esau-nature, or sinful flesh, is fully put away.

Jacob prepares to go up to Bethel by commanding a putting away of idols. These are strange gods, or heathen elements, found in the natures of those who are on the Servants' Grade. They are idols within of which Jacob specially speaks. The Hebrew says: 'In the midst of you.' It is to those בְּיָד , 'with' him, or on the Servants' Grade, that Jacob is here speaking pre-eminently. His words illustrate the meaning of Paul where he speaks of our dividing ourselves (1 Cor. xi. 31). Barnabas is writing in harmony with the same passage when he says: *ἐαυτῶν γίνεσθε νομοθέται ἀγαθοί* (c. xxi.)—'Be good lawgivers to yourselves.' 'And Jacob said to his house, and to all which were with him, Put away the strange gods that are in the midst of you' (verse 2). Jacob at first did not know of Rachel's secret idols (xxx. 32), but he has since found out all the truth about all his house. These idols were as much in the midst as the idols which are said to be set up in the heart (Ezek. xiv. 3). But they who would dwell in Bethel must keep themselves from idols. Moreover, so far as within them lies, they must cleanse themselves from moral defilement, hating even the garment spotted by the flesh. Especially must they put away those righteousnesses which are as filthy rags (Is. lxiv. 6), and put on Christ as their Righteousness (Rom. xiii. 14). God says: 'Wash you, make you clean, put away the evil of your doings from before Mine eyes' (Is. i. 16). When David was going up to the house of the Lord to worship, he changed his apparel (2 Sam. xii. 20). This figure is sometimes used to symbolize the removal of iniquity from the soul, and the clothing of the same soul with Divine righteousness (Zech. iii. 4). In the day of the Lord's sacrifice all are to be punished who are 'clothed with strange apparel' (Zeph. i. 8). So the man was punished who came without a wedding garment to the king's feast (Matt. xxii. 11). That is, he was punished for not having on the 'fine linen, bright and pure,' which is the righteousness of saints (Rev. xix. 8). 'And purify yourselves, and change your garments' (verse 2).

The Man of Faith now speaks as a leader and counsellor of the sheep, urging obedience to God's command. 'And let us arise, and go up to Bethel, and I will make there an altar to God who answered me in the day of my distress, and was with me in the way in which I went' (verse 3). There are other aspects in the chapter than those pertaining to the Soulical Body of Flesh. Hence the allusion to the way may refer to what is said in xxviii. 20. The mighty God had helped him against his adversary, the Esau of sinful flesh. To Jacob's command, Jacob's house begins to yield obedience. It would seem, however, that the obedience is not instantaneous. Jacob had asked them to put away the idols in their midst. They cannot do that all at once, but they begin to give up the idols in the hand, or outside idols. In our Versions they are said to give up their ear-rings. In Judg. viii. 24, the Ishmeelites, who are symbols of those on the Servants' Grade, are characterized by the wearing of ear-rings. These ear-rings were sometimes used for idolatrous purposes (Judg. viii. 25-27). The writer thinks, from the various allusions to these ear-rings, that they betoken what is called by Stephen 'uncircumcised ears' (Acts vii. 51). The love of gold would tend to close the ear to receive truth, and such love of gold is a species

of idolatry. It is said : ' And the Pharisees, who were lovers of money, heard all these things, and they scoffed at Him ' (Luke xvi. 14). They heard all, and yet were unprofited ; for their ears were uncircumcised through the golden ear-rings. But Jacob's house begins to relinquish its idols, and so to listen to the truth with an open ear. When the idols are given up, Jacob relegates them as idols to the Idolaters' Grade. This is like casting idols of silver and idols of gold which each man made for his own peculiar worship, to moles and to bats (Is. ii. 20). From the use of the word 'oak' it is clear that verse 4 is on the Heathen Grade. But in that case the words אִתּוֹ , 'with,' and 'Shechem,' 'shoulder,' must have a word conjoining with them. The writer believes that it is בְּיָדָם before 'ear-rings.' The passage means that these idols were 'in their hands, and with the ear-rings which were in their ears.' The idols were with the ear-rings. It is natural that they should bury idols, but it is not so natural that they should bury ear-rings. To show the Heathen Grade where Jacob is burying these idols in their own place as idols, we have thus the conjoined idiom introduced in verse 4. The word 'oak' is of the Heathen Grade. Moreover, 'Shechem,' or 'Shoulder,' and 'with,' אִתּוֹ , of the Servants' Grade, conjoin with בְּיָדָם , 'with.' The oaks, or *Sylva alta Jovis*, as Virgil calls them—'lofty grove of Jupiter'—were one of the most common symbols of idolatry (*Æn.*, Lib. III., verse 680). 'And they gave to Jacob all the strange gods which were in their hands, and with the ear-rings which were in their ears, and Jacob hid them under the Oak which was by (with) Shechem' (verse 4).

Now the actual going up to Bethel begins. It is by the word 'journeyed' that the new aspect is brought in. Reference is first made to cities and sons of Jacob. When, in xxiii. 17, we read of borders round about, the allusion is to something in the nature. So these cities round about are in the nature. It is very significant that the only place in this narrative of going to Bethel in which the expression 'sons of Jacob' occurs is in connection with the allusion to cities. Some may think that it refers to Simeon and Levi, as in the previous chapter, or to the twelve sons named in verses 22-26. The writer believes that the phrase is here used of the minds of the sheep of God in a good aspect, while the cities round about are evil elements still attaching to those minds. As, in respect to the flesh, Jacob has conquered Esau, so he is here coming off a conqueror over evil in the mind. This, however, is a victory which could only be gained by God's help. We have seen how the mind is often regarded as a man, and the soul as a woman. So these sons of Jacob appear to be referred to in this verse to betoken the masculine or spiritual nature. They represent the mind. Since the succeeding chapters show that Jacob's house consisted of only seventy souls (xlvii. 27), it is not literally probable that a number of surrounding cities should have been afraid of these seventy men, women, and children. The writer believes, as sincerely as do his fellow Christians, that nothing is too hard for the Lord. Even in the most literal sense, He could cause one to chase a thousand. But the writer maintains that it is God's way of action to give such victories to the weak in a moral rather than in a literal sphere. So is it here. The cities here spoken

of are evil elements in the mind, adverse to sons of Jacob, or good elements in the mind. The terror of God is upon these evil cities, so that they cannot pursue the sons of Jacob to their injury: 'And they departed, and there was a terror of God upon the cities which surrounded them, and they did not pursue after the sons of Jacob' (verse 5). From the Principles of the Man of Faith, Terror is to be far away (Is. liv. 14). It is sinners that evil pursueth (Prov. xiii. 21). When God says to Moses, 'I will send My fear before thee, and destroy all the people to whom thou shalt come' (Exod. xxiii. 27), does the reader suppose that these are His literal human children whom the Father of Mercies is thus to cause to be destroyed? Is it not far more probable that they are Bad-Seed-Men, who are to be ashes under the feet of saints? (Mal. iv. 3). Jacob was now going to God's house. We read: 'There shall be no more the Canaanite in the house of the Lord' (Zech. xiv. 20). Would the reader maintain that the aboriginal inhabitants of Palestine Syria were less welcome than other peoples to that mercy which is granted to every nation that fears God, and works righteousness? Rather than accept such conclusions, the writer adopts Philo's teaching, who, forgetting his Judaism, wrote: 'God is not a Tyrant practising savagery and violence, and the deeds which characterize the rule of a fierce Despot, but He is a King who exercises mild and gentle sway, and who rules with righteousness the whole heaven and the world' (Ex Euseb., c. xiii.). He very justly maintains that God is not a Cause of Evil to any man (Id.). We may be sure that God does not terrify some of His children, and keep them back from Bethel, while He commands others to go thither. The cities upon whom His terror falls are personified sins in the minds of these sons of Jacob. When Paul speaks of casting down strongholds (2 Cor. x. 4), he is referring to strongholds in the mind, not to citadels built by hand. And what great difference is there between comparing sinful elements in the mind to strongholds, and comparing them to cities? All the cities have power to feel, all know this terror. But surely, in literal cities, all would not be thus afraid of sons of Jacob. The Canaanites will not be found in God's house, for the Canaanites are those who bow down to idols. There will be none such in the Lord's house, for the class of idolaters will have come to an end. Morally, they will have died to idolatry. When we speak of a man who offers long prayers as killing a prayer-meeting, we are referring to a killing in a moral, not in a physical, sphere. And the Bible recognises a moral killing, as when Paul says that the law slew him.

We now read of the arrival at Bethel of Jacob as representing the Soulical Body of Flesh, which had fled from Esau. It is not literally very probable that God would have sent all the patriarchal family to one village more than to another. With their extensive flocks the patriarchs would ever be needing 'fresh fields and pastures new.' How, then, could they dwell in Bethel? The grade-words of verse 6 are very expressive. They bring in three grades: Servants, Young Men, and Tongues. The Soulical Body of Flesh can only come to Tongues or Zion when it has died to what was fleshly, and has been raised in righteousness. Then even this Soulical Body of Flesh will cease to be after

the flesh, and will be after what is spiritual. In xxviii. 19, 'Luz' is the name of Bethel as found in the Young Men's Grade. Verse 6 of chapter xxxv. reads in our Version as if Jacob came to Luz. The word 'came' is of the Servants' Grade. Thus it is made to appear that this Luz is on the Servants' Grade. But the Hebrew spelling of Luz is not the same here that it is in xxviii. 19. The letter ך, which denotes direction or 'towards,' is here added to the word. By the insertion of this letter, in a most wonderful way, preparation is made for indicating the Young Men's Grade, even while referring to the Servants' Grade. Jacob's house, as we have seen, has several grades in it, and Bethel has different aspects according to those grades. It has Bethel on earth for the Servants; it has Luz, which is also on earth, for the 'men' of the Young Men's Grade; and it has the higher Bethel in Zion, or the spiritual realm, for those coming to the Grade of Tongues. This verse shows all the three grades. First it shows the Servants' Grade by saying, 'And Jacob came towards Luz.' In this case, to come towards is not to actually reach Luz. Jacob stops short, just as the Servants' Grade stops short of the Young Men's Grade. But Luz having been thus named, it becomes easy to bring in a special clause to define its place as in the Young Men's Grade. This is done in the words, 'This (זה) is Beth-El.' The word זה shows the Young Men's Grade. Having thus glanced at the Servants' Grade and the Young Men's Grade, the narrative then passes on to the Grade of Tongues. It shows this grade by the conjoined idiom, which in this case, as in xxi. 31, and in many other passages, does not apply to the Heathen Grade, but has its spiritual application to Zion, or the Grade of Tongues. In all these three aspects Jacob is coming to Bethel according to his moral classes. This idea of grades and of mountains on mountains may be reflected in the Magian tradition of three Persian mountains, on the first of which a noise of conflict is heard, on the second of which a clearer voice is heard, while on the third and last are heard the pæans of conquerors (Clem. Alex., Strom., Lib. VI., p. 632). The conjoined idiom is as follows: The words זה, 'This one,' and 'people' of the Young Men's Grade, are conjoined with ם, 'with,' of the Servants' Grade. The verse may be read thus: 'And Jacob came towards Luz; this is Beth-El; this one and all the people which were with him' (verse 6). Having come to Bethel, he is first represented as preparing his altar on the Servants' Grade. This grade is shown to be exclusively described in verse 7 by the word 'place' and the word 'there' twice used. The allusion to the flight from Esau shows that this altar is in relation to the Soulical Body of Flesh. 'And he built there an altar, and called the place God of Beth-El, because there God appeared to him when he fled from the face of his brother' (verse 7). The Canaanite is not to be in God's house (Zech. xiv. 21). Heathen men are saved, but not as idolaters. They are saved through Hospitality. From xxiv. 59 we have seen that Deborah, or 'The Bee,' the emblem of Sense Enlightenment (1 Sam. xiv. 27), is a symbol of that Heathen Class from which Rebekah was evolved. She was Rebekah's nurse. When Jacob comes to Bethel, this Heathen Class is represented as dying. It dies to idolatry. But, even as it dies, it is not so much cast away from Bethel, as that Bethel is built

above it. We read that Deborah is buried under Bethel. Moreover, we see the consistency with which these grade-words are used, in that we have not only the word 'Deborah,' but we have the word 'oak' twice used, this being one of the most common symbols of the Heathen Grade. Thus at Bethel there is a further renunciation of all pertaining to idolatry. The entire idolatrous class, so far as its idolatrous elements are concerned, dies to the idolatrous grade, and is buried with the idols under the oak. It is called the oak of weeping. Well it may, for their sorrows have ever been multiplied who have hastened after other gods (Ps. xvi. 4). 'And Deborah, Rebekah's nurse, died, and she was buried beneath Bethel, under the oak, and the name of it was called The Oak of Weeping' (verse 8). It is of a moral, not a literal, nursing that Deborah is a symbol, as much as Time is a moral nurse in Keats's phrase :

'Time, that aged nurse,
Rocked me to patience.'

Is it not strange, on the literal theory, that Deborah should come into the narrative at this juncture? Had she been with Jacob in his lonely wanderings, or during his long sojourn in Laban's house? If so, why has she not been mentioned previously? If Isaac was so old, and his eyes so dim before Jacob left home, is it likely that the nurse of his wife would be found, more than twenty years later, accompanying Jacob on his wanderings? Jacob is not said to name the oak. He puts no honour upon idolatry.

In respect to Jacob's Soulical Body of Flesh, or that which fled from Esau, God again appeared to Jacob as He had appeared at the wrestling (xxxii. 30). But, as in xxxiii. 18, we are shown that this appearing is only as Jacob is found coming from Padan Aram (verse 9) as Jehovah had commanded him (xxxi. 3). As Jacob had built his altar in Bethel on the Servants' Grade, so God appeared to him on the same grade, and showed that his sacrifice was accepted by blessing him. The words 'appear' and 'come,' in verse 9, show the Servants' Grade. 'And God appeared to Jacob again in his coming from Padan Aram, and blessed him' (verse 9). In regard to this coming of the Flesh of the Man of Faith to Bethel, there is also a change of name. The reader may naturally think that this giving of a new name is but a repetition of what is recorded in xxxii. 29. But there are two important differences. In xxxii. 29 we have the conjoined idiom. This shows that the name 'Israel' is there given to Jacob as a man in Zion. But in this case we have no conjoined idiom. We have simply the word 'Israel' twice used. This is the only grade-word found in the Divine speech to Jacob. It is a grade-word of the Young Men's Grade. Hence the name 'Israel' is here being given to Jacob as on that grade. The verse intimates that the Man of Faith has not yet had the name 'Israel' on the Young Men's Grade, but only the name 'Jacob.' Secondly, this portion of the narrative only has respect to the Soulical Body of Flesh which has fled from sinful Esau. The former incident related to Jacob's wrestling in his entire nature. The flesh, as flesh, cannot rise above the Young Men's Grade. Hence for Jacob to conquer flesh on that grade is to obtain the highest possible victory over it as flesh. So he gets the conqueror's name. As verse 6 showed us Jacob coming to Bethel in

three grades, so the verses we are now considering show us that God blesses him on three grades. In verse 9 He blesses him on the Servants' Grade, and we have the words 'appear' and 'come.' In verses 10-12 He blesses him on the Young Men's Grade, and we have the word 'Israel' twice used. In verses 13-15 He blesses him on the Grade of Tongues, talking with him. The fact that He does thus talk with him on this grade shows that it is not inappropriate to speak of it as the Grade of Tongues. That this portion cannot refer to Heathenism is clear, for Deborah has died, and God is talking with Jacob. But it has the conjoined idiom. Hence it must apply to Zion or the Grade of Tongues. The idiom is three times used so that there is no possibility of doubt. In verse 13 we have 'place' of the Servants' Grade conjoined with אִשְׁרָאֵל , 'with,' of the Young Men's Grade. In verse 14 we have the same conjoined idiom repeated, and then in verse 15 we have 'place' and 'there' of the Servants' Grade conjoined with the same אִשְׁרָאֵל , 'with,' of the Young Men's Grade.

Of the blessing on the Young Men's Grade we read, 'And God said to him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name, and He called his name Israel' (verse 10). This only applies to the Young Men's Grade. Hence we are not to be surprised when we find that the Man of Faith continues to bear the name Jacob (xxxvii. 1). It is clear that Jacob has not previously borne the name 'Israel' in the sense in which it is given here. The Almighty proceeds to give to Jacob a charge respecting fruitfulness. This appears to indicate the Seed Process as in contrast with the Sinaitic Process. In this Seed Process Christ is as a Seed within rather than as the Lamb of Sacrifice. In this aspect Jacob is to be fruitful, and from him are to come assemblies, or churches of nations, while, in a still more subjective aspect, those who come to Zion to reign with Jesus will be as a race of kings coming from him. Merely to have a numerous posterity, or a posterity of kings, might be a curse rather than a blessing, if these kings were evildoers. What great honour would a race of Bourbons or Stuarts bring to their founder? This seed to be born to Jacob is not a seed coming by flesh and blood, but a seed of faith. There is a righteous nation that keepeth the truth, but it is not localized in any particular country (Is. xxvi. 2).

Of some of the aspects of this narrative Philo speaks with wisdom. He says of xvii. 1 and Divine appearances generally, 'But thou must not think that there is an approach made to the eyes of the body, for these see only the things pertaining to sense perception, and these perceptible things are mixed, and full of corruption, but that which is Divine is single, incorruptible, and it is the eye of the soul that receives the Divine vision. . . . And what wonder is it if Being is incomprehensible to man, when the mind in everyone is unknown to us?' ('De Mut. Nom.,' c. i. 2).

Of the command and the prophecy respecting moral fruitfulness, which are given to Jacob as on the Young Men's Grade, we read as follows: 'And God said to him, I am God Almighty, be fruitful and multiply; a nation and an assembly of nations shall be of thee, and kings shall come out of thy loins' (verse 11). Because He is the Almighty, God can

make Jacob great. He says, 'I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty' (Exod. vi. 3). He promises also to give to Jacob and to his seed after him, the land given to Abraham and Isaac. The heavenly land is probably indicated in this promise. 'And the land which I gave to Abraham, and to Isaac, to thee will I give it, and to thy seed after thee will I give the land' (verse 12). The words 'after thee' show that the seed here spoken of is not Christ, but those nations and kings spoken of in verse 11.

We come, now, to the higher Bethel. Moreover, even from this higher Bethel where God talks with Jacob, the Almighty is said to go up. This indicates a grade above Zion. Jesus is higher than the heavens (Heb. vii. 26), being far above every name named in the world to come (Ephes. i. 21). There is a grade above the Grade of Tongues. It is the grade of Sons of God. Its most characteristic feature is the phrase, 'to the right hand of God.' Wherever we meet with that expression it always refers to the grade of Sons of God, which is the highest of all the grades. We shall have to consider many illustrations of this truth, so that the writer is not asking the reader to believe it on account of what is said here. He only affirms that what is here said accords with many other parts of Scripture which show that there is a going up from Zion to the grade of Sons of God. The speaking with Jacob, referred to in verse 13, is not the promise indicated in the previous verses. It is a new aspect and a new grade that are here brought in. We have no record of what is said in this talking with Jacob. The act of speaking in close fellowship is what is suggested by the words. We may well regard the spiritual fellowship of Zion as a talking with God. There 'our fellowship is with the Father, and with His Son Jesus Christ' (1 John i. 3). But it must be remembered that we can all thus come to Zion, even while yet in this mortal state. 'And God went up from upon him in the place where He spake with him' (verse 13). The word rendered 'where' is *אֵינֶיךָ*, and the writer has urged that this word, as found in xxxiv. 26, means 'where,' and not 'because.' In xxviii. 18 Jacob rises up in the morning, and sets up the Pillar in the Grade of Servants, and anoints it with oil. It is significant that in the narrative before us Jacob is in Zion when he again sets up the Pillar, and anoints it with oil. This is a new and higher exalting and crowning of Christ the Pillar of Truth. Christ Himself is the Pillar of Stone set up as a Heavenly Altar in Zion, on which spiritual sacrifices can be offered in thankfulness to God, and where the holy oil is also poured out on its head. Jacob said, 'This Stone, which I have set for a Pillar, shall be God's house' (xxviii. 22). That promise has been fulfilled. Bethel has been built upon Jesus, the Pillar and Ground of Truth, the great Mystery of Godliness (1 Tim. iii. 15, 16). In the epistle to Diognetus, chapter iv., we read in respect to Christians, 'But the mystery of their peculiar godliness (*τὸ δὲ τῆς ἰδίας ἀστῶν θεοσεβείας μυστήριον*) thou must not expect to be able to learn from any man.' Christ is the Mystery. In regard to Bethel, He is the End as well as the Beginning. The Pillar and the Pillow. This moral building is a building growing up into Christ. So He is not only the Earthly Pillar as a consummation to the House, He is also the Heavenly Pillar of Stone as an Altar

upon which spiritual sacrifices can be offered by the spiritual house (1 Peter ii. 5). In verse 7 Jacob is represented as building his Altar, which is Christ, upon earth. Here in verse 14 he is represented as building his Altar, which is Christ, in heaven. Robertson, in a sermon on Inspiration, tells us to 'get the habit, a glorious one, of referring all to Christ throughout the Scriptures.' The writer thinks that these allusions to the Stone naturally connect with the Saviour. In this case it is as an Altar that Jacob appears to be setting up the Stone. 'And Jacob set up a Pillar in the place where He spake with him, a Pillar of Stone, and he poured out a drink-offering thereon, and poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-El' (verse 15). Thus, as respects the Soulical Body of Flesh, Jacob has been changed from a fleshly to a spiritual state, and has gone up to Zion. In a like moral exaltation we have to go up to Bethel.

'Soar we now where Christ has led,
Following our exalted Head,
Made like Him, like Him we rise,
Ours the cross, the grave, the skies.'

We next come to a 'new departure.' The verb 'they journeyed,' in verse 16, literally indicates what we mean when we speak of a 'new departure.' It is a new aspect that is coming into the narrative. In the portion—verses 9-15—relating to the Soulical Body of Flesh, Jacob appears to be acting alone. No hint is given that God appears to the wives or children. But now we are to be shown what is the moral process through which the Soul of the Sheep-Nature Class passes. Rachel represents the Soulical Nature. But it represents it in relation to two Processes—the Sinaitic Process and the Seed Process. By the statement that they departed from Beth-El, we are given to see that Rachel must also have come to Beth-El. But she is to make a further moral advance from the Sinaitic Process towards the Seed Process, or Moral Fruitfulness. To depart is not in this sense to leave Bethel any more than a higher range of stones in a Building can be said to have left its Foundation. Rachel comes before us on the Servants' Grade; but even on that grade she is represented as coming very near to moral fruitfulness in the Seed Process. We read: 'And they journeyed from Beth-El' (verse 16). Then follows a peculiar sentence. Our Version reads: 'And there was but a little way to come to Ephrath.' The Revised Version has: 'And there was still some way to come to Ephrath.' The Sept. has: 'And it came to pass when he drew near to Chabratha, in the coming into Ephratha.' There is some difficulty with the Hebrew word *בְּבֵרַת הָאֲרָץ*. The latter word clearly means 'the land.' But it is not so clear what *בְּבֵרַת* means. The Sept. takes it here as a proper name, and reads Chabratha. In xlvi. 7, it renders the same words thus: *ἐγγίζόντος μου κατὰ τὸν ἵπποδρόμον Χαβραθὰ τῆς γῆς*—'When I drew near at the hippodrome of Chabratha of the land.' In 2 Kings v. 19, we have the same words *בְּבֵרַת אֲרָץ*, which our Version renders 'a Beth way.' The Revised Version has the same. In this case the Sept. has: *εἰς δεβραθὰ τῆς γῆς*—'to a debratha of land'—and does not take the word as a proper name. These are the only passages in Scripture where the words occur. The Hebrew does not give any indication that

the word has respect to a hippodrome, or racecourse. Many writers maintain that the phrase denotes some land measure, which has become unknown, and cannot be determined. The writer does not think that, even in a small degree, God ever spake to men in a language which could become obsolete. Had He so done, it could no longer have been said, without some qualification, that His Word could not pass away. Further, he holds that when we lay aside our literalism, and read the narrative as moral history, the difficulty ceases. It is very common for קָ to mean 'according to,' and to be prefixed to other words with this meaning. The word קָרַת appears to be from קָרַר, meaning 'to be clean,' 'to sever,' 'to purify.' The fleshly nature of Jacob, which was as land or earth, had come to Bethel, and become purified. But now, according to that purification of the land or fleshly nature, there was need for Rachel, or the Soulical Sheep-Nature, to bring forth gracious fruit. If the flesh was pure, it must yield herbs meet for its cultivator; and the soil must be fruitful according to this purification of the land. We may notice: 1. That, according to its structure, בְּרַת might be a feminine infinitive Kal of the verb קָרַר, 'to purify.' 2. We often have קָ prefixed to words derived from this root: 'According to the purity (קָבַר) of mine hands' (2 Sam. xxii. 21); 'According to my purity (קָבַרִי) in His eyesight' (verse 25). 3. Where Hebrew roots have the last two letters the same, it is common to omit the last letter, as is done here (Lee's Grammar, p. 239). 4. In verse 2, Jacob lays stress on the need of purity. Hence it is not strange that we should have a subsequent allusion to purity. 5. Naaman, of whom the phrase is used in 2 Kings v. 19, had just been made clean in Jordan. 6. As the fleshly nature is sometimes symbolized as land, so we have the figures of purification and defilement applied to land: 'So ye shall not pollute the land wherein ye are, for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not, therefore, the land which ye shall inhabit, wherein I dwell; for I, the Lord, dwell among the children of Israel' (Numb. xxxv. 33, 34). 7. The word 'Ephrath,' like the word 'Euphrates,' is from a root meaning 'to be fruitful.' Thus Rachel, according to the purification of the land, is coming near to a state of moral fruitfulness—that is, she is coming to Ephrath. 8. The foregoing explanation is in accord with what is said in Ezek. iii. 15 of Chebar, or the river like purified corn, by the fruitful hill. 9. Of all good fruit which the sheep-nature can begin to bear, it may be said that the place of honour belongs to Repentance. The writer believes that the birth of Benjamin, the 'Son of Sorrow,' from the Sheep-Nature, according to the purifying of the land, or flesh, and near Ephrath, the fruitful, is an emblem of the bringing in of Godly Sorrow, or Repentance, into the household of faith. Even on the Servants' Grade this Principle comes in, but it reaches higher aspects. Nothing is so thoroughly in accord with the purification of the land, or flesh, as Repentance. We might reasonably anticipate that where the Son of Sorrow comes in, there will be a recognition of a Purifying Process. John baptized with water unto Repentance. There are fruits meet for Repentance. When Rachel, the ewe sheep, has brought forth this grace, her work is done. She

abides no more in the history as a Representative of the Soul Nature, but passes away, having, with Leah, built the house of Israel (Ruth iv. 11). All that is said of Benjamin's birth accords with the idea of the incoming of Godly Sorrow with its accompanying Moral Fruitfulness, such as is described in 2 Cor. vii. 8-11.

We read, 'And they journeyed from Bethel, and it (or "he") was yet, according to the purification of the land, to come to Ephrath, and Rachel travailed, and she laboured hard in her child-bearing. And it came to pass, when she was in her hard labour in her child-bearing, that the midwife said to her, Fear not, for thou shalt also have this son' (verses 16, 17). The word 'this,' הַזֶּה, as well as the word 'enter,' shows that Benjamin, or the Principle of Repentance, is coming in on the Servants' Grade. Here, as in the birth of Joseph, we have what is equivalent to a prophecy. Does not the stately formula, 'And it came to pass,' seem somewhat out of place if it is simply prefixed to a remark made by an ordinary midwife to a woman in travail? How came this midwife thus to prophesy? and why is no more said about a woman with such a wonderful gift? The word 'midwife' in Hebrew means 'one who helps to bring forth.' As the Saviour has been set forth by the symbols of a Pillar and a Stone, so the writer believes that He is here symbolized in the form of One who aids in the bringing forth of this son of sorrow or Repentance. In the sermon on Inspiration, previously quoted, Robertson says that 'Nothing is more miserable, as specimens of perverted ingenuity, than the attempts of certain commentators and preachers to find remote, and recondite, and intended allusions to Christ everywhere.' It may be thought that for the writer to identify this Midwife with the Saviour is to afford a striking example of such perverted ingenuity as that to which Robertson refers. But let the reader ask himself: Is it probable that a literal midwife could foretell the birth of a son? If this son of sorrow be an emblem of Repentance, can there be an inbringing of this grace of Repentance without Divine help? Is it not God's goodness which leads to Repentance? (Rom. ii. 4). Repentance is a gift from the Lord (Acts xi. 18; 2 Tim. ii. 25). It may be said that to compare the Saviour to a midwife is dishonouring to Him. But who can tell how far God's mercy and compassion will bow for human good? Moreover, God Himself virtually uses this figure. He says, 'Shall I bring to the birth, and not cause to come forth?' (Is. lxvi. 9). He adds, 'As one whom his mother comforteth will I comfort you' (verse 13). The Lord is said to have borne His people as a man bears his son (Deut i. 31). Many versions of Acts xiii. 18 represent God as bearing them as a nursing father in the wilderness. The expression 'Fear not,' suggests that the Being who thus speaks, and who gives the gracious promise, is not an ordinary midwife, but that it is the Saviour. In the 'Pseudo Matt. Evangel.,' c. xiii., the infant Saviour is born before the human midwives Zelomi and Salome have reached the cave. True Godly Sorrow cannot be born within us without Christ. We have also to remember that the Motherly Aspect finds its special embodiment in Him. He is, as Basilides says, The Mother of Life. Clem. Alex. alludes to those who believed that *ὕψιστος*, or 'substance,' was the mother. So far as the term may be applied to Divine Life the view

is correct, though Clement rejects it. He says, 'The Lord, the Creator of all, is the Father; the Mother is not, as some think, Substance, from which we all have been born, nor, as others teach, the Church, but Divine Knowledge and Wisdom, as Solomon says, calling Wisdom the Mother of the righteous' (Strom., vi., p. 687). When Godly Sorrow is born it will be a foe to sinful flesh. It may fittingly be said, 'Benjamin shall ravin as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil' (xlix. 27). This grace is dear to God. It is said of Benjamin, 'The beloved of the Lord shall dwell in safety by Him, He shall cover him all the day long, and between His shoulders shall he dwell' (Deut. xxxiii. 12).

Rachel's soul passes away from its Representative position as Benjamin comes in. It appears that this son is regarded in two aspects, first in relation to the Soul or Rachel, and then in relation to the Mind or Jacob. Each gives him a name. In iii. 16 God says to the woman, 'I will greatly multiply thy sorrow and thy conceiving; in sorrow thou shalt bring forth sons, and thy longing shall be to thy husband, and he shall have rule over thee.' We have no evidence that the natural laws affecting conception and its sorrow were different before men sinned from what they are now. The evidence is all to the contrary. Hence this sentence cannot relate to literal child-birth. It rather relates to the birth of what is good and spiritual, of which sons, as in contrast with daughters, are here taken for a symbol. The ancients often recognised the truth that whatever is good must come from a hard travail. The Gnostic writers say :

πόνος γὰρ ὡς λέγουσιν ἐκκλείας πατήρ.
Σὺν μυρίοισι τὰ κατὰ γίγνεται πόνοις.

'For Toil, as they say, is the father of glory,
With ten thousand pains good things come into being.'

Paul travailed as in a birth to win souls. So Repentance cannot be formed in the Soul without travail. Rachel calls it 'Son of my Sorrow.' It was her Sorrow as on the Soulical Side that she was naming. She had stolen the idols, and had reason for regret. His father, as representing the Intellectual Side, calls him Benjamin, or 'the Son of the Right Hand.' The right hand is regarded by many as a symbol of good-luck. As in Ps. lxxxix. 13, the right hand is often an emblem of Strength. It may be said that Repentance is as a Strong Right Hand to Faith. Some think that the right hand is a token of the south quarter which lay to the right hand. The Sept. has 'Benjamin,' but Philo, with other writers, appears to have taken the word as equivalent to 'Benjamin.' He defines it as meaning *ἡμέρας*, or 'Son of Days,' and makes some disparaging reflections on Benjamin as compared with Joseph in explanation of this definition (De Mut. Nom., c. xv.). He identifies him with the sense perceptive light of a literal day. The writer takes the name as suggesting that just as Repentance was to the Soul a Son of Sorrow, so to the Mind it was a Son of the right hand, showing that Faith was now strong. Moreover, Repentance is a manifestation and evidence of the strength of Faith, as well as a result of it. 'And it came to pass, in the departure of her soul, for she died, that she called his

name Benoni (Son of my Sorrow), but his father called him Benjamin (Son of the Right Hand)' (verse 18).

As Rachel, or the Soul Nature of the Man of Faith, has thus come to the Servants' Grade, and died upon it, so she has a second death upon the Young Men's Grade. She died on the Servants' Grade to come to the Young Men's Grade; then she dies upon the Young Men's Grade, and is buried upon it unto the day of Zion. Thus all the three Grades of Servants, Young Men, and Tongues, are indicated in Rachel's exaltation, as they had been indicated in the exaltation of Jacob. She is on the Servants' Grade in verses 16, 17, 18. In verse 19 she is on the Young Men's Grade. The way of Ephrath is not the way leading to it, but from it. In verse 16 she was coming to the fruitful place. Here she is in its way. The way of God's testimonies (Ps. cxix. 14) is not the way leading to the testimonies, but the way prescribed by them. So Rachel, on the Young Men's Grade, dies, and is buried in the Fruitful Way, or the Way of Ephrath. The word *הִנֵּה*, 'this,' in verse 19, shows the Young Men's Grade. In this grade, the Fruitful Way is identified with Bethlehem, or the 'House of Bread.' It is a place where the soul has a table prepared before it, and is satisfied with Living Bread, even the Flesh of Jesus, given for the world's life (John vi. 51): 'And Rachel died, and was buried in the way of Ephrath, this is Bethlehem' (verse 19). The Hebrew does not say, 'The way to Ephrath,' as both our Versions represent. It is added that Jacob sets up a Pillar on Rachel's grave, which is there unto the day. The Hebrew does not say 'this day.' The verse is probably glancing at the day of Zion following the two grades described in the previous verses. What is now called 'Rachel's Pillar' is a modern structure. Does the reader suppose that a literal pillar on a literal grave of a literal woman was left standing for hundreds of years, and until this Book was written? How does the literalist account for the fact that these various allusions to the Pillar imply that it was only One Stone?—'This Stone which I have placed a Pillar' (xxviii. 22); 'A Pillar of Stone' (xxxv. 14). The writer holds that, in every case, it is Christ who is symbolized by this Pillar of Stone. Bethel is built up and perfected in that Stone. The Soul, or Rachel, dies to the fleshly realm, and is buried upon the Young Men's Grade. But she is buried to rise again. Upon her grave the Mind of Faith places the Pillar of Stone, so that Rachel may have a burial with Jesus. It is said: 'For 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). Rachel, though now dead with Jesus, or the Stone in the fleshly realm, will live with Him when the day dawns and the shadows flee away. She will be clothed upon with a house from heaven. The word *הִנֵּה*, 'this,' in verse 20, shows that the Pillar is set over Rachel's grave on the Young Men's Grade. With that Divine Stone, Rachel will rise to the spiritual realm of the perfect day: 'And Jacob set up a Pillar upon her grave: this is the Pillar of Rachel's grave until the day' (verse 20).

We have again a new aspect introduced by the same verb 'to journey.' In this case the departure is on the Young Men's Grade, as is shown by the name 'Israel,' the only grade-word of verse 21. The reference to

a tent implies a body. By a process of exhaustion, since the exaltation of the Soulical Body of Flesh has been previously described, it would appear that this tent is a symbol of the Soulical Body enshrouding the Mind. A city is an emblem of the mind, as in xxxiv. 24. But sometimes a tower is an important adjunct of a city. In xi. 5, Babel's tower is conjoined with the city. Here, as in Micah iv. 8, we have reference to a Tower of the Flock. This tower is said to be the hill of the daughter of Zion. Symmachus, in his petition to Valentinian for the restoration of the Altar of Victory (A.D. 384), refers to Valentinian's father, then dead, as looking down from his starry citadel: 'Spectat senior ille divus ex arce sidereâ.' In xxxi. 25, the mountain is a symbol of the Mind, while the tent is a symbol of the Soulical Body. So the writer holds that this Tower is introduced as a symbol of the Mind of the Man of Faith. It is the Tower, or Hill of Zion, to the Adar, or Flock—that is, to Rachel, or the daughter of Zion, or the Church in its Soulical Aspect, as Sheep. The tent is pitched, or spread beyond the Tower, for the Soulical Body encompasses the Mind: 'And Israel journeyed, and his tent spread beyond the tower of the flock.' There is no word 'his' after 'tent,' as in xxxiii. 19. The verb 'spread' can apply to the tent extending, or to Jacob spreading it. Since he thinks that the mind of Jacob is the tower, the writer prefers to read as above. What is said by Micah of this tower is utterly inconsistent with the idea of a literal tower. Why, then, are we to eliminate the moral element from the narrative of Jacob's connection with this tower, and to take it as literal history? 'And thou tower of the flock, the eminence' (Neh. iii. 27; Is. xxxii. 14) 'of the daughter of Zion, unto thee shall it come, even the foremost dominion shall come, [and] the kingdom to the daughter of Jerusalem' (Micah iv. 8).

In regard to this tent, or Soulical Body, there is a falling away described. It is caused by Fear. It takes place while Israel dwells on the Young Men's Grade. This grade is shown by the words 'Israel' and 'this,' סוף, used in the former part of verse 22. Respecting this falling away, several features may be noticed: 1. It is said to be occasioned by a going away of Reuben. He was Jacob's firstborn son. Jacob lays stress on Reuben being the firstborn, in alluding to this incident (xlix. 3). So does 1 Chron. v. 1. The writer thinks that Reuben's sin has not respect to his name, but to his position as firstborn. In a moral evolution, that which comes first may afterwards be as the last. Reuben represents the family of faith in its beginning, and hence in its weakness. With his birth, the idea of God looking upon affliction had its incoming (xxix. 32). But Reuben was but as the beginning of Jacob's strength. In him a weakness manifests itself in respect to fear. 2. The name 'Bilhah,' as we have seen, means 'Terror,' or 'Fear.' This is a force which often brings a snare to that which is morally weak. 3. It may seem natural to the reader to conclude that this Bilhah is the handmaid of Rachel, spoken of in xxix. 29; xxx. 4. The writer believes that this is an error. The same name is sometimes applied, as was the case with 'Lot,' to what has very different aspects. It is said of this Bilhah that she was Jacob's concubine. It is a noticeable fact that this epithet is nowhere given, either to Hagar, or to

Bilhah, or to Zilpah. They are called handmaids (xvi. 1, 2, 3, 5, 6, etc. ; xxix. 24, 29), or are said to be given to wife (xxx. 4) ; but they are not said to be concubines. In xxv. 1, Keturah is called Abraham's wife, and in verse 6 we read of sons of concubines being sent away ; but it is evident from verse 9 that Ishmael is not considered the son of a concubine. Even in this chapter (verses 25, 26), the two handmaids upon whom Israel is partly built up are called handmaids, not concubines. Hence the writer holds that it is an error to assume that this concubine is Bilhah, the handmaid. There can be a Terror in Heathenism, and Superstition as well as a Terror, connected with Law and its Punishments. 4. When Shechem caused Dinah to come down to a lower and Heathen Grade, it was called a defilement (xxxiv. 2). Hence the going down of Reuben to a lower and Heathen Grade can be called a defilement. It is an element of weakness in the Man of Faith, bringing him into bondage to Heathenish Terror and Fear. 5. It is evident that, through the action of Reuben, Jacob himself is brought down to the Heathen Grade, from which he had gone up. But this is only in respect to the Soulical Body. This does not rise to Zion, but becomes enslaved by Heathenish Terror. In the close of verse 22 we have a conjoined idiom. The words 'with,' וְיָ, and 'Israel,' of the Young Men's Grade, are conjoined with 'hear,' of the Servants' Grade. It is evident that this conjoined idiom does not refer to Zion. That is not a realm of defiling actions. Hence this idiom must apply to the Heathen Grade. There is evidence to show that 'Israei' and 'hear' are grade-words, in the peculiar way in which their conjunction in this verse is used as an idiom to describe Jacob's moral state. On the literal theory the words, 'And Israel heard,' seem to leave the sentence unfinished. The Sept. adds the words : 'And it appeared evil in His sight.' Our Versions add 'it,' or 'of it.' There is no need for such addition. The two words are grade-words of different grades, and so a conjoined idiom, which proves Jacob's lapse to a heathen state. Hence it is not Bilhah that is defiled, nor is it said to be Reuben ; but it is Jacob's couch that is defiled (xlix. 4). It is clear from this fact that Reuben is a Personified Element in Jacob, causing him to be defiled, in respect to the Soulical Body, by a relapse into a state of Heathenish Terror. Reuben is not a man distinct from Jacob. It has been alleged, on the authority of a Masoretic note, that there is a hiatus in the middle of this verse, as if it had been left unfinished, or as if what was written had been lost. But the grade-words show that this must be an error. The meaning is complete as the Hebrew now stands. The passage is showing how, through Reuben, or an early and weak element of goodness, Jacob is brought down to the Heathen Grade, so that his bed is defiled. It is a fall from the Young Men's Grade to the Heathen Grade, into a state of Terror and Superstitious Fear. Such enslavement to Superstitious Fear has not been uncommon, even in the centuries of the Christian Era. The history of witchcraft, both in Europe and in America, would illustrate this principle : 'And it came to pass, when Israel dwelt in this land, that Reuben went and lay with Bilhah, concubine of his father. and Israel heard' (verse 22). The words following to the close of verse 26 give us, in succinct form, a list of Jacob's household. No

mention is made of Dinah. The feminine aspect is altogether passing from the record. Rachel had died. No further record is given of Leah's history, save that, in xlix. 31, Jacob speaks of having buried her. The household of faith is to be represented by sons. On the masculine side Abraham has passed away. Now that Isaac is about to pass from his representative position, and to die, we see how another generation, in the Adamic Man of Faith, is to come into the place of the fathers. One dies, but twelve live. The line of faith multiplies. It is said :

Στόλοι γὰρ οἰκῶν παῖδες εἰσιν ἄρσενες (Gnom).

'Male children are the pillars of houses.'

Jacob's house now appears as a house with twelve of these pillars. Since the sons and their names have already been considered, and no grade-word is found in this portion, we need not again notice these names in detail.

Verse 27 is most noticeable for its gradal peculiarities. We have the word מַמְרֵי. The word thus pointed means 'Mamre.' But these letters might also be an apocopated Hophal Participle of the verb הִשָּׂר, 'to see.' The full form occurs in Exod. xxv. 40. It might be this form preceded by the preposition 'from,' or 'by means of.' From the use of the word 'come,' the writer believes that it is not the grade-word 'Mamre,' but the words 'from being caused to see.' This shows how Jacob comes to Zion, that is, Kirjath Arba, the city of the Four. On the ordinary reading the grades occur in the order, 'Heathen,' 'Tongues,' 'Young Men,' and 'Servants,' which is irregular, as the word 'come' is also irregular. On the view here urged irregularity disappears, and the grades are Tongues, Young Men, and Servants. Through having the mind's eye opened, and being made to see, Jacob comes to Kirjath Arba, that is, Zion, the city of Four-Square Righteousness. Thus the word 'come' has a spiritual application to Zion. The writer would read, 'And Jacob entered to Isaac his father, from being caused to see, to Kirjath Arba.' Clem. Alex. says, ἡ δικαιοσύνη τετραγώνως ἐστὶ, 'Righteousness is four-square' (Strom., Lib. VI., p. 665). Many Christians undervalue the principles of such writers as Clemens Alex., etc. They think everything Gnostic is evil, and that the Gnostic was necessarily a Pharisee. But Clement says, 'He who is a Gnostic, and just, and holy, hastens to come, with prudence, to the measure of the perfect stature. Not only the actions and thoughts, but the words of the Gnostic are pure. . . . He does not simply condemn one sin, but all sin. . . . The Gnostic limits his desires. . . . He values most, not living, but living well. He does not value children, or marriage, or parents, so much as love towards God, and righteousness in life. . . . First he seeks remission of sins, then that he may sin no more, and that he may be strong for doing good' (Strom., Lib. VI., pp. 664-5). There were gnostics in the Church as well as in heretical sects, according to Clement's doctrine, πλὴν δὲ ἐστὶ τοῦ πιστεῦσαι τὸ γνῶναι (Strom., Lib. VI., p. 669)—'Knowing is more than having believed.'

When the Grade of Tongues has thus been indicated, there is a break in the verse which prevents us applying the word 'come' to any further words. By this break the verse is able to bring in the Young Men's

Grade, to which the word 'come' is never applied. In xxiii. 2, after the Grade of Tongues has been indicated by the words Kirjath Arba, the verse proceeds to bring in the two Grades of Young Men and Servants respectively. The former grade is brought in by *הנה*, 'this,' and the latter grade by the word 'come.' So, in this verse, after Kirjath Arba has been named, the verse proceeds to bring in the two Grades of Young Men and Servants respectively. It again brings in the former grade by *הנה*, 'this,' but the latter grade it brings in by the word 'there.' The break in the verse would not allow 'come' at the beginning of the verse to apply to the last clause. The *הנה* is an independent word. It does not mean that Kirjath Arba is Hebron, the compacted and abiding. Kirjath Arba, Hebron, and 'there,' are all distinct places on distinct grades. The grades in the verse come in the order of Tongues, Young Men, and Servants. 'And Jacob entered to Isaac his father from being caused to see, to Kirjath Arba: This is Hebron, for (*אברהם*) Abraham and Isaac sojourned there.' When Jacob has come to Isaac's place in all these grades, Isaac is represented as dying on the highest fleshly grade, that of Young Men. The grade is shown by the word 'people' (verse 29). The days of Isaac are a hundred and eighty years. The ancient year was three hundred and sixty days (Rev. xi. 2, 3). We read in Esther (ii. 12) of periods of purification for entering into the royal presence, consisting of six months each, or a hundred and eighty days. When Isaac has reached this number of years he is ready for the gathering to the King's people. The word 'year' in these records means 'change,' and it has a variety of meanings, as 'generation,' 'grade,' etc. Hence it might be applied even to daily changes. The old age of Isaac is a moral ripeness, not a literal old age. 'And the days of Isaac were a hundred and eighty years. And Isaac gave up the ghost and died and was gathered to his people.' What is said of this one man is a record of the destiny of millions who in ancient time died in the faith. 'An old man, and full of days, and Esau and Jacob his sons buried him' (verse 29). It is noticed by some writers as singular that Esau is named before Jacob. But, as we have seen, there was a goodly Esau, or Christ, with Rebekah in the house (xxvii. 15). Jacob called that Esau Master (xxxiii. 13), and spake of himself as His servant (verse 5). This Esau who precedes Jacob, and joins in burying Isaac, cannot be Sinful Flesh. He is evidently Christ. He was the Pillar on Rachel's grave, and all the men of faith are joined with Him in their burial. The way in which Esau and Jacob are here classed together is unique as respects the history of Jacob, and shows that Esau is Christ.

CHAPTER XIII.

GENESIS XXXVI.

No one can doubt the apparent literalness of this chapter. At first sight it looks like a mere genealogical record, showing the posterity of a literal man called Esau. We have seen, however, that the true meaning of these chapters is not according to their outward seeming. It is the out-flashing of the under-truth of the Bible which has ever been its greatest

charm. Because of the Divine fulness of its spiritual meaning it has deservedly won for itself such homage as is expressed by Robertson thus: 'This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they prepare to give solemn evidence affecting life, death, or property; the sick man is almost afraid to die unless the Book be within reach of his hands; the battle-ship goes into action with one on board whose office is to expound it; its prayers, its psalms, are the language which we use when we speak to God; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed language, and settled the idioms of speech. Germany and England speak as they speak because the Bible was translated. It has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, the Lake of Gennesareth, or among the rills of Carmel. People who know little about London, know by heart the palaces in Jerusalem, where those blessed feet trod which were nailed to the cross. Men who know nothing of the architecture of a Christian cathedral can yet tell you all about the pattern of the Holy Temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half an hour breathless, a thousand men as one, listening to his single word. But this Word of God has held a thousand nations for thrice a thousand years spellbound; held them by an abiding power, even the universality of its truth, and we feel it to be no more a collection of books but The Book.'

Harvey says of it in his 'Synagogue':

'It is the Looking-glass of souls, wherein
 All men may see
 Whether they be
 Still, as by nature they are, deform'd with sin,
 Or in a better case,
 As new adorned with grace.
 'Tis the great Magazine of spiritual arms,
 Wherein doth lie
 The artillery
 Of heaven, ready charged against all harms
 That might come by the blows
 Of our infernal foes.
 It is the Index to Eternity;
 He cannot miss
 Of endless bliss
 That takes this chart to steer his voyage by,
 Nor can he be mistook
 That speaketh by this Book.
 It is the Book of God. What if I should
 Say God of Books?
 Let him that looks
 Angry at that expression, as too bold,
 His thoughts in silence smother,
 Till he find such another.'

For several reasons the writer does not believe that this chapter is a mere genealogical record of literal families. 1. What we have seen of the moral and Adamic natures of Esau and Jacob, goes to prove that Esau's children are no more literal children than Jacob's children were literal children. 2. While the writer could admit the probability of the Bible giving us a literal indication of how the nations were divided in the earth (x. 32), he does not deem it equally probable that the inspired pages would be cumbered with the dry and valueless genealogical tables of an Idumean Sheikh. 3. Equally unlikely does it seem that the Bible would immortalize a man for having found mules, or otherwise hot springs, in a wilderness (verse 24). 4. These names are preceded by the formula, 'These are the generations' (Toledoth 1). In previous instances this formula is used of an evolutionary process that has a world-wide aspect, and not of the flesh and blood succession in one particular family (xxv. 12, 19, etc.). So when the phrase next occurs (xxxvii. 2) it is manifest that it relates to moral history, and not to flesh and blood increase. 5. The extent to which God is ignored in the names of these sons of Esau tends to show that they have an evil significance, and do not denote literal persons. 6. We read of this seed of Esau, 'Thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever' (Obad. verses 9, 10). 'The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it' (verse 18). On the literal theory it might be urged that Jacob had done Esau as much violence as he had suffered from Esau. Why, then, should God take Jacob's part against Esau? Euthyphrus, in his 'Dialogue with Socrates,' says that men think Jupiter to be the best and most just of the gods (*νομιζόντες τὸν Δία τῶν θεῶν ἀριστον καὶ δικαιοσσοτον*. Plato, Euth.). Surely godly men will expect a higher form of justice in the True God than the heathen attributed to Jupiter. But would it have been just for God to love a literal Jacob, and hate a literal Esau? Moreover, if Esau had done wrong, why should the Bedouins of his race, who lived thousands of years afterwards, be cut off for his sin against Jacob? Is it not more reasonable to conclude that this house of Esau is, as Malachi describes it, 'The Border of Wickedness' (i. 4). But if so, does it not become impossible that the names of those constituting the house of Esau should be literal persons? 7. After what we have seen of the word 'cattle,' it is suggestive of moral history to find mention made in verse 8 of cattle and beasts, while nothing is said of sheep or oxen. 8. It was an ancient practice to enshrine history in names. Cosmas, of Alexandria, was called Indopleustes because he had once sailed to India (Lardner, Vol. V., p. 92).

We may turn now to the more positive aspects.

1. While Esau, as described in c. xxvii., is a symbol of Sinful Flesh, it is evident from Scripture that the Flesh can exert a corrupting influence in other parts of the nature. Thus there is a fleshly mind (Col. ii. 18), and there are fleshly lusts, which war against the soul

(1 Pet. ii. 11). Hence a fleshly Esau seed can be found coming by the mind or the soul, as well as by the Soulical Body of Flesh.

2. When we examine this chapter, we find it deals with two distinct grades, so far as respects Esau. The word *אֵיךְ*, 'this,' in verse 1, shows the Young Men's Grade. The same word is also found in verses 8, 19, and 24; and no other grade-word is applied to Esau, down to the close of verse 30. The whole of these thirty verses are in the Young Men's Grade, as respects Esau. But a man on one grade may be defiled by some element from a lower grade. So, while in all these verses Esau is on the Young Men's Grade, he takes into union with himself something from a lower grade. Thus, in verse 2, we read of a daughter of Elon taken by Esau. The word 'Elon' means 'oak.' Evidently, therefore, Esau is here taking to himself something from the Heathen Grade. Then, in verse 3, we read of a daughter of Ishmael. The word 'Ishmael' is a grade-word of the Servants' Grade. Hence it is clear that, in this respect, Esau, though on the Young Men's Grade, is taking something from the Servants' Grade into fellowship with himself. In verse 24 we have *אֵיךְ*, 'this,' of the Young Men's Grade, conjoined with 'find' of the Servants' Grade. It is clear that this Esau seed has not come to Zion. Hence the finding of the mules, or springs, by Anah, must refer to something done on the Heathen Grade. From verse 31 to the end of verse 42 we have the Servants' Grade, and that only. The only grade-words are 'sons of Israel,' in verse 31, and 'places,' in verse 40. Thus, as respects Esau, from verse 1 to verse 30 inclusive, he pertains to the Young Men's Grade; and, from verse 31 to verse 42 inclusive, he pertains to the Servants' Grade. Then verse 43, as a summary, alludes to him as pertaining to both grades. The former part of the verse connects with the previous verses in the Servants' Grade. The latter part of the verse is in allusion to the first thirty verses, and has the grade-word 'this,' of the Young Men's Grade. These are the only grade-words in the chapter.

3. From verse 1 to the end of verse 5 stress is laid on what is borne to Esau by women. In this portion women are specially prominent. The writer believes that this portion relates to an Esau seed in the Soulical Nature. That is symbolized by the woman.

4. In verses 6 and 7 we have an account of a separation between Esau and Jacob, in which cattle and land are prominently recognised. The writer holds that this symbolism, according to previous references to land and cattle, tends to show that this portion has respect to the Soulical Body of Flesh.

5. From verse 8 to the end of verse 19 inclusive, Esau is regarded as dwelling in a mountain. The mountain is often an Intellectual Symbol. It is so in xxxi. 25. The writer holds that it best accords with the symbolism of the chapter to regard this portion as relating to an Esau seed in the Mind.

6. From verse 20 to verse 30 inclusive, the narrative again refers to dwellers in a land. No mention is made of cattle. By a process of exhaustion, it is natural to infer that this portion relates to the Esau seed in the Soulical Body which attaches to the Mind. As verses 6, 7, following the Soulical Portion, refer to the Soulical Body of Flesh

going with the Soul, so verses 20-30, following the Intellectual Portion, refer to the Soulical Body which pertains to the Mind.

7. From verse 31 to verse 42 inclusive, the verses have respect to the Servants' Grade. In this portion we have words like 'city,' 'field,' showing an aspect to distinct parts of the nature. At the same time, these parts are not considered consecutively, as in the preceding portion of the chapter, but in a more general way.

8. From verse 31 to verse 39 we read of some of the Esau seed being kings before any king reigned over the children of Israel. For the Esau seed to be kings implies a supremacy of Sinful Flesh. Hence those in whom they were kings must have been wicked men. But when kings of Jacob's line began to reign in sons of Israel, the Esau seed would cease to be kings. But, though the Esau seed ceased to have supremacy, it would not, therefore, be at once cast out. It would be found in sons of Israel, only it would not be found as kings, but in some inferior position. It is, therefore, very significant to find that, after the list of kings has been given in verses 31-39, there comes in an inferior class on the Servants' Grade called 'dukes,' or 'captains of thousands.' But a duke is inferior to a king. His very office implies that he has a superior. He has a superior in this case, for it would seem that these dukes are under the Jacob seed, who are now kings in sons of Israel. Canon Farrar says that, to attach an equal degree of inspiration to the list of the dukes of Edom with that in the last discourses in John's Gospel, is to treat the Holy Scripture with a spirit of 'plus-quam-Judaic superstition' (Bible Educat., vol. i., p. 263). The grade-words bring this statement into question. The Canon thinks it illogical to regard all the words of Scripture as Jehovah's words; but there are no degrees in truth. Logically, there is no alternative to Verbal Inspiration but probable Error. Moreover, error in words implies error in what those words are used to state. The relation of these two titles, 'kings' and 'dukes,' tends to show that what is said of kings relates to the Esau seed, in its supremacy, as found in wicked men; but what is said of dukes relates to the Esau seed, in its comparative inferiority, as found in godly men of Jacob's line. But we may reason back. If these dukes on the Servants' Grade are thus emblems of an Esau seed in godly men, then it is natural to conclude that the dukes on the Young Men's Grade, spoken of in verses 15-19 and verses 29, 30, refer to an Esau seed in good men, while the verses contrasting with these dukes refer to wicked men. Men are bad before they become good. It is, therefore, noticeable that the references to dukes come towards the close of each portion. Though the word 'dukes' occurs in the summary in verse 21, it is repeated with more detail in verses 29, 30, which close the portion.

9. That the dukes are symbols of an Esau seed in godly men, while the other sons of Esau relate to such men in a wicked state and before they became godly, accords with the following fact. So far as respects this chapter, though not as respects 1 Chron. i. 51, while the past tense 'were' is used of the Esau seed in contrast with dukes (verses 11, 12, 13, 14, 22), more or less, or while a verb implying something past, or a death, is used of these same persons (verse 31, etc.), there is not one

instance in the chapter where 'were,' or any past tense of a verb, is used of dukes. Neither is a duke said to die. It is as if these dukes continued even when the other Esau seed had gone. So in godly men, as yet in a fleshly sphere, there are fleshly elements which continue even when, by the incoming from a sinful state, they have put many fleshly elements away. These continuing fleshly elements are the dukes. Yet, as we pass up in a moral process, even the dukes will die. It does not follow, therefore, that the feature just noted is unimportant, even though 1 Chron. i. 51 refers to the dukes by the word 'were.' This law of nomenclature respecting kings and dukes sets forth a very important principle. It is that in godly men the Esau seed is tending from dignity to abasement, and not from abasement to dignity. That which was a tyrannical king before our conversion is only a duke after our conversion. And the abasement of this Esau seed will continue until, as the prophet says, 'There shall not be any remaining of the house of Esau' (Obad. verse 18).

We read, 'And these are the evolutions (toledoth) of Esau, this is Edom' (verse 1). 'Edom' means 'red,' or 'bloody.' Esau is a symbol of what is fleshly and sinful. In this first portion to verse 5 inclusive, he is a symbol of fleshly lusts, which in wicked men war against the soul. Women, the soulical symbol, are prominent, and come into fellowship with the fleshly Principle. 'Esau took his wives from the daughters of Canaan,' that is, from those who bow down to idols. Many sins practised by men who have knowledge are yet idolatrous in their origin. 'Adah, daughter of Elon the Hittite' (verse 2). Qualities were often regarded as having offspring, as when Clem. Alex. refers to εὐτέλεια, or Thrift, as τῆς σωφροσύνης τὴν ἑγγονον, 'the daughter of Sobriety' (Paed., Lib. III., c. vi., p. 234). 'Adah' was the name given to one of Lamech's symbolic wives (iv. 23). The name means 'to cover,' and then 'to deck or adorn' (Ezek. xxiii. 40). The first act recorded of Adam and Eve after their sin, is the covering of the body with fig-leaves. The love of adornment has often manifested the moral weakness of the woman, or soul. Moreover, the Hebrew word הַרְוִי, 'harlot,' 'prostitute,' is supposed to be from רָוַי, meaning 'to deck, to adorn.' The love of adornment has often been in close connection with the sin of impurity. Adah is the daughter of Elon, or 'Oakland.' A Basemath is named in xxvi. 34 as the daughter of this man, while in this verse we have mention of a Basemath daughter of Ishmael. The oakland symbolizes idolatry. Even in Heathenism we find the love of adornment, and it is often connected with impurity. Elon is said to be a 'Hittite.' Dr. Davies defines the word as 'An object of Fright.' It means that which causes terror. As here used, the word may have respect to the idolatrous paintings and adornings of the body, which cause the heathen to appear as objects causing terror. God told the prophet not to fear such men (Ezek. ii. 6). Bodily adornment may be said to take its origin from these idolatrous customs. Ezekiel says, 'Your mother was a Hittite, and your father an Amorite' (xvi. 45). The Bible would not taunt us because of our humble origin, but it would be likely to remind those ruled by Bad-Seed-Men of their origin as sinful beings. The name of Esau's next wife, 'Aholibamah,' seems a name of the same class as

'Aholah,' and 'Aholibah,' the symbolic names of sinful Samaria and sinful Jerusalem. It means 'tent of the height.' The ancient idolatrous shrines were on hills and mountains. The Persians are said by Xenophon to have been wont to sacrifice on mountains (Cyrop., i. 8). Homer speaks of the peaks of the high mountains as dear to Apollo (Hy. in Apol., verse 144). In the 'Bacchæ' of Euripides there are several allusions to the Bacchanal women practising their rites upon the mountains. Aholibamah is probably a symbol of an idolatrous lusting. God says, 'My people ask counsel at their stocks' (Hos. iv. 12). Moreover, there are idols of a moral kind after which sinful flesh lusts. Aholibamah is the daughter of Anah. This word means 'To answer.' A word of the same form also means 'To labour,' 'To be afflicted.' From its connection here with idolatrous Aholibamah, the name may embody an allusion to that prominent feature of ancient idolatry, the giving of oracles or answers to suppliants. Otherwise it is indicative of the afflicted and degraded condition of these idolaters. The writer prefers the former view. The father is called 'Zibeon,' a name which is probably from זָבַע, meaning 'to seize,' 'to ravine,' also 'to dip,' 'to dye.' A form of the word is applied to the hyena (Jer. xii. 9). It may refer to the primitive savagery in which men ravened as beasts. These names are tracing the line of Aholibamah, the emblem of an idolatrous lusting. He is a Hivite, a name symbolic of those who live in encampments.

Esau also marries Basemath. In xxvi. 34 Esau had a wife Basemath, who was associated with the Heathen Grade, being a daughter of Elon, or the Oak. But the Basemath here named, like Mahalath of xxviii. 9, is associated with the Servants' Grade, being a daughter of Ishmael. It is not probable that Esau had two wives, each named Basemath. The name Mahalath of xxviii. 9 is supposed to mean 'a lyre,' or some musical instrument. The word 'Basemath' means 'incense,' or 'fragrance.' Spices were used for evil in personal (Prov. vii. 17) as well as in religious acts. Being in Esau's line, this woman of Balsam Spices must symbolize such spices as used for evil. God threatens to turn the perfume of some of the mincing daughters of Zion into an offence (Is. iii. 24). Women are denounced, also, for burning incense to the moon, and to idols (Jer. xlv. 15-19). Like Mahalath this woman is sister to Nebaioth, a name which the writer regards as from the word for prophetic speaking. The word is applied to the wild and phrenzied ravings of Baal's prophets, as well as to the utterances of true prophets (1 Kings xviii. 29).

'And Adah bare to Esau Eliphaz' (verse 4). In this word, as in many other words, the first part 'Eli' denotes 'God.' The latter part, יָזָן, means first 'purified' (Cant. v. 11), and then 'fine gold' (Ps. xxi. 4). Hence Dr. Davies renders the word 'God of purity.' The writer may here state that where he finds a word capable of two meanings, with no special reason manifest why one meaning should be preferred to the other, he feels justified in using the drift of the moral history to help him in deciding between the two meanings. Applying this principle here he would not render 'Eliphaz' as 'God of purity,' but he would render it 'God of fine gold.' He would regard it as an allusion to the love of gold, whether in the form of a golden image in idolatry, or in the more common form of a love of mammon. Since, also, Eliphaz is the

son of Adah, or Adornment, there may be an allusion to the love of gold as something to be worn. Basemath is said to bear Reuel. This word רְעוּיָאֵל occurs in Exod. ii. 18; 1 Chron. ix. 8. It is generally defined as 'God's Friend.' The word rendered 'friend' means 'companion,' 'associate.' Sometimes it is applied to an associate on equal terms in the sense of 'fellow' (Is. xxxiii. 14), or 'neighbour' (Prov. iii. 29), where no idea of special friendship is implied. Eve regarded Cain as a man with Jehovah (iv. 1). This word may glance at polytheism, or the associating with God of someone as an equal or fellow, this being done in an idolatrous spirit. This is to treat God as the heathen treated their gods when they built, *σύνναοι*, that is temples built to several gods in common, or *ἑμβόθωμοι*, that is, altars to several gods in common. Men may even deify their lusts, and make a god of their belly. 'And Aholibamah bare Jeush' (verse 5). There is a Hebrew word, עָשׂוּ meaning 'to gather.' Several lexicons derive 'Jeush' from this word. Forms of the word are applied to a constellation or gathering of stars—'Which maketh Arcturus' (זָ, Job ix. 9); 'Canst thou guide Arcturus (עָשׂוּ) with his sons?' (Job xxxviii. 32). Since Aholibamah, or the tent on the height, is an idolatrous symbol, this son Jeush may be a symbol of the gathered constellations regarded as objects of worship. The same woman also bears 'Jaalam,' a name meaning 'Ascending Ones.' As the previous name seemed to glance at the worship of the stars above, so this name seems to glance at the worship of the dead beneath. When Saul went to the witch of Endor she said, 'I saw gods ascending (עָלִים) from the earth' (1 Sam. xxviii. 13). The word used of these ascending gods is allied in meaning with the word אָלַע, 'to ascend,' from which the lexicons derive 'Jaalam.' It tends to justify what has been said of these sons of Aholibamah that the next name is 'Korah,' meaning 'To make bald.' A kindred word is applied to denote what makes a smooth surface, hence 'to congeal,' 'to freeze,' and then 'ice' (Job vi. 16). But the word קָרַח commonly means 'to make bald,' and it is applied to such baldness as was made in the worshipping of the dead. 'They shall not make baldness upon their head' (Lev. xxi. 5); 'Ye shall not cut yourselves, nor make any baldness between your eyes for the dead' (Deut. xiv. 1). It was a common practice with idolaters to shave the head in times of calamity and bereavement' (Euripid. Orest., verse 965). After the seed of Esau has been set forth so far as it comes by the Soulical Nature, we have the summary. 'These are the sons of Esau which were borne to him in the land of Canaan' (verse 5).

We now come to a transition. The narrative passes, as the writer thinks, to a description of a moral process relating to the Soulical Body of Flesh. The Lord said that Esau and Jacob were two manner of people who were to be separated (xxv. 23). We see here how the law of separation works in relation to the Soulical Body of Flesh. The similarity of this separation to that effected between Abram and Lot (xiii. 6) shows that the history has a moral meaning. The writer would further express his conviction that, after the analogy by which the dukes follow kings, there are two aspects in which there is a separation between

Esau and Jacob in respect of this land. Suppose a man were to turn from a wicked fleshly life to a life of faith, there would be in that change a great putting away of what was fleshly, or the Esau seed. But even after this change there would still be something of the flesh left, until the man died to sin, and rose with Christ. So there seems to be an allusion in these two verses to these two states. The words applying to the former separation end with the word 'together' in verse 7. But the remainder of verse 7 refers to a state in which the Esau seed is found in Jacob even after conversion. The former portion of these verses appears to be describing a putting away of sinful flesh in conversion. In that case Esau is going into a land of his own, from the face of his brother Jacob, who is now becoming his master. But when he has thus, in a great measure, gone out into his own place, he still has a part left in Jacob, whose flesh is now spoken of as the land of their sojourn. They will dwell together for awhile, until the sinful flesh, or cattle, is all destroyed. We read of the going out of sinful flesh from the Soulical Body of Flesh in a conversion as follows: 'And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions which he had got in a land of Canaan, and he went to a country from the face of his brother Jacob; for their riches were more than that they might dwell together' (verses 6, 7). Then we have reference to a land of their sojourning, which the writer takes as relating to the flesh of Jacob after this large proportion of the Esau seed had gone out: 'And the land wherein they were strangers could not bear them from the presence of their cattle' (verse 7). Sometimes God speaks of not being able to do what yet He in a sense does: 'The calling of assemblies I cannot away with' (Is. i. 13). He says He is weary to bear feasts (verse 14). So the Soulical Body of Flesh cannot bear the presence of the cattle, the lusts and passions still left, and in which both Jacob and Esau are regarded as having a part. The land was weary of these cattle, and could not endure them. It was not because of the multitude of the cattle, but because of their evil quality. The imagery is akin to what is used elsewhere: 'The land itself vomiteth out her inhabitants' (Lev. xviii. 25); 'That the land vomit not you out also, as it vomited out the nations that were before you' (verse 28). Peter speaks of putting on a yoke which neither they nor their fathers were able to bear (Acts xv. 10). Yet the yoke was on the fathers.

We now come to another transition. For the following reasons the writer believes that verses 8-19 relate to the seed of Esau in the mind or spiritual nature: 1. We read: 'And these are the evolutions of Esau, father of Edom, in Mount Seir' (verse 8). The words appear to imply that Esau has some evolutions in this particular mountain different from his evolutions in other places. 2. Esau is now said to dwell in a mountain. The mountain is referred to twice (verses 8, 9). In xxxi. 25 a mountain is an emblem of the mind. In Obadiah, verse 8, intelligence is associated with this Mount of Esau: 'Shall I not in that day, saith the Lord, even destroy the wise out of Edom, and intelligence (תְּבִינָה) out of the Mount of Esau?' It is a significant fact that, where we read of the Divine Esau being at Seir (xxxiii. 14, 16), the word 'mount' is

not attached to 'Seir.' Christ came from 'Edom' (Is. lxiii. 1), as from Teman and Paran (Hab. iii. 3); but He is not said to come from Mount Seir. While He was as the Seed of Woman, and on the Soulical Side according to the flesh, He had not a fleshly mind. 3. The women are not pre-eminent in this portion. Though they are named, the narrative is yet giving us the line of Esau as 'the father of the Edomites' (verse 9). 4. As compared with the first verse, this repeated allusion to the generations of Esau is hard to understand if the expression does not bring in some new aspect. Two objections will perhaps be urged. First, our Version has 'thus' at the beginning of verse 8, and so connects it with what precedes. The Hebrew, however, has only the common word 'and.' Secondly, it will be said that in this new portion we have some names which occurred in the preceding portion. That may well be. A man may lust for similar things both with mind and soul. For example, when a man has been satiated by some particular indulgence, and so feels no more soulical longing for it, his mind may yet be intent on obtaining a further supply of that which had pleased, in preparation for a return of the soulical longing. 'And Esau dwelt in Mount Seir—Esau, this is Edom' (verse 8). It is only in this portion that we read of the mountain of Seir. In verse 20 we read of dwelling in the land. 'And these are the evolutions of Esau, father of Edom, in Mount Seir' (verse 9). Where there is a repetition of names previously considered, it will be needless to consider them again. In this and the following portion, relating to the mind and its soulical body, stress is laid on the 'sons.' It is the names of sons that are here said to be given (verse 10). 'And the sons of Eliphaz were Teman,' etc. (verse 11). It is hardly compatible with literal history that Eliphaz and Teman should be thus conjoined, and that in Job ii. 11 we should read of Eliphaz the Temanite. The name 'Teman' means 'the right side,' or 'the south'; for the quarters were reckoned as if a man were looking east. This 'Teman' is sometimes, as a name of Edom, the red or fleshly (Jer. xlix. 7, 20), and God is said to have come from Teman (Hab. iii. 3). In this case the word is supposed to have its meaning of 'south,' as in Job ix. 9. The south is the opposite quarter to that from which God's glory came (Ezek. i. 4). Pre-eminentlly the south is the side of fleshly Egypt (xii. 9, 10)—the side of the forest with the sinful wood that will be fuel for a quenchless fire (Ezek. xx. 46, 47). The writer believes that 'Teman,' or 'the south,' like 'Edom,' 'the red,' here denotes a fleshly and Egyptian mind. The south is the quarter where the cities are to be shut up with none to open them (Jer. xiii. 19). Sodom, Gomorrha, Jericho, were all southern cities in respect to Palestine, and all were emblems of evil. The south is the realm of soulical beasts, of trouble and anguish, of the young and the old lion, of the viper and the fiery flying serpent (Is. xxx. 6). The next name is 'Omar.' Dr. Davies defines the word as 'Loquacious, or Boastful.' Some think that, in Ps. xciv. 4, the verb is from another root than the verb 'to say,' and that it means 'to be high.' The two ideas have much in common. A boastful man is a high-minded man, and he shows his high-mindedness by his speech: 'With their mouth they speak proudly' (Ps. xvii. 10); 'They set their mouth against the heavens, and

their tongue walketh through the earth' (Ps. lxxiii. 9). A boastful, self-exalting spirit is here indicated as an element pertaining to the mind of the flesh. 'Zepho' is next named. It is generally supposed to be from a root meaning 'to watch,' 'to lie in wait.' Hence some render it 'watch-tower.' We have in the Psalms (xxxvii. 32) the figure of watching with evil intent. The word may here import cunning and craft as manifested by treacherous minds. This accords with the meaning of the next word, 'Gatam,' which Dr. Davies derives from גָּטַם, 'to smite.' He defines it as 'their Smiting.' A fleshly mind loves deeds of violence. The last name, 'Kenaz,' means 'hunter.' Esau himself is a hunter, and greedy after what pertains to the fleshly field (xxv. 27). The word indicates devotion to, and absorption in, fleshly pursuits.

We next read of a woman allied in concubinage to Eliphaz, or 'God of fine gold.' Hird and Cruden have a definition of this word, as if from נִיב, or 'to form,' and hence נִיבָה, 'form or shape.' Others, with more probability, derive the word from נִבַּץ, 'to keep back, to withhold.' The word is applied to those who covetously withhold bread from the hungry (Job xxii. 7). They who have fine gold for their god will be apt to withhold more than is meet, in a spirit of covetousness. This Timna, or covetous spirit, bears Amalek. Some regard 'Amalek' as a compound word, meaning 'lickers up of the people.' Murphy and others derive it from מַלְעַץ, 'to labour,' with the adjectival פ at the end of the word. This meaning is more generally accepted, and seems the more probable. They who make gold an idol, and withhold in a covetous spirit, will labour for gold. Solomon identifies wealth with labour (Eccles. v. 15), and associates an evil travail with riches (verse 14). Even this son of Timna is classed with the sons of Adah or Adornment. Reuel, another son of Esau, has a son named 'Nahath.' Several lexicons derive this word from נָחַץ, 'to sink down.' Lange appears to regard the word as in contrast with 'Zerah,' the following word, which means 'to break forth.' That is, it signifies the breaking forth of light in the morning. Since Reuel the father, or he who is a symbol of God having an equal, appears to be an emblem of polytheism, these two words may allude to the setting and rising sun as an object of worship. The next name, 'Shammah,' means 'Desolation,' also 'Horror' (Jer. viii. 21). The writer would regard him as a symbol of any idol accounted as a thing of horror. The following word, נִחַץ, is by some derived from נִחַץ, 'from.' Others derive it from נִחַץ, 'to spring,' 'to cause to spring,' 'to startle.' The writer would prefer the latter meaning, and take it as a symbol of Fearfulness as associated with idolatrous lustings. 'These were sons of Basemath, the wife of Esau' (verse 13). All the names mentioned in verse 14 have been previously considered.

We come now to those sons of Esau which are dukes. The writer has stated why he thinks that these dukes symbolize a seed of flesh as found in godly people. Previously the sons of Esau have not had any superior. Now they have a title which, while it betokens a measure of authority, also indicates some power superior to these dukes. Since fleshly elements after conversion are similar in moral quality to such elements before our conversion, it is not strange that these dukes should be found bearing names previously given to Esau's sons. On the literal

theory this fact is not easily to be explained. The name rendered 'duke' is rendered in Zech. ix. 7, xii. 5 as 'governor.' It is from a word meaning 'to join,' or 'to bind,' as families and clans are bound. The word 'a thousand' is also an allied form. Thus a duke is like a Greek chiliarch, or captain of a thousand. Evidently he has a kingly superior. The word 'duke,' in this chapter, symbolizes inferiority, not dignity. It is a noticeable fact that in this list of dukes we have not a name which is not found in the previous verses. This tends to show that the dukes represent the evil qualities in an inferior and subordinate aspect, as found in godly men. Some ancient Versions are without the words 'duke Korah' in verse 16, which constitute an addition to the sons of Eliphaz given in verse 11. The name is not mentioned in the list of names of sons of Eliphaz given in 1 Chron. i. 36. Still it is probable that this name has a just right to a place in the text, and that it relates to the practice of shaving the head in honour of the dead. On the literal theory it is strange that to all these various sons the title 'duke' should be assigned. Were they all tribal chiefs of equal authority? Jacob's sons became founders of tribes, but for a long period subsequent to this time they are simply represented as shepherds, not as titled leaders. How comes it to pass that Esau's sons are all so high, while their cousins, the sons of Jacob, are all so lowly? The evil aspect of these dukes as compared with sons of Israel, may be inferred from the following passage: 'Then the dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them, all the inhabitants of Canaan shall melt away, Fear and dread shall fall upon them, by the greatness of Thine arm they shall be as still as a stone, till the people pass over which Thou hast purchased' (Exod. xv. 15, 16). Thus these dukes are classed with Moabites and Canaanites who are put into contrast with God's redeemed peoples. But is it literally probable that God would purchase one nation and leave another unredeemed? Is it not clear that these Edomites and their dukes are enemies who oppose believers on their march to heaven? They are not persons, but Bad-Seed-Men. The King's way to the heavenly land lies through this land of Edom (Numb. xx. 17), but these fleshly Edomites cause the King's children to go wandering far round. At other times, by God's special grace, the Edomite chiliarchs, or rulers of a thousand, are made to flee before us, one chasing a thousand. Since Jesus Christ is to abolish all rule, and all authority and power (1 Cor. xv. 24), we need not deem it strange that titles of dignity are given to the personified forces of sin. It is only such rule that Christ puts down. We cannot say that the Saviour's mission is to abolish every form of human government. Human ordinances are sometimes ministers of God (Rom. xiii. 4).

The following objection may be taken by some to what the writer is urging. It may be said, If these untitled sons of Esau are an evil seed in wicked men, and if the dukes are the same evil seed in godly men, then, since the untitled sons have idolatrous names amongst them, it would follow that godly people are idolaters. It will be asked, How can it be said that godly men reverence the sinking or rising sun, or the oracles and the answers given therefrom? To this objection two or three answers may be given. 1. The reader must not look at this

subject merely as an English Christian. The history is Adamic. It refers to the household of faith in many ages, and in many lands. Hence it applies to those who turn directly from Heathenism to Godliness, as well as to those who in Christian countries turn from a life of sin to a godly life. 2. It is a well-known fact that just as converted Jews in apostolic times were apt to bring some of their Judaism into Christianity, so they who turn from idolatry to Christianity often require long training before they can fully break away from all their idolatrous superstitions. 3. Even enlightened godly men sometimes manifest an admixture of an old heathen leaven. It is somewhat noticeable how Origen tries to turn some of the arguments of Celsus drawn from heathen fables, not so much by a bold assertion of the fabulousness of these myths as by suggesting the action of evil demons (Lib. III., c. xxix.) It would appear as if Origen himself was not free from the heathenish conception of demons. He represents them as being vexed at the doctrine of Jesus on account of its tending to rob them of their accustomed sacrifices. Have there not been, even amongst Christians in England, manifestations of the same heathen leaven? What is the origin of the feeling which leads some to buy Zadkiel's Almanacks, or to scruple to give a light at Christmas, or to allow a person with hair of a certain colour to bring in the new year, or to carry out a dead body except in a certain position, or to grieve as Byron grieved if the salt be accidentally spilled, or to tremble if a dog howl? In a thousand similar ways it has often been shown that the Esau seed live on as dukes when they have ceased to be kings.

With verse 20 another great division is brought in. The special characteristic of this class is that they inhabit the land. This class appears to symbolize the bad seed in the Soulical Body that environs the mind. There is, as we shall see, more evidence of this than at first sight appears. Verses 20 and 21 are virtually titles to the class in its two-fold aspect, first as sons of Seir found in the ungodly, then as dukes found in the godly, wherein the seed of Jacob have become kings. So in verse 19 we have a double title of the previous class regarded as sons and then as dukes. In this Esau class of the Soulical Body we read of Seir, the Horite. Esau the father, and the wives of Esau, are not prominent in this portion. The name 'Seir' means 'hairy,' and then 'he-goat.' In both senses the word has an evil and fleshly significance. The 'Land of Seir' is different from 'Mount Seir,' as the Soulical Body environing the mind differs from the mind. Yet Horites are associated with Seir in both aspects (xiv. 6, xxxvi. 20). The Lord rose up from Seir in so far as He was after the flesh (Deut. xxxiii. 2), but He was not in this sense from Mount Seir. On the contrary, He set ambushments against that mountain (2 Chron. xx. 22), the inhabitants of which, with the Moabites and Ammonites, destroyed each other (verses 23, 24). God says He is against Mount Seir (Ezek. xxxv. 6), which He will make into perpetual desolations (verse 9). So far as concerns the sons of Esau, to whom no title is given, the principle that they symbolize a bad seed in the wicked, as well as the precedent of verses 11, 13, etc., would justify the use of 'were' rather than 'are,' where the Hebrew has no verb. Thus we may read, 'These were the sons of Seir, the Horite, who

were inhabitants of the land.' The word 'Horite' means 'cave-dweller.' It is a suggestive word, and the more so that it is associated with 'Lotan,' a name which, like 'Lot,' denotes a veil or covering. When Lot went out of Zoar, or the city where the sun shone (xix. 30), he entered the cave, the dark sphere of dark deeds. So Isaac, when under fleshly influence, is represented as having dim eyes (xxvii. 1). Had this been literal history, it is not very likely that Esau would have been said to dwell in Mount Seir (verse 8), having many sons and grandsons dukes, and yet that another man, Seir the Horite, having also many dukes in his family, should have been said to inhabit the land of Seir. The writer holds that this fleshly Seir, the Horite, is a symbol of a seed of darkness in the Soulical Body. His first son, Lotan, 'the Veil or Covering,' is also a kindred symbol of Mental Darkness. A cave and a veil are both suggestive of gloom. The god of this world blinds the mind where cave-dwelling Horites and veiling Lotans are supreme. Next to Lotan is Shobal. His name denotes a stream with special reference to its motion. It is that which flows or streams. Thus it is something ever moving, like a bubbling spring. Hence the writer regards 'Shobal' as a symbol of Mental Restlessness and change. Sin and restlessness are inseparable. We have again the words 'Zibeon,' 'to seize, or ravin,' and 'Anah,' 'to answer,' the symbol of the idolatrous oracle. Next is 'Dishon,' a name which means 'rock goat,' or 'antelope.' It is probably a symbol of a sinful exaltation, the minding of high things instead of condescending to men of low estate. We are not to be thus high-minded, but to fear. The next name, 'Ezer,' is from a root meaning 'to store,' 'to heap up.' It is probably a symbol of Covetousness. Next, we have 'Dishan,' which Murphy derives from the word meaning 'to thresh,' 'to crush,' 'to trample in pieces' (Micah iv. 13). As such it would be a symbol of Violence. Others think that the word is a form of the Dishon just named. It is more probable that the names have a different meaning, one meaning 'Antelope,' the other the 'Treader in pieces,' or 'Thresher.' After the class has been indicated in the position of sons, it is then indicated in the position of dukes (verse 21). The sons are then set forth in fuller detail as having offspring.

'And the sons of Lotan were Hori' (verse 22). The word 'Hori,' as before, means 'cave-dweller.' He is a seed of darkness. The next name, 'Hemam,' or 'Homam' (1 Chron. i. 39) means 'Confusion,' or 'Noisy,' Mental Darkness and Mental Confusion naturally go together. What is said of Timna, or 'she who withholds,' the Selfish Principle, is confirmation that this is not literal history. In verse 12 Timna breaks the direct line, and is introduced as the concubine of Eliphaz. So in verse 22 she seems to break the line, and is introduced as Lotan's sister. Selfishness, or the Withholding Principle, and the veiling or covering Principle, are as sister and brother. The Selfish Man hides his eyes from the poor, and has many a curse (Prov. xxviii. 27).

The children of Shobal, the Restless, are, first, 'Alvan.' Fuerst, Dr. Davies, and others, derive this name from a word meaning 'Wickedness.' It is a very unlikely name for a literal father to give to a literal son, but it is natural for the restlessness of a wicked man to lead to wickedness. The next name is 'Manahath.' The writer thinks that the

word is from נָחַץ , 'to descend,' 'to press down.' It would apply to Moral Degradation. Forms of the word are used of coming down to attack, or of the lowering of the arm in smiting. He does not think that it is from the word for 'Rest.' Ebal follows, whose name is given to the mountain of cursing (Deut. xi. 29). Hence it is not improbable that the name is a symbol of 'Blasphemy.' By derivation it appears to be from a root meaning 'to swell,' 'to rise up,' and hence 'a hill.' The name 'Shepho' is generally derived from a root meaning 'to waste,' 'to lay bare,' and hence it comes to mean 'baldness,' 'a bare or wasted place,' 'a desert.' It is not an unfitting symbol of Moral Barrenness. 'Onam' is probably 'their vanity,' 'their sinfulness' (Jer. iv. 14). Some derive it from a kindred word meaning 'wealth,' or 'force.' The former word is sometimes applied to an idol as a vain thing (Is. lxvi. 3), and it also denotes sorrow (Gen. xxxv. 18).

We come now to the most peculiar verse in the chapter—that which is supposed to relate to the finding of hot springs, or mules (verse 24). It is well to notice that this verse deals with sons of Zibeon, or that which seizes and ravins. Hence it is not to be wondered at if the verse should have some relation to sins of a gross and animal kind. The first-named son of Zibeon is Ajah, a name which, in Is. xiii. 22, is rendered 'wild beasts.' The Revised Version has 'wolves,' and in the margin it has 'howling creatures.' It is a fitting symbol of 'Savagery' and 'Fierceness.' 'Anah' most probably denotes 'The Answerer,' and refers to Heathen Oracles as giving answers.

What follows respecting this Anah is the part of the chapter about which there is the greatest diversity of opinion: 'This was the Anah that found the Yemeem (יַמְעַם) in the wilderness, as he fed the asses of Zibeon his father' (verse 24). The controversy turns on the meaning of the word 'Yemeem.' The Targumists favour the reading 'the mules.' The Sept. has $\tau\omicron\nu\nu\iota\alpha\mu\epsilon\iota\nu$, as if it were the name of a man. The Syriac has 'waters.' Onkelos translates as 'giants.' The Samaritan text has 'the Emin.' Jerome renders it 'hot springs.' The Revised Version follows this reading, which, so far as the writer has seen, is generally adopted by modern expositors. They say the word is from an obsolete יָמַם , meaning 'to be hot,' and hence that it means 'hot springs.' For several reasons the writer does not think that this view is correct. 1. Had it been from this word, the proper plural would have been יַמְעַמִּים , rather than יַמְעַם . By the former mode of forming the plural, the word might be said to be the plural of יָם , 'a sea,' 'a large river,' or 'a lake,' and it might be contended that it was some lake that Anah had found. 2. It is not very likely that in a fertile country, even if the same was called a wilderness, hot springs would be unknown. The country must have been fertile, and not desert, or Anah would not have been feeding asses there. Since these were not wild, but tame asses under man's care, it is the less likely that they would be driven away into remote regions previously unvisited by man. It is said that there are still hot springs in that neighbourhood; but the fact that there were several springs, and not one only, and that the land of Seir in which Anah was a dweller had so many people in it, render it unlikely that literal hot springs in this land had not previously been discovered.

3. Even had hot springs been discovered, not a word is said in the Bible of the value of such springs; and it appears strange why the man should have been so celebrated because of this discovery. 4. The fact that the word does not occur elsewhere in Scripture is evidence that there is something peculiar in this discovery, and that it does not relate to the mere discovery of some springs of hot water. No other man is noted in the Bible for having discovered a spring, yet many men, as well as Anah, must have found such springs. To have discovered a spring of good drinking-water would have been a fact more worthy of record if general utility be considered. Origen taunts Celsus for his manner of quoting from the Book of Enoch an allusion to hot springs. This quotation refers to a tradition that sixty or seventy sinning angels are imprisoned under the earth, and that hot springs (*θερμας πηγῆς*) are caused by their tears (Cont. Cels., Lib. V.).

We may now turn to the more positive aspects of this subject. For the following reasons the writer believes that in this verse there is an allusion to incestuous and unnatural crimes:

1. There is in this chapter, and especially in this portion, evidence of sexual confusion analogous to that leading to the birth of such hybrids as the mule. In verse 20 Zibeon appears to be the brother of Anah, but in verse 24 he is Anah's father. In verse 25 Aholibamah, as the daughter of Anah, must be a woman; but in verse 41 Aholibamah is a man. Verse 2, according to ordinary methods of reading, makes Anah to be a woman; but verse 24 makes Anah to be a man. Thus Anah is both man and woman; the daughter of Anah, or Aholibamah, is both woman and man; while Zibeon is both the brother of Anah and the father of Anah. It is strange that what sexual confusion there is in the chapter should thus be connected with this Anah. Some may try to explain away this sexual confusion, but it cannot easily be done. It will be said that verse 2 means that Aholibamah was a daughter of her grandfather Zibeon, just as Amalek, the grandson of Esau, is included amongst his sons (verses 12, 16). Such terms as 'sons,' or 'daughters,' are used of posterity in general. But the verses in the early part of this chapter are giving the names of each succeeding generation. It would be an unusual thing for the word 'daughter' to be used of the same person twice in the same line. Nor would it be usual to omit one step in the gradation, as Anah is here omitted, if it is Aholibamah who is said to be 'the daughter of Zibeon the Hivite' (verse 2). It may be said that Anah, the daughter in verse 2, and Anah, the son in verse 24, are different persons; but, in that case, is it not strange that both have a father Zibeon, and both a daughter Aholibamah? It may be said that the Zibeon who, in verse 20, is a brother, and the Zibeon who, in verse 24, is a father of Anah, are different persons. Such may be the case; but yet it is singular that, in this instance and in no other, the same name should appear in two successive generations. In like manner the Aholibamah of verse 25, who is a woman, may be thought to agree only in name with the Aholibamah of verse 41, who is a man. It still remains, however, that 'Aholibamah,' as a name, is both masculine and feminine. Such a thing is not uncommon. Our English name 'Francis' illustrates such double use. Moreover, it was common

in ancient times to give similar names to succeeding generations. Aristophanes, in the *Aves*, says that Hipponicus was from Callias, and Callias from Hipponicus. While it is possible for some of this sexual confusion in names to be apparent only, the probability is all in another direction.

2. There is a second fact, which is that, from the earliest times, this passage has been supposed by many to allude to hybridism. Some Jewish rabbis believed that sexual interminglings were indicated in this chapter. Kimchi says, 'Zibeon was both the father and brother of Anah; and this Anah, intent on heterogenous mixtures, caused asses and horses to copulate, and so produced mules.' Jarchi is of the same opinion, and so is Jonathan Ben Uzziel.

3. Dr. Adam Clarke, from whom the writer quotes the foregoing Rabbinical testimonies, very justly lays stress on the similarity between the name 'Anah,' and the name used in early tradition of the place where mules originated, and of mules. Homer, in his description of those sailing against Troy, mentions the Paphlagonians from Henetia (ἕξι Ἐνετῶν), whence comes the race of wild mules (ὄθην ἡμιόνων γένος ἀγροτεράων, Bk. II., verse 852). The ancient name of mule was 'hinnus.' Pliny says, 'The males produced from the horse and the she-ass the ancients called hinni'—'Equo et asina genitos mares, hinnos antiqui vocabant' (Bk. VIII., c. lxix.). He also quotes Theophrastus to show the close connection of the offspring-bearing mules with Cappadocia (Id.).

4. The writer has urged that 'Anah' means 'to Answer,' and that it symbolizes the Heathen system of Oracles. Now, while it is an undeniable fact that incestuous practices were in vogue amongst the heathen, it is equally certain that such practices were virtually traceable to the teaching given by priests and oracles concerning the gods. Paul refers, in Rom. i. 27, to these loathsome practices. Hermione, in the 'Andromache' of Euripides (verse 173), says that, amongst the barbarian races :

*πατήρ τε θυγατρὶ, παῖς τε μητρὶ μίγνυται,
κόρη τ' ἀδελφῷ.*

The strange myths of women changed into men, such as are alluded to by Pliny (Lib. VII., c. iii.), give suggestiveness to the sexual confusion found in this chapter, and tend to show that a moral meaning underlies it. But the degraded races, or men who practised such crimes, could appeal to the practices of the gods for precedents. Lactantius, in his *Epitome*, sets forth at some length the unnatural crimes of some of the gods. He refers to Jupiter as 'Pulchritudine pueri captus, venantem ac virilia meditantem, ad fœmineos usus violenter abripuit' (c. x.). Just as the verse we are considering speaks of a finding, so Lactantius says that Venus discovered the art of the courtesan, 'artem meretriciam reperit' (c. ix.). He tells us how Hercules 'nec fœminis unquam nec maribus abstinuit' (c. vii.). Cicero refers to what the poets have said of the unnatural lusts of the gods, so that they have adulterous intercourse with the human race, and mortals are born from immortals. 'Cum humano genere concubitus, mortalesque ex immortalis procreatos' (De Nat. Deor., Lib. I., c. xvi.). Christian writers like Tertullian drew arguments from

the vices of heathen gods wherewith to silence heathen gainsayers. Clemens Alexandrinus refers at length to the lusts of gods, and especially to Jupiter's ἀφροδίσια (Ad Gent., p. 20). With the Titans incest was no crime. Moreover, as these deities are behind all merely human history, it can be said that 'Anah,' the symbol of Heathen Oracles, discovered unnatural crimes.

5. The writer thinks that there is philological justification for this view. He holds that the word rendered 'mules,' or 'hot springs,' does not literally mean either of these objects; but while the letter of the word does not mean 'mule,' the spirit of the word has a hybrid meaning. The word itself is the mule. This word as here used is not elsewhere applied in Scripture to denote a mule. But the word in its very spelling is a symbol of hybridism, and is here used to illustrate a sin against life itself. Life is the essential quality of the soul, and this word is a picture of a sin against life. One of the most common Scriptural emblems of the soul's life is water. Both in nature and in name, Jesus, who is our Life, is sometimes set forth as Water. It is upon waters in a soulical sense that the Spirit of God is said to move (i. 2). Jesus is the Fountain of these waters of Soulical Life (Zech. xiii. 1). He said, 'If any man thirst, let him come unto Me and drink' (John vii. 37). Natural life is compared to waters, as in the rivers of Eden (ii. 10). The house of Jacob comes out of the waters of Judah (Is. xlvi. 1). A pure man will drink waters out of his own cistern, and running waters out of his own well (Prov. v. 15). Even the waters of natural life are derived from Jesus: 'In Him was life, and the life was the light of men' (John i. :). Solomon associates the waters of life with the woman: 'Let thy fountain be blessed' (v. 15, 18). The foolish woman says, 'Stolen waters are sweet' (Prov. ix. 17). The spouse is compared to a fountain, a well, and streams (Cant. iv. 15); and the soul of the righteous is compared to a watered garden (Jer. xxxi. 12). The Hebrew word for 'waters' is מַיִם. With the article 'the' before it, the word would be מַיִם הַ. The word rendered 'the mules' is מַיִם הַ. The Syriac renders the latter word 'the waters;' but Dr. Clarke thinks that this was done through a transposition of the letters made in error. They who by incest lay profane hands on Life are altering God's waters, and this altering is like an accursed taking from, and adding to, the word of life. The writer believes that, in indication of this profane and incestuous altering of Life's waters, the מ is taken from the beginning of the word, and then it is added to the end of the word, so that מַיִם becomes מַיִם. The word itself becomes a monstrosity that symbolizes a monstrous crime. The words 'find' and 'asses,' together with הַיִּזְוֵה, 'this,' form a conjoined idiom showing the Heathen Grade. Surely this sin of incest is a Heathenish sin. Such words as 'abortion,' 'miscarry,' accord with the view that incest would be set forth as something abnormal. The prefixing of the article to the word מַיִם would double the yod, so that it would become מַיִם, as we have it in the text. The writer maintained that we have an analogous transposition in respect of 'Aner' in xiv. 24. The word itself is a symbol of the sin, a picture of a portent or abortion analogous to the ancient symbols of creatures that were neither men nor women. It is certain that a misuse of Life's waters, as in incest, or in

spiritual adultery, is sometimes set forth as an altering of, or an adding to, or a taking from the Word, which is the word of life. In speaking of this sin of incest in its most abominable forms, Paul makes the somewhat singular statement: 'They changed (*μειτήλαξα*) the truth of God for a lie' (Rom. i. 25). As if this lie was now a creature of their own making, preferred to the Truth, it is said, they 'worshipped and served the creature rather than the Creator, who is blessed for ever.' In Rev. xxii. 19, the holy city and the tree of life are the things written in a book. Hence the Book is not the whole Bible. The reference is not to letters or pages. No man can now take these away. It is to the city, and the tree, and the water written in the Book: 'I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto them, God shall add unto him the plagues which are written in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this Book' (verses 18, 19). The writer holds that men cannot take from, or add to, the literal words of Scripture at pleasure. Moreover, not even a Marcion, who rejected so much of Scripture, can be supposed to be so pre-eminently cursed as compared with other sinners. It is far more probable that this altering of the words imports a sin against Life, and especially against Him who is the Word of Life, whom the Apostles reverently handled (1 John i. 1), and also Life's Waters. For a man to practice moral adultery, or for a man to go after strange flesh or incestuous intermixtures, would be a sin against Life. Especially would it be a profaning or altering of the word 'Waters,' the sacred name of Christ as Life's Fountain. We hallow that name by keeping it unchanged: 'Add thou not unto His words, lest He reprove thee, and thou be found a liar' (Prov. xxx. 6); 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it' (Deut. iv. 2). Such warnings are not inconsistent with the essential unchangeableness of Christ and His Word: ' whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it' (Eccles. iii. 14). We might render this symbolic word either as it is, or as 'Waters of Confusion.'

6. It is noteworthy that laws of purity and impurity were sometimes symbolized in language. Arnobius writes: 'Nam si singula nomina non possunt genera plura habere quam singula: neque eadem possunt hujus esse generis, et ilius (genus enim transire genus in alterum non potest), tam peccat qui genera masculina fœmininis pronunciat legibus, quam ab eo peccatur qui articulos masculinos fœmininis generibus anteponit. Atqui vos, conspicimus et res masculinas fœminine, et fœmineas masculine, et quas esse dicitis neutras et illo, et hoc modo sine ulla discretione depromere. Aut igitur nulla est culpa indifferenter bis uti, et frustra nos dicitis solœcismorum obscenitate deformes; aut si certum est singula quibus debeant rationibus explicari, in similibus vitiis vos quoque versamini' (Advers. Gent., Lib. I., c. lix.)—'For if things with a singular name cannot have plural but only a single genus, and cannot belong to this genus and that genus, for one genus cannot pass over into another, he sins who sets forth masculine genera in feminine terms, as

much as a sin is committed by him who prefixes masculine articles to feminine generic terms. But we see you describing things masculine in a feminine term, or things feminine in a masculine term, and the things which ye say are neuter ye define without any discretion, now by one and then by the other. Either, then, it is no fault to use these terms indifferently, and to no purpose you say that we are disfigured by the filthiness of solecisms, or if it is certain in what methods singular things should be explained, you yourselves are addicted to the same faults.' Sometimes the sin of incest was indicated in obscure language rather than expressed. Thus Lactantius, speaking of Diana, says: 'Aut illa cur Hippolytum, vel ad secretas sedes, vel ad mulierem relegavit' (Virg. *Æn.*, Lib. VII., verse 776), 'ubi solus inter ignota nemora ætatem exigeret, et, jam mutato nomine, Virbius vocaretur? Quid hæc significant, nisi incestum quod poëtæ non audent confiteri?' (Epit., c. ix.)—'Or why did she send away Hippolytus to secret abodes, or to a woman where he passed his life alone amongst unknown woods, and, having his name changed, was called Virbius? What do these things indicate but incest, which the poets did not dare to acknowledge?'

7. That this verse is alluding to a sin against Life, which life is symbolized by Waters, finds some corroboration from what is said in Numb. v. 11-31, of an ordeal by water. No clearer evidence need be desired of the moral meaning of these inspired records than what is presented in this chapter. Insurmountable difficulties attend the literal explanation of it. (a) No evidence is found in history that there ever was any literal water which would cause the thigh of a bad woman to rot, and her body to swell (verse 21), and which, at the same time, would produce no evil effects in a good woman. Even ancient ordeals by poison, etc., presented no such wonderful phenomenon as this. In the Protevangel. Jacobi, c. xvi., the Priest is represented as giving to Joseph and Mary τὸ ὑδωρ τῆς ἐλεγχτικῆς ὕδατος κυρίου, or 'The Lord's testing-water,' which will cause sin to be made manifest. This narrative, however, is apocryphal. (b) Would God have sanctioned such a chance way of finding out crime, to the supersession of all laws of patient investigation and evidence? (c) How comes it to pass that, even after the woman has drunk the water, it is only spoken of as entering her in case she be guilty? (verses 26, 27). (d) Is it likely that God would have done such honour to a mere spirit of jealousy and superstition arising in a man's mind? The green-eyed monster would not have had a religious rite assigned to it by God for its own vindication. (e) Would a man fired by such jealousy, which is the rage of a man, be in a proper frame of mind for putting his wife before the Lord? (verse 30). (f) How is it that this woman does not conceive seed until she is found undefiled? Such defilement does not usually change laws of increase. Many more kindred difficulties might be alleged as evidence that this chapter is not referring to a literal man, or to a literal woman.

In considering this subject in its more positive aspects, the writer feels it to be somewhat disadvantageous that it has not been his duty to consider the narratives preceding the narrative of the water of jealousy. He believes, however, that as certainly as that the Ish and the Isha, the man and the woman of ii. 23, betoken the mind and the soul, so

certain is it that the Ish or Man of this chapter is the Mind, while the Isha or Woman is the Soul joined to that Mind as in a marriage union. The jealousy is the godly jealousy of a watchful mind over its own Soulical or Fleshly Nature. As a man guards his wife so he has to keep his soul (Prov. xxii. 5). Concerning this narrative it may be noted: (a) That no mention is made in the narrative of priests, but only of a Priest. (b) According to the Authorised Version, and the writer believes according to the Hebrew, too, though not according to the Revised Version, this Priest is expressly said, in verse 8, to be Jehovah, or the Lord. (c) That this mention of the Lord as Priest is connected with the failure of any other Goël, that is, Kinsman or Redeemer to the man. We might read verse 8 thus: 'And if the man have no redeemer that the trespass may be requited unto him, let the trespass be requited to Jehovah, even to the Priest, apart from the ram of the atonement, whereby atonement shall be made for him.' (d) That the narrative deals with the woman in relation to two grades. Virtually there are two women. One is on the Servants' Grade, the other is on the Young Men's Grade. The Apostle Paul recognises a jealousy of mind over soul when he says, 'Yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter' (2 Cor. vii. 11). This last clause might well be an allusion to the ordeal of the bitter water, and to being found undefiled. The reference is to adultery of soul, not to bodily actions. The trespass is both against the man and in the man. The Hebrew ז would admit of the latter reading. It may be in a man, and yet hid from his eyes. The soul may be defiled and the mind not know. It will be noticed throughout that it is only the woman who has to drink the waters. A man may sin as well as a woman. Why, then, is there no ordeal for him? Would God deal more harshly with a female sinner than with a male sinner? This fact indicates that these waters, according to the law of life, are connected with the Soul or Woman, not with the Mind or Man.

We read in verse 6 of any sin of the Adam. Although mention is made of man or woman, and of that soul, it is assumed that two are virtually one, and it is said, 'They shall confess their sin' (verse 7). Verse 10 shows that a man has two kinds of things. The holy things, the righteous deeds and thoughts, shall be his, but things not holy, or sins which he gives to the Priest, or lays on Jesus, Christ will take and bear as if they were His own sins. 'Whatsoever any man giveth to the Priest it shall be His' (verse 10). Then Jehovah gives a charge to Moses (verse 11). First he is to speak to 'sons of Israel,' a phrase which shows the Servants' Grade (verse 12). He is to say what is to be done if a man's wife or soul of any on this grade turn aside in an adulterous spirit and act treacherously, כִּנְיָהּ , that is, against him or in him. The action is within, even if we read 'against.' Then in verse 13 Moses is describing a similar sin as committed against 'a man.' This is on the Young Men's Grade. We have אִתּוֹ , 'with,' and זֶה , 'this,' or 'she,' twice used in this verse. On this grade the woman is in closer union to her husband, and the sin is more definitely defined as adultery. The previous verse spoke of acting treacherously. So the Hebrew signifies.

Here a man is supposed to lie with her according to a lying of seed. The soul is supposed to be adulterous. The mind or husband knows it not. The soul's lust is hidden, and there is not clear witness to the mind against her. Nevertheless, there passes over upon the man or mind a spirit of jealousy (verse 14). This is not jealousy of the common kind, but the godly jealousy of a conscientious mind moved on by a heavenly spirit, and led to be jealous over his soul as a husband is jealous over his wife. Verse 14 still refers to the Young Men's Grade. The word אִיָּה, or 'she,' is twice used. It may be that this spirit of jealousy passes over him when the soul, or wife, is defiled with sin, or it may pass over the mind when the soul is undefiled. Verse 15 connects with verse 12. We have again the Servants' Grade. The mind or man, in its godly jealousy, is to bring the wife or soul to the One Priest, or Jehovah, that is, to Jesus. The word 'bring,' or 'cause to come,' is twice used of the man's action, and shows the Servants' Grade. The man is to bring his wife with a corban, or offering, on her behalf (verse 15). The offering is to be Barley Meal. This is probably a symbol of that flesh of Jesus which is living Bread, and also our Propitiation. In the name of Jesus we must present our souls. The man, or mind, is not to add to this offering for the Soul, or above the Soul. That this offering to God represents something Divine and superior to the woman is manifest from the fact that אִיָּה of the Young Men's Grade is applied to it, while the woman is only on the Servants' Grade. Hence לְאִיָּה in the verse may mean 'above.' So in Gen. xxiv. 40, etc., the Divine Being is spoken of by a word of the Young Men's Grade, while those to whom the narrative otherwise refers are on the Servants' Grade. Our Versions render all that is said of the Priest imperatively. 'He shall do this or that.' But the Hebrew can as appropriately be rendered by the simple future, 'And the Priest will cause her to come near, and will set her before Jehovah' (verse 16). Jesus does bring our souls nigh. An earthly priest cannot thus bring us near to God. In verse 17 we read of the Priest taking Water, that is, Living Water. Hence it is called holy. The Bible would not condescend to the drivelling superstition of calling some literal water holy and some profane. All water is alike. It is only the Living Water from Jesus that is holy. The Priest, or Jesus, commits this Living Water to earthen vessels, that is, to weak and feeble men who preach the Word of Life. Paul says, 'We have this treasure in earthen vessels' (2 Cor. iv. 7). He will take also Dust from the tabernacle floor. As the meal was probably a symbol of the Flesh of Jesus as meat, so it is probable that this Dust from the sacred floor is an emblem of the flesh of Jesus in its relation to Sin. Jesus as the Sin Offering, or as received into the Soul, is as Bitterness and Poison to everything sinful. The Dust is given to the Water, showing that the Flesh of Jesus goes with the Living Water from Him. It may be added that, apart from the points which are of human origin, the word in verse 17 rendered 'vessel,' might as appropriately be rendered 'vessels.'

The grade-words show that, in the arrangements or divisions of some of the verses, our Versions are misleading. It may be well, therefore, to add other particulars according to the light given by these grade-words. (e) In the beginning of verse 16 we have the verb 'to set.'

From this point to the end of verse 17 the narrative agrees with verse 15 in being in the Servants' Grade. But when we have had verses 15-17 on this grade, verse 18 begins by another account of a setting. From this point down to the words 'thy people' in verse 21, the narrative is all in the Young Men's Grade. The grade-words are הַ, 'this' (verse 18), אִתְּךָ, 'with' (verse 19), and 'people' (verse 21). The twenty-first verse ought to end with the word 'people.' The speech beginning with verse 21, and ending at the close of verse 22, is in two parts. It deals with the woman, or soul, in two successive grades. Its first part is on the Young Men's Grade, shown by 'people' (verse 21). The second part is on the Servants' Grade, shown by 'come' in verse 22. Our English Versions have the word 'make' twice in verse 21. The Hebrew has not the word 'make,' otherwise the portion would be in the Servants' Grade. It has the equivalent verb 'to give.' Each word 'give' introduces a portion relating to a distinct grade. As if to show the relation of these two givings to two grades, and the double aspect of the speech, the woman, or soul, has to say 'Amen' twice (verse 22).

(f) The reader will find it to be a conclusion of importance, and justified by the Hebrew and the grade-words, to conclude that, wherever there is an allusion to the thigh falling away, and the belly swelling, it always relates to a flesh-destroying process on the Servants' Grade only. On the Young Men's Grade the woman, or soul, is liable to become a curse and an oath (verse 21); but the grosser fleshliness of the Servants' Grade has been consumed in her, and she is not spoken of as liable to the swelling and falling away.

(g) Equally important is it to notice that there are two distinct aspects in this ordeal, according to the Sinaitic and the Seed Processes. There is an outward and Propitiatory application of this Water which is bitter and a curse to flesh and sin, and there is also an inward and a Seed Process application in which the water is drunk. It is only as drunk that the Water is said to cause a curse (verses 19, 22, 24, 27). This is its inward and Seed Process application. But in its Legal or Sinaitic application it is only spoken of as Waters of Bitterness (verse 23). The Blood of Jesus, as destructive of the curse entailed by sin, is what is meant by these Waters of Bitterness. They blot out curses written in a Book. How could literal water take a curse away? What would be the good of blotting a curse out of a Book if the essential curse itself was not removed? Is not this blotting out an effectual removal of the curse written against the soul in God's Book of Judgement, which records things evil as well as things good? The blood of Jesus blots out the curse, which is remembered against us no more. It must, however, be noticed that this work of Propitiation is set forth by distinct symbolism, according to the two distinct grades. Verses 21, 22, have dealt with the charge, and the woman's response. Verse 23 deals with the Propitiatory aspect in relation to the Young Men's Grade alone. Verse 24 begins with the Servants' Grade, as the word 'come,' or 'enter,' shows. First, it alludes to the Seed Process aspect, wherein the Waters actually enter the woman, or soul. It only alludes to this Process, however, as a title might be quoted showing what will be the final issue of a Process about to be described. Then verses 25, 26, down to the word 'altar,'

deal with the Sinaitic or Propitiatory aspect on the Servants' Grade. Then the words 'and afterward' (verse 26) should begin a new verse. It is the inward and Seed Process application of the Waters on the Servants' Grade that is now coming in. This aspect is continued down to the words 'rot,' or 'fall away' (Revised Version), in verse 27. The close of that verse, 'And the woman shall be a curse among her people' (verse 27), ought to begin a new verse. It is a new grade that is coming in. This is continued to the end of verse 28. We have the words 'people' and 'she,' אִשָּׁה (verse 28), which show the Young Men's Grade. Then verse 29 again reverts to the Servants' Grade, as is shown by the word אִשָּׁה, 'this.' The misleading nature of the division of the verses will be seen more clearly in the detailed examination.

When verse 17 has referred to the Waters of life as holy, and as a treasure committed to earthen vessels, or to ministers of the word, and when it has alluded also to these Waters as joined with the sacred dust or flesh of Jesus, so as to be a bitter poison to sin, then verse 18 tells us how the Priest Jesus will deal with the Woman, or Soul, on the Young Men's Grade, over which the Mind, or Man, is jealous. Thus to speak of the Mind as a man may seem strange to the reader; but it is Scriptural, as what we have read of Adam shows. Philo alludes to gymnasts who brave death in hope of victory, and well asks: 'And shall not those who exercise in themselves the invisible *νοῦς*, which is the true man (*ὁ ἀψευδῶς ἀθροῦς ἕστιν*), endowed with a house of a sense-nature form (the soul), those who anoint themselves for contests in philosophic sayings, and in works of virtue, be willing to die on behalf of liberty?' (Quod Omnis Prob., c. xvii.). 'And the Priest shall set the Woman before Jehovah' (verse 18). Paul says, 'the Head of the woman is the man' (1 Cor. xi. 3). This man, or mind, has been dark as to the soul's true state (verse 13). The fleshly veil, or Lot, symbolized by the hair, has been over him. But when Jesus begins to purify the soul, He will, at the same time, enlighten the mind, or man, by taking away the hairy fleshly veil, which is as a Lot upon the people (Is. xxv. 7). Hence He is said to make bare, or shave, the Head of the woman—that is, the man, or mind. The word אֵרָצֵה does not so much mean 'to uncover,' or 'to loose hair,' as it means 'to cut bare,' 'to shave' (Lev. x. 6; xiii. 45). On this Young Men's Grade the action of the Priest is very prominent. He puts at the woman's disposal the Jealousy Offering, or His flesh as Meal or Bread of Life (verses 15, 18). This He will give into her hand. He also has in hand the Living Waters, which, like the Book eaten by John (Rev. x. 10), will be very bitter to the belly of sin which some serve (Rom. xvi. 18). It is only to what is sinful and fleshly that these waters become a curse. As Herbert says:

'O blessed streams! either ye do prevent
And stop our sins from growing thick and wide,
'Or else give tears to drown them as they grow.
In you Redemption measures all my time,
And spreads the plaster equal to the crime.'

Then Jesus, or the Priest, is represented as giving the Soul a solemn charge. He is searching it and knowing it, for He searches the heart

and tries the reins. First, He charges her with an oath, which is not said to be a curse. It assumes her innocence, and the fact of her freedom from the fleshly element, which would expose her to the action of flesh-destroying waters: 'And the Priest will charge her by oath, and He will say to the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness under thy husband.' The word *תחת* sometimes means 'instead' (Ps. xlv. 16). But very commonly it means 'under' (Jer. iii. 6). The man, or mind, has been mentioned as the 'Head' (verse 18). Here it is indicated that the soul is under, or inferior, to the mind: 'Be thou free from the bitter waters which cause the curse.' Then, after her innocence has first been courteously assumed, she is charged as being guilty. Jesus, and the living Waters from Him, will find out all the truth, and destroy all sin: 'But if thou hast gone aside under thy husband, and if thou be defiled, and a man have given in thee his serving, apart from thine husband, then the Priest will charge the woman on oath, by the oath of the curse, and the Priest will say to the woman.' He will charge her, knowing the truth before she has taken the water. He is giving her the water, not to find out truth, as is generally supposed, but to destroy the sin: 'Jehovah give thee for a curse and an oath in the midst of thy people' (verse 21). That finishes the charge to the guilty woman as pertaining to the Young Men's Grade. She is next addressed as pertaining to the Servants' Grade. We should begin a new verse, reading, 'When Jehovah giveth thy thigh to fall away, and thy belly to swell, these waters that cause the curse shall also enter thy bowels to make thy belly to swell, and thy thigh to fall away. And the woman shall say, Amen! Amen!' (verses 21, 22). The expression in verse 19, 'Be free from the waters which cause the curse,' indicate that, if sinless, the woman will not take those waters. It is an error to regard these waters as discovering the sin to the Priest. Just as the woman has been addressed both on the supposition of innocence and on the supposition of guilt, so verse 23 deals with her Sinaitically and on the Young Men's Grade in both aspects. So far as she is for an oath in the midst of the people, the curses are written in a book against her. But so far as she believes in Jesus as her Propitiation, His blood blots out her sin. In this case the Waters are only said to be bitter. It is as taken within that they cause a curse to sinful flesh: 'And the Priest will write these curses in a Book, and He will blot out by the bitter Waters' (verse 23). Thus He both keeps a record of sin and He forgives sin.

Verse 24 gives a brief summary of the Seed Process drinking of the Waters on the Servants' Grade. They come in to be bitter to sinful flesh. 'And He will cause the woman to drink the bitter Waters that cause the curse, and the bitter Waters that cause the curse will enter into her to become bitter' (verse 24). The way in which these waters are spoken of as entering, show that, as in Ps. lxix. 1, they are Waters which come to the soul, not to the stomach. They become bitter to the belly of sinful flesh. Verse 25 deals with the Propitiatory Aspect on the Servants' Grade. The woman, or soul, is not taking something for drink. The aspect is sacrificial. As in verse 15, we read of the Meal Offering of Jealousy. This is first waved before Jehovah as an Offering

to Him. Then, as in verse 16, the Priest brings the woman near. The writer believes that the feminine pronoun is not 'it' but 'her,' as in verse 16. In both passages it follows the same verb. It does not relate to the Offering but to the woman. She has to come near the altar. Her sinful flesh has to be put away as in sacrifice. But the sacrifice can only be accepted when offered through Jesus, the better Sacrifice. Hence a handful of the Meal which symbolizes the flesh of Jesus is also burnt on the altar to which the woman or soul is brought. 'And the Priest will take from the hand of the woman the Meal-Offering of Jealousy, and He will wave the Meal-Offering before Jehovah: and He will bring her near to the altar, And the Priest will take a handful from the Meal-Offering, her Memorial,' that is, the woman's Memorial, not a memorial of the Meal itself, 'And He will burn it upon the altar' (verses 26, 27). So far the verses have a Propitiatory aspect, and relate to the acceptance of the Soul through Jesus.

Now the Seed Process application is described, wherein the waters are drunk by the fleshly soul. First it is described on the Servants' Grade. A new verse should begin thus: 'And afterwards He will make the woman drink the Waters.' Jesus will not be content merely to Propitiate for sin. He will cause the sinful flesh to wither by the inward action of the living Water. 'And when He hath made her drink the Waters, then it shall come to pass, if she be defiled and have acted treacherously against her husband, that the waters that cause the curse shall enter into her to become bitter.' They could not have entered her as a curse but for her fleshliness, though as Living Waters they could enter. 'And her belly shall swell, and her thigh shall fall away' (verse 27). This will be a blessed change. It will be a destruction of sinful flesh. The next sentence is not relating to the woman after this change. It refers to the woman as on a higher grade. The word 'people' shows the Young Men's Grade. This new sentence virtually connects with the word 'people' in verse 21. It is showing what the woman or soul is through fleshliness. But it is showing her state in reference to the beginning of a healing process, not in reference to a past judgement. We have to think of what follows, not of what goes before. Of the woman, or soul, that has become corrupt and guilty on the Young Men's Grade, we read, beginning, as we should do, a new verse, 'And the woman shall be for a curse in the midst of her people, and if the woman be not defiled, and she be clean, then she shall be free, and shall conceive seed' (verse 28). The writer might as appropriately have put 'become' before 'clean.' This new word for 'clean,' טָהֳרָה, virtually implies previous guilt. The passage appears to mean that if this woman who has actually been for a curse becomes cleansed, and has her sin blotted out (verse 23), then she shall be pronounced innocent. It is not said she is free from the Waters, as in verse 19. She has been obnoxious to destruction of flesh, but now the Process of destruction is complete, and the woman, or soul, is cleansed, and she will now begin to produce seed. It is only where we have one soul to one spirit that we can have a godly seed (Mal. ii. 5). A soul lusting after a fleshly mind, rather than its own mind of godly jealousy, cannot bring forth good fruit, for it is evil. But when sinful flesh is put away then the soul

will bring forth fruit to God. The man is no longer divided, but can serve God with mind and soul. Paul shows that there can only be this childbearing where both parents continue 'in faith and love and sanctification, with sobriety' (1 Tim. ii. 15). This passage we shall yet consider more fully.

Then follows a summary of the double aspect of the law of jealousy according to the two grades. The woman is taken to represent the Servants' Grade. We have זֶה , 'this,' in verse 29, showing this grade. Then a man is taken in the former part of verse 30 to represent the Young Men's Grade. The following sentences showing this double aspect of the law of jealousy should constitute one verse: 'This is the law of jealousy when a woman shall go aside under her husband, and be defiled, or a man as to whom there shall pass over upon him a spirit of jealousy, and he be jealous of his wife' (verses 29, 30). In verse 16 the Priest, or Jesus, sets the woman before Jehovah on the Servants' Grade. In verse 18 He sets her before Jehovah on the Young Men's Grade. For this reason the writer believes that it is the Priest who, in verse 30, is said to set the woman before the Lord. The word 'Priest' is nominative to the two verbs 'set' and 'do,' though it follows them. When the man is bringing the woman he is said, in verses 14, 15, to bring his wife, or to be jealous of his wife. He is not said to bring or be jealous of the woman. On the other hand, the Priest is said to act towards 'the woman' (verses 18, 19, 21, etc.). It would be contrary to the method of all the chapter if the man were here said to set the woman before Jehovah. It is the Priest who sets the woman. The man's action is towards 'his wife.' Thus the act of the Priest, or Jesus, is described as follows: 'And the Priest will set the woman before Jehovah; and He will do to her all this law' (verse 30). Then the last verse shows how the man, or mind, with godly jealousy in it, is acquitted of all guilt, while the woman, or Soul, is represented as bearing iniquity, so far as any iniquity pertains to her. Had not the mind been jealous over the soul with godly jealousy, it would have shared in the soul's guilt. Through jealousy, however, it becomes free, and also causes the woman, or soul, to have to bear its own sin. The sin is now purely a soulical lust, not a sin of a willing mind. The word זֶה , 'she,' in the latter part of verse 31, shows the Young Men's Grade, 'And the man shall be free from iniquity; and that woman shall bear her iniquity' (verse 31).

It may add to clearness to give the verses as above divided, indicating also the Grades and Processes.

Servants' Grade, and sin in both Processes: 'And Jehovah spake to Moses, saying, Speak to the sons of Israel, and thou shalt say unto them, If any man's wife (*i.e.*, his soul) turn aside, or commit a trespass in him' (verses 11, 12).

Young Men's Grade, and sin in both Processes: 'Or a man lie with her carnally, and it be hid from the eyes of her husband (*i.e.*, her mind), and be kept close, or she be defiled, and there be no witness against her, and she be not taken in the act. And the spirit of jealousy pass over upon him (godly jealousy concerning his soul), and he be jealous of his wife (*i.e.*, his soul), and she be defiled: or there pass over upon him the spirit of jealousy, and he be jealous of his wife, and she be not defiled' (verses 13, 14).

Servants' Grade and Sinaitic Process: 'And the man (*i.e.*, the mind) shall bring his wife (*i.e.*, his soul) to the Priest (*i.e.*, Jesus), and shall bring her Oblation for her, the tenth part of an ephah of Barley Meal (*i.e.*, the Flesh of Jesus, the Living Bread), and he (the mind) shall pour no oil upon It, nor add unto It frankincense, for It is a Meal Offering of jealousy, a Meal Offering of memorial, bringing iniquity to remembrance. And the Priest (*i.e.*, Jesus) will bring her (*i.e.*, the soul) near, and will set her before Jehovah. And the Priest (Jesus) will take holy waters (His living water) in earthen vessels (His ministers), and of the dust (the likeness of flesh of sin to which He abases Himself) that is on the floor of the tabernacle the Priest (Jesus) will take, and He will add it to the waters' (verses 15-17).

Young Men's Grade. Where waters are spoken of as drunk it is the Seed Process. Where the waters are waters of bitterness the aspect is Sinaitic. 'And the Priest (Jesus) will set the woman (the soul) before Jehovah, and will shave the head (that is, the mind, cutting away the fleshly hairy veil that made it dark as to the soul's true state) of the woman (the soul), and will put into her hands the Meal Offering (Flesh of Jesus) of memorial. This is the Meal Offering of jealousy, and in the hand of the Priest (Jesus) will be the waters of bitterness that cause the curse (*i.e.*, they cause a curse to sinful flesh. Without such fleshly cause the curse could not come—Prov. xxvi. 2). And the Priest (Jesus) will cause her (the soul) to swear, and He will say to the woman (the soul), If a man (*i.e.*, a mind of strange flesh) have not lien with thee (this fleshly mind may be an evil adjunct of the good mind that is jealous), and if thou hast not gone aside to uncleanness under thy husband (*i.e.*, the mind), be thou free from these bitter waters that cause the curse. But if thou hast gone aside under thy husband (*i.e.*, the mind), and if thou be defiled, and a man (*i.e.*, a fleshly mind) have given in thee his serving, apart from thy husband (*i.e.*, the mind), then the Priest (Jesus) will charge the woman (*i.e.*, the soul) on oath, by the oath of the curse, and the Priest (Jesus) will say to the woman (*i.e.*, the soul), Jehovah give thee for a curse and an oath in the midst of thy people' (verses 18-21).

Servants' Grade. First, Sinaitic Process, then Seed Process: 'When Jehovah giveth thy thigh to fall away, and thy belly to swell (sinful fleshly parts of the soul), these waters that cause the curse shall also enter thy bowels to make thy belly to swell, and thy thigh to fall away. And the woman (*i.e.*, the soul) shall say, Amen! Amen!' (verses 21, 22).

Young Men's Grade, Sinaitic. First, as guilty, then as made innocent: 'And the Priest (Jesus) will write these curses in a Book, and He will blot out by the bitter waters' (verse 23).

Servants' Grade. Verse 24 in the Seed Process: 'And He (Jesus) will cause the woman (*i.e.*, the soul) to drink the bitter waters that cause the curse, and the bitter waters that cause the curse will enter into her to become bitter.' Then we have a Sinaitic Portion on the same grade: 'And the Priest (Jesus) will take from the hand of the woman (*i.e.*, the soul) the Meal Offering (Flesh of Jesus) of jealousy, and He will wave the Meal Offering before Jehovah, and He will bring her (*i.e.*, the soul) near to the altar. And the Priest (Jesus) will take a handful from the

Meal Offering, her Memorial, and He will burn it upon the altar : (verses 25, 26). Then a Seed Process portion on the same grade. 'And afterwards He (Jesus) will make the woman (*i.e.*, the soul) drink the waters. And when He hath made her drink the waters, then it shall come to pass, if she be defiled, and have acted treacherously against her husband (*i.e.*, the mind), that the waters that cause the curse shall enter into her to become bitter, and her belly shall swell, and her thigh shall fall away' (verses 26, 27).

Young Men's Grade and Seed Process : 'And the woman shall be for a curse in the midst of her people ; and if the woman be not defiled, and she be clean, then she shall be free, and shall conceive seed' (verses 27, 28).

Servants' Grade and both Processes : 'This is the law of jealousy when a woman (*i.e.*, a soul) shall go aside under her husband (*i.e.*, the mind), and be defiled, or a man (a mind) as to whom there shall pass over upon him the spirit of jealousy, and he be jealous of his wife (*i.e.*, his soul). And the Priest (Jesus) will set the woman before Jehovah, and He will do to her all this law' (verses 29, 30).

Young Men's Grade, Sinaitic : 'And the man (*i.e.*, the mind) shall be free from iniquity, and this woman (*i.e.*, the soul) shall bear her iniquity' (verse 31).

For the foregoing direct and indirect reasons the writer thinks that the word 'Yemeem,' in Gen. xxxiv. 24, is a purposely disarranged form of the word 'Waters,' the disarrangement being designed to show that something has been taken from the word, and something added to it. The disarranged word is thus a symbol of a sin against Life, or the sin of Incest, or Sodomy. The asses help to show the conjoined idiom. They may, however, have some relation to the sin of unnatural intermixture. The desert is a realm of moral barrenness and temptation. We may read : 'This is the Anah which found the Yemeem (Waters of Confusion) in the wilderness, in his feeding of the asses of Zibeon his father' (verse 24). This verse, like the narrative of the waters of jealousy, is strong evidence of the fact that the Scriptures are verbally inspired. Methodius was speaking words of truth and soberness when he said that there was 'no contradiction or absurdity in the Divine words'—*μηδεμίᾳ ὑπεναντιωσις ἢ ἀτοπία ἐν τοῖς θεϊοῖς λόγοις* (Epiphanius, Hær., c. lxiv., p. 555).

It would almost seem as if what is said of Dishon partook of the sexual confusion just considered. In verses 20, 21, he appears to be the brother of Anah, but in verse 25 he is a son of Anah. On every side Anah seems to be an emblem of Sexual Confusion. The Hebrew of verse 26 has 'Dishan.' Our Version has Dishon. In verse 28 Dishan occurs again. The names are somewhat varied in 1 Chron. i. 41. The names of the sons of this Dishan, the Treader in Pieces, or Thrasher, are, first, 'Hemdan.' This name is from a verb meaning 'to long,' 'to delight in.' Sometimes it means 'to lust after' in a bad sense (Dan. xi. 37). As an Esau seed he must symbolize an Evil Lusting. His brother is named 'Eshban.' Some define it as 'Thoughtful.' The writer thinks it is a compound of the words 'wife' and 'son,' and means 'Wife-Son.' He regards it as a symbol of the mind's devotion

to sense pleasures, so far as they may have an evil aspect in connection with Marriage and Paternity. Such relationships are not always held in sanctification and honour. The next name is 'Ithran,' which means 'Abundance.' It may indicate a mental devotion to Wealth. 'Cheran,' the next name, means 'a lyre.' It probably indicates devotion, in an evil aspect, to the pleasures of music. Music has not always had the effect of Jubal's lyre, endowed, as Montgomery says :

'With power the pulse of anguish to restrain,
And charm the evil spirit from the brain.'

In cruel wars, amongst dissipated men, in connection with defiling songs, music has sometimes ministered to evil. It might seem as if verse 27 referred to the cares brought to the Soulical Body by worldly things: 'The abundance of the rich will not suffer him to sleep' (Eccles. v. 12). It is significant that Ezer, whose name means 'to heap up,' has for sons 'Bilhan,' or 'Timorous,' 'Zaavan,' or 'Agitated,' and 'Akan'—that is, 'Bent,' or 'Crooked.' All the names are appropriate symbols of such evils as come to a man through cares of this world, and deceitfulness of riches. The sons of Dishan (verse 28) are 'Uz,' said to mean 'Fruitful,' and Aran, or 'Wild-Goat.' Both names may be in relation to objects of Ambition, Fruitfulness, and Unrestrained Liberty.

The next two verses (29, 30) give us the names of these sons of Seir as dukes—that is, they now represent an Esau-seed as found in godly men. It still has some power and authority, but it is no longer supreme. The Jacob-seed is supreme. The names of these dukes have previously been given to sons, so that it is needless to refer again to their meaning.

Verse 31 has been held up by Colenso, Ewald, and a host of writers, as clear evidence that this portion of Scripture could not have been written until after the days of King Saul. Probably no verse is a greater favourite with those who seek to disparage Moses than this verse. The writer has not any intention of writing to show that a literal man Moses wrote this Book long before kings reigned in Israel. The reader will see afterwards why the writer could not so write. Nevertheless, he holds that the rationalistic use of this verse is inconclusive and unsatisfactory. When Paul speaks of sin reigning unto death, he would be a very foolish man who should quote such a verse to settle a question of chronology as to Republicanism *versus* Monarchy. These rationalists are equally foolish in their literalism in taking a passage relating to the kingship of a sinful seed in human hearts, and using that as a criterion by which to fix the date when the Book of Genesis was written. That these kings are a seed of evil is indicated in the evil import of the names. Had they been literal kings, it is doubtful if the hereditary principle would have been so completely ignored. These kings are a seed of sin reigning unto death in those who are not converted, and hence have not become the Israel of God. When the Jacob-seed becomes king in Israel, then the Esau-seed loses its kingly supremacy. Is it not noticeable that these kings of Edom and kings of Israel are not contemporaneous, but successive? Moreover, the Esau-kings come

first, according to facts of moral history. The two lines cannot reign together, just as Christ cannot reign with Belial, or Light with Darkness. There does not seem to be, in this portion, the same marked distinction between different parts of the nature which we have had previously. Nevertheless, allusions to 'land,' and 'city,' and 'field,' show that the sinful seed does affect various parts of the nature. As the phrase 'sons of Israel' (verse 31) shows, this portion relates to the Servants' Grade: 'And these are the kings which reigned in a land of Edom before there reigned any king over sons of Israel' (verse 31). Eusebius tells us (H. E., § 143) that he could not find the times of the bishops in Jerusalem anywhere written. Does it not seem strange, on the literal theory, that the names, and cities, and order of succession of these ancient Edomite kings should have been so accurately recorded? They are kings of evil in human hearts.

'And Bela, son of Beor, reigned in Edom' (verse 32). 'Edom' means 'the red.' It is a symbol of what is fleshly. Sin reigned in the flesh. Paul said that no good thing dwelt there (Rom. vii. 18). The name 'Bela' means 'The Greedy Swallower,' 'The Devourer.' The name suggests a flesh-loving seed of sin: He is the son of Beor. The name 'Beor' means 'Consumer,' 'Burner.' It is applied to that which wastes, or which kindles a fire as does a torch. The name shows the evil quality. On the mental side he has a city, which Dr. Davies defines as 'Stenchy.' It is a city of pollution and ill-odours. Gesenius and Fuërst render the word 'place of plunder.' Others have 'lurking-place of robbers.' All the names show an evil aspect. This king reigns to death, and another king comes forward. 'And Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his stead' (verse 33). 'Jobab' means 'Battle-Cry.' Wars and fightings come from lusts warring in the members (Jas. iv. 1). He is the son of Zerah, a name which in verse 13 is used of a breaking forth or rising compared with a setting. The word is applied pre-eminently to the breaking forth of morning light. Sometimes it is used of an evil breaking forth, as of leprosy (2 Chron. xxvi. 19). Its primary meaning is 'to scatter,' 'to spread.' It may be an emblem of far-reaching ambition. He is from 'Bozrah,' usually rendered 'fortified place.' From the reference in Is. lxi. 1 it might seem as if 'Bozrah' had a connection with בִּצְרַיִם, a word used of vintage-gathering, and from which comes βότρυς, 'a cluster.' Garments would be dyed in a wine-press. But whether the word denote 'a place of vintage,' or 'a fortification,' it can bear such meaning in a fleshly or warlike aspect. The vine is a common symbol of what is fleshly, just as a fort symbolized war.

'And Jobab died, and Husham, of the land of Temani, reigned in his stead' (verse 34). 'Husham' means 'to hasten,' then 'to be addicted to' (Eccles. ii. 25). The word may glance at rashness and impetuosity. He is from Temani, or the right hand. That is, he is from the south or Egyptian side. This is the fleshly side.

'And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead, and the name of his city was Avith' (verse 34). 'Hadad' means 'a mighty one,' 'a prince,' while 'Bedad' means one who is 'apart,' 'severed,' or 'alone.' The writer thinks that all that is said of this power shows that it is a symbol of

literal kingcraft. The King is mighty, and he is apart from all. Ancient Persian kings were not only apart as respects pre-eminent dignity, they also dined alone. Plutarch speaks of Alexander and Cyrus as *κυρίως ἀπάντων* (De Invid. et Od., c. vi.), or 'lords of all,' and so above Envy. Kingcraft has often been evil, and yet even in its evil it has destroyed evil. Tyrants have destroyed tyrants. Had rogues never quarrelled it would have been worse for honest men. But God has made the forces of evil mutually destructive. One strong, ambitious king may keep down a thousand ambitious men of less power. The writer thinks that this law is indicated in what is said of smiting the forces of Moab. The name 'Moab' means 'from a father.' We have seen, from xix. 37, that it is a symbol of a sinful mind. Such a name, conjoined with a field, shows a fleshly mind. 'Midian' means 'Strife or Contention.' When the Kingly Power, even in its tyranny, subjugates men of ambitious and contentious minds who would fain be despots in their particular spheres, he is smiting the power of Midian or Contention in a field of Moab. As God sent an evil spirit between King Abimelech and the men of Shechem (Judg. ix. 23), so He has made evil fight against evil. Kingcraft has thus been turned into a blessing. This ruler has a city Avith. Several lexicons derive the word from אִוִּי, 'to be perverse,' 'to overthrow,' and hence 'ruin.' Kingly Power may be said to have 'Subversion,' or 'Overturning' for its city; whether we have respect to the smiting of Midian, or the spirit by which Kingcraft has generally established itself.

'And Hadad died, and Samlah of Masrekah reigned in his stead' (verse 36). 'Samlah' means 'raiment. 'Masrekah,' from מַרְקָא, is 'to be reddish.' Hence it is applied to red grapes. The word is also used of combing. Red is a symbol of what is fleshly. Vanity of dress is a fleshly lust, and it is probably this lust which is symbolized in Samlah.

'And Samlah died, and Saul of Rehoboth by the river, reigned in his stead' (verse 37). The name 'Saul' means 'to ask,' 'to ask for.' Saul is from 'Rehoboth,' meaning 'a wide place,' 'wide room.' Just as the previous name seemed to glance at vanity of dress, so this name seems to glance at ambitious longings after broad lands, or great houses. 'Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth' (Is. v. 8). His coveting is not only of the widest but of the best, the broad places by the river, best watered and most fertile.

'And Saul died, and Baal-hanan, the son of Achbor, reigned in his stead' (verse 38). 'Baal-hanan' is sometimes defined as 'gracious lord.' The writer prefers Hird's definition—'The grace, mercy, or favour of Baal.' He has a long note on the use of names of Baal and other gods in proper names. He adds, 'The name of the celebrated Carthaginian general, Hannibal, is only a transposition of Baal-hanan.' The word אֲבֹר may mean 'lord,' or it may mean 'Baal.' Baal-hanan is son of Achbor, or 'the mouse.' These two names probably symbolize idolatry in its extreme range from the worship of the mouse to the worship of Baal. The mouse was apparently eaten in some idolatrous rites (Is. lxvi. 17).

'And Baal-hanan, the son of Achbor, died, and Hadar reigned in his stead; and the name of the city was Pau, and his wife's name was Mehetabel,

the daughter of Matred, the daughter of Mezahab' (verse 39). There are some noticeable features in this verse. Hadar is the only king who is not said to die. So he is the only king who is said to have a wife. Women are prominent in the verse. Moreover, the names have a better aspect. We have seen that there is a Divine Esau as well as a sinful Esau. The writer thinks that this verse is showing a transition from a seed of sin to a seed of righteousness through Christ as the Divine Esau. It is, however, as known after the flesh that the aspects of this better Esau are made manifest. The name 'Hadar' means 'splendid.' It is applied in Is. lxiii. 1 to Jesus as coming in splendid apparel from Esau's land. There was special raiment to the goodly Esau (xxvii. 15). In 1 Chron. i. 50 this king's name is Hadad, meaning 'Powerful.' The writer believes that this Splendid or Mighty King coming from Esau's land is a symbol of Jesus, the never-dying King, through whom there will be a transition to dukes, the Esau seed becoming inferior. He is the King coming to Israel, indirectly indicated in verse 31. The name of this king's city is Pau, פֹּאֵי, which, in 1 Chron. i. 50, is spelt פֹּאֵי. In both forms the word is from פָּהַ, meaning 'to bleat.' It is the word from which we get our English 'baa.' The name very expressively indicates the lamb-like mind of Jesus. His city is the city of those who are peaceful-minded, like the bleating sheep. The verse gives prominence to the woman's line. Jesus comes by this line as the Woman's Seed. The wife's name is 'Mehetabel,' which Hird renders 'How good is God.' Lange has the kindred definition 'God benefiting.' Dr. Davies has 'God makes happy.' This woman appears to be a symbol of the 'Goodness of God' coming through the Soulical Nature, or Wifely Side of Hadar or the Divine Esau, that is, Jesus. This Mehetabel comes from 'Matred.' Some derive מִטְהַר from טָהַר, 'to push,' 'to thrust.' In that case the word would probably be symbolising Jesus as a sacrificial Victim having horns. But from the following name, 'Mezahab,' the writer thinks that the ה at the end of the name is formative, like ה in סִרְהָב, and that the name is from מָטַר, 'to rain.' It is a word used to show the plentifulness with which this Mehetabel, or Goodness of God, is rained down from above. It comes as the manna came (Exod. xvi. 4). Matred is the daughter of Mezahab. In Hebrew this name is in two words, מַיִם זָהָב. The word זָהָב is 'gold,' while מַיִם is 'waters of.' Thus the name means 'Waters of gold.' But gold is used to denote what is pre-eminently valuable. These golden waters are the living streams of life and blessing rained down (Matred) upon us from above in God's Goodness (Mehetabel), because of the Splendid and Mighty Esau (Hadar) who is Christ.

After the Esau kings have been cast down from their supremacy by King Jesus, we have a representation of an Esau seed still left in the inferior position of dukes. They are named after their 'places,' a word which shows the Servants' Grade. The first is duke Timna (verse 40). How can this be literal history when these are called 'dukes of Esau' (verse 40), and yet the sons of Esau (verses 4, 5, 10) are not in the list? The name 'Timna' is that given in verse 12 to the concubine. It represents the Withholding or Selfish Principle. The next name, 'Alvah,' means 'Unrighteousness.' It is so defined by Gesenius, Dr.

Davies, etc. Such a name, in itself, is sufficient to bring the literal theory into question. Then follows 'Jetheth,' which is probably from *יִתֶּת*, 'to assail, to subdue.' Some prefer to derive from *יָתַר*, 'to pierce,' whence comes 'nail.' It appears to symbolize a Warlike Spirit. Then after Aholibamah, or 'the tent of the height,' we have Elah, or the oak, a common symbol of idolatry. The next name, 'Pinon,' from *פִּינֹן*, 'to be dark,' is rendered by several lexicons 'darkness,' or 'darksome.' It is a fitting name for a seed of sin. We have again Kenaz (verse 11), 'the hunter,' denoting greed after what is fleshly. 'Teman,' the name of the south or fleshly Egyptian side, fitly follows. 'Mibzar' means 'Fortress,' an emblem of War, like Jetheth. The name 'Magdiel' probably means 'Tower of a god,' and we may regard it as an emblem of Pride of Heart. The last name is 'Iram.' The one form, *עִיר*, may mean 'city,' 'anger,' 'distress' (Jer. xv. 8), or 'watcher.' There is also a word *עִירָם*, meaning 'naked.' So the one form of the verb *עִיר* may mean 'to watch,' 'to be naked,' 'to dig out,' 'to enclose,' 'to oppress,' 'to suck,' 'to burn.' The writer thinks that no meaning is more likely to be embodied in 'Iram' than that of 'Nakedness.' It is an emblem of lack of moral Goodness, as in Rev. iii. 17. Then follows the summary with its two-fold aspect, the former part relating to the Servants' Grade, like the preceding verses, and the latter part to the Young Men's Grade, noticed in the former part of the chapter. 'These be the dukes of Edom, according to their habitations, in a land of their possession; this (*הַיִּזְיָא*) is Esau, father of Edom' (verse 43). It would be blameworthy presumption for the writer to assume that none of the foregoing definitions need modification or change. But improved definitions will not alter the fact that this chapter is not giving a list of literal dukes and kings, but a list of those personified Sinful Elements which war within man's nature.

CHAPTER XIV.

GENESIS XXXVII.

PHILO'S 'Life of Joseph,' to whose history we are now coming, abounds, to a degree that is unusual with that writer, in sayings that are full of wisdom, and in practical common-sense. Amongst such sayings the following may be quoted as put by Philo into Joseph's mouth, or spoken in his name: 'When a promiscuous and heterogeneous crowd of men gathers together, it speaks becoming things, but it minds and acts to the contrary' (c. xii); 'Truth is Light' (c. xiv.); 'Hypocrisy is a worse evil to me than Death' (c. xiv.); 'Habit is very powerful to assimilate, and to constrain to what is against Nature' (c. xv.); 'The dream that appears the most real is the life of man' (c. xxii.); 'Art thou renowned and in honour? Be not boastful. Art thou lowly in fortune? Let not thy mind fall down. Hast thou everything to thy mind? Have a due regard to [possibility of] change' (c. xxiv.). In some parts of the 'Life,' Philo might seem to be a believer in the literal truthfulness of all that is said in Scripture about Joseph. For example, when referring

to Joseph being put into the pit, he adds: 'For there are many receptacles of rain-water about the place' (c. iii.). Yet, when he comes to speak of the mystic sense of the narrative, he starts with the following sweeping proposition: 'It is fitting that, after the literal narration (*ἐξηγήσιν διήγησιν*), we should give also what pertains to the hidden meanings; for almost all, or most of the things pertaining to the lawgiving, are spoken allegorically' (*σχεδόν γὰρ τὰ πάντα ἢ τὰ πλεῖστα τῆς νομοθεσίας ἀλλ.ληγορεῖται*, c. vi.). It may be contended by some that Philo only means by these words that what is set forth by Moses is capable of an allegorical interpretation. The writer is not careful to meet that objection. He holds that for a narrative to be thus capable of an allegorical interpretation comes little short of a demonstration that the narrative is not literally true.

While feeling, as all must feel, the sacred charm of this inspired history of Joseph—while believing, also, that it is the truth of God spoken to men of all time—the writer does not believe that it is literal, but only that it is moral history. The fact that it is written in different portions, according to the grade-words, is conclusive evidence that it is not literal history. Virtually, although not in express terms, many theologians recognise the gradal principle. Archbishop Whately writes as follows: 'Theology, not being a Science, admits of infinite degrees of proficiency, from that which is within the reach of a child, up to the highest that is attainable by the most exalted genius' (*Logic*, Preface, p. xiv). Because the writer has stated that there are five grades—Heathen, Servants, Young Men, Tongues, and Sons of God—these grades having, each and all, peculiar grade-words, while he has not, at the same time, gone fully into an examination of the evidence on which this gradal theory rests, the reader may be disposed to undervalue the gradal theory, and to deem it a mere guess of the writer. But the reader should bear in mind that every additional chapter considered is additional evidence of the gradal theory being true. When we find all these many chapters conforming to one great law of the grades as harmoniously as the planets conform to the astronomical laws as stated by Newton and Kepler, there is no need to seek further evidence. If a key opens a lock, it is superfluous labour to argue the question whether the key was intended for the lock. The writer may state that the reader would be in error if he supposed that the writer was led to the conclusion respecting the grades by a guess. His method has been what some might deem the prosaic method of earnest prayer and hard work, the work itself being to him a prayer. When he has met with a difficulty, he has told it to his Saviour, and asked for His help. He has not prayed in vain; but, as John Newton says in one of his hymns, the request has not been granted at once and in a favoured hour, so that he could immediately see the law of the grades. He has had to make induction after induction. He wrote an exposition of all these chapters in Genesis, having concluded that there were grades of Heathen, Servants, Young Men, and Tongues, without having as yet seen what were the grade-words of each grade, except as respects one or two words. It was from xxi. 31, and 1 Kings i. 45 that there dawned upon him the fact of there being a conjoined idiom. Each new induction involved the altera-

tion of much that had been previously written. The book has been an evolution, or growth, rather than a straightforward labour. The reader may deem it too long, but the writer has written and cast away far more than he is printing. He thought God was directing him to make a little boat, and in the making of that boat he has had to cut away chips enough to fill the hold of a large steamship. Or changing the figure, he may say that he has been like a sailor coming to harbour by tacking. He has first sailed in the wrong direction on one side, and then he has sailed in the wrong direction on the other side, but all the time God's wind has been blowing him nearer to port. Hence the reader must not suppose that what is said of the grade-words is a mere guess without conscientious labour. Some hundreds of copy-books written to the full, and then discarded, would serve, if they could be seen, to remove this wrong impression.

Some reasons for concluding that the 'Life of Joseph,' as written in these chapters, is not literal history, may here be stated. Other reasons will be noticed as we proceed :

1. It is not very likely that ten men would all be filled with envy, and most of them with the spirit of murder, against a young brother of seventeen years of age, because of a dream that seemed to exalt him above themselves.

2. Since the brethren could see so clearly the meaning of these dreams, and since Joseph must have known their meaning even better than did his brethren, as he afterwards showed such special aptitude for understanding dreams, it is the more strange that he should, with such apparent innocence and simplicity, have told these aggravating dreams to his brethren.

3. No doubt twenty years (xxxvii. 2 ; xli. 46, 53, 54) would be likely to make a great change in Joseph's appearance from what he was at seventeen years of age ; but it seems strange that he should have eaten with them, and spoken to them, and yet not one of the ten have had any suspicion that it was their lost brother in whose presence they were feasting.

4. The wonderful way in which, through all the history, all the sons live on until after Jacob's death seems hardly like literal history. Of course, it is possible that ten sons, after an interval of forty or fifty years, should all be found married, all having families, all gathered around their father's death-bed, alive and well. But the laws of health, the influences of climate, the action of fevers, the liabilities to accident, were the same then that they are now.

'O weake life ! that does leane
On thing so tickle as th' unsteady ayre.'
(' Faerie Queene,' Bk. VII., cant. vii.)

Sophocles truthfully says :

σμικρὰ παλαία σώματ' ἐνναζει ῥοπή.
(Tyrann., v. 961.)

A little scale-turning weight lays old bodies down in their death-sleep.'

Hence while this survival of all the sons is not impossible, it is an unlikely event, and becomes important and worthy of notice when found

in conjunction with other unlikely events which bring the literalness of the narrative into question.

5. It is not literally probable that where ten men had been engaged in a plot against a younger brother, and where the father had been led to believe that he was devoured by beasts, the whole ten could live with the father for twenty years, and yet not one divulge the secret.

6. The similarity of Joseph's history to Daniel's history is sufficient to indicate that both are moral and not literal histories. In both cases a young man is led captive, each becomes great through the interpretation of dreams, and each comes to be next in authority to the king (Dan. ii. 48, 49).

7. A short sentence which Philo puts into Jacob's mouth as a part of his lamentation for Joseph may serve to illustrate a literal improbability in the narrative: 'The lad's garment has been brought to me, his father, but of him there is not a part, not a limb, not an arm left. He is utterly consumed, and cannot share in a burial' (c. v.). Had beasts devoured Joseph, it is unlikely that no portion of the lad, but only the coat, would have been left. It may be added that no part of Philo's writings seems so tinctured with the spirit of Greek philosophy and superstition as the speech which he puts into Jacob's mouth when mourning for his son. He represents Jacob as being more grieved that his son should have no burial than at the fact of his death. It is a speech which reminds us of the 'Antigone' of Sophocles rather than of an enlightened Jew.

8. Joseph was not Jacob's last son. Benjamin was born after Joseph. Moreover, it is clear from the chronological teaching of the previous chapters that Joseph was born not long after the older children. Why, then, is he specially beloved as the son of Jacob's old age? (verse 3). Why is not Benjamin said to be the son of his old age?

In Philo's mystic theory as to what Joseph symbolizes, there are, as the writer thinks, elements of truth. Especially is this the case in respect to his conception of Joseph as a shepherd or steward. Philo believes that Joseph represents a man of a superior grade, what he calls the citizen (*πολιτικός*) as in contrast with the private person (*ιδιώτης*) on the one hand, and the king on the other (c. xxv.). He is the citizen in a public capacity, as exercising in the state functions of a shepherd, a steward, and a restraining power (c. xi.). Philo adds that he has heard the idea put forth that the King of Egypt is our mind (*νοῦς*), the ruler of the bodily country in each of us (c. xxvi.). With Philo Egypt is ever the fleshly bodily country. Moreover, while he speaks of the citizen he also regards the world itself as one great city (c. vi.), so that this citizen is in the widest degree a representative man.

The writer regards the following as features having an embodiment in Joseph's history.

1. The Young Men's Grade is the grade of prophecy, and of faith in the prophetic word. When Joseph was born he was named with a name that was itself a prophecy. The name 'Joseph' means 'Jehovah will add' (xxx. 24). In him the line of faith reaches the Young Men's Grade, the grade of believers in prophecy. But this aspect of Joseph's character simply has respect to personal moral progress. It does not relate to the

duty of caring for others. But on the Prophetic or Young Men's Grade, there are not only those who believe in prophecy, and so are young men and strong, having the word of God abiding in them, there are also prophets. It is pre-eminently the grade of prophets. Such prophets have not come to the Grade of Tongues, or the kingdom of heaven. John the Baptist was the greatest of the prophets, but he that is least in the kingdom of heaven is greater than he (Luke vii. 28). Further, when we speak of 'prophets,' while they personally belong to the Young Men's Grade, there are two or three particulars to be noted respecting them. All these features are important, as they are involved in this history.

(a) Prophets are virtually shepherds, or stewards, who feed and care for God's flock, giving to them the bread of life.

(b) Such prophets do not come at once to the Prophetic or Young Men's Grade. In the history of God's people there has been an evolution of the Adamic Prophet from Heathenism up to his proper position. The second and third chapters of Ezekiel set forth this evolution. Even amongst the heathen there has ever been some shepherding class. The priests, and Brahmins, and rain-makers, all show the shepherding class in its process of evolution. And in this chapter it will be found that Joseph represents this Prophetic Shepherding Class, first on the Heathen Grade, then on the Servants' Grade, then as having come to its own proper grade, the Young Men's Grade. We shall see this clearly indicated by the grade-words. Thus Joseph not only represents the Young Men's Grade in relation to personal faith in prophecy and moral character; he also represents the Adamic Prophet as shepherding, and he represents this prophet in his evolution through the lower grades, as well as in his own personal aspect of a prophet on the Young Men's Grade.

(c) The Prophetic Element in Heathenism can only work in Heathenism. The Prophetic Element in the Servants' Grade, while as yet it has not reached the Young Men's Grade, will work on the Servants' Grade, but it will be in a very imperfect way. The teacher has not yet come to his true Prophetic Grade. He will prophesy by dreams rather than as a true teacher of the sure prophetic word. When, however, he has come to the Young Men's Grade, he will prophesy in his true character. Now, however, follows what is one of the most important of all these gradal peculiarities. We shall have ample evidence of its importance as we proceed. When Paul is speaking of his stewardship (1 Cor. ix. 17) he says, 'For though I was free from all, I brought myself under bondage to all that I might gain the more' (verse 19). That is, though personally he had gone up to a higher grade, yet, as a steward trying to serve his Master and win souls, he came down to the Servants' Grade. And the important principle is illustrated in thousands of passages, that while a prophet, in respect to his personal state, is on the Young Men's Grade, so far as he acts as a Prophet or Shepherd he does his work on the Servants' Grade. Exactly after the same analogy, if a man has come personally to Zion, and then begins to witness for Jesus, his witnessing is represented in Scripture as something done on the Grade of Servants. In subsequent parts of this work we shall have to notice how the Bible makes a certain distinction between the coming

down of a prophet and the coming down of one who is spiritual. For the present it is sufficient for the reader to bear in mind that even though Joseph is found shepherding, or caring for others on the Servants' Grade, that will not show that personally he belongs to that grade. It is the work of the man that brings him to the Servants' Grade, but he himself may belong to a higher grade. If, however, he is thus found on the Servants' Grade while belonging to a higher grade, the narrative will make it manifest that he is only on the lower grade as one doing certain work.

(*d*) When we speak of Joseph as the Adamic Prophet, we must be specially careful not to forget the fact that Jesus Himself was a Prophet. Scripture so designates Him (Acts iii. 22, 23). His Spirit was in all the Prophets (1 Pet. i. 11). But as Christian times drew near He was set forth more fully as the Prophet who should come into the world. Thus it comes to pass that Joseph, in his higher and better aspects, is virtually an embodiment of Jesus, and the sure word of prophecy, which is the Gospel as in comparison with the Law. The good news of a coming Deliverer began to be made manifest in prophetic times. There appears to be evidence in this chapter of the coming of Jesus in manifested form to Joseph the Prophetic Man. Thus it may be said that Joseph is a symbol of the Prophetic or Shepherding Class from its earliest origin until the time when Christ, the True Prophet, is known to it, and preached by it. The preaching is a ministry of a Gospel and a Word of Life rather than of Law. The writer is only stating these Principles after examining the history, and as eductions therefrom yet to be substantiated by evidence of the grade-words.

2. In many a place of worship we have not only a pulpit but an altar. So it may be said that there is a priestly, as well as a prophetic evolution. And even priests, in a sense, shepherd a flock. The writer thinks that Joseph's brethren, as shepherds, and as in opposition to Joseph, represent a priestly class in opposition to a prophetic class.

3. The two great duties of the moral shepherds may be said to be, first, to give Food, and secondly to give Light. In both these respects the priestly element has to bow to the prophetic element. First, as respects Food, the sheaves all bow to Joseph's sheaf (verse 7). Second, as respects Light, the sun, moon, and eleven stars bow to Joseph (verse 9). The sheaves represent Food for the soul. The sun, moon, and stars represent Light for the soul.

4. A fourth Principle may be stated by way of answer to an objection. Some readers may be ready to say, Since the Egyptians are said to be 'great of flesh' (Ezek. xvi. 26), 'the house of servants' (Micah vi. 4), and since they are the most common symbol of what is fleshly, how comes it to pass that Joseph, or the Adamic Prophet, and all the patriarchs go down into this fleshly country? How comes it to pass, also, that this fleshly land becomes a storehouse for all the seed of faith? These reasonable questions may be answered in words of Dr. Watts, which embody a principle of cardinal importance in the interpretation of the life of Joseph. When speaking of the results produced by the Gospel, that prince amongst hymn-writers says :

'The Gospel bids the dead revive,
Sinners obey the voice and live,
Dry bones are raised and clothed afresh.
And hearts of stone are turned to flesh.'

The writer believes that one of the most important keys to Joseph's history is alluded to in these words. The characteristic quality of those under Moses was hardness of heart (Matt. xix. 8). But the characteristic effect of the preaching of Prophetic Truth, or the Word of Life, is to produce Repentance, which betokens a heart of flesh, not of stone. There is a good change to what is Egyptian and fleshly. It is indicated in the words, 'I will take away the stony heart out of your flesh, and I will give you a heart of flesh' (Ezek. xxxvi. 26). In one aspect of Joseph's descent into Egypt we have an inspired but allegorical representation of the change wrought by the prophetic word and repentance, from what was stony into what was fleshly. The following facts may be said to give important support to this teaching:

(a) The Ishmaelites, who carry Joseph into Egypt, are said to be coming from 'Gilead' (verse 25), that is, 'the hard or stony region.' It is the region where Jacob encamped when he had stolen Laban's heart (xxxii. 23), and from which they gathered stones (xxxii. 46). Surely it is significant that these merchants are coming from a stony region to a realm that is a common Scriptural symbol of what is fleshly. As if to show us that this is a good going down into Egypt, these merchants are said to be carrying spices. There are no sweeter odours that can be brought to God than those brought by the men who in tenderness of spirit offer the sacrifice of a broken and a contrite heart. Literally, the Ishmaelites appear to have been wanderers. The 'Vindicta Salvatoris' speaks of Nathan the Ishmaelite, 'Qui pergebat de terra in terram et de mari in mare, et in omnibus finibus terræ'—'Who went from land to land, and from sea to sea, and into all the ends of the earth.'

(b) The reader will notice that the Egyptians of these closing chapters in Genesis, and as knowing Joseph, seem to have a much better moral aspect than the Egyptians described in the early chapters in Exodus, who know not Joseph. This accords with the view that Egypt in relation to Joseph symbolizes the flesh in a good sense, and allied to Repentance, as contrasted with a stony heart.

(c) In these chapters Egypt is not to Joseph's brethren a house of servants. There is no hint of any bondage. But in 'Exodus' they are bondslaves under cruel task-masters. This fact tends to show that there must be a good sense in which Joseph goes down to Egypt.

(d) The way in which the narrative seems to tend to a consummation, in which the sons of Jacob shall show Tender-heartedness, illustrates the same truth. It is this feature that makes the history of Joseph so pathetic, and that has given to it such an unfading charm. Reuben is the first to show tenderness (xxxvii. 22), the jailer also shows tenderness (xxxix. 4), and at last all the brethren begin to feel sin, and to say, 'We are verily guilty concerning our brother' (xlii. 21). In that chapter of matchless pathos, the forty-fourth, which few can read without tears, we have Judah's most pathetic plea, to be followed by Joseph's manifestation of himself.

(e) Benjamin, or 'the son of my sorrow,' appears to be a symbol of Repentance. Hence the way in which the progress of the history is made to depend upon the bringing into Egypt of Benjamin, the symbol of Godly Sorrow, is in accord with the feature of the narrative to which reference is here being made. It also tends to show that there is a coming into Egypt which symbolizes a change from a stony-hearted to a fleshly-hearted state.

5. The reader may be slow to accept the following conclusions, but he will find them to be borne out by the grade-words.

(a) There are two coats of many colours: one on the Heathen Grade, and one on the Servants' Grade.

(b) There are two pits into which Joseph is cast, one being more evil in its aspect than the other.

(c) The bringing of Joseph into Egypt by the Ishmaelites is an altogether different thing from his being brought into Egypt by the Midianites (verse 28). The former is a good event, but the latter is an evil declension, and is in relation to the wicked events described in the following chapter (verse 36).

6. The following will be found to be gradal peculiarities of the chapter. Verse 2 begins by a reference to Toledoth, or Birth-Evolutions, of Jacob. The very expression naturally suggests that it is beginning with the beginning of that moral process leading to the perfectly evolved Jacob, or Man of Faith. The writer has said that 'toledoth,' or 'generations,' is used in two senses. Sometimes it makes a man the first in a list, from whom posterity comes. At other times the man is the last in a list from whom he has come. In this case no names are mentioned as coming from Jacob. The narrative, instead of dealing with Jacob's posterity, is virtually dealing with his ancestry. It is showing from what small beginnings the Man of Faith was evolved. The Jacob of verse 1 is not a perfect Jacob. The grade-words show us that he is simply Jacob as found on the Heathen Grade. The narrative is reverting to that grade to trace the evolution of the priestly and the prophetic shepherding classes. The evolution relates to what is official rather than to what is personal. Thus this word 'toledoth,' or 'birth-evolutions,' combined with the grade-words, goes far to justify the writer's allegation that the words, 'This is the Book of the Toledoth of Adam' (v. 1), do not mean, 'This is a list of those coming from Adam;' but they mean, 'This is a list of those through whom the Adam was finally evolved.' The grade-words of xxxvii. are as follow: To the end of verse 3 we have the conjoined idiom which shows the Heathen Grade. It is clear that the reference is not to Zion, for Jacob is in a stranger's land (verse 1). The conjoined idiom is shown thus: We have the words 'this,' זֶה (verse 2), 'young man' (verse 2), 'with,' עִמּוֹ (verse 2), and 'Israel,' which are all words of the Young Men's Grade, conjoined in relation to the same subject with 'come' (verse 2), and 'made' (verse 3), of the Servants' Grade. In verse 3 the words 'Israel' and 'this,' זֶה , conjoin very closely with 'made.' It is evident, then, that these verses deal with Jacob and Joseph simply as found in an elementary and heathen state. This agrees with the saying, 'These are the evolutions of Jacob' (verse 2).

When we come to verse 4, Jacob's evolution has risen from the Heathen to the Servants' Grade. From the beginning of verse 4 to the end of verse 12 the narrative is all on the Servants' Grade. The grade-words are all of that grade. They are as follow: 'See' (verse 4), 'hear' (verse 6), 'this,' הַיְּ (verses 6, 10), 'behold' (verses 7, 9), 'come' (verse 10), 'Shechem' (verse 12).

In verse 13, Jacob and Joseph have both risen to the Young Men's Grade. The word 'Israel,' and the allusion to Hebron (verses 13, 14; xxxv. 27) show this. But, at the same time, though Joseph belongs to the Young Men's Grade, Israel, his father, is sending him down to the Grade of Servants to minister as a Servant to his brethren in the Grade of Servants. Hence in regard to his ministry, Joseph is on the Grade of Servants; and we have the words 'Shechem' (verses 13, 14), 'behold' (verses 13, 15, 19, 25), 'see' (verses 14, 18, 20, 25), 'find' (verses 15, 17), 'this,' הַיְּ (verses 17, 19, 22), 'hear' (verses 17, 21), 'come' (verses 14, 19, 23, 25), 'Ishmaelite' (verse 25), 'camels' (verse 25), applied to Joseph and his ministry. These are all words of the Servants' Grade, and relate to Joseph's Godly Service on behalf of his brethren, not to his own personal state. He belongs personally to Hebron and the Young Men's Grade. The grade-words of the verses following verse 26 can be better considered in the exposition, to which we may now proceed.

'And Jacob dwelt in a land of his father's sojournings, in a land of Canaan' (verse 1). This land of sojournings (xvii. 8) will be given to the seed of faith for a possession when Jesus gets the heathen for His inheritance. The Canaanites, or 'Bowers down,' are symbols of idolaters. This chapter opens by representing Jacob as in a heathen state. But even in that heathen state the good elements are latent. So in xxix. 2, Jacob saw the three flocks of Jews, Greeks, and Barbarians, as yet latent in a heathen state, in the great World-Field. Verse 2 gives us an intimation that the chapter is about to describe an evolution of Jacob, or the Man of Faith, from this Heathen Grade. 'These are the evolutions of Jacob' (verse 2). After such a title we might have expected, on the literal theory, that a list of births would follow. Instead of that, the life of Joseph is begun. It is evident, therefore, that these Toledoth, or Birth-Evolutions of Jacob, are different from a mere flesh-and-blood succession. So the evolutions of heaven and earth were different (ii. 4). It is said that Joseph was a son of seventeen years. This is a young man's age. It is probably as a representative, personally, of the Young Men's Grade, but as yet latent in Heathenism, that Joseph is spoken of as having a young man's years. Even in Heathenism, Joseph, the Adamic Prophet, follows his shepherding instinct. As yet Jews and Gentiles, the sons of Bilhah representing the Jewish element, and the sons of Zilpah representing the Heathen element, are all latent in Heathenism. Joseph is with both, for they are as yet undivided. Our Versions read, 'Was feeding the flock with his brethren.' The words רָעָה אֶת־אֶחָיו בַּצֹּאן, far more naturally would read, 'Was shepherding with his brethren in a flock.' The אֶת is probably 'with,' not the accusative. It is a word, in accord with the conjoined idiom, relating to 'come' or 'brought' and 'made.' The brethren represent the Priestly Shepherding Class, but Joseph represents

the Prophetic Shepherding Class, both as yet latent in one flock of shepherds. Even in this Heathen Grade the Prophetic Element begins to revolt from evil features in the Priestly Element, and brings an evil report of them to the line of the Man of Faith. We may read, 'Joseph, a son of seventeen years, was feeding with his brethren in a flock, and this young man was with sons of Bilhah and sons of Zilpah, wives of his father, and Joseph brought in an evil report of them to their father' (verse 2). Just as Jacob's evolution is only beginning, so the evolution of the wives is beginning. They are yet unseparated, and in Heathenism. The allusion to one flock indicates that as yet there is no marked distinction between prophets and priests. Both are in one flock. Even in Heathenism priestly envy against the prophetic seed begins to work. David says, 'All that hate me whisper together against me' (Ps. xli. 7). We read, 'And Israel loved Joseph more than all his sons, for son of old age was this one to him' (verse 3). It cannot be said literally that Joseph was the one son of Jacob's old age. How then are we to understand these words? The writer holds that they refer to Jacob simply in respect of the Heathen Grade. With the next verse the Servants' Grade comes in. The Heathen Grade was becoming old, and was about to vanish away. Jacob, as found in Heathenism, was old, and about to die to Heathenism, and to renew his youth on the Servants' Grade. He lived many years after this time, so that Joseph could not literally be the son of his old age. But on the Heathen Grade, now becoming old and effete, Joseph represented the highest and best, and therefore the latest evolution. On this Heathen Grade the Prophetic Element, or Joseph, was later than the Priestly Element, or the brethren. He was the son of Jacob's old age so far as pertained to the Heathen era. The mind of Faith naturally loves the best that which is highest in moral exaltation. It was not that Jacob was a partial father, and loved his last child best merely because he was born the last. He loved him the best because he represented what was latest in a moral evolution, and therefore best. We love the corn in the ear better than the green blade. On this principle we can see why Scripture and certain poets make the good to be later in time than the evil. Spenser speaks of two brothers (Bk. IV., Cant. 10):

' Begotten by two fathers of one mother,
 Though of contrarie natures each to other,
 The one of them hight Love, the other Hate ;
 Hate was the elder, Love the younger brother,
 Yet was the younger stronger in his state
 Then th' elder, and him mayst' red still in all debate.'

It is added: 'And he made him a coat of many colours' (verse 3). So our Versions read. The Sept. has virtually the same reading: *χιτῶνα ποικίλου*. The writer thinks that there is not in the Hebrew any justification for the word 'colours.' The word *דִּבְדָּב* is the plural of *דָּב*, which is virtually our English word 'piece.' It means 'end' or 'extremity.' It is from the verb *דָּבַב*, 'to end, or cease.' Dr. Davies thinks that the word here denotes a 'long under-garment, reaching to the hands and feet.' Hence he defines it as 'the tunic of extremities.' This seems improbable. A garment, even if reaching to the hands and feet, would

not be likely to cover them, nor would such a garment be a tunic or coat. The word דָּבָר , an allied word, also means 'end,' or 'extremity'; but it is in the sense in which, in English, we should use the word 'remnants.' In provincial phrase men still speak of 'odds and ends.' In such case the 'end' is that remnant which is next to complete nothingness. So, in reference to this coat, we ought not to introduce the idea of the extremities of the body, but to keep to the idea of the ends, or extremities, of the cloth of which the coat is made. Hence the writer agrees with those who define the phrase as 'coat of pieces.' A coat is a symbol of a covering of righteousness. God made Adam and Eve coats of skin (iii. 21), which clothed them, so that they would not be found morally naked. Jacob, representing the mind of Faith, clothes this Prophetic Child, or Son, with a covering of Righteousness. Faith works to righteousness. Still, this covering of Righteousness, wrought by Faith, pertains to an earthly sphere. It is akin to what is made by hand. It is not like a coat without seam, and woven from above (John xix. 23). It is a coat of pieces, and so, like Adam's fig-leaves, must have been sewn by hand. Jacob is said to make it. It represents righteousness, in an earthly and imperfect form, coming from such works of faith as can be wrought in heathenism. Such a coat, although not a coat of a heavenly kind, is yet worn by those who are heirs to the kingdom. We read: 'And she had a coat of pieces upon her; for thus were the king's daughters, the virgins, clothed upon' (2 Sam. xiii. 18). It is not very probable that a literal man would thus have himself made a coat for his eleventh son; or that, if he had, the other brothers would have been so jealous; or that the Bible would have recorded the making of the patch-work tunic. We may read: 'And he made him a coat of pieces' (verse 3).

With verse 4, as all the grade-words show, the Servants' Grade comes in. Jacob is no longer old on the Heathen Grade, but he is young on the Servants' Grade. He loves Joseph, the Prophetic Element still latent, for the true Prophetic Grade is not yet reached. As light increases, the Priestly Class sees the honour given by the Man of Faith to Joseph, and begins to hate him. Plutarch speaks of men who $\phi\thetaονο\upsilon\sigma\iota$ $\delta\epsilon$ $\mu\alpha\lambda\lambda\omicron\nu$ $\tau\omicron\upsilon\zeta$ $\mu\alpha\lambda\lambda\omicron\nu$ $\acute{\epsilon}\pi'$ $\acute{\alpha}\rho\epsilon\tau\eta$ $\pi\rho\omicron\iota\epsilon\nu\alpha\iota$ $\delta\omicron\kappa\omicron\upsilon\sigma\iota$ (De Invid. et Od., c. vi.)—'Envy the more the men who seem to be advancing the more in virtue.' It is doubtful if the close of verse 4 means what our Versions say. From such passages as Is. i. 13, we might infer that it rather means, 'And they could not endure his speaking to peace,' or 'his peaceable speaking.' All his telling of the dreams shows that Joseph speaks peaceably to them, though they do not speak thus to him: 'And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not endure his peaceable speaking' (verse 4); 'I am for peace; but when I speak they are for war' (Ps. cxx. 7).

The Prophetic aspect of Joseph's character now begins to manifest itself more fully. He has dreams which are virtually prophetic, though as yet he has not the sure prophetic word. With Philo the interpretation of dreams is a part of the prophetic gift. He represents Joseph as saying to the chief baker: 'I shrink from being a messenger of evil;

for I sympathize with those in calamity, through kindly feeling, enduring in no small degree the pain of those who suffer. But since it is needful to judges of dreams to speak truth, interpreting and prophesying the Divine oracles, I will speak out, not suppressing anything' (c. xviii.). The heathen considered that truth was often revealed *κατὰ τοὺς ὕπνους*, or to men who were asleep (Plut., *De Defect. Orac.*, c. v.). Eusebius refers to the revelation *δι' ὄραματος*, or by a vision of the night, concerning Narcissus (H. E., 268). It is in harmony with Joseph's prophetic character that Joseph should not only dream, but should tell his dream: 'The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully' (Jer. xxiii. 28). There is progress in Joseph's dream-telling. The first dream he tells to his brethren only. The second dream he tells to all the house of faith, and he is virtually said to write it. The word *קַטְּבֵנִי* means 'to tell'; but, as a rule, it means to tell in writing. The two dreams represent two great aspects of truth. First, we read of sheaves in a field—that is, in a fleshly realm. As sheaves being reaped, they represent corn, or food. This is a symbol of that Bread of Life for the soul, which prophets were commissioned to break. Secondly, Joseph refers to stars, and to sun and moon. This is a symbol of light. As Prophecy has food for the soul, so it has light for the mind. In both aspects Joseph gains supremacy over all the rest of the house of faith. Even the father and mother bow to the authority of the Prophetic word. All live by its Bread, and walk in its Light. That word embodies Jesus, who gives Prophecy its virtue. The reference to eleven stars shows that Joseph is not speaking of literal stars and light. He is referring to moral light. The priestly lamp will pale its ineffectual fire before Joseph's prophetic light. Hence, as his supremacy becomes the more manifest, their hatred increases: 'Which of the prophets did not your fathers persecute?' (Acts vii. 52); 'And Joseph dreamed a dream, and he told it to his brethren, and they hated him yet the more. And he said to them, Hear, I pray you, this dream which I have dreamed. For, lo, we were binding sheaves in the midst of the field, and, behold, my sheaf rose up, and it also stood upright, and, behold, your sheaves were round about, and they bowed down to my sheaf' (verses 5-7). It is a favourite custom with the Apocryphal writers to represent that which is morally inferior as bowing to what is morally superior, and especially to Christ. Thus the busts bow as He comes before Pilate (*Acta Pilati*, A. 1). The palm-tree in the desert bends at the voice of the Holy Child, in order that Mary, his mother, who is faint and weary, may gather the fruit (*Pseud. Matt. Evangel.*, c. xx.). So beasts and idols bow before Him. Joseph's brethren, or the class of priestly shepherds, are very jealous of the prophetic class of shepherds. The Altar is not ready to lie under the Pulpit: 'And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion in (us)? and they hated him yet the more for his dreams, and for his words' (verse 8). First, they hated him for his dream (verse 5). Then it is added that they hate him for his words as well as for his dreams. They dislike the prophet's counsels, even as they dislike his prophecies. The prophets preached obedience, as well as foretold future events.

A true prophet does not desist because his message is disliked, and because he is hated. His commission is: 'And thou shalt speak My words unto them, whether they will hear, or whether they will forbear' (Ezek. ii. 7). Joseph's dreams are such dreams as it would have been sin for him to hide. Hence he goes on to prophesy again, so far as one can prophesy who has only reached the Servants' Grade. He tells truth as men tell a dream. 'And he dreamed yet another dream, and told it to his brethren, and he said, Lo, I have dreamed a dream more, and, behold, the sun, and the moon, and the eleven stars, bowed down to me. And he told it to his father, and to his brethren, and his father rebuked him.' His father is not said to envy or hate him like the brethren. He probably rebukes him in weakness of faith, as Peter rebuked Christ (Matt. xvi. 22). Such rebuke is compatible with love, even while it reveals imperfection. Faith is sometimes slow to receive the fulness of prophetic teaching. It clings too much to the present and the past. 'And he said to him, What is this dream which thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow ourselves down to thee to the earth?' (verse 10). Jacob speaks as if Rachel was still alive, just as she is spoken of in Matt. ii. 18. We are not justified in assuming that it is Leah who is here said to be Joseph's mother. She is not said in any other passage to be Joseph's mother. Rachel's death has been previously recorded (xxxv. 19). Why, then, does Jacob speak of her as still alive? Virtually, she is still alive. This allusion to the mother gives support to what the writer has urged that is, that this chapter has reverted to the Heathen Grade, and is now tracing the evolution of the Prophetic and Priestly Classes. A man sinking a pit might pass through a strata of clay, leaving it behind him as he descended. But suppose he afterwards begins to sink another pit, and again comes to the clay, it would not conflict with the fact that he had previously been below the clay, leaving it behind him. So in this new evolution, which has only as yet come to the Servants' Grade, Rachel is still a living woman. 'And his brethren envied him, but his father kept the saying' (verse 11). The Mind of Faith lays hold of the prophetic word, and hides it in the heart. From verse 12 we see that these brethren have a work of shepherding. They tend a flock on the Servants' Grade, but it is as priests tend, not as prophets. They go to Shechem, or the Shoulder, the word showing the Servants' Grade, and being also symbolic of labour. 'And his brethren went to feed a flock of their father, in Shechem' (verse 12). This is a process in which they sever from Joseph. They are no longer in one flock, as in verse 2. Prophets and Priests are becoming two distinct classes. The Prophets are going up to their true Grade of Young Men. The Priests continue on the Grade of Servants in Shechem. They have not gone up higher, and then come down again. Both personally and officially they are on the Servants' Grade. But verse 13 shows us Joseph and Jacob on the Young Men's Grade, from which Jacob sends Joseph down to the Servants' Grade to seek the peace both of the priestly brothers, and of the flock that they tend. The word 'Israel' shows that Jacob is now acting from the Young Men's Grade. The charge to Joseph to bring him back word, as well as the allusion to Hebron, indicates that Joseph,

personally, is with Israel, or on the Young Men's Grade. Thus while Joseph and the brethren are both found acting on the Servants' Grade, or at Shechem, Joseph is acting as one having come down to this work from a higher grade, while the brethren act as those who belong, personally as well as officially, to the Servants' Grade, never having gone up higher.

Israel's charge to the Adamic Prophet to go down to Godly Service is thus described: 'And Israel said to Joseph, Are not thy brethren shepherding in Shechem? Come, and I will send thee to them. And he said to him, Behold me!' (verse 13). The word 'behold' shows that, so soon as ever the charge is given, Joseph at once puts himself on the Grade of Servants. It indicates ready obedience to Israel's command. He is at once prepared to fulfil his mission. The Prophet can shepherd even the Priest, but the Priest cannot shepherd the Prophet. 'And he said to him, Go, I pray thee, see after the peace of thy brethren, and the peace of the flock, and bring me word again' (verse 14). The pre-eminent qualification for serving God is humility. Paul says he had been 'serving the Lord with all lowliness of mind' (Acts xx. 9). A valley is a symbol of lowliness. While Israel sends Joseph from Hebron, which, in xxxv. 27, is indicative of the Young Men's Grade, he sends him from a valley of Hebron, that is, he sends him out in humility. A proud man cannot serve God well. The faithful shepherd will be a humble shepherd. 'And he sent him from a valley of Hebron, and he came towards Shechem' (verse 14).

We read now a mysterious reference to a Man. In Deut. xxxii. 10 we read, 'He found him in a desert land, and in the waste howling wilderness. He led him about, He instructed him.' When Joseph has come towards Shechem his brethren have departed. The priestly class, as the symbolism will presently show us, has gone away in a moral declension. They have left their proper position as priests in Shechem. Joseph wanders in the fleshly field, amid the fleshly rites of Judaism, seeking them. They have gone away as wandering sheep, and he knows not how to find the wanderers. But the Divine Prophet, Jesus, is now manifesting Himself as Joseph's Teacher and Instructor. The writer believes that this Man who finds Joseph in his difficulty, is Jesus as the Divine Prophet. He is not said to leave Joseph. In xxxix. 2 we read that the Lord was with Joseph. Who but the Divine Prophet could have instructed the Prophetic Body how to find the wandering Priestly Class? Without that Divine Teacher, Joseph wandered in the fleshly field or realm, vainly seeking the backsliding priests. The Man knew where they were. He had heard their evil counsels, and knew whither they had wandered. The Man was alone, for the Priestly Class had forsaken Him, the Fountain of Living Waters, and had gone to hew cisterns for themselves. 'And a Man found him; and lo, he was wandering in a field, and the Man asked him, saying, What seekest thou?' Christ will never be far away from those who are trying to seek and save the lost. Joseph shows how he is seeking his lost brethren, who have gone back, even from the Scriptural priestly system. 'And he said, I seek my brethren; tell me, I pray Thee, where they are shepherding' (verse 16). Joseph has no doubt but that this Man knows where the

lost are to be found, and he directs his prayer to Him accordingly. 'And the Man said, They are departed from hence, for I heard their saying, Let us go to Dothan' (verse 17). The word 'Dothan' means 'two cisterns.' This fact is significant when connected with the allusion in verse 24 to no water being in the Bore or Pit. These Priests had been forsaking the Man, or Christ the true Prophet, and also the Well of Living Water, and were going after priestly superstitions, thus hewing out to themselves cisterns, broken cisterns, which could hold no water (Jer. ii. 13). Cisterns were often placed in the ground, and so were as pits or wells. Joseph follows these wandering Priests even to their dry cisterns, from whence they could neither draw water for themselves, nor for the flock. 'And Joseph went after his brethren, and found them in Dothan' (verse 17). Men who have fallen far in priestly declension are prone to be very intolerant towards true prophets. So the envy and hatred of the brethren were fierce against Joseph. Like the lions in the den, they would break his bones in pieces before he had well reached them (Dan. vi. 24). They conspire against him in a spirit of murderous hatred when he is yet far off. They detest his prophetic supremacy. 'And when they saw him afar off, even before he came near to them, they conspired against him to put him to death' (verse 18). The putting to death is more than persecution, though it involves that. It is the absolute destruction of the life of the Prophetic Man. Men may corrupt and destroy that, and then plead that it has not been done by their action, but through fleshly elements in what they kill. Nothing is more common than for persecutors to slander their victims, and charge them with being vile men. So these brothers propose to say that some fleshly beast of the fleshly field has destroyed Joseph. This is an implication that he has his place amongst such beasts of sin. They propose, when they have corrupted the life out of the Prophetic Body, to cast the dead carcase into one of those pits or cisterns which they have hewn out, so that he may be as void of true life, and as corrupt, and as deep sunk in superstition as themselves. The word 'Dothan' shows that there are more cisterns than one. It is clear, therefore, that the cistern is not a symbol of Christ the Living Well. When they speak of casting Joseph into one of the pits, the 'one' implies that there are more. Dr. Davies defines the word בַּר , as used in verse 20, as 'cistern.' It is what is equivalent to one of the Dothan, or cisterns, which hold no water. They would hardly cast him literally into a cistern of good water at which men and flocks drank, and where the crime would be likely to be made manifest. More probably, on the literal theory, they would have buried him. The cistern is a broken one, an emblem of priestly superstition devised by themselves, and having no living water in it. 'And they said, a man to his brother, Behold this lord of dreams cometh. And now come, and let us kill him; and let us cast him into one of the cisterns, and we will say, An evil beast hath devoured him; and we shall see what will become of his dreams' (verses 19, 20). Thus they think they can hinder the triumph of truth by persecuting or corrupting its messengers. They hope to alter the weather by breaking the weather-glass.

There is now friendly interposition on Joseph's behalf. It is made

by him whose name was given as a symbol of God's regard for the afflicted (xxix. 32). It is said that Reuben heard. The word 'hear' indicates the Servants' Grade, and Reuben's proper position as on that grade, rather than at Dothan. He is acting as a true priest now, not as a backsliding priest. He proposes to cast Joseph into a Bore or Well. There are, however, two or three noticeable features about this proposal. Reuben does not say, 'Into one of these pits;' but he says, 'Into this,' as if he were speaking of some particular pit or well. Further, the Hebrew does not say, 'Cast in,' as in verse 20, in the proposal of the brethren; but it says, 'Cast in' (לִּשְׁׁוֹת). The very expression indicates that there is water in this Bore or Cistern. Joseph might be cast into an empty cistern and still live; but he could not be cast into a pit with water in it and still live, though he might be cast to it. Again, this Well is said to be in the wilderness. So Hagar's fountain was in the wilderness (xvi. 7). That is, Jesus, as manifested on the Servants' Grade, is a Well in a wilderness. And Reuben's proposal is as if he said, 'I do not want this Prophetic Body to be cast into one of your dry pits of dead superstition. I want his soul to keep in life. I would therefore refrain from corrupting him, and persecuting him. But I want him to become as one belonging to the Servants' Grade. So I would send him to that Well of Hagar's, which is for those on our grade, and which has in it living Water. Let him speak and teach as a true priest of this grade. But as for himself personally and not officially, while I do not want him to speak as a prophet on our grade, I am willing to send him back to his father on the Young Men's Grade, and to be as good as he pleases.' Reuben's sending back to the father would be virtually a silencing of the prophet officially, but it would be granting him the privilege of going to the grade of prophecy personally. But on the Servants' Grade he wishes him to teach as priests teach, and to keep to Hagar's Well. This is better than casting him to the broken cistern of dead tradition. Thus the Well in the wilderness is different from the wells or cisterns of Dothan. The brethren would cast Joseph into one of the latter. Reuben would have him sent, not into, but to the former. 'And Reuben heard, and he delivered him out of their hands; and he said, Let us not smite a soul. And Reuben said unto them, Shed not blood, cast him to this Well which is in the wilderness, and lay no hand upon him; that he might deliver him out of their hands, to return him to his father' (verses 21, 22).

The apparent quiescence of Joseph in all this narrative hardly comports with literal history. He neither speaks one word nor does one action in his own defence.

Verse 23 relates to the brethren and their dry pit or broken cistern. As Joseph comes to them he himself suffers a moral declension. It is one of the important features of the narrative that Joseph, as coming to his brethren and the dry pit, is distinct from Joseph as coming to the pit or Well which is in the wilderness. In both cases there is a declension; but, in the former case, there is a declension to what is corrupt and speedily becomes sinful; while, in the latter case, there is only a declension from what is prophetic to what is priestly, and from this Joseph soon begins to rally. The words וְכִּי יִשְׁׁוֹת may mean 'when,' or

they may mean 'according as.' In this verse they seem to have the latter meaning. Just in the degree in which Joseph comes to these brethren at the dry pits, just in that degree does he suffer morally. The coming, here, is something over and above the finding, mentioned in verse 17. That was like a prophet finding lost sheep; but the coming to them, spoken of in verse 23, is a moral deterioration which Joseph suffers by becoming assimilated to the brethren at the dry Dothan cisterns. In that declension his righteousness suffers. This is shown by the statement that they strip off the coat of pieces. This is not identical with the coat spoken of in verse 3. That was a coat on the Heathen Grade. This is a coat on the Servants' Grade, and worn by one who had come down from the Prophetic Grade. This is defined as the coat which was upon him. It is not said to be the coat which his father made for him. This denotes a more personal righteousness. As if to show a difference, the Hebrew has, in verse 3, 'a coat of pieces;' but in verse 23 it has 'a coat of the pieces.' The distinction becomes more important as we proceed. 'And it came to pass, according as Joseph came to his brethren, that they stript Joseph out of his coat, a coat of the pieces, which was upon him' (verse 23). They not only stript him of his personal righteousness, they also cast him into the empty cistern of dead tradition to which they themselves had come. This had no living water in it. The cisterns were Dothan, or two cisterns, so that, even if they cast him into one, it did not follow that they were not in one themselves. 'And they took him, and cast him towards the pit (הַבְּרִי), and the pit was empty, there was no water in it' (verse 24). Philo speaks of these pits or cisterns as ὕδατος ὀμβρίου δεξαμεναί (Lib., Jos., c. iii.)—'Receptacles of rain-water.' This absence of water is an emblem of evil, as in Zech. ix. 11. The writer thinks that Clem. Alex. was justified in regarding this history as moral, and that he was virtually correct in speaking of the empty pit as 'the pit void of knowledge'—κενός δὲ ἐπιστήμης ὁ λάκκος (Strom., Lib. V., p. 573).

It is sometimes quoted as an illustration of heartlessness, that, after throwing Joseph into the pit, the brethren sat down to eat. But the writer thinks that this is not altogether a just conception of the narrative. Verse 25 connects with the end of verse 22. Reuben had saved his life, and caused him to be sent to the Well in the wilderness, or pure Judaism. To come to that Well was for Joseph a declension. But from that Well he begins again a moral advance. The advance is a passing from the Sinaitic Process to the Seed Process, from the priestly brethren, as found in a pure Judaism, to the Ishmaelites, or those on the Servants' Grade, who are going from Gilead the stony-hearted to Egypt as the fleshly-hearted. As Reuben had been active in saving him from a corrupt Judaism, so Judah causes him to pass into the power of the tender-hearted Ishmaelites. At present there are virtually two Josephs. There is Joseph at the Well in the wilderness, who is coming into the power of Ishmaelites in a moral exaltation, and there is Joseph in the dry cistern who will come into the power of the wicked Midianites in a moral declension. Just as Hagar had a well in the wilderness, so she received bread from Abraham when she went into that wilderness. Judaism had good elements in its priestly system. This sitting to eat

bread in the wilderness indicates a right use of the law and its truth. As they eat they receive light. They lift up their eyes and see some on the Servants' Grade, of which 'Ishmael' is a symbol, going down to the fleshly-hearted realm. They have camels, which also shows the Servants' Grade. 'And they sat down to eat bread, and they lifted up their eyes and saw, and, behold, a company of Ishmaelites came from Gilead, and their camels, bearing spices, and balm, and myrrh, going to carry it down to Egypt' (verse 25). What is here called myrrh is regarded as ladanum, or the fragrant rose of the cistus. But the spices are emblematic of tenderness of heart, manifested by these men who are coming from Gilead the stony. So soon as they come near, Judah begins to show tenderness, and to recognise the claims of brotherhood, but he does not go with the Ishmaelites on this better way. He proposes to sell his brother. That shows that while he will give up Joseph or the Prophetic Element to the keeping of tender-hearted Ishmaelites, he values worldly wealth, and the emoluments of the priestly office. For these he will let Joseph go to any kind-hearted class that may be willing to buy him. He does this knowing that, personally, Joseph is a believer in prophecy, belonging to a higher grade. He says, 'He (אִשְׁמָאֵל) is our flesh.' But in regard to preaching, even Joseph had come to the Well in the wilderness, and was as a priest. It is said in the end of verse 27, 'And his brethren heard.' When, in verse 22, Reuben is said to hear, the expression indicates that Reuben is in his proper position on the Servants' Grade. So when the brethren are said to hear, it is as if it said, 'These are not the brethren as found at Dothan, the dry cisterns of tradition. They are the brethren as found at the Well in the wilderness, and, as true priests, found in their proper position on the Servants' Grade. As priests they will sell the Prophetic Class to the tender-hearted Ishmaelites. Still, to sell him to those on the Servants' Grade at all was to sell him as a servant. 'He sent a man before them, even Joseph, who was sold for a servant' (Ps. cv. 17). The fact that these Ishmaelites would pay so much for Joseph shows that they attached some value to him. Joseph speaks in mitigation of the sale: 'I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not afraid nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life' (xlv. 4, 5). Even Jesus the Divine Prophet has an embodiment in Joseph. It has often been noted how Joseph and Christ were both sold for silver. Joseph was sold for twenty pieces, and Christ for thirty (Matt. xxvii. 3). 'And Judah said to his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and our hand shall not be against him, for he is our brother and our flesh. And his brethren heard' (verses 26, 27).

It is generally assumed that verse 28 connects with the preceding verses, but this is an error. It was on the Servants' Grade that the Ishmaelites were travelling. The word 'Ishmael' is a grade-word of that grade. The words 'saw' and 'behold' and 'come' of verse 25, all show that the Ishmaelites are coming on the Servants' Grade. But verse 28 speaks of 'men of Midian.' The word 'men' shows the Young Men's Grade. As if to avoid the word 'come,' it is said that these 'men' pass by. The name 'Midian' means 'Strife' or 'Contention'.

They are an emblem of a wicked class. The Midianites lived in the neighbourhood of Mount Sinai, and hence far away from the literal Mount Gilead. They were distinct from Ishmaelites. Hence it would be strange if they were here found in conjunction, travelling to Egypt. These Midianites are here introduced to show that there is an evil aspect as well as a good aspect in this going down into Egypt. The Midianites are not said to be coming from Gilead, but only the Ishmaelites. It is only the latter who are said to be carrying spices. The Bible also distinguishes between the selling into Egypt by the Midianites (verse 36) and the selling into Egypt by the Ishmaelites (xxxix. 1), even though the same names appear in both verses. We read of God saying, 'Vex the Midianites, and smite them' (Numb. xxv. 17); 'And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man' (Judg. vi. 16). It is most certain that God would never order one literal nation to exterminate another, while it is equally certain that He wills His people to extirpate Bad-Seed-Men in their own hearts. These Midianites represent a seed of sin leading the Prophetic Element into captivity. The priests at Dothan had cast him into the dry pit, and now, from a realm of dead superstition, Joseph has a further fall. He comes under the power of sin. How often when Christian preachers have fallen into superstition, they have gone still deeper down into sin. It is as a man that Joseph thus comes into the power of a seed of sin, for it is on the Young Men's Grade that men of Midian get him into their power. Thus they are spoken of as drawing and lifting him up. They are moving him from the realm of service altogether, and making him a captive to a seed of sin on the Young Men's Grade. He is not coming back to his father to Hebron and the household of faith, but is coming to wicked Midianites on the Young Men's Grade, to be ruled by them. Thus the beginning of verse 28 connects with the end of verse 24. It is clear that both parts relate to an empty pit, and a pit into which Joseph has been cast. He has only come 'to,' not into the pit, or Well, from which his brethren sell him to Ishmaelites. 'And there passed by Midianites, merchantmen, and they drew and lifted up Joseph from the pit' (verse 28). With the word 'pit' this verse should end. The word 'Ishmaelites,' of the Servants' Grade, shows that they cannot be identical with 'men of Midian,' who, as the word 'men' shows, must be on the Young Men's Grade. The latter part of the verse must connect with the proposal of Judah, and with the words 'And his brethren heard' (verse 27). We should read, 'And they sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph towards Egypt.' The word 'brought,' or 'caused to come,' as well as 'Ishmaelites,' shows the Servants' Grade.

Now we read of Reuben returning to the pit. It is assumed that this is to a pit to which he had recommended that Joseph should be cast (verse 22). But Reuben is not said to have left that pit, or Well, in the wilderness. Moreover, verse 29 speaks of Joseph not being 'in the pit,' but Reuben had proposed a casting 'to' a pit (verse 22). It was the brethren who proposed a casting into the dry pit at Dothan (verse 20). Hence it is manifest that it is to the dry pit that Reuben comes, not to his Well in the wilderness (verse 22). He had been in his proper posi-

tion on the Servants' Grade—'And Reuben heard' (verse 22). Now he returns to those at the dry pit of Dothan to seek for Joseph as having come thither, and as having had his coat of righteousness torn. He comes to seek his restoration to a true priestly office. But, alas! the child, or yeled, has gone. He has left the Servants' Grade and the priestly office, and is now a captive to a Midianitish seed of sin. The expression 'The child is not,' may here indicate the loss of every child-like and innocent attribute. It has been destroyed by the Midianite seed, and now there is not a true prophet to guide Reuben and his priestly class. He knows not whither to go. The words 'behold' (verse 29), and 'come, or go' (verse 30), show the Servants' Grade—'And Reuben returned to the pit, and behold, Joseph was not in the pit, and he rent his garments' (verse 29). So far as Joseph had come under the power of the Midianites he was as one morally dead, and is mourned for as such by the rending of garments, etc. Reuben returns again to his brethren as true priests, and we read, 'And he returned to his brethren, and said, The child is not, and I, whither shall I go?' (verse 30). The child was not, for the childlike spirit had gone, and Joseph was captive to a seed of sin.

While the brethren sell Joseph into the hands of Ishmaelites, they keep his righteousness, or coat of the pieces, but in a sacrificial form. This appears to be indicated in their killing a goat, and dipping it in blood. It is an error to assume that this is done to deceive their father, and make him think that a beast has devoured him. The brethren spake of a beast devouring when they made no mention of dipping a coat in blood (verse 20). They are retaining prophetic righteousness, or the coat of the pieces, in a sacrificial aspect—'And they took a coat of Joseph's, and killed a kid of the goats, and dipped the coat in blood' (verse 31). While, as respects the Ishmaelites, they retain a coat, or righteousness, of Joseph's, in a sacrificial aspect, so far as concerns the Midianites, or seed of sin, they send or cast away the coat of the pieces, or the righteousness, that was upon Joseph, and instead of it they bring in a righteousness that is heathenish in its aspect, like the righteousness symbolized by the coat of pieces in verse 3. They who do this are the men of Dothan, or the dry cisterns, who have torn or taken away the coat of the pieces spoken of in verse 23. Thus while verse 31 relates to those at the Well of the wilderness, verse 32 relates to those at Dothan, or the dry cisterns of tradition. The righteousness they bring to Jacob is heathenish. This is shown by the conjoined idiom used of the coat. We have 'find' and 'this' of the Servants' Grade, conjoined with אֵיךְ, or 'this,' of the Young Men's Grade. But while they bring in to Jacob a heathenish righteousness, the garment they bring is not that which was dipped in blood. It is a garment to be wondered at, not because it is bloodstained, but because, while these men are coming to Jacob on the Servants' Grade, on which Joseph had worn a coat of 'the pieces,' this coat is heathenish in its aspect, and shows that some evil Midianitish beasts of sin must have got Joseph into their power. The righteousness is now low down even on the Heathen Grade, like a thing cast out and trodden under foot. Thus they both send a coat away, and they bring a coat. They send away a better righteousness and bring in a worse.

On the literal theory this idiom of sending before bringing is peculiar. 'And they sent away the coat of the pieces, and they brought in to their father and said, This have we found, discern now whether this is a coat of thy son's or no' (verse 32). Jacob sees that the righteousness is imperfect and heathenish. He discerns the coat, but when he speaks of an evil beast having torn him he is not referring to any blood on the coat. He means that on the Servants' Grade Joseph has gone to the dry wells, and that personally he, as a seed of Jacob, has become heathenish in his righteousness, falling under the dominion of a Midianitish seed of sin. 'And he discerned it and said, It is a coat of my son; an evil beast hath devoured him. Joseph is without doubt rent in pieces' (verse 33). The Man of Faith mourns over the moral declension of the Prophetic Element so far as it has come under the Midianitish dominion. 'And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days' (verse 34).

From verse 35 some might infer that Jacob had several daughters. But other passages, such as Gen. xvi. 7-27, imply the contrary. Moreover, on the literal theory, it seems as if the brethren of Joseph were exceedingly hypocritical. It appears as if, having cruelly deceived their father, they put on an air of grief, and pretended to condole with him. But three particulars need to be noted. First, the Prophetic Element, in its entirety, had not come into Midianitish power. In respect to one class, Joseph had been sold to the tender-hearted Ishmaelites. Second, the phrase 'rise up' is used of natural growth and increase: 'Her children arise up, and call her blessed' (Prov. xxxi. 28). Sometimes we may say to a father or mother: 'I hope your children will rise up to comfort you,' where we should mean 'grow up,' and not merely rising up from a chair. Thirdly, it was not until the third generation was reached that Jacob had daughters. In the second generation Dinah was his only daughter, and we never read that she had children. Hence the use of the word 'daughters' tends to show that the verse is referring to a rising up of growth. It is as if it said, Amongst those children of Jacob who had not come under the power of the sinful Midianitish seed there was progress and increase. They grew up to be a comfort to Jacob. He saw his children's children, and peace upon Israel. But yet, though the ninety-and-nine sheep were around him, his heart yearned over the one wanderer. He could not be at peace while some who went out to preach had fallen away, not only into the dry cisterns of tradition, but into the hands of a sinful Midianitish seed. Such were as dead, and Jacob grieved over them, and he felt as if he should go down to Sheol in a fellowship of death with them, mourning their moral fall, and refusing to be comforted: 'And all his sons and all his daughters rose up to console him, and he was unwilling to be consoled, and he said, For I will go down to my son mourning towards Sheol, and his father wept for him' (verse 35).

That Moses was forty years in Midian (Acts vii. 30) shows that the allusion to the Midianites in connection with the descent into Egypt is likely to be of great symbolic importance. They appear to represent a sinful seed, which in this narrative has obtained dominion over the Prophetic Man. The Midianites sell Joseph to Egypt, but it is probably

in an evil sense. In this case Egypt is an emblem of sinful flesh. On the other hand, when Potiphar gets Joseph from the hands of the Ishmaelites, he appears to be described as an Egyptian in a good sense (xxxix. 1, 2). He shows tenderness to Joseph, and the Lord blesses him for Joseph's sake (verses 4, 5). The name 'Potiphar' is generally regarded as a Coptic word, meaning 'he who belongs to the sun.' It is so regarded apparently in the Sept., which follows the Coptic very closely. As in xli. 45, the idea seems to be that of belonging to the Sun in the sense of being priest of the Sun. The name 'Pharaoh' is a title given to Egyptian kings, and is said to mean 'king.' Some regard it as meaning 'Sun.' Potiphar is said to be Pharaoh's minister, or eunuch—a title which does not always bear its modern significance. He is said to be captain of the guard (2 Kings xxv. 8); or, as it might be rendered, 'prince of the butchers,' or 'prince of the executioners.' Christ sent men with slaughtering knives through the city, to destroy those who had not the mark (Ezek. ix. 1). The fact that this servant of the Sun is chief of the executioners probably symbolizes that he is a flesh-destroying power. So far as the Midianites sell Joseph to him, Joseph is coming under his power as a destroyer of sinful flesh in sinful men. But so far as he gets Joseph from the hands of the Ishmaelites, Joseph does not come under the power of the knife that destroys sinful flesh: 'And the Midianites sold him into Egypt, unto Potiphar, an officer of Pharaoh's, prince of the executioners' (verse 37). To destroy sinful flesh is to serve the king, as well as to serve God. In this case Joseph is sold to Potiphar. In xxxix. 1 Potiphar buys him. He obtains or merits him by having put away sinful flesh, and Joseph does not come into his hands to have sinful flesh put away.

CHAPTER XV.

GENESIS XXXVIII.

AT first sight this chapter seems to have so little connection with Joseph's history that we can hardly wonder that some men have regarded it as a chapter out of its proper place. Dr. Clarke thinks that it should have followed c. xxxiii. The writer believes that the chapter follows most naturally the account given in the previous chapter of Joseph falling into the hands of the Midianites. It is an unfolding of the results of that declension, and also a description of a recovery from that backsliding state. When Moses went into the land of Midian he contracted marriage with one to whom he became a bloody husband, and in whose company he was when the Lord sought to kill him (Exod. iv. 24). Midianitish women were snares to Israel (Numb. xxv. 18). In this chapter a woman becomes a snare to Judah, and the Lord kills her offspring (verses 7, 10). Many modern writers look askance at this chapter, and doubt its inspiration. Ancient writers found it needful to defend it against the attacks of the Manicheans. In so doing they laid stress on its typical character. Chrysostom says: 'Let no one hearing these things condemn Tamar, for she was fulfilling a dispensation, and

therefore does not deserve any blame. For her two sons were figures of two peoples, and a prediction of a Jewish Life and of a Spiritual Life' (Homil., lxii., in Genes.). Irenæus regards the two sons of Tamar as typical of a literal and a moral circumcision respectively. He gives the narrative an allegorical aspect: 'Clarè manifestante Scriptura, eum quidem populum qui habet coccinum signum, id est eam fidem quæ est in præputio, præostensam quidem primum in Patriarchis, post deinde subtractam, uti nasceretur frater ejus, deinde sic eum qui prior esset, secundo loco natum, qui est cognitus per signum coccinum quod erat in eo, quod est passio justî, ab initio præfigurata in Abel, et descripta a Prophetis, perfecto vero in novissimis temporibus in Filio Dei' (Lib. IV., c. xlii.)—'Scripture clearly showing that he is the people which has the scarlet sign—that is, the faith which is in circumcision, first made manifest in patriarchs, but afterwards drawn away again that his brother might be born, and so that afterwards he who had been first might be born in a second place, who is known by the scarlet thread which is in him, which is the suffering of the Righteous One, prefigured from the beginning in Abel, described by prophets, and consummated in latest times in the Son of God.' Justin Martyr, Augustine, Ambrose, and many others, as well as Philo, give prominence to the moral aspects of the chapter. In so doing these writers show a wiser judgement than is shown by the men who in our day, through their hard literalism, can see nothing in the chapter except revolting impurity. Such deeds as are recorded in this chapter were sometimes done, as Clemens Alexand. shows with needless fulness in Pædag., Lib. III., c. iii., p. 226, but they were generally abhorred.

There are several reasons why the writer does not regard the chapter as literal history.

1. When we think of Joseph's purity, of his expression, 'How, then, can I do this great wickedness, and sin against God?' (xxxix. 9)—when we remember that he and Judah were children of one father, and brought up in one home—we can hardly think it possible that Judah would show such moral callousness as the literal theory implies.

2. It is not literally probable that, in a state of society where adulteresses were condemned to be publicly burnt (verse 24), harlots were permitted to ply their shameless calling by the wayside, and to indicate their character by their attire.

3. Since Judah, and Tamar, and Phares, are in the line of the Saviour (Matt. i. 3), we can hardly think that they are literally incestuous persons, or born of incest. Innumerable miseries were fabled to have come to the house of Œdipus through that incest in which Jocasta became mother and wife (Soph. Antig., verse 53). According to the epigram of Aristophanes on Œdipus Tyrannus (Soph.), famine and long disease wasted Thebes through the dishonoured bed of the unknown mother.

ἦσχυνε μητρὸς ἀγνωσμένης λέχος
λοιμὸς δὲ Θήβας εἶλε, καὶ νόσος μακρά.

Does it seem likely that this sin would be held in such righteous abhorrence amongst surrounding nations, and yet that it should be so lightly condemned in Judah, whose family was to hold Israel's sceptre?

4. The whole spirit of the Bible contravenes the theory that such deeds could literally have been practised by literal sons of Jacob, and that in Judah's case no condemnation should have been pronounced upon his conduct either by God or man.

5. What is said of Judah and Tamar is more like truth in a moral than in a literal form. As moral truth it has a more dramatic aspect than literal history generally bears. Probably what is said in this chapter of the signet, and bracelets, and staff (verse 18), is the primary source from which such incidents have been suggested as are recorded of Helena, Diana, Bertram, and the ring, in 'All's Well that Ends Well,' and of Isabella, Mariana, and Angelo, in 'Measure for Measure.' In thus speaking the writer has not the slightest sympathy with the teaching which would place the inspiration of Shakespeare on a level with the inspiration of Scripture. When we analyze Shakespeare's works, we can see the sources from whence he drew his materials; we discover that his building, though high and magnificent, has its foundation on earth beneath. But when we analyze Scripture, we soon find that we are dealing with a structure whose apex is beneath, and whose foundation is above. The further we go, the more celestial in all its parts the structure appears. We are constrained to say in awe and astonishment, Truly this is the Wisdom that cometh down from above.

6. However sinful Er and Onan may have been, we know that God is long-suffering, even to chiefs amongst sinners. He wills all to come to repentance. Considering that these sons were very young, it is the more strange, on the literal theory, that the Lord should have dealt so summarily with them, and that He should have spared their father, who appears to have been on no higher a moral level.

7. As in previous chapters, so here, the literal theory involves noticeable improbabilities. It is strange that Tamar should not have had children by Er or Onan, but that she should have had twins by Judah. Of course it is literally possible that such should have been the case, but the literalist has no prescriptive right to press all such possibilities into his service as against the moral theory.

8. It is admitted by many writers that the literal theory carries with it great chronological difficulties. The opening words, 'And it came to pass at that time,' or 'at the same time' (Neh. iv. 22), certainly seem to connect with the preceding chapter. From a comparison of the following verses, xxx. 25, xxxi. 41, xxxvii. 2, 25, xli. 46, 53, 54, xlv. 6, 11, it will be seen that from the selling of Joseph unto Israel's going down into Egypt is not more than twenty-three years. In that twenty-three years Judah marries Shuah's daughter; he has three sons by her, of whom Shelah is one. Shelah grows up to a marriageable age; when he has come to that age Judah has two children by Tamar, of whom one is Pharez. This Pharez grows up and has two sons, who go down to Egypt with Jacob (xvi. 12). Could all these events have taken place in twenty-three literal years? On the moral theory the difficulty vanishes, for the years are no longer literal years.

9. What is said in 2 Sam. xiii. of another Tamar's defilement, and of her coat of pieces, and of the sheepshearing, tends, when compared with this chapter, to show that both narratives must be portrayals of moral history.

10. The literalist will probably admit that this chapter is one which is a hindrance, on his theory, rather than a help to a defender of the Bible. Even Luther asks concerning this chapter, 'Why did God and the Holy Ghost permit these shameful things to be written?' The great Reformer does not impugn the inspiration of the record while testifying to its difficulty. We should be dealing irreverently with Scripture, and breaking through God's hedge, if we sought to evade such questions as Luther's by discrediting the text of Scripture. Hence the writer could not accept such a statement as is made in 'The New Companion to the Bible' (Relig. Tr. Society, p. 58), 'That the Hebrew text has been corrupted in those parts of it which furnish the foundations of chronological calculation seems extremely probable.' The chief arguments adduced to support this dangerous theory are the disparity in antediluvian chronology as given in the Hebrew and the Sept. respectively, and a conjectural theory respecting the influence which Jewish notions of the world's six millenniums would have in leading Jews to alter the Hebrew text. If a way is thus to be found out of chronological difficulty at the expense of the credit of the Hebrew text, the Christian men who thus make a gap to escape from their difficulty, cannot protest against others who may break through other parts of the hedge to escape from their special difficulties. Unitarian writers and German Rationalists have been too ready to take this course. They see clearly enough the difficulties of literalism, but it is not always that they deal fairly with Scripture in trying to avoid the difficulty. The Rev. H. W. Crosskey, in a published sermon on 'Salvation: what it is, and what it is not?' says, 'Suppose Count Moltke had carried on war against France in the way in which Joshua is said to have been directed by Jehovah to attack the Canaanites, the civilized world would have stood aghast.' Taking the gross and blind literalism of the day into account, it may be admitted that Mr. Crosskey here makes a fair and a just statement of a great difficulty. His question reflects the stone-blind literalism very accurately. How then is the difficulty to be met? Dr. Hannah, in his Bampton Lecture ('Relation between Divine and Human Elements in Scripture') would face the difficulty thus: 'We must keep prominently before our thoughts the real wickedness of the Canaanitish people, and the undoubted necessity that they should be crushed before Israel, lest the truth itself should perish in the overwhelming flood of sin.' This answer, as well as Mr. Crosskey's statement, shows a stone-blind literalism; but in Dr. Hannah's case the literalism is cruel. It has, however, this virtue in it that it shrinks from laying sacrilegious hands on revealed truth. Hence with all its apparent cruelty the writer would prefer a literalism like Dr. Hannah's to that of many Unitarians. They seek to evade difficulty by discrediting the truth of the record. The Rev. James Martineau says even of the Gospels, 'We have seen how little we can depend on these anonymous, inconsistent, and unhistorical legends' (*National Review*, New Series, No. 1, Art. 'The Crisis of Faith'). To the writer it seems as if a foundation of Pride too commonly underlies destructive Rationalism. There is a quiet, and sometimes an immodest, assumption on the part of these destructive writers that their view as to the meaning of the Bible must be true even if the

inspiration of the Bible be discredited thereby. They leave no room for another alternative, that of their own fallibility. They must be true even if God be a liar. As Young says :

‘Spirit cannot strike
Their gross, material organs.’

The writer admits the justice of the teaching of Rationalists in so far as they allege that what is contrary to the plain dictates of our sense of justice and mercy and love, cannot be of God. He who made the Book of Science and the Book of Inspiration also made man’s mind, and these varied products must be in essential harmony. God cannot deny Himself. If the Bible does seem to contravene the ideas of moral truth and goodness and purity and love, so clearly justified by what we see in Jesus and in the New Testament, we may be sure that we have not got the true meaning of Scripture. We must therefore begin to pray for more light, not to think that we have found error in Scripture. The Truth of God is living Water, and like other kinds of water, it may cause the things which are deep down in it to seem nearer to the surface than they really are. Adelaide Anne Procter, in a lyric, entitled ‘The Story of a Faithful Soul,’ works out very ingeniously the theory that a thousand years can be measured by intensity of suffering rather than by length of time. So the Truth of God has other dimensions than those known to self-confident but blind Rationalists. They think that God’s Word lies flat before them, and that they can measure it by rule of leg as men stride a potato field. These wise men from the west know very little of the depths of inspired wisdom, neither do they know how to reach those heights to which simpler souls take their way,

‘Ever delicately marching
Through most pellucid air.’

Justin Martyr says that every generation and every race of men have known that adultery was evil, *καὶ ἔστι πᾶν γένος γνωρίζον ὅτι μοιχεία κακὸν* (Dial., c. xciii.). We may well wonder how it is that Judah and his friends think so little of this sin. It is because the sin that is here described is moral. We may now proceed to notice other aspects of the chapter which show us its meaning.

1. The name ‘Judah’ means ‘Praise,’ and this is a fitting symbol of Worship generally. Joseph, or ‘Jehovah will add,’ is the Adamic Prophet. He has come into the hands of a Sinful Midianite Seed, who have brought him into a sinful, fleshly Egypt, and delivered him into the hands of Potiphar (xxxvii. 36), ‘prince of the executioners.’ This is like delivering him over to a process of judgement in which sinful flesh will be destroyed. That process is in operation when the Lord slays Er and Onan (verses 7, 10). Suppose in our day, or in any day, a class of teachers or prophets was to lapse and fall into sin, what would be one of the most manifest accompaniments of such a lapse? Would it not be degeneracy in worship? And this chapter is showing us first, the degeneracy of Worship, and then, secondly, it goes on to show how there is a recovery from this degeneracy until the Worship becomes a Worship that is in spirit and in truth.

2. The names used in the chapter, as well as many other features,

show that this is not a mere theory of the writer's invention. The writer holds that this chapter is indicated, and its ruling principle explained, in Malachi ii. 11, 12. There we read, 'Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem, for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man which doeth this, the caller (עַר, same in Hebrew as Er in Gen. xxxviii. 3) and answerer from the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.' All will admit that when Judah is here said to marry the daughter of a strange god, the reference is not to the literal marrying of a literal woman. Why, then, is it to be deemed impossible that Judah's marriage of a Canaanitish or idolatrous woman, as here recorded, is a moral marriage. The calling and answering indicated in the passage just quoted from Malachi, as we shall see more fully presently, have reference to an idolatrous element in worship. Otherwise God would not threaten to cut it off. The allusion to the cutting off is suggestive when we remember that the Lord is here said to cut off Judah's two sons. The name 'Shuah,' given to the Canaanitish woman, means 'A cry for help,' while 'Shelah,' the name given to one of Judah's sons, is the Hebrew word 'Petition.' It will be seen how these words have an aspect to Prayer. As we proceed to notice the details of the chapter, we shall see more fully its relation first to degeneracy, and then to a subsequent spiritualization of worship.

3. We have seen how in the Rabbinical tradition of a mountain above Sinai there is a reflection of an important truth taught in Exod. xix. In like manner Rabbinical tradition reflects important truth respecting Tamar, who is prominent in this chapter. It was a Jewish tradition that this Tamar was the daughter of Melchisedec. On this tradition Lange's Bible says, 'The Jews might, in two ways, have had suggested to them this strange hypothesis of Tamar's being the daughter of Melchisedec. 1. Through ancestral pride. 2. From conclusions derived from the law. They reasoned thus: If Judah intended to burn Tamar, she must have been the daughter of a priest. If she was the daughter of a priest, then probably the daughter of Melchisedec.' There is more in this ancient tradition than is recognised in this extract from Lange's Bible. First, we have seen from Gen. xxxvii. 2 how the Adamic Prophet Joseph is spoken of as Joseph, even when he is as yet latent in Heathenism. Thus if Tamar were an emblem of a spiritual and victorious church on Zion's hill, she could still be spoken of as Tamar when latent on the lower grades, and in a fleshly embodiment. Second, the way in which she veils and wraps herself (verse 14) accords with the view that she is not appearing throughout in her true aspect, just as Jesus was not manifested in His Divine aspect when shrouded in flesh. Third, the name 'Tamar' is the Hebrew word for 'Palm.' The righteous in Zion, or as a spiritual and conquering church, are like the palm. So it is said to the Church in her beauty: 'This thy stature is like to a Tamar, and thy breasts to clusters of grapes' (Cant. vii. 7). Fourth, if the reader examine this chapter, he will not fail to notice what a mystery of silence surrounds the relationships of Tamar. Reference is made to her father's house (verse 11), but not a word is said as to the names of any of her

kindred. Her ancestral line is nowhere traced or indicated. It is as if she were purposely kept clear of flesh and blood succession. Thus she is in the closest affinity with that Melchisedec who was not of a line that knows death, but continued a priest for ever. So Tamar never is said to die. Fifthly, the grade-words, as we shall yet see more fully, show to a demonstration that Tamar belongs to Zion. In verse 21, we read of 'men of her place.' Thus we have the conjoined idiom. We have 'place' of the Servants' Grade conjoined with 'men' of the Young Men's Grade. It is clear the reference is not to the Heathen Grade, for Judah speaks of her as more righteous than he, and even he had not gone down to the Heathen Grade. Hence, as in xxi. 31, and many other passages that have been noted, this conjoined idiom must relate to Zion. But this is said to be 'her place.' Hence Zion must be Tamar's place. In other words, she appears to be an emblem of the spiritual church in Zion, though in parts of this chapter she is represented as latent in lower grades. This important conjoined idiom, which shows Tamar's spiritual character, does not stand alone. It is but part of one great gradal law which is illustrated in hundreds and thousands of instances, and which will not be found ever to fail. Hence the reader cannot lightly put one of its examples aside as unimportant. Circumstantial evidence is considered the strongest evidence, and this evidence whereby minute but unfailling grade-words identify Tamar with particular grades is circumstantial evidence of a most conclusive kind. Sixthly, that which is spiritual is holy. For anything unclean or fleshly to touch what is holy is dangerous. Hence it is very significant that two of Tamar's husbands are cut off, and that Judah fears to give a third son to her lest he should be cut off (verse 11). Here again we see how tradition reflects truth. It is clear that this Tamar is a prototype of the 'seven-times-wedded maid,' as Milton calls her, whose marriages are spoken of in the Book of Tobit. All die who marry the maid until Tobias comes, and he by angelic help averts the evil. He and the maid, as two only-born ones (*μονογενεῖς*), are married (viii. 17). Many instances in the Book of Tobit reflect and illustrate this narrative of Tamar. The allusion to the kid (ii. 12), the flight of the demon into Egypt (viii. 3), and, above all, the miraculous cure of the blindness of Tobit (xi. 11-14), all show that the Book of Tobit is but an amplification of this history of Tamar. The importance of the allusion to blindness in Tobit's history will be more clearly seen when we come to the exposition of this chapter. The foregoing features all show that due importance is not attached to the legend which regards Tamar as a daughter of Melchisedec.

4. In Ezekiel xvi., and many other parts of Scripture, the figures of harlotry are used to illustrate moral truth. The first three chapters in Hosea give much prominence to this feature. It may be thought strange that such imagery should be employed at all; but what shall we say if the portrayal be true to the moral history of millions of our race? To whom do these words apply, 'The spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God'? (Hos. iv. 12). They who condemn the portrayal should first ask if their own moral condition is not accurately described therein. In any case, the fact that the Bible recognises a moral harlotry just as it recognises a man and a

woman in the mind and soul is sufficient to show that even if this chapter be moral history, the fact does no violence to Scriptural methods.

5. The grade-words of the chapter are very expressive. There are grade-words of three grades, Servants, Young Men, and Tongues. Hence there are many transitions in the chapter, a fact which makes it advisable to consider the significance of the grade-words as we come to examine the narrative, rather than in advance.

We may now proceed to examine the chapter. It connects with the sale of Joseph by men of Midian (xxxvii. 28, 36). In the opening verse, we have an expressive allusion to apostasy. Judah, representing Praise, or the Principle of Worship, is said to go down. It is a moral going down. Where Prophecy has gone down, Worship may fitly be next described as degenerating. It is said to be in this זֶה הַיָּסוּד season, that is, in the era of the Young Men's Grade. In that era the Worship should have been free from idolatrous elements, and worthy of Men of Faith. But Judah is said to go down from 'with' אִתּוֹ , his brethren. This word 'with,' as well as 'this,' shows the Young Men's Grade. Thus Judah is falling down from his own grade to a lower grade. Moreover, he is not going down in Godly Service. Jacob has not sent him down to shepherd a flock, nor does he shepherd a flock. He is going down from what is less fleshly in Worship, to what is more fleshly. All do not thus apostatize. Hence some brethren are left. The word 'season' in this verse virtually means 'grade.' The word זֶה הַיָּסוּד , or 'this,' is its adjective showing the Young Men's Grade. 'And it came to pass in this season that Judah went down from with his brethren.' The next clause, according to the literal Hebrew, is very expressive, and hardly accords with literal history. 'And he inclined (or 'extended') unto a man of Adullam, and his name was Hirah' (verse 1). When the word rendered 'inclined' means 'turned aside to,' the preposition 'to' generally accompanies it in Hebrew, as in verse 16. But the Hebrew appears to be indicating here to what a great extent Judah proceeded in his apostasy. He went as far as to an Adullamite. The name 'Adullam' is supposed to mean 'a resting-place,' but it is such a resting-place as can be found in a dark cave. Adullam was famous for its cave. Thither the distressed, and the discontented, and the men of debt, gathered to David (1 Sam. xxii. 1, 2). The prophet ordered David to leave that cave for the land of Judah. Here Judah leaves his own land for the dark cave. It is most probable that Adullam is here as a cave, and a symbol of moral darkness. If any doubt remained as to this view, the writer would feel that doubt removed by the name of the Adullamite. The word הַיָּרִיב is sometimes said to be from קָרַב , and to mean 'noble.' The writer holds that just as we have זֶה הַיָּסוּד from זָיו , and עֵיר from עֵיר , so this word הַיָּרִיב is from הֵוֵר , 'to hollow out,' whence comes הַיָּוֵר , 'a cave.' We have seen how Lot, or The Veil, is associated with a cave (xix. 30). So in xxxvi. 22 Lotan, or 'The Veil,' is associated with 'Hori,' or 'the cave-dwellers.' These are all symbols of moral darkness. Hence it is significant to find this name Adullam, the name of a cave, joined with a name 'Hirah,' which appears to denote a cave man, and that, too, in a verse which is speaking of a moral lapse, in a narrative descriptive of deeds of sin; which narrative, as reflected

in the history of Tobias and the maid, gives great prominence to a weakness of the eyes. This is a case where moral history helps our philology, and shows that 'Hirah' is from the word for cave. Like Lot in the cave, this Hirah is an emblem of darkness of mind. He cannot find what Judah sends him to seek (verse 20). The imagery implies Judah's lapse into a state of moral darkness. Paul speaks of some who were hardened, and under a spirit of stupor, having eyes that they should not see (Rom. xi. 7, 8, 25). Hirah is Judah's spirit of stupor. Under his influence we forthwith see Judah acting on the Servants' Grave, and doing foolishly. That he has come to the Servants' Grave is clear from the words, 'see,' 'there,' and 'enter,' in verse 2. Under the influence of the darkness to which he has gone down, Judah, or Praise, becomes associated with Evil Elements. He even takes an element derived from idolatry. He sees the daughter of a Canaanite, or one who bows down. That is, she is a daughter emanating from idolatry. Her name is Shua. The Hebrew word may mean 'a cry for help,' or 'wealth.' From the fact that worship is here deteriorating, and that Er means 'caller,' the writer thinks it most probable that Shua is a symbol of an idolatrous element in worship, in its cries. Still, we shall find that this deterioration has respect to wealth in some measure. Heathenish cries have not been rare features in worship. The cry still heard in Mahomedanism, wherein Mahomet is proclaimed prophet of the one God, is an illustration of the vain cries, and insincere callings, that have deteriorated true worship. In Ps. xviii. 41, the word Shua is used of a vain cry. The system of crying aloud in vain repetition was a feature of heathenism. The men with Jonah 'cried every man unto his god' (i. 5), and Baal's prophets cried aloud (1 Kings. xviii. 28). As a part of this going down to Adullam's dark cave, Judah, the emblem of Worship, looks upon and enters to Shua the emblem of an idolatrous Element in Worship, manifesting itself in Vain Cries. An evil seed comes from this evil union. The children are not said here, as in 1 Chron. ii. 3, to be born to Judah. They are more the mother's seed than Judah's seed. They form no part of the true line of Israel. Judah is not said to beget them, as he is said to have begotten sons of Tamar. It is noticeable how the Book of Tobit, which, in so many features, reflects this chapter, relates to an era of apostasy. *καὶ πᾶσαι αἱ φυλαὶ αἱ συναποστᾶσαι ἔθουον τῇ Βάαλ τῇ δαμάλει* (i. 5).—'And all the tribes, having apostatized together, sacrificed to Baal the heifer.' In like manner the Prayers, and the prominence given in Tobit to confessing to the Lord, accord with the aspect which this chapter bears to Worship. Even the name *Ἀσμοδαῶν* (iii. 8), given to the demon who kills Sarah's husbands before the marriage is consummated, is not improbably compounded of *ἄσμα*, 'a song,' and *δάιος*, 'hostile,' 'destructive.' Shua, or Vain Cries for Help, is an emblem of what is hostile to Judah, or true Praise. The three sons born of Shua are a Canaanitish seed. 'And she conceived, and bare a son, and he called his name Er' (verse 3). This son is named by Judah, the other two are named by the Canaanitish mother. If a son of Judah, Er can only be such to Judah as one dark-minded, or in Adullam's cave. He may pertain to a more spiritual or intellectual aspect of this evil, and so be named by the father. This

name ער is the word which the Authorised Version renders 'master,' and the Revised Version 'him that waketh' (Mal. ii. 12). Dr. Davies renders the two words of the same verse 'crier and answerer.' The writer thinks that he is correct, and that 'Er' means 'Caller.' It is from the verb, עיר, 'to cry, to call.' It is especially used of calling to awake from sleep. Then it comes to mean, 'to watch, to be awaked.' Er appears to be a symbol of a calling that is not true prayer, but akin to an idolatrous calling upon gods that cannot hear. The passage which speaks of God cutting off the Caller and Answerer, says, 'And this again ye do, ye cover the altar of the Lord with tears, with weeping, and with sighing, insomuch that He regardeth not the offering any more, neither receiveth it with good will at your hand' (Mal. ii. 13). It is evident that this weeping and sighing at God's altar is something which grieves Him, and which cannot, therefore, be true Worship. So Er is an emblem of an insincere calling, which grieves God. It is like the cry of men thinking to be heard for much speaking. God says of such, 'Though they cry in Mine ears with a loud voice, yet will I not hear them' (Ezek. viii. 18). All this portion from verse 2 to the middle of verse 11 is on the Servants' Grade. Judah has sinfully gone down to that Grade. We have the verb 'come,' or 'enter,' in verses 2, 8, 9.

We read in verse 4, 'And she conceived again, and bare a son, and called his name Onan.' The name 'Onan' is an adjective of a word with the two meanings of 'Wealth' and 'Strength.' Hence it is variously rendered 'Abundance,' 'Wealthy,' 'Strong.' He is probably a symbol of 'Perverted Wealth' in relation to Worship. Vast treasures have been spent in connection with Worship in costly robes for priests, needless adornments, cathedrals, founding of rich conventual institutions, sinecures, etc. This perversion of wealth was practised before, as well as after the Christian era. Priests have ever shown that they have in them a streak of the Midas blood. The singular references in Tobit to the ten talents of silver sent to Gabael in Media (i. 14, ix. 2, x. 2), when conjoined with the other features of the book that have been named, suggest that this chapter has some respect to money. The misuse of Wealth has formed no light part of the degeneracy of Worship. Had much of the wealth lavished on priestly systems, and canonries, and bishops' palaces, and useless but costly buildings, been spent on the faithful preaching of truth, and for the relief of the poor, Christ would have been more glorified. Christ has been robbed that legions of 'round, fat, oily men of God' might live at ease, save when they got up from their lethargy to oppose the progress of civil and religious liberty. Abbeys, and great estates, and temporal kingships have been foes to grace.

Of the third son we read, 'And she yet added and bare a son, and called his name Shelah' (verse 4). This word 'Shelah,' is most probably the word 'petition' (1 Sam. i. 17). Some derive it from שָׁלַח, 'to spoil,' and others from שָׁלֵחַ, 'to be at peace.' But the moral history, as well as textual probability, shows that it means 'Petition.' It will be said, But Prayer is good, and why should a petitioning be a symbol of evil? The next clause shows, 'And he was in Chezib when she bare

him.' The word 'Chezib' is the Hebrew word for 'to lie,' 'falsehood,' and hence it is usually rendered 'delusion.' Judah was in Chezib, that is, he was in 'Delusion' when this son Petition was born. Hence this Petition must represent Prayer offered in Ignorance and Error. What a mighty force this was in the days when Ignorance was supposed to be the Mother of Devotion! Didymus, in Plutarch's 'De Def. Orac.' (c. vii.), wonders that Hercules and the rest of the gods did not take away the tripod when they saw it filled with base and godless questions which they propounded to the god concerning treasures, inheritances, or lawless marriages. The Apostle James says, 'Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures' (iv. 3). Shelah, as pertaining to Judah living in the city Chezib, or Delusion, appears to be an emblem of Prayer of Ignorance. It does not look like literal history for Judah, a shepherd, thus to be found in this particular city when his son is born. We may wonder why it is said that Judah was there when the child was born, if the two facts are not morally connected. It is fitting to say that Judah, or Worship, is in Delusion when the Prayer of Ignorance and Superstition is born.

We now read of another woman who never has earthly parentage assigned to her. She does not come by flesh and blood. Her name, 'Tamar,' means 'The Palm-Tree.' The Palm is used in Cant. vii. 7 as a symbol of the Spouse of Christ. 'This thy stature is like to a palm-tree.' The righteous is to flourish as a palm (Ps. xcii. 12). When the King was coming to Zion's daughter, the people met Him, bearing palm branches (John xii. 13). The perfected in Zion have palms in their hands (Rev. vii. 9). Jericho, with its high walls, and as the moon-town, is an emblem of a dark mind. As a city won by conquerors it is a city of Palm-Trees, and in relation to Light. It was the first city won by the victorious Israelites. God showed Moses 'the city of palm-trees unto Zoar' (Deut. xxxiv. 3). We have seen how, in xix. 23, Zoar is a city where the sun rises. This very association of Zoar, a city of light, with Jericho, tends to show that before Jericho became a city of palms and light, it was an emblem of a dark mind. Tamar appears, from all that is said of her in this chapter, and even from what is hidden respecting her parentage, to be a symbol of the Church as pertaining to the Grade of Tongues or Zion. According to the Apostle Paul, Sarah is an emblem of that Free Mother, or the church in Zion (Gal. iv. 26). It is therefore a further and striking instance of the peculiar coincidence between this chapter and the Book of Tobit, that the seven-times-wedded maid is called 'Sarah' (iii. 7). Judah, the emblem of Worship, is not all evil. But he is endeavouring to mix evil with good. As he himself has gone in to a Canaanitish woman, so he seeks to join the heavenly Church, or Tamar the Palm, to Er, the seed of the Idolatrous race. There cannot be true union between the earthly and the heavenly, the fleshly and the spiritual, the false and the true. Where Tamar comes, even in her latent form, she must be a danger to what is sinful and corrupt. Uzzah found it dangerous to touch what was holy (2 Sam. vi. 7). Judah is said to have taken Shua, but it is not said he took her to wife. So Judah takes Tamar a wife for Er, but it is not said that Er takes her to wife. The marriage is not consummated. So it is said of

Sarah, in 'Tobit' (iii. 8), "Οτι ἦν δεδομένη ἀνδράσιν ἑπτὰ καὶ Ἀσμοδαῖος τὸ πονηρὸν δαιμόνιον ἀπέκτεινεν αὐτοὺς πρὶν ἢ γενέσθαι αὐτοῦς μετ' αὐτῆς ὡς ἐν γυναιξί—'For she had been given to seven men, and Asmodæus, the wicked demon, slew them before that the marriage was consummated.' Raphael tells Tobias that Ragouel, the father of Sarah, will be liable to death, according to the Mosaic law, if Sarah is given to any other except to Tobias (vi. 12). The father of Tobias had charged him not to take a strange woman who was not of his father's tribe, because they were sons of prophets (iv. 12). What Tobit says of Jerusalem, that is to be built with sapphire and emerald and precious stones (xiii. 16, 17), better befits the heavenly Zion, thus described in Is. liv. 11, 12, than the literal Jerusalem. The latter part of this chapter makes it clear that Tamar's place is Zion. The grade-words prove this fact (verse 21). But Judah is on the Servants' Grade. Hence he must be bringing Tamar within an earthly and fleshly environment. So in verse 14 Tamar is coming to a lower grade when she veils herself. Hence one of the most noticeable sentences in the Book of Tobit is the following: καὶ Σάρρα ἡ τοῦ Ῥαγουήλ κατέβη ἐκ τοῦ ὑπερώου αὐτῆς (iii. 17)—'And Sarah, the daughter of Ragouel, came down from her upper room.' Whoever wrote that sentence had some knowledge of the spiritual meaning of this thirty-eighth chapter of Genesis. It deals largely with the coming down of Sarah, or Tamar, and of her action while latent in the lower grades. 'And Judah took a wife to Er his firstborn, and her name was Tamar' (verse 5). He does this because he is in Chezib, or Delusion. Had not this city been a symbol of evil it would not have been said, 'The houses of Achzib (אֲחִזְבַּיִם) shall be a lie to the kings of Israel' (Micah i. 14). No seed can be raised for Zion by what is evil, however closely good men may bring what is good into fellowship with sin. Idolatrous elements may be in Worship, but as Tamar, or the Spiritual Element, has a place in the Church, even though veiled in flesh, the evil elements will begin to wither and die before her. Truth can beat Error even in the dark as well as in the light. The Truth loves light, but she is a dangerous foe even in disguise and in gloom. She causes Er to die, for the Lord who slays Er, or the Idolatrous system which corrupts worship by Vain Cries, is with Tamar, and in her. Er is evil in Jehovah's eyes, and He slays him, but this is not the slaying of a man. It is a moral slaying of a moral evil. God will not ratify Tamar's union with an Idolatrous Element, nor will He allow her to have seed by that Element. It is not said that Er does evil, but it is said that he is evil. He is all evil without admixture of goodness. This cannot be said of any literal man. Because he is all evil God destroys him, as He destroys all such men of sin, 'with the breath of His mouth' (2 Thes. ii. 8). In this sense it is said of Jesus, 'With the breath of His lips shall He slay the wicked' (Is. xi. 4). 'And Er, the firstborn of Judah, was evil in the eyes of Jehovah, and Jehovah slew him' (verse 7). The Lord takes all vitality from this idolatrous Element. He puts it to death. He is not said to bury it. The carcase of an idolatrous system, or elements, may linger on, even after God has taken all true vitality from it. It is evident that no children are born to Er, or there would not have been need for Onan to raise up seed to his brother.

Judah next bids Onan raise up seed to his brother. Such seed could only be the brother's by imputation. In reality it would be seed by Onan and Tamar. He seeks to do this by Onan or Perverted Wealth. By Wealth, and its adornments and pomps, men sought to overawe and to impress the ignorant multitudes. We read, 'And Judah said to Onan, Go in to the wife of thy brother, and act as husband to her, and raise up seed to thy brother. And Onan knew that the seed would not be his' (verses 7, 8). It is said, Onan knew that his name would not appear on the genealogical tables. It does not appear, however, that this fact usually produced jealousy, or that a man, through this feeling, espoused a widow, and then withdrew from marital rites. On the face of the narrative there is the aspect of truth that is not literal. Even in its literal aspect this passage jealously guards the interests of personal purity. Men may in error read the passage as literal history. Nevertheless they cannot fail to see how the sin which they suppose it to describe brings judgement from God. But the theory of the literalist fails when applied to such passages.

We have seen that Er, or The Caller, is a symbol of Vain Cries, such as are used in Idolatrous Worship. As such the Lord has slain him. He was all evil in God's eyes. In this aspect he was Judah's firstborn. But though the firstborn and earliest Er, or Caller, is dead, the system of calling upon God is yet to have a spiritual existence in a form not evil. This will be when a pure language is turned upon the people to call upon the Lord's name (Zeph. iii. 9). Judah regards the idolatrous Er as dead, but he thinks that a seed can be raised up to a spiritualized form of Calling upon Jehovah through Perverted Wealth. His aim is good. He wants Onan to have fellowship with Tamar the spiritual. He wants a seed raising up to the brother who is no longer as one in a fleshly, but in a spiritual realm. But he errs in seeking to procure a spiritual seed through the Perverted use of Wealth. This Element knows that any seed given to his brother can only be given to him as a brother living to God in a spiritual realm. He is not willing thus to sow to a spiritual form of Worship. He will not lavish his treasures on what is heavenly. He knows that, if he does, the seed will not be to him as representing Perverted Wealth. It could only be a blessing to him if he died to the Canaanitish stock, and were one laying up treasure in heaven. Priests who pervert wealth to selfish and sinful ends are not very willing supporters of what is spiritual. Onan had a guilty knowledge that money, used for a pure worship, would not be credited to such Canaanitish perverters of wealth as himself, and he had no mind for a spiritual sowing. Hence when he came to Tamar he sowed 'towards the earth.' The words 'towards the earth' are in virtual contrast with the words 'towards heaven,' which are implied. It is said, 'I will go up to the Palm-Tree' (Cant. vii. 8). But Onan does not thus morally go up to Tamar, though he comes to her. He minds earthly things. Tamar can never bear heavenly fruit to what is being sown to the flesh. It does not say that the crime of Onan's was committed before he went to Tamar, but when he went to Tamar. The popular conception of the sin is not supported by the Hebrew. While Tamar is the heavenly, or that which tends to heaven as its own place (verse 21),

Onan sows seed towards the earth. The Jewish custom of marrying a deceased brother's widow, may have been originated through the literal reading of such a passage as this (see Luke xx. 28). Even as a literal practice it may have mitigated the harshness with which widows would otherwise have been treated. It is far preferable to the cruel Hindu custom of dooming widows to lifelong widowhood. Moreover, it may have been of service in preventing undue dispersion of family property. Nevertheless it is not easy to see how such a custom can be regarded literally as either merciful, or in harmony with the laws of domestic purity. It would often tend to sure and certain misery if a man were required to marry a woman irrespective of mutual fitness or regard. From Ruth iv. 6, 7, there would seem to have been some mitigations of this harsh law. But the writer believes that just as regards circumcision, so, in respect to this Levirate law, what is said in the Old Testament has a moral and not a literal application. When men quoted these customs as Scriptural, Jesus said they knew not the Scriptures (Matt. xxii. 29). In this narrative the raising up seed to the brother implies such a use of Wealth as will raise up seed to a spiritual calling upon God, which had superseded a corrupt and earthly Er, or Calling. Our Versions take the

word *לְבָלְתָהּ* as having in it the force of 'lest,' as if Onan had designed not to give seed to his brother. In Job xxxviii. 41, xli. 33, Is. v. 14, etc.; the word means 'without,' and has not the meaning of 'lest.' And so it seems to be here. 'And it came to pass, when he came to his brother's wife, that he acted corruptingly (*וַיִּשְׁחָת*) towards the earth, without giving seed to his brother' (verse 9). Onan, or the spirit of Perverted Wealth, cannot go up to the Palm-Tree, or Tamar. His tendency is to earth beneath. He minds earthly things. In other words, he answers to Paul's description, 'He that soweth unto his own flesh, shall of the flesh reap corruption' (Gal. vi. 8). The Hebrew word rendered 'spilled,' and which some would render 'wasted' or 'squandered,' literally means 'to corrupt,' 'to destroy.' The same figure is used in vi. 11 of an earth that is morally corrupted. 'The earth also was corrupt before God.' So Onan corrupts the fleshly nature, and suffers destruction. He is like the fleshly man whom Cowper describes in his 'Progress of Error':

'Gorgonius sits abdominous and wan,
Like a fat squab upon a Chinese fan,
He snuffs far off the anticipated joy,
Turtle and venison all his thoughts employ.'

The word 'do' in verse 10 shows the Servants' Grade. 'And that which he did was evil in Jehovah's eyes, and He slew him also' (verse 10). Wealth and worldly honour have often tended to corruption. The *Cebetis Tabula* (c. xxxi-xli.) shows that Wealth does not always help good living. 'If assuredly nothing good is begotten of evil, as is probable, and Wealth is begotten of wicked works, it is necessary that such wealth cannot be good.' The ancients were severe in their condemnations of Covetousness, and loved to satirize it. Theophrastus depicts the covetous man (*Charact.* c. xvii.,) who would borrow from a guest, or deduct from a schoolmaster's fee, if his child stayed at home a little

through sickness, or who would manage to be from home at a wedding time, if a present would be expected from him. Jesus tells us that 'the cares of the world, and the deceitfulness of riches, choke the seed' (Matt. xiii. 22).

The last sin—that which symbolizes the Prayer of Ignorance—obtains the most mercy. Peter pleaded ignorance in extenuation of the sin of the Jews (Acts iv. 17), and Paul says that he obtained mercy because he had acted in ignorance (1 Tim. i. 13). Shelah is the only one of the three sons whom the Lord is not said to kill. But Judah does not seek to bring down Tamar to Shelah's level. He virtually admits that Shelah is not grown up to that state when he would be worthy of fellowship with Tamar. He is beginning to learn righteousness through God's judgements, and is afraid of his Canaanitish son having fellowship with the Spiritual Element. One of the marked features of the rest of the chapter is the way in which two, or even three grades, are brought into close connection. Thus in verse 11 Judah bids Tamar abide in her father's house until Shelah be great. Then the narrative passes from direct to indirect quotation, and with this change a new grade comes in. 'For he said, Lest this one (שֵׁלָה וְדָם) also die.' The word 'this one' shows the Young Men's Grade. Hence there must virtually be two Shelahs. It is as if Judah was afraid of Shelah being put to death on the Servants' Grade, and then of his being put to death on the Young Men's Grade; and so, to avoid this, he bids Tamar go back even to her own spiritual grade of Tongues, which is above both these grades. He is afraid of holy things, and choosing to abide in Ignorance, and to present his Petitions in Ignorance, rather than to have fellowship with a Spiritual Element, which might cause that Ignorance to die. In this he is showing that he is loving the darkness of Adullam rather than the light. So Tobit had an affection (λευκώματα, ii. 10) of the eyes, which no physicians could heal. The angel at last showed Tobias how it might be healed (xi. 12, 13). Judah bids Tamar abide in her Father's house, but he does not say who is that Father. God is the Father indicated. She is to abide there a widow, exactly in the sense in which Sarah, the desolate woman, bears the reproach of her widowhood when she is waiting to have offspring (Is. liv. 4). Philo is faithful to the teaching of Scripture when he says: 'But a widow is not according to our definition when we say she is a woman bereft of her husband; but it is widowhood in respect to those lusts which corrupt and mutilate the mind, as also Tamar, according to Moses, was a widow. For to her it was appointed that, living as a widow, she should rest in the house of the Father, who is the Only One, and Saviour (ἐν τῷ τοῦ μόνου καὶ σωτῆρος οἴκῳ πατρὸς); for whose sake, ever forsaking the communion and fellowship of mortals, she may live as one widowed and bereft of worldly pleasures, and may receive a Divine offspring, and, being filled with the seeds of virtue, may bring forth, and travail with pain of good deeds, which, when she shall have brought forth, she will win prizes like the wrestlers, and be enrolled as a palm-bearer, carrying about the palm as a symbol of victory, for Tamar means Palm' (Quod Deus Immut., c. xxix.). The writer believes that no modern writer has explained the true meaning of Judah's charge to Tamar so faithfully as Philo does in

the above passage. The fact that Tamar afterwards comes down to lower grades indicates that this is a charge to her to keep to her own place in Zion, until Shelah, or Petition, shall be older and more enlightened. Judah is afraid of Ignorant Devotion, on the Grades of Servants and Young Men, meeting with death if brought into too close fellowship with what is Spiritual. The words of Tobias remind us of the words of Judah: 'Then said the youth to the Angel, O brother Azariah, I have heard that this damsel has been given to seven men, and that they have all perished in the marriage chamber. And now I am my father's only son, and I fear lest if I enter in I shall die like those before me' (vi. 13, 14). When we come to consider what is said in Luke xxiv. 42, it may seem that what is said in Tobit vi. 16 of the broiled heart and liver of the fish as a means of casting out the demon is not so ridiculous as some may think. It is, in fact, one of the wonderful coincidences between the Book of Tobit and the spiritual meaning of this chapter: 'And Judah said to Tamar his daughter-in-law, Dwell a widow in thy Father's house until Shelah my son be great.' Thus far he has spoken on the Servants' Grade, and of Shelah as on that grade. Then, passing to the Young Men's Grade, and to Shelah as on that grade, the narrative adds: 'For he said, Lest he also die like his brethren. And Tamar went and dwelt in her Father's house' (verse 11). Thus Judah, in his love of cherished Delusions, prolongs the days, and keeps back Tamar from having spiritual fruit. The Spiritual Element in regard to Worship must remain unmanifested and childless until Petition is no longer associated with Chezib or Delusion. Judah's words imply that the previous sons had died through being given to Tamar. This fact does not accord with literal history.

A moral turning-point in the history seems to be reached when the Canaanitish wife dies. From that event the history shows moral elevation, not moral declension. The change begins after many days. We have to remember that these narratives prefigure great moral changes, some of which are having their fulfilment even in our own time. The Bible is the Book for all time. Narratives which men regard much as they would regard mummies from a vanished past are God's witnesses, living and speaking amongst men of to-day. When our days were not, God saw them, and He spake of them as if they already were. This truth tends to increase rather than to diminish our reverence for these inspired pages.

'And the days were multiplied, and Shua's daughter, wife of Judah, died, and Judah was comforted' (verse 12). The figure of being comforted is sometimes used where another object of affection has superseded the dead (xxiv. 67), or where the mourner has become reconciled to his loss (2 Sam. xiii. 39). The statement shows that Judah's affection is beginning to turn from the Canaanitish or Idolatrous Elements. The darkness of Adullam's cave, however, has not yet left him. His friend Hirah, or the cave-man, is still with him. Purification, or putting away of what is fleshly, is symbolized in the shearing of sheep. The hair on flesh, like grass in the field, represents a fleshly element. Thus the Nazarite shaved his head and burnt the hair in the time of his cleansing (Numb. vi. 9, 18). Laban went to shear his sheep (xxx. 19).

Judah's going to shear the sheep shows that he is beginning to cut away fleshly elements from Worship. This is a going up. It is said to be a going towards *תִּמְנַתְּהָ*, 'Timnath.' This word is generally derived from *תָּמַן*, meaning 'to divide, to portion out.' Hence some define it as 'Portion.' The writer believes that it is a symbol of Division. In xv. 10 division is a sign of Purification. When Judah begins to cut away outward fleshly accretions he is like a man shearing sheep. At the same time, he is moving towards a better Purification, when the flesh shall be divided by the sword of Truth, and all its evils put away. Many a man has begun to fight against the flesh while yet in mental darkness. So Judah, when going to shear his sheep, has still the cave-man Hirah with him as a friend. He is the symbol of a spirit of Darkness in the mind. The sentence relating to going up is on the Young Men's Grade, as *אֲנִי־הוּא* shows. Thus Judah is going back to the Young Men's Grade, from which, in verse 1, he came down. But as respects his mind he is still in darkness, both as respects the Servants' Grade and the Young Men's Grade: 'And he went up to a shearing of his flock, towards Timnath, he and Hirah, his friend the Adullamite' (verse 12). Several of these names have the *ה*, which signifies direction. Our Versions often ignore it, but the letter may be important in moral history. Judah does not reach Timnath; he only goes towards it.

It may be said that it is not only in the Book of Tobit that we find reflections of this narrative. Those classical traditions wherein suitor after suitor perishes in his effort to gain some illustrious maiden, until one stronger or wiser than the rest wins the prize, seem to be based on the same or a kindred narrative. In this way Atalanta was won by Hippomanes, and Hippodamia by Pelops.

It is part of the spiritual mystery surrounding Tamar that they who give her information are not named. The Lord Himself is her Wisdom, and gives her light. When Judah, representing Worship, begins to tend towards Zion, even though Hirah, the dark cave-man, is with him, the Spiritual Element, which has its home in Zion, comes to meet him. It is like heaven bowing to earth in its joy over those who are repenting. In the latter part of this chapter several words which ordinarily pertain to the Servants' Grade have their spiritual application to Zion. Although never used of the Grade of Young Men, they are used sometimes spiritually. So we use the words 'see,' 'hear,' 'find,' etc., of a literal, and also of a spiritual seeing, and hearing, and finding, etc. This spiritual application only comes in where there is little danger of our confounding the heavenly with the earthly realm. Tamar is now in her Father's house, or Zion. When, therefore, the word 'Behold' is addressed to her in verse 13, it must have its spiritual application. 'And it was told Tamar, saying, Behold thy father-in-law cometh up towards Timnath, to shear his sheep' (verse 13). The verb *עָלָהּ* means 'come up' (Exod. xix. 24) as well as 'go up.' Since Tamar is now on Zion's hill, and Judah is approaching her, it is better to say 'cometh up' than 'goeth up.' Like Sarah in Tobit, Tamar comes down from her upper chamber. She humbles herself to meet this ascending Judah. In so doing she is virtually coming into the position held by Sarah when she was latent in Hagar, in whom she was built up. Tamar is

thus made to represent both women or both churches. As coming to the lower grades, and as one enshrouded in their fleshly coverings, Tamar is as a wife disguised as a harlot. They who, like Judah in his ignorance, covet communion with the church in the lower harlot-form, obtain a still higher blessing. They get more than they seek. God can and does give above what we ask or think. The soul tending to Zion may seek Tamar, or the spiritual element, not knowing her to be anything but as a harlot. That soul may not see the Sarah latent in Hagar, as the fruit is latent in the blossom. But they who seek righteousness in an inferior aspect are likely to gain it in higher aspects. In plucking one cherry we may draw the bunch. As one coming to a lower grade, and about to be fruitful, Tamar puts off the widow's garments worn by her as representing the spiritual element in Zion waiting to see its seed. As one about to be known as a Hagar-Church on the Servants' Grade, she put a veil on her face as did Moses (2 Cor. iii. 13), so that when Judah saw her on that grade (verse 15), he knew her not as Tamar, but as a harlot. As one coming also to the Young Men's Grade, she wrapped not only her face and outward appearance, but herself. The two grades are closely connected throughout. 'And she put her widow's garments from upon her, and covered her with a veil, and wrapped herself' (verse 14).

Now follows what the writer regards as important symbolism. Tamar is said to sit *בַּשַּׁעַר עֵינַיִם*. The Authorised Version has, 'In an open place.' The Revised Version has, 'In the gate of Enaim.' The first word clearly means 'door' or 'gate.' The second word is the dual form of *עַיִן*, 'fountain, or well.' The Revised Version takes it as a proper name, 'Enaim,' that is, 'The Two Fountains.' The symbolism is shown by the later verses of the chapter to be most expressive. It is dealing with two great facts: first, Propitiation; second, A Dividing of Good from Evil in the Nature. The Door is Jesus, through which Judah and all Worship must ever pass. Tamar sits by that Door. Even in the disguise of a Hagar, or as a harlot, she is still near Him who is the Door, and who gave virtue to the Sacrificial System, though its adherents knew Him not. But suppose a man, or system of Worship, has entered through this Propitiatory Door, there still remains a further moral process to be effected. The sheep nature must be separated from the goat nature. The Apostle says, 'Doth the fountain send forth from the same opening sweet water and bitter?' (James iii. 11). He might be thinking of the Door by two fountains in so speaking. In every human heart there are the two elements. In a good man the good fountain predominates, in a bad man the bad fountain. 'The good man from the good treasure casteth forth (*ἐκβάλλει*) good things, and the bad man from the evil treasure casteth forth evil things' (Matt. xii. 35). But Christ, or His Truth, severs between the good and evil fountains. He burns wood and hay and stubble, leaving only gold, silver, and costly stones (1 Cor. iii. 12, 13). And these two fountains are on the way of Timnath—that is, they are on the way of Division into Portions. This division is for purification. It is the severance of Good from Evil. Thus it is as if the passage said, Tamar, in the harlot's disguise of a fleshly Hagar-church, sat in the Sacrificial System by Christ

the Door, behind which Door was a Separation-Process between the good and evil in the Soulical Nature, so that they became as Two Fountains, with Two Openings, one sending forth for awhile and until the time of burning, its stream of evil, while the other sends forth for evermore its stream of blessing; this division into Two Fountains being on the way of Timnath, or Division into separate Portions. Jesus appears to use this imagery of the Door of Propitiation with the Separating Process behind it. First He speaks of the Door by which Tamar sat. 'I am the Door, through Me if anyone enter in he shall be saved' (John x. 9). Having thus referred to the door, He virtually refers to the division into two fountains. He shows that even if a man has entered through the Propitiatory Door, and so been legally saved, there is still to be a separation between good and evil in the man. Part of him will go into the heavenly kingdom, and have a spiritual finding of pasture there. But another part, a fleshly, sinful part of the man, will go out to its own place, or to utter extinction. It is not that a man will keep coming out or going in through Christ the Propitiatory Door. Speaking of the Sheep Nature, or Good Fountain, Jesus says, 'And he shall enter in.' Then speaking of the Goat Nature, or Evil Fountain, Jesus adds, 'And he shall come out.' Then the saved man will find pasture. The Saviour's allusion to the destroying thief is suggestive of Asmodæus, the destroying demon. Tamar sits here, for she sees that though Shelah, or Prayer, is well developed on the Servants' Grade, yet, on the Young Men's Grade, she is not given to him. In verse 11, after the allusion to Shelah being great, the sentence undergoes a transition to the Young Men's Grade. So is it in verse 14. The word 'saw' shows the Servants' Grade. But שָׁרָא in the last clause shows the Young Men's Grade. The Hebrew does not say that she saw that Shelah was great, and that she was not given to him to wife. In that case 'saw' would have conjoined with 'she.' But, as our Versions show, there is no second 'that,' and the first clause does not conjoin in this close way with the second. There is a transition of grade. We may read, 'And she sat by a Door of Two Fountains, which were upon the way towards Timnath, for she saw that Shelah was great, and she was not given to him to wife' (verse 14).

Judah is feeling his way towards Zion in ignorance, for Hirah, the spirit of a dark mind, is with him (verse 12). In this condition he first sees Tamar in her disguise as on the Servants' Grade in a Sacrificial System. The word 'saw,' in verse 15, shows that he is first coming to her on the Servants' Grade. In Jer. iii. 8-10, Judah and Israel are charged with committing adultery with stones and with stocks. Judah was acting in a kindred spirit of adultery when he married a Canaanitish woman, and had Er for a firstborn. It is said Judah did not return to the Lord with all her heart (Jer. iii. 10). Thus adulterous Judah is sometimes a woman and sometimes a man. In this narrative Judah is a man, but the adultery is equally moral. We must not import fleshly and sexual conceptions into this moral history. Judah is here returning to the Lord, but he is yet with dark Hirah. When he saw the Canaanitish woman he was going from the Lord (verse 2). The fleshly pedigree of that woman is told, while Tamar's is nameless, because spiritual.

Judah took the Canaanitish woman, and then went in unto her. He is not said to take Tamar, but to reach to her, or turn to her, while he asks that he may come to her. She is a mystery to him. God is giving to him 'hidden riches of secret places' (Is. xlv. 3), because he is searching for Wisdom as silver and as hidden treasures (Prov. ii. 4). We have no right to assume that Tamar was attired as a harlot, properly so called (Prov. vii. 10). Judah only thought her to be a harlot, because her face was covered; but even honest women like Rebekah covered the face (xxiv. 65). We should rather think of this woman as a Spiritual Church, or Sarah, disguised in the fleshly veils of a Sacrificial Church, or Hagar. In these coverings she has wrapped herself, and Judah only knows her as the maidservant, or bondwoman-church, not as the true wife. He cannot see her true spiritual excellence, because of the fleshly veil on the face. As Hirah, or the cave-man, darkened his mind, so his soul was darkened through the fleshliness of the Sacrificial System. He takes this harlot-church to be what she seems to be, and nothing more. He does not see the hidden woman of the heart, or Tamar, beneath the fleshly surroundings: 'And Judah saw her, and thought her to be a harlot, for she had covered her face' (verse 15).

Augustine, who lent himself too readily to the calumniators of the sect of the Priscillians, asks the latter why they think that Tamar is to be imitated in her falsehood, and not Judah in his fornication? (Ad Ctesiph., Ep. 43). Questions more just and more difficult might be asked of all Christians who regard this chapter as literal history.

Judah was virtually giving Shelah, or Petition, to Tamar when he asked to come to her. Verse 16 shows, first, how he reached, or extended, himself to her on the Servants' Grade. But as pertaining to the Young Men's Grade, it is made clear that Judah is in darkness as to her spiritual nature. The words, 'For he knew not that this one (שׁוֹרֵת) was his daughter-in-law,' constitute a parenthetical allusion to Tamar as on the Young Men's Grade. The word 'come,' twice used, shows that the verse, apart from this clause, relates to Tamar as on the Servants' Grade. On that grade Judah is coming into fellowship with Tamar. He is longing after the best and most spiritual aspects of the Sacrificial System. His longing is not the carnal and filthy longing of an adulterer. It is the longing of an Adamic Man after all that is most spiritual and excellent beneath the fleshly veils of a Sacrificial System, while in his ignorance he thinks that these excellencies properly pertain to the Hagar, or harlot-church. He is not content with outward forms, but longs to have fellowship with the essential Virtues of this Sacrificial System, as he considers it to be. To gain this he even reaches to the way of Timnath, or Division, beginning to cut away offending fleshliness. The Hebrew reads: 'And he inclined to her to the way, and he said, Grant, I pray thee, that I may come in to thee; for he did not know that this one was his daughter-in-law' (verse 16).

A few words may be added to show that certain legal customs led to persons being considered harlots who were not, therefore, immoral. In ancient times the Greeks of Attica were divided into three classes (Potter's 'Greece,' vol. i., p. 52). The designations of these three classes are important, inasmuch as the Apostles use the terms in a some-

what similar sense, but applied to a moral sphere. Moreover, their use enables us to see more clearly the moral significance of the term 'harlot.' The three classes were: 1. *πολίται*, or 'freemen,' especially 'freemen of Athens.' 2. *μέτοικοι*, 'strangers or sojourners.' 3. *δοῦλοι*, 'servants or slaves.' The freemen, or citizens, constituted the highest class. Philo is identifying Joseph with this high form of citizenship when he speaks of him as *ὁ πολιτικός* (cc. xi., xii.). The Apostle Paul takes the terms of freedom and citizenship, and applies them to the church on Zion's hill, of which Sarah is a representative: 'The Jerusalem that is above is free, which is our mother' (Gal. iv. 26); 'Our citizenship is in heaven' (Phil. iii. 20). Philo represents Joseph as saying to Potiphar's wife: 'My master, in his kindness, when I was a captive and a stranger, made me, as far as he could, free, and a citizen' (*ἀστός*, c. ix.). When Paul speaks of Jerusalem being free, he appears to be using the idea of a free city. So is it when he speaks of the Lord's freedman (1 Cor. vii. 22). This figure of a heavenly citizenship and of freedom is common in the writings of the Apostolic Fathers (Ignat. ad Rom., c. iv.; Epis. ad Diognet., c. v., etc.). Equivalents of the designation *μέτοικοι*, or 'strangers,' are applied to believers as not having come to the heavenly city: 'Ye are no more strangers and sojourners, but ye are fellow-citizens' (Ephes. ii. 19); 'Strangers and pilgrims on the earth' (Heb. xi. 13). The term *δοῦλος* is virtually applied by Paul to the Hagar-Church when he speaks of Hagar bearing children to bondage (Gal. iv. 24). Jesus says: 'No longer do I call you *δοῦλοι*' (John xv. 15), implying that they had previously been servants, or in bondage. These designations are important as respects their bearing on the law of marriage. According to a law of Solon, lawful marriage could only be celebrated between free citizens (Aristophanes, Avib.). If a citizen married a woman who was not a free woman, even though, morally, she was a true wife, yet, legally, she was reputed a concubine, not a wife, and her children were *νόθοι*, or illegitimate. Hence an illegitimate child was anciently described by grammarians as 'one born of a strange woman, or a concubine' (*Νόθος ὁ ἐκ ξένης ἢ παλλακίδος*). Since the Bible uses, in a moral sense, the terms 'citizen,' 'freedom,' 'stranger,' 'bondslave,' we should not deem it strange that it also uses, in a moral sense, the ideas of concubinage, attached or related to these terms. While Tamar, in her own place, or Zion, the land of freedom, is a wife, when latent in the church of Hagar, the bond-slave, with her fleshly veils around her, she is as a harlot.

Judah's language in addressing Tamar is more respectful than our Versions show. The word rendered 'go to' is the same Hebrew word which, in xxix. 21, is rendered 'give.' It is there used by Jacob when asking for a wife. The real harlot, as pictured by Solomon, entices the man, and causes him to yield (Prov. vii. 21). But in this case Judah alone presents the Petition. All his language, and Tamar's as well, indicates that Judah is not speaking to a shameless woman who builds her 'eminent place in the head of every way' (Ezek. xvi. 31), but to one who is his superior. He cannot have fellowship with Tamar without giving gifts, but the gifts all betoken a moral preparation for fellowship with things Divine. Tamar requires this preparation. That which

is spiritual will want us to wash and be clean, and to put off our shoes before partaking of its holiness: 'And she said, What wilt thou give to me that thou mayest come to me?' (verse 16). The word 'come' shows that they are conversing on the Servants' Grade—that is, the Grade of Sacrifice. Hence, according to the requirements of the grade, Judah promises a kid—that is, if he may have fellowship with the essential Virtue latent in the Sacrificial Church, he is quite ready to come to its altars 'with burnt offerings, with calves of a year old' (Micah vi. 6). The kid from his flock, and of his finding, appears to be an emblem of literal sacrifices such as were offered in Judaism: 'And he said, I will send a kid of the goats from the flock' (verse 17). Judah, in his blindness, has not a higher conception of worship than the offering of literal sacrifices. Hence he promises a kid. Does this seem, literally, a likely gift to be promised to a literal harlot by a man on a journey, and who has other kinds of property with him? The kid is a pure emblem of sacrifice. Tamar appears to take the promise in an evangelical sense. Where he is thinking of a literal kid, she has in view a kid of her own finding, even the Lamb of God. Moreover, as 'to obey is better than sacrifice' (1 Sam. xv. 22), she requires from Judah, or those who offer Praise, a better gift than a kid from the literal flock. She asks for a pledge—that is, an 'arrabon,' or 'earnest.' The earnest is sometimes of the nature of the full gift, a kind of foretaste (Ephes. i. 14). Tamar wants an earnest וְיָ Judah's sending. The word וְיָ sometimes means 'during' (2 Kings ix. 22). It seems here to mean 'until'; but, as the result shows, Tamar has a higher Sacrifice in view. She never receives the literal kid which Judah sends: 'And she said, Wilt thou give me a pledge until thy sending?' (verse 17). The Hebrew has not the word 'it.' Tamar wants a better Sacrifice than the literal kid—that of which the Door (verse 14) is the symbol. When Judah complies with her wish and comes to her, he is coming through that Door, though he knows it not. He will also give what she asks.

'And he said, What is the pledge which I shall give to thee?' (verse 18). In answer to that question Tamar asks for three things. First, Judah must give her his signet-ring. Philo's view of the ring is affected by his theory of creation. He takes it as an emblem of God having first stamped or impressed the world in image and likeness upon His own Logos (De Som., Lib. II., c. vi.). The writer believes that the signet-ring is here used as an emblem of something as close and as dear as a right hand. To give up the ring indicates that Judah must be willing to give up objects of affection at this call of duty. We read, 'As I live, saith the Lord, though Coniah, the son of Jehoiakim, king of Judah, were the signet upon My right hand, yet would I pluck thee thence' (Jer. xxii. 24); 'In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts' (Hag. ii. 23); 'Set me as a seal upon Thy heart, as a seal upon Thine arm, for love is strong as death' (Cant. viii. 6). Thus the giving up of this valued seal of the right hand probably indicates the love which makes sacrifice of treasured objects for what is still more beloved.

Judah is beginning to value the essential Virtue in the Sacrificial Church more than his right hand jewel.

Next, he is to give up his cord or line. The Authorised Version renders the word 'bracelets.' It is from a verb meaning 'to twist.' Hence the noun signifies a cord, since its fibres are twisted round each other. In Ezek. xliii. 3, it signifies a line made of flax. In Exod. xxviii. 28, 37, xxxix. 31, it is applied to a cord of a blue colour, and our Version renders it 'lace.' It is generally alleged that this cord is the cord round the neck, from which some signets hung, and that such cords are still worn. The writer is inclined to think that this twisted cord is a symbol of Judah's handwork, or works of righteousness. Linen is a Scriptural symbol of righteousness; and what is made by hands, as sewn fig-leaves, is an emblem of a righteousness that is of man. A cord is used as an emblem of a Divine Righteousness (Josh. ii. 18), and this twisted cord, belonging to Judah, is probably a symbol of his works of righteousness which he will present to gain the Church's favour. This word 'cord' is sometimes used of a covering that preserves from uncleanness (Numb. xix. 15). Judah's twisted cord, or works of righteousness which he had done, were his imperfect covering for sin. An ordinary cord round the neck does not seem a special prize that Tamar should have valued it.

Lastly, she asks for the staff in Judah's hand. Sometimes the word 'staff' betokens rule and sovereignty (Ps. cx. 2; Jer. xlviii. 17). The word of Truth is the true staff which is as Bread (Ps. cv. 16), and by which dominion is gained and kept. Judah, in his ignorance, had been ruling by a staff that was not of God. But when he comes to Tamar he must give up that which had been his former confidence. He must forsake his old systems, and his old errors. God's word must be his staff. Judah complies with these conditions; and then comes to Tamar, and she begins to be fruitful to him. The word 'come' shows the Servants' Grade—'And he gave to her, and came to her, and she conceived to him' (verse 18).

Although Tamar has conceived, the children are not yet born. In anticipation of their birth into Zion, Tamar returns to her own heavenly state. During her remaining days of widowhood she will still wear the garments of widowhood. This allusion to the widowhood shows that verse 19 is referring to Tamar's transition to Zion, from which verse 14 described her descent. Her uprising is to Zion. As one coming to a spiritual realm she puts away the fleshly veils of the earthly state and the Hagar-Church. Though Jesus and His people are one body, the Saviour rises before all the body has risen. And though Tamar is one body with her offspring, that offspring is not yet born into the spiritual realm. Moreover, we shall see in the later verses that Tamar, as the mother of the children, is again found on earth. It appears to be specially in relation to the kid that Tamar cannot be reached by those on the earthly grades: 'And she rose up, and went, and put away her veil from upon her, and put on the garments of her widowhood' (verse 19). Judah now sends a literal kid of the goats. He sends it in darkness of mind. He did not yet know the better Sacrifice, or Jesus, to whom Tamar had really been alluding. Hirah, the cave-man, is still covering

his mind with gloom. Under his influence, and acting by him, Judah will not find Tamar. Moreover, she does not want a literal kid. So far as Judah acts by this blind friend he is like one taking, or seeking to take back, what he has given to the Church, and to substitute outward sacrifices in their place: 'And Judah sent a kid of the goats.' It is not said here that the kid was from the flock, as in verse 17. This act by Judah probably indicates a declining tendency. 'By the hand of his friend the Adullamite, to the taking of the pledge from the woman's hand, and he found her not' (verse 20). Thus the narrative itself does not speak of her as a harlot, but as a woman. Only those who are acting in ignorance speak of her as a harlot. When Enoch had been translated to the spiritual realm he could not be found on the Servants' Grade (Heb. xi. 5). So, when Tamar had gone up to Zion, Hirah could not find her on the Servants' Grade. The word 'find' shows that grade. Tamar is not on the Servants' Grade to the dark cave-man, or to literal sacrifices, though she is on that grade to Judah, or Praise, when longing after her. Then blind Hirah asks spiritual men, or men of Tamar's place, respecting the harlot as pertaining to the Young Men's Grade. The conjoined idiom, 'men' and 'place,' shows the Grade of Tongues. As if to show a change of grade, when Hirah speaks of Tamar as on the Young Men's Grade (סִיחַ, verse 21), he uses a new word for harlot. He speaks of her as a Kedescha, or courtesan, devoted to Venus. The hire of such a one must not come into the Lord's house (Deut. xxiii. 18). Hirah, in his blindness, asks spiritual men of Zion where the harlot of the Young Men's Grade is. They do not answer his question. They simply tell him that there is no harlot in their spiritual realm. They use the word הִיא, 'this,' which ordinarily shows the Servants' Grade. But the fact that it is used by men of the place, or in Zion, shows that it has here a spiritual application to the Grade of Tongues. In that realm Sarah, or Tamar—that is, the Spiritual Church—is no harlot. She is a true wife, the Bride of the Lamb. There is no harlot in that spiritual realm. Hirah shows his blindness when he speaks to spiritual men in language of the Young Men's Grade. Evidently he has no true knowledge of them and their place, just as he knows not Tamar. Such spiritual things cannot be seen by him, for they are spiritually discerned. 'And he asked men of her place, saying, Where is this (סִיחַ) harlot, she by the two fountains upon the way? and they said, There hath not been a harlot herein' (verse 21). Their words were literally true. No harlot, as such, was ever in Zion. The literal theory implies that they did not speak what was true. Hirah speaks of the two fountains, but he makes no mention of the Door. He knows it not. When he returns to Judah he shows by his speech that he has respect to more than one grade. 'And he returned to Judah and said, I have not found her.' This refers, as the word 'found' shows, to his lack of success on the Servants' Grade. Then he goes on to show what spiritual men had said when he had asked after Tamar as on the Young Men's Grade. 'And also men of the place said, There has not been a harlot herein' (verse 22).

At this juncture Hirah passes from the history as Shelah has passed away. If Hirah had been a literal man on such intimate terms with

Judah as to be designated his companion, is it likely that no more would have been said about him? This return to Judah, after seeking for Tamar as a Kedescha, is the end of Judah's action under the influence of this down-tending Darkness. It was only as one under that influence that Judah sought to recover from Tamar the pledge that he had given, and to substitute for it the kid, the ritual emblem of a righteousness inferior to what is indicated in the articles given in pledge. Hirah now passes away. He returns to Judah, but Judah does not return to him. It is according to the words, 'If thou take forth the precious from the vile, thou shalt be as My mouth; let them return unto thee, but return not thou unto them' (Jer. xv. 19). What Hirah spake was spoken according to darkness and uncleanness, but what Judah speaks after Hirah has returned is as a word from God's mouth. His language is important, and the writer believes that it is generally misunderstood. Our Version reads, 'And Judah said, Let her take it to her lest we be shamed; behold, I sent this kid and thou hast not found her' (verse 23). The words 'behold,' הִנֵּה, 'this,' and 'find,' all show that Judah is speaking on the Servants' Grade, the Grade of Sacrifice and Works. The passage is taken to mean that Judah had fulfilled his promise, and sent the kid, and that, as Hirah could not find her, Tamar might keep the ring, and cord, and staff, for fear Judah and Hirah became objects of ridicule. The writer holds that the words have no such meaning, but that they have an evangelical meaning, and one which shows that the history is not literal. Judah means, I have sent the kid, and thou canst not find her to give her this kid, so let her take to herself a kid. It is as when Abraham said, 'God will see for Himself a Lamb' (xxii. 8). It is strange that Judah should not have said, 'I will bring a kid,' but only, 'I will send.' It would seem as if this literal kid could only be sent by Hirah. In other words, it is only those whose minds are under the power of darkness who depend upon literal sacrifices of goats or sheep. But when Judah speaks in his own name he leaves the choice of the kid to Tamar, the more spiritual form of religious life, which looks to the true Lamb, and provides it for the Sacrifice. It is not that Judah is reconciling himself to the loss of his pledge, and saying, 'Let her keep the things.' He is not wanting them back now. His reference is only to the kid. It may be noted:

1. That the ordinary theory does violence to the Hebrew. The expression 'Let her take' implies that the object to be taken was not yet in Tamar's possession. Had the language applied to Judah's pledge already given, it would more probably have read, 'Let there be to her' (xxxiii. 9), or 'Let her keep' (xli. 35).

2. The same idiom is used of a sacrificial taking. 'And he took to him all these, and divided them in the midst' (xv. 10).

3. The emphatic way in which Judah speaks of 'this kid' suggests contrast with another. 'Let her take [a kid] to herself, lest we be for a reproach. Behold, I have sent this kid and thou hast not found her.'

4. On the ordinary theory, Judah's allusion to his having sent the kid, and to Hirah's not having found Tamar, seems inconsequential. Moreover, the idea of secrecy seems inconsistent with Hirah's public inquiries. If Hirah was a friend of Judah's, the public inquiries of the

former would have compromised the latter. But if Judah means that Tamar must now find a kid for herself, his allusion to Hirah's inability to find her when he took Judah's kid seems very natural.

5. The pledge given was not Hirah's property, but Judah's. Why, then, should he say, 'Lest we be for a derision'? But if Judah is alluding to his own imperfect kid, and to Hirah's darkness, the plural form of speech is not strange. While acting in darkness, Judah can only find a literal sacrifice, which is inefficacious, and can never take away sin. He is beginning to see the need of a better Sacrifice to be found by what is more spiritual than he has been. He feels that his efforts to cover sin by literal sacrifices are fitted to make him and his spirit of darkness a derision, and especially to the spiritual men of Tamar's place, of whom Hirah has been inquiring. He is now willing to receive the Sacrifice which the Spiritual Church, travelling to Zion, takes to itself.

Judah, like Tamar in verse 13, is now told by some mysterious and unnamed Being that Tamar hath conceived. He is beginning to receive a spiritual revelation. It is hardly likely that what Judah is told is untrue. Even Tamar, having been in union with what was a harlot church, in a fleshly realm, has fleshly accretions pertaining to her. A man may believe in Jesus, and go in by the Door and be saved, but there yet needs a putting away of a fleshly element. There is something to go out as well as something to go in (John x. 9). So far as Judah has been in fellowship with the fleshly veils that were round Tamar, she has conceived to what is fleshly, and there is something fleshly in her to be put away. That flesh is not sinful flesh, but it is a flesh and blood which cannot inherit the kingdom. It pertains to the Sinaitic realm, and the harlot Church. Even those who are beginning to bear spiritual fruit are not at once delivered from fleshly accretions. The allusion in verse 24 to three months does not accord with literal probability. It is not likely that Tamar's shame would have so soon been noised abroad. Three months mark the period of a flesh and blood quickening. We might read the Hebrew literally, 'according to three months.' The reference is to a fleshly element to be put away, and not to the two children whose birth is into Zion. 'And it came to pass, according to three months, that it was told to Judah, saying.' The rest of the message appears to pertain to Tamar as related to the grades of Young Men and Servants. The word 'behold' shows that its clause relates to the latter grade. This clause is marked by a certain break from the preceding clause, which appears, from Judah's words, to refer to the Young Men's Grade. 'Tamar, thy daughter-in-law, hath played the harlot.' In verse 16 the word 'daughter-in-law' is also in a sentence that is in the Young Men's Grade. Then follows the sentence in the Servants' Grade. 'And also, behold, she hath conceived to harlotries' (verse 24).

The writer believes that the verses or sentences following are not rightly understood, and that they are wrongly divided. The words in verse 24, 'And Judah said,' should begin a new verse. This verse should end with the words 'with child' in verse 25. Then the words, 'And she said' (verse 25), should begin a new verse. This verse or

verses should end with the close of verse 26. The words from 'And Judah said' (verse 24) to 'with child' (verse 25) are all on the Young Men's Grade, while the words following are all on the Servants' Grade. And the distinction in grades shows that the meaning of these verses is very different from what is generally supposed. First we read of Judah as speaking on the Young Men's Grade. 'And Judah said, Bring her forth, and let her be burnt' (verse 24). The ordinary adulteress was to be stoned (Deut. xxii. 21). If a priest's daughter committed adultery (Lev. xxi. 9), or a man took both a wife and her mother (Lev. xx. 14), they who thus sinned were to be burnt. On the literal theory Judah was not a priest. It is not like literal history that a man who would go in to a wayside harlot would thus have ordered his daughter-in-law to be burnt alive for a sin no worse than his own.

The writer has tried to show that there are certain changes in the Hebrew text which translators have deemed trivial and unworthy of notice, but which, nevertheless, are of great importance as marking the transition from one grade or state to another. Thus in xix. 14, 15, 16, the difference between *הַעִיר*, 'the city,' and *עִיר*, 'a city,' represents the difference between Sodom that is to be destroyed, and Zoar that is to be saved. After a like analogy we have now two forms of a word applied to Tamar, which represent her in two distinct aspects. In every case where Tamar has been spoken of, the pronoun used respecting her is *הִיא*. 'And she (*וְהִיא*) not given to him' (verse 14). 'His daughter-in-law she' (*הִיא*, verse 16). 'The Khedescha, she (*הִיא*) by the two fountains' (verse 21). But in verse 25 we have the pronoun used in two forms, *הִיא* and *הִיא*. The writer holds that these two pronouns, both of which show the Young Men's Grade, apply to Tamar as constituted of two distinct parts, one fleshly, and the other spiritual. In one of these parts the fleshly Tamar actually is burnt. The Hebrew indicates this fact. The Hophal of the verb is used of Tamar's leading forth, and it accords with the view that there is caused to be done to her that which Judah commanded. There was a fire of the Lord, which burnt the sons of Aaron so that they died before the Lord (Lev. x. 2). After that, Moses sought the goat of the sin-offering, and it could not be found, for it was burnt (verse 16). So far as Tamar had conceived to a fleshly element in Judah, or to harlotry, she is burnt by the Lord's fire. Judah says, 'Let her be burnt,' but he does not say, 'Burn her.' Fire gives moral elevation and purity. 'Everything that may abide the fire, ye shall make it go through the fire, and ye shall be clean' (Numb. xxxi. 23). There is a fire of God which burns what is fleshly (1 Kings xviii. 38). At Judah's command, that which is fleshly in Tamar is caused to be burnt. But it is not at a fire of man's kindling. Just as in verses 13, 24, there is a telling by unnamed persons, just as the mystery surrounding Tamar may have tended to lead the Jews to think that she was the daughter of Melchisedec, so, even in the burning, we have the same element of mystery which betokens what is spiritual. It is not said who was to bring Tamar forth, or who was to burn her. This is because the fire is a spirit of burning, which destroys what is fleshly. The Lord washes away the filth of Zion's daughters, and purges the blood of Jerusalem 'by the spirit of judgement, and by the spirit of

burning' (Is. iv. 4). Such a verse as that we are considering justifies Origen in his defence of Verbal Inspiration. He says: 'I do not believe that one iota or one tittle of the Divine Instructions is vain' (Comm. in Matt., p. 428). He adds: 'We believe that the Gospels were written accurately (*ἀκριβῶς*), with the help of the Holy Spirit, and in preparing their memorial the writers did not err' (*μὴ ἐσφαλῶσαν*, Id., p. 427). 'The Sacred Scriptures (Sacra Volumina) have their breath from the fulness of the Spirit, and there is nothing (*nihilque est*) in the Law, or the Gospel, or the Apostle, which does not come down from the fulness of the Divine Majesty' (In Jerem. L. Hom. ii., p. 577). This theory is more honouring to God, and more defensible, than the theory of those who, as Origen says, 'tread down some parts of the Gospels,' and 'feed on other parts as good pasture' (Hom. in Ezek. xxxiv. 17-19). The Hebrew reads as if Tamar were in two personified parts, one of which is burnt. 'And Judah said, Bring her forth, and let her be burnt. This one (אִתָּךְ) is brought forth, and this one (אִתָּךְ) sends to her father-in-law saying, To the man to whom these pertain am I with child.' Observe that this speech is on the Young Men's Grade. But, as we have seen from the grade-words of verses 18-20, the pledge was given on the Servants' Grade. When, therefore, Tamar says, 'To whom these pertain,' the word 'these' does not apply to the signet, and cord, and staff, in the form of these things. It refers to Tamar's two fold personification. The allusion to the two fountains is analogous to Tamar's representation of herself in a plural form. Her fleshly aspect had pertained to Judah, and her spiritual aspect had pertained to him. To Judah, as a man to whom Tamar had pertained both in her fleshly surroundings, and in her more spiritual part, she was with child. The word 'these' covers the burnt fleshly Tamar, as well as the spiritual Tamar.

The narrative then passes to the Servants' Grade. Even on this grade there is a similar indication of a distinction or separation being made between good and evil. We read in Mal. iii. 18 of seeing between the righteous and the wicked. Tamar asks Judah to discern to whom the pledged things pertain. It is singular that the gifts are now spoken of by somewhat altered terms. In verse 18 the ring was spoken of by the masculine word *הַתָּמָה*. Now it is spoken of by the feminine word *הַתְּמָה*. In verse 18 the word for 'cord' was singular, *בָּתֵּיל*. Now it is plural, *בָּתֵּילִים*. The word for 'rod' is not altered, save that it is not associated with the word 'thy.' The writer believes that the changed terms betoken evil aspects of Judah's pledge which Tamar returns. She has divided between the more fleshly and that which, as a spiritual woman, she can truly keep. She is sending back that which is to a fleshly Judah, but not acceptable to herself.

We may begin a new verse on the Servants' Grade, and read, 'And she said, Discern, I pray thee, whose are these, the signet, and the cords, and the staff' (verse 25). Judah, now that Hirah is not darkening him, can discern. He owns the pre-eminent righteousness of the Spiritual Woman, and his own sin in not having given Shelah, or Petition, to her, so that his prayers should have been spiritual instead of fleshly. It is

added, that he knew her no more. That is, he ceased to have fleshly fellowship with her fleshly surroundings, wherein she was as a harlot. He knew her no more after the flesh. Judah says that, because of Tamar's superior righteousness, he had not given Shelah to her. He does not mean that his withholding Shelah made her more righteous. The particles *כִּי עַל-כֵּן* (verse 26; xxxiii. 10) may fittingly be rendered, 'for upon that account.' 'And Judah discerned, and he said, She is more righteous than I, for upon that account I did not give her to Shelah my son. And he did not yet add to know her' (verse 26).

When that which Tamar had conceived as a harlot had been burnt on the Young Men's Grade, or given back to Judah on the Servants' Grade, the narrative describes the birth of her spiritual offspring. This is a birth into Zion. Hence the words 'behold' (verses 27, 29), and *הִנֵּה*, 'this' (verse 28), which ordinarily belong to the Servants' Grade, seem to have here their spiritual application to the Grade of Tongues, where Tamar has been a widow and desolate. Now, however, she is about to 'break forth on the right hand and on the left' (Is. liv. 3). The season of her child-bearing has come. 'And it came to pass, in the season of her travail, that behold twins were in her womb' (verse 27). The writer believes that these two children have respect to the two lower grades—Servants and Tongues. They represent what is coming to Zion from those grades respectively. The lower grade is the Grade of Works. The hand put forth appears to be symbolic of works going before. These children do not represent opposing natures like Jacob and Esau, and hence there is no conflict between them. They rather represent a lower and a higher grade. Both are elsewhere classed together; but, according to the usual law, the younger has the pre-eminence (xlvi. 12; 1 Chron. ii. 4; Matt. i. 3). 'And it came to pass, in her travail, that he gave a hand' (verse 28). They who serve the Lord are said to give the hand to Him (2 Chron. xxx. 8). Service is being born into a spiritual realm. But our Service is not all perfect. The hand, like the mother, has a double aspect. The hand, as given, is the Lord's, and needs no propitiatory covering. But the hand, as belonging to the child itself, is fleshly and weak. The words 'his hand' (verses 28, 30) are indicative of imperfection and fleshliness, while the words 'he gave a hand' indicate consecrated and spiritual service. As in all the chapter, that which is spiritual is here undefined. It is not said who gave the hand. The giving of the hand represents service fully given to God, and fully spiritual. But 'his hand' needs the Propitiatory Covering. That covering is found in what Jesus has wrought. Hence we have again the presence of the mysterious Midwife who prophesied at Benjamin's birth (xxxv. 17), and who brings to the birth all that is good and tending to life (Is. lxvi. 9). It is Jesus who is symbolized in this Midwife. The writer has alleged that Judah's twisted cord (verse 18) was a symbol of Judah's works of righteousness. So he holds that the Scarlet Thread which the Midwife binds upon the hand, as belonging to the child, is a symbol of a covering of righteousness wrought by Jesus, and which He places over those whose works are imperfect. So a cord kept the vessel from uncleanness (Numb. xix. 15), and a scarlet line protected Rahab (Josh. ii. 18). We can never be justified by our own works, for when we have done all we

are unprofitable. Our works can only be perfected as offered in and through Christ, and as we are able to say of them, 'Thou also hast wrought all our works in us' (Is. xxvi. 12). We need the Saviour to bind the scarlet thread of His righteousness on our hand, for it is not a perfectly clean hand. As the Saviour binds on the thread He says, 'This came forth first' (verse 28). What came forth first? The child to whom the hand belongs has not yet come forth. Even 'his hand' is withdrawn. The word 'come forth,' thrice used in these closing verses, appears to denote, in every case, a birth into Zion. But the child with the thread on his hand has not yet come forth. Moreover, the Divine Midwife would not say what was not true. Hence the writer holds that the η , 'this,' refers to the Cord. It is as if the verse said, Jesus put His righteousness on the child's unclean hand; but it was a righteousness that had been into Zion and become perfected before it was applied as a Propitiatory Covering to the unclean hand. Had it not come forth first it would not have been a spiritual and perfect righteousness. Because it is perfect the Midwife puts it on the unclean hand. 'And the Midwife took and bound upon his hand a Scarlet Thread, saying, This came forth first' (verse 28).

Then the narrative indicates the actual birth into Zion of those on the two grades, beginning with the Young Men's Grade. According as those on the Servants' Grade withdraw the hand, Works are receding and Persons are now coming into notice. The higher grade comes first. In respect to the Young Men's Grade the child breaks forth, and there is also said to be a Breach upon him. The Breach upon (η) the child contrasts with the Scarlet Thread upon (η) the hand of the lower class. Christ is the Scarlet Thread upon one, and He is the Breach which is, in a closer sense, upon the other. The Child breaks forth into Zion, but he would not thus have broken forth had not Jesus been upon or above him as a Breach preparing his way. The Divine Midwife, who is more to these moral children than their mother, and who names one of them, which a literal midwife would not have done, says to the believing Adamic Child coming to Zion, 'How hast thou broken forth?' (verse 29). It is said, 'Break forth and cry thou that travailest not' (Gal. iv. 27). As upon the hand of one Child Christ was a Scarlet Thread, so upon the body of the second Child He was a Breach making the entrance to Zion easy. 'And it came to pass as he withdrew his hand, that behold his brother came forth, and She said, How hast thou made a breach? upon thee is a Breach! and She called his name Perez' ('Breach,' verse 29). The writer believes that the phrase 'Upon thee is a Breach!' means that just as the Saviour had been as a Scarlet Thread upon the hand or works of the former child, so He was as a Breach upon or above those who were coming to Zion, and taking the kingdom by force. Hence he does not read this clause as a wish or a prayer, but simply as the statement of a truth. They who have a city to take find it a great help if there is already a breach in the walls. So, to those who are taking the heavenly city by force, Christ is as a Breach before them, through which they enter. But for Him they would never win the city at all. We have boldness to enter into the holy place, 'through the Veil, that

is to say, His flesh' (Heb. x. 20). In 2 Sam. v. 20, David says that the Lord goes before him as a Breach of Waters. This figure of Christ being as a Breach before us to prepare our way to Zion is Scriptural. The figure is involved in the statement that Christ is a Door (John x. 7). A Door is a Breach. 'I have set before thee a Door opened, which none can shut' (Rev. iii. 8). The figure is still more clearly stated in Micah ii. 13. The prophet is writing of Jacob being gathered 'as the flock in the midst of their fold' (verse 12). They are gathered to Zion thus: 'The Breach-Maker (הַפְּרֹץ) hath ascended up (הָאֵל) before them; they have made a breach (פָּרַץ), and have passed through the gate, and have gone forth by it, and their King will pass through before them, and the Lord at the head of them.' Such passages show how Christ is as a Door or Breach in the front of those coming to Zion. Thus He makes their entrance into Zion easy.

The inferior class from the Servants' Grade, which had the Scarlet Thread on its hand, is next represented as coming to Zion. He is named 'Zerah,' but not by the Midwife. The name means 'Dawn.' It is a word specially used of Sunrise. Jacob got the blessing at the Day-break. This class had been in darkness, but now it was coming to the light of Zion's day. He is morally behind, or inferior, to the better class which took Zion by storm. Nevertheless this class comes into light. 'And behind came forth his brother, which had upon his hand the Scarlet Thread, and his name was called Zerah' (verse 30).

'Day's dearest children be the blessed seed,
Which Darknesse shall subdue and Heaven win.'
(*'Faerie Queene,' Bk. III., Cant. 4.*)

What is said in this chapter of Judah's kid shows that primarily there is a close application of parts of it to the Jewish nation. But 'Judaism' is a wide term. Some might say, Judaism died when the temple was overthrown. It was limited and local, and not capable of becoming a world-wide religion. So far from accepting this view the writer believes that there is as much Judaism in the world now as in the days of Jesus. It is true that Judaism had its local centre in Palestine, and that its head was bruised when the temple was overthrown. But the essential features of Judaism, submission to a law of ordinances, literal sacrifices, a religion that is external rather than spiritual, these are still in existence in many lands. Even literal circumcision has been practised far beyond Jewish limits. Judaism lives on wherever Priestcraft lives on, but it lives a life of ever-decreasing vitality.

The writer holds that Philo was justified in taking this history in a moral sense so far as to say, Η δὲ Θάμαρ ἐγκύμων τε γενομένη θείων σπέρματων (De Mut. Nom., c. xxiii.)—'Tamar being pregnant with Divine seed.' He holds, however, that Philo errs in identifying Judah so closely with the Almighty.

CHAPTER XVI.

GENESIS XXXIX.

AMONGST the literary treasures of the English nation, the writer does not know anything more rich in moral purity and intellectual grace than John Milton's 'Comus.' He has read it more frequently than any other human production, unless it be 'Pilgrim's Progress,' and he feels it to have a charm which never grows old. Were the young men and maidens of our land filled with the spirit that ennobles this matchless poem, none of them could ever think it sufferable to 'roll with pleasure in a sensual sty.' Milton's theme was as lofty as his style when he sang :

'So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt.'

Let us not forget, however, that thousands of years before Milton began 'to wander where the Muses haunt,' the Bible had shown that purity of heart was an all-excelling grace. This history of Joseph's triumph over temptation, and the description of the motives which strengthened his resistance, are lifted up above the moral standard of the ancient Greeks and Romans, as the heaven is high above the earth. This chapter has been like a star guiding many a fugitive who was seeking to escape from the wiles of flesh and blood. It would be a grief to the writer if he thought that by challenging the literalness of this chapter he should with any minds, or in the least degree, weaken the force of its testimony on behalf of purity of heart. Whether read as moral or as literal history, the fact remains that it teaches us to shun all uncleanness, and to seek after holiness, the embodiment of all grace. The presence of such a chapter immediately after histories of harlotry, is sufficient to show that these histories do not relate to a time when men did wrong because ignorant of right. It may well be doubted, therefore, whether the history of Judah's impurity is literal history.

From Philo's references to Joseph's temptation we can see that the Jews of his day drew noble lessons from this narrative, and that they regarded it as an incentive to purity. He says of Joseph : 'He being mightier than the importunity that was present, spoke words that were noble and worthy of his race, saying, Why dost thou use force? The children of the Hebrews use excellent customs and laws. To others, indeed, it is permitted, after the fourteenth year, to make use of harlots, and brothels, and as many as with much shamelessness hire themselves out. But it is not lawful for us to live with a harlot, yea, death is the penalty decreed against a harlot. Before marriage we have no companionship with a strange woman, but, pure ourselves, we marry with pure virgins. . . . There are ten thousand searchers out of things done in secret, to whom it is not lawful to keep silence. Permit me to say that if no one else perceived, nor perceiving spoke out, none the less

should I be an informer against myself, by the blush, by the eye, by the voice, being, as I have just before said, convicted by conscience. Even if no one speaks out, shall we neither fear nor reverence the very present vengeance of God, the Ephor of [human] affairs?' (c. ix.).

The reader must bear in mind that arguments against the literal theory are not intended as arguments against Scripture. The Lord forbid! Amongst such arguments may be noticed the following :

1. We read that the master saw that the Lord was with Joseph, and prospered him (verse 3), so that Potiphar was blessed in house and field. But is it literally probable that in the comparatively short time that Joseph was in this house, the evidences that he was the cause of this prosperity would have become so marked in field and house? Would a heathen statesman have been so quick to recognise these evidences?

2. How can it be said that his house was thus blessed when his own wife was a lascivious woman, and disposed to do against him a great wrong?

3. A remark made by Philo embodies another objection. He says : 'The garment which the woman brought forward as having been left by the young man, was evidence of violence, not which he had used, but which he had patiently suffered from the woman' (c. x.).

In turning to the direct teaching of this chapter we may note the following particulars :

1. Potiphar is the prince of the executioners. He represents the Adamic class of those who destroy sinful flesh. He is under Pharaoh, who rules in this tender flesh, or Egyptian realm, to which Joseph is brought down by the Ishmaelites, who have come down with spices from Gilead the stony (xxxvii. 25). The whole of c. xxxviii. was in relation to a bringing down to Egypt by wicked Midianites (xxxvii. 36). But this chapter begins by reverting to the Ishmaelites (verse 1), with whom it connects Joseph. Hence the chapter must have a good aspect. God acts in it in mercy, and prominently. He did not thus act while Judah was sinning.

2. Joseph, whose name embodies a Prophecy, is a symbol of the Adamic Body of Prophets. So far as he acts as a prophet to others, and in Godly Service, his action must be on the Servants' Grade. Hence it will be found in this chapter that where Joseph has a charge over others he is acting on the Servants' Grade. But he who as a prophet is acting on the Servants' Grade, in respect to his personal character, belongs to a higher grade. It will be found in this chapter that while Joseph officially acts on the Servants' Grade, in respect to Personal Character he acts on the higher grade.

3. While prophets, personally, belong to the Young Men's Grade, there is a Divine Prophet, even Jesus, who is as a Spirit in Prophets. He has a place even on the Grade of Tongues. Moreover, while prophets belong to the Young Men's Grade, there are spiritual men who belong to the Grade of Tongues. It will be found in this chapter that the conjoined grade which shows the Grade of Tongues is several times used. This conjoined idiom gives us much light on the meaning of the chapter. For example, verse 1 is on the Servants' Grade, as the words 'Ishmaelite' and 'there' show. Hence this verse must refer to Joseph officially. Verse 2 is on the Young Men's Grade, as the word

וְעִם, 'with,' shows. Hence this verse must refer to Joseph personally. So Joseph has no official duty indicated in this verse. Then verse 3 is on a still higher grade—that of Tongues. This is shown by the two conjoined idioms—'saw,' of the Servants' Grade, and 'with,' of the Young Men's Grade; also, 'do,' of the Servants' Grade, and 'this one,' of the Young Men's Grade. It is clear that Joseph is not in Heathenism. Hence the idiom must show the Grade of Tongues. Therefore, it must have the highest aspect, relating to the Divine Prophet, and that, not officially, but personally. Hence there is no official charge indicated in this verse. There are so many transitions in the grade-words of the chapter, and our Versions divide many of the verses so confusedly, that it will be better to notice the grade-words as we come to them.

4. Joseph, as sold by the Midianites, falls into the hands of Potiphar, prince of the executioners (xxxvii. 36)—that is, he comes into the power of a flesh-destroying Principle, or Class, such principle working judicially, and in punishment. But Joseph, as gained by Potiphar from tender-hearted Ishmaelites (xxxix. 1), comes into the power of a flesh-destroying Principle, or Class, which has already been working in a process of moral elevation, and not judicially, or by way of punishment. In both cases this Potiphar represents that which subdues and destroys sinful flesh within a man. But this Potiphar has a wife. In all these narratives the man generally represents the spiritual aspect, and the woman the soulical aspect. And if we take the Principle of Moral Fleshly Destruction as something spiritual or intellectual, what is the Soulical counterpart of such a Principle? Is it not a system of outward and literal sacrificing of flesh of animals, such as we have in literal sacrifices? One may be called a spiritual form of sacrifice, while the other is a soulical form. Justin Martyr lays stress on the distinction between spiritual and literal sacrifices. He quotes against Jews, Mal. i. 10: 'And your sacrifices will I not receive from your hands.' He adds: 'That therefore prayers and thanksgivings offered by those who are worthy are the only sacrifices perfect (τελειαι) and well-pleasing to God, I also say' (Trypho, c. cxvii.). He says: 'But we, rather than sacrifice what we formerly sacrificed, endure extreme penalties, gladly suffering even to be put to death' (c. xlvi.). The writer thinks that all that is said in this chapter of Potiphar's wife will be found to support the view that she represents a Sacrificial System that is outward, while her husband represents a Sacrificial System that is inward. She and her husband have two distinct houses. We read of 'his house' (verse 4), and 'her house' (verse 14). This fact makes it important to notice how often in this chapter the Hebrew has the words 'to him' in relation to what belongs to Potiphar. It marks off what pertains to him from what pertains to his wife.

We read: 'And Joseph was brought down towards Egypt, and Potiphar, a Eunuch of Pharaoh, Prince of the Slaughterers, an Egyptian man, got him from the hand of the Ishmaelites, who brought him down thither' (וְהִבִּיאוּ, verse 1). This word 'there,' or 'thither,' shows that Joseph is here on the Servants' Grade. This is the grade of his official action. He represents the Prophetic Class having the Prophetic Word, who have been brought down by tender-hearted Ishmaelites coming

from Gilead, the stony land. If they do not preach, they bring prophets to do it. The word 'Egyptian,' as applied to Potiphar, appears to be used in a good sense. It is a symbol of what is fleshly, as in contrast with what is stony. The designation is never given to his wife. His house is the house of those who buy the truth, and who welcome those who teach it. It is the house of those who divide their sinful flesh, and make themselves eunuchs for the kingdom of heaven's sake. Morally, he is as a eunuch, and, so far as we read, has not any seed by his wife. He receives the truth in the love of it, as do all the flesh-destroying house in which he is prince. The word רָצוּחַ means, literally, 'a slayer,' 'a butcher,' 'an executioner.' Hence it is used of a cook who kills animals (1 Sam. ix. 23). It is a fitting symbol of those who offer their sinful flesh in sacrifice.

Having thus referred to Joseph's official position, the narrative next refers to his personal character and blessedness. The Adamic Prophet, or Body of Prophets, consists of good men who have Jehovah with them, and who are in the house of the flesh-destroying class. What prophets preach, they practise. They urge others to cut off offending members, and they do it themselves. The word 'with,' אִתּוֹ , shows that verse 2 is on the Young Men's Grade, and hence that it cannot apply to official work, but only to personal character: 'And Jehovah was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian' (verse 2). In these early verses Potiphar, and all pertaining to him, begin to be very definitely marked off from Potiphar's wife. He is the Egyptian. The house is his house. Repeatedly the property is said to pertain 'to him.' The third verse refers to a still higher aspect of the Prophetic Body. It is that aspect in which Christ, the Divine Prophet, is embodied in them. The conjoined idiom twice used in this verse—'see' and 'with,' also 'do' and 'this one'—shows that the verse is referring to the Grade of Tongues. Christ, the great Spiritual Prophet, was embodied in ancient prophets, and, to some extent, He was manifested in them. But, personally, He belonged to the Grade of Tongues. Verse 3 is referring to this spiritual aspect of the Divine Prophet. The prophets, in their own human aspect, pertained to the Young Men's Grade, which is the Prophetic Grade. But Christ in them has a heavenly aspect, which is thus described: 'And his master saw that Jehovah was with him, and all which he did Jehovah made to prosper in his hand' (verse 3).

Verse 4 reverts to the Servants' Grade, and therefore to Joseph's official work. The word 'find' shows the grade. Now Joseph has a charge given to him. The house of those who destroy sinful flesh give themselves up to the Prophetic Truth, and are morally subject to the Prophetic Body which embodies Christ. The Apostle speaks of such teachers as having rule over us (Heb. xiii. 7). Thus Joseph comes to power and dignity in Potiphar's house, and in respect to all which is to this flesh-destroying class. The writer sometimes uses Hebrew idioms to show a peculiarity of importance which might not be noticed in English. He will so use 'to him' for 'his.' The prophetic word and its exponents are dear to those who are eunuchs for the heavenly kingdom's sake: 'And Joseph found grace in his eyes, and he attended

upon him' (verse 4). The word שָׂרָת denotes a higher service, or ministry, than is rendered by the עֲבָד, or 'bondservant.' Dr. Davies renders it, as contrasted with the verb for ordinary service, thus: 'He shall attend his brethren, but he shall not do servile work' (Numb. viii. 26); 'And he made him overseer over his house, and all which there was to him (לִּי) he gave into his hand' (verse 4). Considering the drift of the moral history, the word 'overseer' is expressive. They who preach the word are overseers (Acts xx. 28). From the very time when the Prophetic Word gains supremacy in the house of tender-hearted men who destroy sinful flesh, the whole of that class, or house, is prospered by Jehovah. He who meditates in the law is to be prospered in everything (Ps. i. 2, 3). The word 'house' appears to be used, in verse 5, in contrast with 'field.' In that case it has a constitutional aspect. It does not apply to a class of persons as in its former use in verse 5. It refers to the Soul as in contrast with the field, or Soulical Body of Flesh. It is within the man's own nature, not in literal houses and fields, that this prosperity is made manifest: 'And it came to pass from when he made him overseer in his house, and over all which there was to him (לִּי), that Jehovah blessed the house of the Egyptian because of Joseph, and the blessing of Jehovah was in all which was to him in house and in field' (verse 5). The word 'in' gives a subjective aspect to the latter part of the verse. The house is often a symbol of the soul, just as the field is the most common Scriptural symbol of the Soulical Body of Flesh. Philo says: 'Sin is in the locality (χαριών) and house of the soul' (Leg. Al., Lib. II., c. xvi.). The field is blessed because, through the word, the men of the Slaughter-knife subdue the wild passions, or beasts, that were in it. The Word and its exponents gain supremacy over this class: 'And he left all which was to him (לִּי) in the hand of Joseph' (verse 6).

The writer has said that the verses are divided in our Versions with some confusion. We come now to illustrations of this fact. From the beginning of verse 4 to the words 'in Joseph's hand' (verse 6), is all in the Servants' Grade. It all relates to Joseph's official work. But the sentence in verse 6, beginning 'And he knew not,' and ending with the words 'did eat,' is in the Young Men's Grade. The words 'with,' אִתּוֹ, and 'this one,' הַזֶּה, found in the Hebrew of this sentence, show it. Hence this sentence must have respect to Joseph's personal character, not to his official duty. It should be a verse apart from what precedes and what follows. Then when this sentence has carried us up to the Young Men's Grade, the closing sentence of verse 6, relating to Joseph's appearance, carries us up to the Grade of Tongues, as did the conjoined idiom of verse 3. Hence this verse must have special respect to Jesus, the Divine Prophet in Prophets. The word 'appearance' is ordinarily a grade-word of the Servants' Grade. But it is clear that Joseph's official action is not described in what is said of his appearance. Hence the word 'appearance' must have a spiritual application as the word 'see,' and many words of the Servants' Grade, often have. Thus our Versions run together in verse 6, portions belonging to three separate grades. The part of this verse relating to the Young Men's Grade, and

which should be a separate verse, reads literally as follows : ' And he did not know with him a thing unless the bread which this one did eat.' Many readers take the verse to mean that Potiphar knew nothing about his own house except the bread which he, Potiphar, did eat. The writer believes that this is an error. He regards the meaning thus : Potiphar, chief of the executioners, represents a Principle which is destructive to sinful flesh. But in the Adamic Prophet, as respects the personal character of those prophets, he finds or knows nothing liable to destruction except in one small particular. Joseph, or the Prophetic Body, is pure as Daniel was pure, of whom his enemies said, ' We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God ' (vi. 5). By dividing themselves, men escape judgement (1 Cor. xi. 31). The Saviour said, ' The prince of the world cometh, and he hath nothing in Me ' (John xiv. 30). And Potiphar, as representing a Flesh-destroying power, found nothing in Joseph to destroy except one thing, that was the bread which Joseph ate. The Prophets, as young men, or of the Young Men's Grade, received the Word, but it was in a somewhat fleshly form. It will be found presently that this element of weakness gives Potiphar's wife a certain advantage against Joseph. Bread is a symbol of the truth which feeds the soul. The only fleshly element attaching to this Prophetic Body in its personal aspect on the Young Men's Grade, is the fleshly form in which they take the Bread of Truth. When we consider how prominently this history relates to corn, the fact that the bread first spoken of in Joseph's history is imperfect, is a significant fact. Men who lived by faith in the prophetic word had the truth in an imperfect form. They had only the Old Testament Scriptures. We may read, ' And not did he know with him anything except the bread which he (אֶת־בֶּרֶךְ־הוֹי) did eat.' The Hebrew of the words ' which he ' occurs in verses 3, 23, and in both cases it refers to Joseph. So the writer holds that it refers to Joseph here. In verses 8, 9, a somewhat similar form of speech is used, but it will be found to establish what is here being urged. A comparison with 1 Sam. xxi. 3 will tend to show that the words ' with him ' do not refer to Potiphar. The idiom, as rendered in our Version, is not found elsewhere in Scripture. The idea set forth is that Potiphar, as representing a Principle which destroys sinful flesh, had no acquaintance with Joseph's personal character on the Young Men's Grade except in the matter of Joseph's bread. This was the only particular in which Potiphar had reason to find fault. On the literal theory it is a singular idiom to say that Potiphar knew nothing but his bread of what was with him.

While Potiphar had reason to find fault with the Prophetic Body as on the Young Men's Grade, he had no cause of fault in Joseph as on the Grade of Tongues. There He was the Divine Prophet, Chief amongst ten thousand, and altogether lovely. We read of Him, ' And Joseph was beautiful of form, and beautiful of appearance (verse 6).

We come now to the temptation by Potiphar's wife, whose house is distinct from her husband's house. She represents an outward Sacrificial System on the Servants' Grade. The peculiarity of her temptation is that she is trying to bring down those who are on the higher grades to her level, and to her fellowship. She is not asking them to come

down in Godly Service to do others good, but she is asking them to come down in an adulterous and apostatizing departure from a Spiritual to a Fleshly system of Sacrifice. As we have seen, Justin Martyr says that Christians would die rather than commit this sin. When the martyrs of Queen Mary's day were offered pardon if they would accept the sacrifice of the Mass, it was Potiphar's wife saying to them, 'Lie with me.' The adultery would have been moral, but it would not have been less deadly to the soul. Literal adultery and moral adultery are both condemned by God's law.

There is wonderful beauty in the order of the grades in this chapter. First, Potiphar's wife is shown to us as trying to tempt Joseph as on the Grade of Tongues. This is really a temptation of Jesus, and He yields not to the sin. He is a Seed which cannot sin (1 John iii. 9). Joseph, as found on lower grades, comes, in part, under her influence; but Potiphar's wife is altogether powerless against the Divine Joseph of the Grade of Tongues. That Potiphar's wife is on the Grade of Servants, or Sacrifice, when she tries to tempt, is clear from the word 'with,' עִי , in verse 7. That Joseph, as first assailed, is on the Grade of Tongues, is clear from the conjoined idiom, 'Behold' and 'with,' הִנֵּה עִי , in the beginning of verse 8. It is, however, Jesus as found in prophets on the lower grades, who asks the sublime question: 'How, then, can I do this great wickedness, and sin against God?' We shall all ask the same question in respect to every adulterous departure from God, if we have the spirit of Jesus in us. It is only His spirit that can make us thus strong to resist evil. In regard to this answer of the Divine Prophet, two things should be noted. First, that from the words, 'But He refused,' to 'in the house' (verse 8), relates to the Grade of Tongues and personal character. Secondly, that from the words, 'And he hath committed' (verse 8), to 'against God' (verse 9), is all on the Grade of Servants, and refers to official duty and Godly Service. The grade-words of this latter portion are 'this,' כֵּן , which is twice used, and 'do.' Thus we are shown that neither in respect of personal character, nor as a Prophet in Godly Service, can Jesus be tempted to go back from a Spiritual to a Fleshly Sacrificial System. He will not substitute the outward for the inward. Because He is two grades above Potiphar's wife, she has to lift her eyes to behold Him. We read, 'And it came to pass after these things, that the wife of His master lifted her eyes to Joseph, and she said, Lie with me' (verse 7). Paul says, 'Are ye so foolish? having begun in the spirit, are ye now perfected in the flesh?' (Gal. iii. 3). This is just what the wife of Potiphar wants the Divine Prophet to be. She lifts her lascivious eyes to Him, and consults 'to cast Him down from His excellency' (Ps. lxii. 4). But Joseph is too strong for her wiles. He will be faithful to His master and the spiritual house. Philo says: 'It is needful that he who is about to be a citizen should first be exercised and practised in the things pertaining to domestic stewardship. For a house is a city, contracted and small, and domestic stewardship is a sort of contracted citizenship, as also the city is a great house, and citizenship is a sort of common domestic stewardship' (Lib. de Jos., c. viii). The following words, pertaining to the Grade of Tongues, and having the conjoined idiom, should be a distinct verse. What follows is on the

Servants' Grade. 'And He refused, and said to His master's wife, Behold, My master does not know with Me what is in the house' (verse 8). The idiom here used resembles that in verse 6. In verse 6 we have *וְלֹא יָדַע אִתּוֹ מְאוֹמָה*. 'And not did he know with him anything.' In verse 8 we have *לֹא יָדַע אִתִּי מַה־בַּיִת*, 'Not does he know with me what is in the house.' In the latter case it is clear that the pronoun means Joseph. Why, then, is the pronoun in verse 6 regarded as meaning Potiphar? It is clear from verse 8 that Potiphar did not know what was with Joseph. If, then, verse 6 means that Potiphar did not know what was with himself, it follows that he neither knew what was with himself, nor what was with Joseph. Since in the latter verse, which only admits of one meaning, we can see that Joseph is the object, why, when the same idiom occurs in verse 6, do we apply the pronoun in an opposite way to that in which we apply it in verse 8? In one case Joseph is made the object, and in the other Potiphar. In verse 6, Potiphar, the flesh-destroying Principle, did know Joseph on the Young Men's Grade in respect to the Bread which he ate. The imperfect and fleshly aspect in which he received the Bread of Truth, brought him under the power of the slaughterers. There is thus a striking similarity, both in idea, and grade, and all adjuncts, between verse 6 of this chapter and xiv. 24, 'Save only that which the young men have eaten.' But as the Divine Prophet on the Grade of Tongues, Joseph is not even liable to punishment in respect of the Bread. The master knows not with Him what is in the house. He has no room with Him for judicial punishment in respect to what is in the house. All is spiritual.

Joseph next proceeds to speak of what pertains to the Servants' Grade and his official work. A new verse should begin with the words, 'And all that is to him (לִּי) he hath given into my hand, there is not a greater in this (בַּיִת) house than I.' The 'this house' is on the Servants' Grade, and in contrast with the house on the Grade of Tongues indicated in the former part of verse 8. 'And he hath not kept back from me anything except thee, since thou art his wife' (verse 9). It is supposed that these words are showing that the woman was Potiphar's peculiar treasure, a valued and reserved wife. But does it not seem strange, on the literal theory, that a wife should be said to be reserved from a stranger because she was a wife? The writer holds that this is an erroneous supposition. That she is a wife betokens a fleshly and soulical aspect. Potiphar has kept her back from Joseph, not because she is too good to be given, but because she is too bad to be given. She is fleshly, and Joseph is spiritual, and hence Potiphar keeps her back from Joseph's fellowship for Joseph's good. To come down to fellowship with her would be an adulterous lapse from the Grade of Tongues to the Grade of Servants, from a Spiritual to a fleshly realm. Joseph shrinks from such moral adultery, saying, 'And how shall I do this great wickedness, and sin against God?' (verse 9). On any theory it was a noble answer to a temptress. Joseph would not follow the sinful counsels of flesh and blood. Young men could imitate no nobler Pattern, for it is virtually Christ who is speaking. Euripides says:

Νεανίαν γὰρ ἄνδρα χρηὴ τολμᾶν ἀεὶ·
οὐδεὶς γὰρ ὧν ῥάθυμος ἐν κλειῆς ἀνὴρ,
ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν.

'It behoves a young man ever to be enduring, for no one who is careless becomes a noble man, but labours beget glory' (*Aposphas*).

The same writer gives utterance to a sentiment worthy the attention of those who are apt to be tempted by sensuous impressions and outward beauty :

Νοῦν χρηὴ θεάσασθαι· οὐδὲν τί τῆς εὐμορφίας
ὑφέλος, ὅταν τις μὴ φρένας καλὰς ἔχη.

'It is needful to consider the mind, for a fair form will be of no advantage if anyone has not a good mind' (*Aposphas*).

The next verses are somewhat peculiar, and affect the meaning of the latter part of the chapter. Potiphar's wife has tempted Joseph as pertaining to the Grade of Tongues, and has failed. Now we come to the lower grades. But we shall find in all the rest of the chapter this peculiarity. Joseph is regarded in two aspects, one official and the other personal. In his official aspect he is one having come down from the Young Men's Grade. In this aspect he escapes more fully than in his personal aspect. It is in his personal aspect that Joseph the prophet comes down in some measure towards Potiphar's wife, and that his garment is seized. Even in this aspect he escapes again, but not so fully as in his official aspect. Prophets may preach truth and yet their living not be fully equal to their preaching. We have two allusions to time. In the beginning of verse 10 we have **ἡ** **ἡ**, which our Version renders 'day by day.' The writer thinks that the narrative bears out the view that this repeated word 'day' relates to Joseph officially as a Prophet having come down from the Young Men's Grade to the Servants' Grade, and so pertaining to two grades or eras, that is, two days. In this official capacity Joseph does not hearken to her to lie near her, to be with her. He faithfully preaches the word. But verse 11 brings in the personal aspect. It shows that Joseph is now doing a work of his own on the Servants' Grade. Hence the work is evil. It is not Godly Service for others. There is a partial lapse, so much so that Potiphar's wife lays hold of his garment or righteousness, and, though he escapes, he yet suffers this loss of righteousness. In this lapse Joseph is spoken of as 'coming.' Moreover, his coming is said to be 'according to this day,' that is, instead of coming to the Servants' Grade in Godly Service, as one from a higher grade, he comes to it as one belonging to it, or according to it. So far he has lapsed from his true character as a prophet. In this lapse he comes towards the house, as the Hebrew expresses it. It is not said that he reaches the house. He stumbles, but does not utterly fall. It appears to be the house of Potiphar's wife that is here indicated. Hence she lays hold of his righteousness, and makes it a spoil. As he thus lapses, in part, towards her house, it is said that there was not a Man from men of the house there in the house. This language is very expressive. The words 'men' of the Young Men's Grade, and 'there' of the Servants' Grade, form a conjoined idiom. Hence the idiom must apply to the Grade of Tongues. It has no aspect to Heathenism. But it is the Divine Prophet who is on the Grade of

Tongues. Hence this clause is equivalent to saying, When Joseph had a partial and personal lapse from a Spiritual System of Sacrifice to a Fleshly System of Sacrifice, Christ was not with him, nor in the house to which he was lapsing. He was trusting to himself, and neither his Saviour nor any spiritual man was embodied in him in this fall.

The passage referring to the temptation of Joseph in his official character as a prophet acting in Godly Service, and in which character he resists the temptress, may be read as follows: 'And it came to pass, according to her speaking to Joseph day and day, that he did not hearken to her to lie near her, to be with her' (verse 10). The words 'with,' *עִם*, and 'hear' show that the reference is to the Servants' Grade. So the words 'this,' 'enter,' 'do,' and 'business' of verse 11 are all words of the Servants' Grade. The words 'men' and 'there,' in the closing sentence, form a conjoined idiom. This verse describes Joseph's partial lapse towards the Servants' Grade. His bread or truth had been somewhat fleshly in form, and here we see a manifested tendency to a Fleshly System of Sacrifice and the Servants' Grade. 'And it came to pass according to this day, that he came towards the house to do his work, and there was not a Man from men of the house there in the house' (verse 11). When Paul says, 'Study to be quiet, and to do your own business, and to work with your hands' (1 Thes. iv. 11), he appears to be referring to personal work, not to Godly Service for others. So is it in the passage: 'Not doing thine own ways, nor finding thine own pleasure' (Is. lviii. 13). And when Joseph went towards the house to do his own business he was not acting in Godly Service. But, as one pertaining to the Young Men's Grade, he had no right thus to 'come' to the Servants' Grade except in Godly Service. Hence the fact that he has come to that grade to do his own business shows a moral lapse. The result of this lapse is that he suffers partial loss. His garment of righteousness is taken from him. But while he leaves his garment he does not, even in this lapse, yield to all the temptress's wish. The word 'with,' *עִם* (verse 12), shows that she is tempting on the Servants' Grade. He suffers loss, but yet resists and flees. The following phrases are each twice used: *וַיִּנָּמֵץ הָחַיִּיצָה*—'And he fled and gat him out' (verses 12, 15); *וַיִּנָּמֵץ הָחַיִּיצָה*—'And he fled forth' (verses 13, 18). It will be found that these two phrases relate to two distinct flights. The expression 'And gat him out' is in contrast with the words, 'And he came towards the house,' in verse 11. It means that Joseph gat him out from the Servants' Grade, to which in his personal character he had been lapsing. Hence this phrase relates both to a flight and a return to his proper grade. It relates to personal character. But the expression 'and he fled forth' refers to Joseph's official character in which he was acting in Godly Service. He had not sinned in that aspect, as verse 10 shows. Hence he had no need to get him out. Thus there are two distinct senses in which Joseph leaves a garment in this woman's hands. In verse 12 he leaves a garment which is not said to be seen. It is a loss of spiritual righteousness which is an invisible righteousness. But, in verse 13, he leaves a garment in her hands that can be seen by the fleshly woman. That is, he gives up to her his own righteousness which is of the law, that he may keep the better righteousness of faith in Jesus

which is spiritual. All that is said in the later verses goes to show that these distinctions are Scriptural.

In reference to Joseph's partial lapse, and then to his recovery after suffering some loss of spiritual righteousness, we read: 'And she caught him by his garment, saying, Lie with (בשׁ, S. G.) me, and he left his garment in her hand, and fled, and gat him out' (verse 12). Joseph only obtains victory by flight. His escape illustrates Solomon's words, 'Whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her, but the sinner shall be taken by her' (Eccles. vii. 26).

The next verse refers to Joseph's better flight in his official character as a Prophet. In this aspect he voluntarily leaves with the woman a righteousness or garment which can be seen. She is not said to take it. He is renouncing in his teaching the fleshly Sacrificial System, and so provoking her to set its adherents, the men who believe in it, against him. These men belong to her house. The word 'men' is not joined with a word of another grade, as in verse 11. Hence it is not part of a conjoined idiom. It must refer to the Young Men's Grade. The men are believers, who yet adhere to a fleshly and not to a spiritual sacrificial system. The despite shown the Woman by the prophet in forsaking her and leaving his legal righteousness or garment with her, provokes her to evil. 'And it came to pass, according to her seeing that he left his garment in her hand, and fled forth' (verse 13). The word 'see' shows the Servants' Grade, or Grade of Sacrifice. But this woman calls to believers in that system, or 'men' who, as men on the Young Men's Grade, must have some faith in the Prophetic Word. Even Jewish believers in prophecy persecuted prophets, and listened to calumnies against them. 'That she called to men of her house, and spake unto them, saying.'

It may be asked, Why are these men of the house of Potiphar's wife brought into the narrative? We are not told that they say anything, or do anything. The writer believes that they are brought in to give a personal embodiment to the outward Sacrificial System, so that Potiphar's wife can be represented as saying untruthful things without even the system of Literal Sacrifices being compromised. In apostolic times, men like Peter and Barnabas were tempted to turn back towards the Law of Ordinances (Gal. ii. 11-13). That was a tendency to adulterous connection with Potiphar's wife. And yet it could not be said that the Law of Ordinances, in its own place and apart from persons, was a wicked or untruthful thing. But if we come to think of that Law as having a house or personal embodiment, and as speaking through imperfect men rather than through Scripture, then it can assume an unjust and untruthful aspect. And this is the aspect that Potiphar's wife is now assuming. She is receiving a personal embodiment. She identifies herself with these persons, saying 'to us,' or 'against us' (verses 15, 17). Moreover, these men, with whom she identifies herself, are shown to be men who suffer a lapse, and so must be acting wickedly. When Potiphar's wife wanted Joseph to come down from the Grade of Tongues to fellowship with her on the Servants' Grade (verses 7, 8), he refused. But when she calls to the men of her own house, they do come down.

The word 'men' in verse 14 shows that they are on the Young Men's Grade, and believers in prophecy when she calls to them. But when, in the same verse, she says, 'See, he hath brought in to us,' the words 'see' and 'brought in' both show that these men must have suddenly suffered a lapse. They have come down to the Servants' Grade. In zeal for outward Sacrifices, they are about to do things inconsistent with their character as believers in prophecy. Potiphar's wife is now embodied in them, identifying herself with them, and on that account acting unjustly. She now, as their Adamic Woman, speaks 'grievous things proudly and contemptuously against the righteous' (Ps. xxxi. 18). Her charges have certain distinctions, corresponding to what has been said of the distinction between Joseph's official action, in which he is sinless and flees without, and his personal action, in which he partly lapses and then flees and gets him out. The words of Potiphar's wife form two distinct accusations. First she accuses Joseph to the adherents of literal sacrifices; then she accuses him to the adherents of a spiritual system of sacrifices. Bigoted adherents of priestly ritual would accuse godly and spiritual men, both to the adherents of their priestly ritual and also to adherents of the better faith. In the latter case they would sow discord amongst brethren, and charge some good men to other good men as transgressors of moral law. So persecutors have often charged martyrs with other forms of wickedness than sin against priestcraft. Each of these statements by Potiphar's wife resolves itself into two parts. The former part has respect to Joseph's official position. In that case she speaks of Joseph as having been brought in by a master—that is, she speaks of his prophetic service. The latter part has respect to his personal position. In that case she speaks of Joseph as having come in, and does not say that anybody brought him in. She brings exaggerated or false charges, for she is now identified with adherents of the Sacrificial System who have lapsed to the Servants' Grade, and are acting unjustly.

First to these lapsed men of her own class she brings a charge against Joseph's official character. 'See, he hath brought in to us a man, a Hebrew, to mock us' (verse 14). In considering xiv. 13, the writer maintained that the word 'Hebrew,' one who 'passes through,' had reference to a dividing and passing through the flesh in a true sacrifice. The use of this word in this connection by Potiphar's wife not only supports that view, it supports the view that Potiphar is a symbol of a spiritual or inward sacrifice of flesh, while Potiphar's wife is a symbol of an outward and ritualistic sacrifice of flesh. She naturally dislikes the Hebrew. But she misrepresents his mission. He has not been brought in to mock the outward Sacrificial System, but to show its adherents a more excellent way.

Secondly, to this same lapsed and ritualistic class she accuses Joseph as to his personal conduct, speaking of him as having acted on the Servants' Grade. The words 'came,' 'with' (verse 14), and 'heard' (verse 15), show this grade. Her accusation has elements of truth in it, but is mostly false. Such mixed slanders are always the most dangerous. Joseph had done some wrong, but Potiphar's wife helps forward the affliction (Zech. i. 15). 'He came in to me to lie with me, and I

called with a loud voice. And it came to pass, according to his hearing that I lifted up my voice and called, that he left his garment near me, and fled and gat him without' (verse 15). This reminds us of the fable of the sour grapes. The woman disparages and speaks evil of what could not be won. The garment thus left is the spiritual righteousness which Joseph left when he came into the woman's power.

Thirdly, she accuses Joseph to the master of the spiritual house. She keeps laid up the garment of legal righteousness which Joseph has cast off. In this case she charges Joseph by means of this legal garment. Because of his having forsaken legal righteousness, she insinuates that his personal conduct is not good. There are these two peculiar features about this statement made to Potiphar. First, she alludes to Joseph's official character, speaking of him as having been brought in by Potiphar. But in this case she makes no charge against his conduct. She could not find accusation to bring to Potiphar's face against Joseph's preaching. Secondly, she refers to his personal conduct as a preacher. In this case she charges Joseph, but her charge is altogether false. Nothing is said here of adultery. She is trying to show that as a preacher he had come in to her, not for her good, but to mock her and her religion. This would be unjust. No prophets have a right to mock those to whom they preach. Hence while this second statement relates to Joseph officially and personally, so far as it is personal, Joseph has never done what she says. Hence the personal aspect differs from that described in verses 15, 16. She can show that Joseph has left his legal righteousness, but her charge is unjust when she says that he came in to mock her. In verse 14 the allusion to mocking went with the official aspect. Here it goes with the personal aspect. She charges Joseph before his own master and his own class as the master comes to see if his own house be in order. 'And she laid up his garment near her until his master came to his house' (verse 16). The word 'came,' also the same word twice used in verse 17, and 'servant' show that her speech is on the Servants' Grade. 'And she spake to him according to these words, saying, There came in unto me the servant, the Hebrew which thou didst bring in unto us, to mock me' (verse 17). The contrast between singular and plural shows that this is not a charge of seeking to commit adultery, but a charge of mocking the Sacrificial System as such. Neither Jesus nor His Apostles made a mock of the law of ordinances. To do so would be to do an act worthy of punishment, and this is what Potiphar's wife is here falsely charging Joseph with doing. It is on this false charge that he is cast into prison. She calls Joseph אֶבְרָהָה, or 'bond-servant,' but that is a position which Joseph had not held. The word itself insinuates a false accusation against Joseph's position. She adds, 'And it came to pass according as I lifted up my voice and cried, that he left his garment near me and fled.'

Jesus says, 'Judge not according to appearance, but judge righteous judgement' (John vii. 24). In so speaking He implies that judgement according to appearance may be unrighteous judgement. This is a fault of Potiphar's judgement. He represents a good principle and a good class, but good men may have a zeal that is not wise. The fault of Potiphar is that he only hears one side. He does not ask Joseph

whether these things are so, but condemns him unheard, on the woman's testimony. Nicodemus said, 'Doth our law judge a man except it first hear from himself, and know what he doeth?' (John vii. 51). This is what Potiphar did. The passage shows us that good men may be too swift in judgement. Philo read this lesson. He says of Potiphar: 'He commands the man to go into the prison, sinning in two most important particulars, first, because, without receiving any speech in defence, without judgement, he condemned one who had done no wrong as if he had transgressed in the highest degree; and, secondly, because the garment which the woman brought forth as having been left by the young man, was evidence of violence, not which he had wrought, but which he had patiently endured from the woman. For the effect of his using violence would have been that he would have got possession of the covering of his mistress, while the effect of his suffering violence would be that he should be deprived of his own. . . . If, therefore, it be needful to exercise judgement, I will judge, not preferring the rich man on account of his wealth, nor the poor man on account of pity for his misfortunes; but keeping out of sight the dignity and appearance of those who are being judged, I will give the award for that which is manifestly just' (x. 14). The Greek proverb says (Gnom.):

Οὐδεὶς μετ' ὀργῆς ἀσφαλῶς βουλεύεται.

'No one counsels safely in anger.'

Plutarch writes:

Οἱ θυμοὶ καθάπερ αἱ κύνες τυφλὰ τίκτουσιν ἐγκλήματα.—Perd. Frag.

'Wraths, like dogs, have an offspring of accusations that are blind.'

Not improbably the allusion to Potiphar's anger is intended to indicate to us why he judges and acts unjustly. 'And it came to pass as his master heard the words of his wife, which she spake unto him, saying, According to these things did thy servant unto me, that his wrath was kindled' (verse 19). The words 'hear,' 'do,' and 'servant' show that he is acting on the Servants' Grade. So the words 'place,' and 'there,' in verse 20 show that the prisoner is on the Servants' Grade. Hence it must be in his official character, in Godly Service, that Joseph is imprisoned. Personally, though he had partly lapsed to that grade, he had got him out. 'And the master of Joseph took him and delivered him to the round house, a place where the prisoners of the King were imprisoned, and he was there in the round house' (verse 20). Dr. Davies defines the words here used as 'the round house' (see Cant. vii. 3). The Sept. has 'stronghold' (ὀχυρώματα), but from ancient times the word has been rendered 'round,' and this reading is supported by such allied Hebrew roots as רָבַד, 'to go round about,' that is, as a trader. The symbolism is expressive. According to Scripture, to be perfectly righteous is either to be in a straight line, or to be four-square. The High Priests' breast-plate and the holy city were, as we have seen, four-square. The symbolism of the round house seems to be designed to present a contrast to what is four-square, like Kirjath Arba, or the city of the four (xxiii. 2). Joseph is now suffering from an unjust judgement, a judgement according to the hearing of the ears, and this round

house is a symbol of unjust punishment. The tower of the church in 'Hermas' is built of stones that are four-square (*lapidibus quadris splendidis*. Lib I., Vis. 3, c. ii.). Round stones are imperfect. *Sicut enim lapis rotundus nisi decisus fuerit et abjecerit ab se aliquid non potest quadratus fieri, sic et, qui divites sunt in hoc seculo nisi circumcisæ fuerint divitiæ eorum non possunt Domino utiles esse* (Lib. I., Vis. 3, c. vi.)—'For as a round stone, unless it shall be hewn, and cast off some part from itself cannot be four-square, so also they who are rich in this world, unless their riches are cut away, cannot be serviceable to the Lord.' All who suffer for righteousness' sake are in this round house of Unrighteous Punishment. They are there as prisoners of the Lord. Hence the writer believes that it is the Divine King, and not the Egyptian Pharaoh, that is spoken of in verse 20. Pharaoh is generally spoken of by name, and not by the indefinite title of 'the king.' In relation to this part of Joseph's history, it is said, 'They hurt his feet with fetters, iron entered his soul' (Ps. cv. 18). Such language is appropriate as applied to those who are suffering for the cause of the Heavenly King. God has His prisoners whom He despises not (Ps. lxxix. 33).

While Joseph, as a Prophet in Godly Service, is suffering in this prison on the Servants' Grade, the Lord is with him in his personal aspect as on the Young Men's Grade. That part is not in prison. Faith is free. The word *וְעִמּוֹ*, 'with,' in verse 21, shows the Young Men's Grade. Because God is with him in this personal aspect, he finds favour even in the lower aspect, in which he is an imprisoned prophet on the Servants' Grade. 'And Jehovah was with Joseph, and extended unto him mercy.' The writer believes that what follows is not correctly rendered in our Versions. We read, 'And gave him favour in the sight of the keeper.' The writer believes that the meaning is, 'And showed His favour in the sight of the prince of the round house.' Satan is the prince of the round house of Unjust Punishment. Injustice is from him. But David says: 'Thou preparest a table before me in the presence of mine enemies' (Ps. xxxiii. 5). So, even in the very sight of Satan, in his round house of unjust punishment, Jesus manifests His mercy to prisoners. He so manifests it that the Prince of the round house has to give up all the prisoners into the hands of the imprisoned teachers and prophets. They teach in prison, and so help all who are suffering to a fuller deliverance from Satan's power. 'And the prince of the round house delivered into the hand of Joseph all the prisoners which were in the round house.' This deliverance seems to be a deliverance lifting them up to the Young Men's Grade, on which the Lord is with him (verse 21). They have been in prison on the Servants' Grade, as belonging to that Grade, but, meeting with prophetic teachers in this round house of injustice, they come to faith, and some of them go down to the Servants' Grade to be teachers themselves. Moreover, what they do on earth, the Divine Joseph on the Grade of Tongues does in heaven. We have the idiom of the Servants' Grade in relation to Service in the expression, 'And all which they are doing there.' The words 'do' and 'there' show the Servants' Grade. Then follows the conjoined idiom 'do' and 'this one,' *וַעֲשׂוּ*, which must relate to the Grade of Tongues. Thus it is as if it said, What they did on earth in teaching, Christ did in heaven (Matt.

xviii. 18). 'And all which they were doing there, He was doing' (verse 22). Their work on earth was perfect, so that there was nothing fleshly which Satan, the Prince of this world, could see in Joseph's hand or work. Their works were answerable to what Jesus did above, as verse 22 has just taught us. Hence Satan finds nothing unclean, or belonging to him, in Joseph's hand or work on the Servants' Grade. 'See' shows this Grade. 'The prince of the round house did not see anything in his hand.' The reason he did not was because, personally, the Adamic Prophet belonged to the Young Men's Grade, and had Jehovah with him on that grade. The sentence with וְיְהוָה , 'with,' shows this grade. 'Because Jehovah was with him.' A still further reason was that the Divine Prophet of the Grade of Tongues, who was doing in heaven what they did on earth, is ever successful. The words 'do' and 'This One,' in the last sentence of verse 23, form a conjoined idiom. Hence they must refer to the Grade of Tongues, and the Divine Prophet therein. 'And what He did Jehovah made it to prosper' (verse 23).

CHAPTER XVII.

GENESIS XL.

THE writer is doing his best to make his arguments clear to English readers. At the same time, readers of Hebrew will better see what is the nature, and what is the worth of those arguments. Beyond many chapters yet considered, this chapter will be shown by the grade-words to have a meaning widely different from that which is ordinarily attached to it. There lies on the surface of the chapter an aspect that may lead a literalist to ask questions. Why is the expression, 'King of Egypt,' used in verses 1, 5, when it is otherwise so common for the ruler to be designated Pharaoh? Why are the two offenders simply designated 'the butler' and 'the baker' in reference to the King of Egypt, while in reference to Pharaoh they are spoken of as 'the chief of the butlers' and 'the chief of the bakers'? (verses 1, 2). What is the meaning of the two houses of which we read in the Hebrew of verse 3, the house of the prince of the executioners, and the round house? Does it seem literally probable that two men in the same night should, in the same place, dream dreams so full of significance? Is it probable that the Bible would have recorded those dreams and their interpretation if they merely had respect to the personal fortunes of two unnamed men in the court of an idolatrous king? Was it a merciful thing for the chief baker to be told three days beforehand that he was about to be hanged? Perhaps some may think how Polycarp was forewarned in a dream of his coming martyrdom. But the chief baker was a heathen, and was not about to die a martyr's death. On the whole it would probably have been as well that he should not have foreknown his doom, like the lamb—

'Pleased to the last to crop the flowery food,
And lick the hand just raised to shed its blood.'

With Philo, the butler is a symbol of *οινοφλυγία*, or 'drunkenness,' while the baker is a symbol of *λαιμαργία*, or 'gluttony' (De Som., Lib. II., c. xxiii.). Therein, as the writer thinks, he is in error. His symbolism is more Scriptural when he refers to a godly race as *τὸ μὴ ὑπήκουον ἀλλ' ἄρχοντα Αἰγύπτου, πάσης τῆς σωματικῆς χώρας* (De Migr. Abra., c. vi.) — 'Not obeying, but ruling Egypt, the whole bodily country.'

Inasmuch as we are presently to consider the chapter, the writer will not need to consider at length the arguments for the following principles. The exposition of the chapter will show why he adopts these principles.

1. There is a distinction between the King of Egypt and Pharaoh. The King of Egypt, spoken of in verses 1, 4, is the Divine King of the Egyptian realm in the sense of being a realm of tender flesh. It is this Divine King who is said, in xxxix. 20, to have prisoners in the round house, or place of Unjust Punishment. This King can do no wrong, but His servants can suffer wrong. On the other hand, Pharaoh represents the kingly power in a human aspect, and in relation to the flesh. He can do wrong, and he does put the two men into the round house (verse 3). He does this in anger, just as Potiphar was in anger when he cast Joseph into that prison of Unjust Punishment (xxxix. 19). In both cases the anger leads to injustice.

2. There is no more common Scriptural symbol of blood and the soulical nature than the vine and wine. In this sense the wife or Eve, that is, the Soulical Side, is as a fruitful vine by the sides of the house (Ps. cxxviii. 3). All this chapter will be found to support the view that the butler is a symbol of all who seek to remove fleshliness from the soul. His aspect is towards the Soulical Side. On the other hand, from what is said in xxxi. 54 of eating bread in the mountain, and from similar passages, we have seen how bread is sometimes a symbol of Truth which enlightens the mind. To cause bread to pass through fire, that is, to bake it, is an act analogous to pressing the vine. Both are symbols of the removal of fleshly elements. The baker appears to be a symbol of all who seek to remove fleshliness from the mind, and to believe and know the truth. His aspect is towards the intellectual nature. This is shown to be the more probable by the association of his dream with the head (verse 16), and by the allusion to baskets. In 2 Cor. xi. 33 a basket is a symbol of what veils those who are in it, and in a measure darkens them.

3. Men may deal with the flesh both in an outward and in an inward aspect. Suppose men, in seeking to remove sin from the soul, sacrifice animals. They may, in such case, be ministers under an earthly ruler, but they are not ministers of the Divine King in so far as He is regarded simply as King of Egypt, or a tender fleshly realm. In such a realm outward and visible sacrifices have no place, and are of no account. But suppose these men, seeking to remove sin from the soul, do execution on their own sinful flesh, mortifying its members which are on earth. Even in this case such men, seeking to be pure and good, are under human kingly authority, or under Pharaoh. Good kings wish fleshliness to be put away. But of all priestly destroyers of flesh who own their sway, the very chief are the men who are priests inwardly, and destroy flesh in their members. Such men are superior to priests who bring

sheep and oxen to the altars. It is in this sense that this Adamic Butler, representing the class of those who destroy flesh within, is chief or prince amongst butlers. That is to say, amongst all the classes of priestly destroyers of flesh, the chief class consists of those who destroy flesh within themselves. But this is the only class recognised by the Divine King, so far as He rules in a tender Egyptian realm, wherein outward sacrifices have no place. Thus it comes to pass that the same Adamic Man who, in relation to human kingship, is said to be chief of the butlers, in relation to the Divine King, is simply spoken of as 'the butler of the King of Egypt' (verse 1). A like course of reasoning applies to the Intellectual Side. Men who seek by reasoning and outward efforts to purify truth and to discover truth, may be bakers to a human king, ministering bread; but they who seek to put away fleshliness from their own minds, and to improve their minds as well as outward systems of truth, are chief bakers to earthly kings, and they are the only bakers to the Divine King of Egypt.

4. It will be found that the expression in verse 1, 'After these things,' refers to what is morally behind rather than to what is merely behind in time. In other words, this chapter, and especially its earlier part, relates specially to those on the Heathen Grade. Hence the two say that there is no interpreter (verse 8). Jehovah is not named in the chapter, but Joseph speaks of God (verse 8). We have a conjoined idiom in verse 4. Joseph is charged 'with,' אִשָּׁ, them, and 'serves' them. The two conjoined cannot relate to Zion, for the butler and baker have sinned, and are not spiritual. Hence the conjoined idiom must relate to the Heathen Grade. In respect of grades, the chapter is somewhat analogous to c. xix. The word אִשָּׁ, 'with,' in verse 7, is, the writer thinks, in conjunction with 'see' and 'behold' in verse 6, the three words making a conjoined idiom. All these words relate to the Heathen Grade. We have, however, words of higher grades brought in. Their introduction will show, as we consider the words in detail, how erroneous is the common opinion respecting the meaning of this chapter.

Even in Heathenism men sin against the Divine King of the tender fleshly Egypt by not putting away fleshliness from mind and soul. As Paul shows, they may follow vile passions and a reprobate mind (Rom. i. 26, 28). Juvenal says:

'Omnibus in terris quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona atque illis multum diversa, remota
Erroris nebulâ.'

(Sat. X., v. 1-4.)

'In all lands which lie from Gades, even to the East and the Ganges, there are few who, having removed the mist of error, are able to distinguish things truly good, and things widely different therefrom.'

Such men were sinning in their baking, and sinning in their pressing of the vine fruit. They were not removing fleshliness from mind and soul as they should have done. This is indicated in the words: 'And it came to pass, after these things, the butler of the King of Egypt, and the baker, sinned against their Lord, against the King of Egypt' (verse 1). Amongst dark heathen the prevalent sins are soulical. This may be why

the butler is named first. There are no grade-words in the first two verses. When heathen men sin against God by fleshliness of nature, they will at the same time be apt to transgress the commands of earthly kings. Chieftains and kinglets of heathen tribes have sought to diminish theft and drunkenness and other vices. But, in so doing, while their aim was good, they have often acted in anger and unjustly. Thus the representative of human kingship was angry because of the fleshliness of this butler and baker. He saw that in inward character they were tending to a dissoluteness which might be perilous to kingly rule. Jewish rabbis have speculated as to the cause of their offence. They say that the butler had allowed a fly to drop into the king's cup, and that the baker had allowed a little sand to drop into the bread. Rabbi Jonathan thinks that they had conspired to poison the king. While the term 'eunuch' is still applied to these two men, they are eunuchs who have done wrong, tending too much to fleshliness. 'And Pharaoh was wroth against two of his eunuchs, against the prince of the butlers, and against the prince of the bakers' (verse 2). 'The wrath of a king is as angels of death, but a wise man will cover it' (Prov. xvi. 14).

Because of his anger, Pharaoh acts with some injustice. Nevertheless, his motive is good; he wishes the fleshliness of these men to be put away. Hence, while his action is partly unjust, it is partly wise. A man acting from a good motive very seldom does wrong through and through, even in his utmost ignorance. Verse 3 is important as showing this double action. First, Pharaoh acts wisely. He gives them up to the keeping of the Potiphar Principle—that is, the Principle of Destruction of Sinful Flesh. In xxxix. 1 we see that it is Potiphar who is prince of the executioners. The word rendered 'ward' (verse 3) sometimes means 'a watch' (Neh. iv. 9). It is from a verb meaning 'to keep, to guard.' So Adam kept the garden (ii. 15). It is a mistake to confound this keeping with imprisonment. It imports that Pharaoh is giving them to the care and tending of what works to inward purification of flesh. It might be Discipline, Chastisement, or many like things; but it is not unjust punishment. When the verse has described Pharaoh's wise action, it next describes his unjust action. In xxxix. 20 Potiphar is said to give Joseph 'to,' or 'unto,' or 'towards,' לָסָבִיב, the round house; and then the latter part of the verse says he is 'in (אֶת) the round house.' In xxxvii. 20. 22, we saw that there was a difference between sending to the pit and into the pit. So in this verse Joseph is given into (אֶת) keeping, but he is only said to be given to (לָסָבִיב) the round house; and it is not added, as in xxxix. 20, that he is in the round house. The round house was on the Servants' Grade. It was the place where God's prisoners suffered. But these men are on the Heathen Grade. In verse 5 they are said to be in a round house—that is, a round house of Unjust Punishment on the Heathen Grade. To be given into that house is to be given towards that round house on the Servants' Grade in which Joseph is placed. They are having a certain fellowship of suffering with Joseph, but not on the same grade. Thus there are two round houses—there is the round house of Unjust Punishment on the Heathen Grade, and there is the round house of Unjust Punishment on

the Servants' Grade. Joseph is in the latter. Pharaoh casts the two men into the former. But in so doing, as they suffer unjustly, he is giving them a direction towards Joseph's prison-house on the higher grade. And his action is only described in this latter aspect. Hence the words 'place' and 'there,' in verse 3, denote the Servants' Grade. But the two men are not there with Joseph the prisoner. 'To give' sometimes means 'to appoint': 'I have given thee a god to Pharaoh' (Exod. vii. 1). When it is said God has not appointed us to wrath (1 Thes. v. 9), it is implied that there is a certain distance between the appointment and the wrath. So the two men are given, not into, as is the case with the keeping, but unto, or towards, the round house of the Servants' Grade; but they are not yet in that house. 'And he gave them into the keeping of the house of the prince of the executioners'—that is the righteous action; 'Towards the round house, the place where Joseph was a prisoner' (verse 3)—that is the unrighteous action resulting from the anger. The prophet says: 'O Lord, correct me, but with judgement; not in Thine anger, lest Thou bring me to nothing' (Jer. x. 24). God will not do wrong, even in anger; but human vengeance is apt to be unjust when it is angry.

Verse 4 does not refer to the two men as given to prison. It refers to them as under the wise keeping of the Principle of Fleshly Destruction. And this Principle, in seeking to correct the fleshly mind and soul, does just what we do—that is, he places them under the oversight of those who embody and teach the prophetic word. He makes Joseph overseer over them, and Joseph accepts the duty and serves them. But the conjoined idiom shows that they are on the Heathen Grade, and that Joseph is on that grade. Hence he represents in this verse the Prophetic Body as found in Heathenism. So in xxxvii. 2 he was a Prophet latent in Heathenism. So in Ezek. ii. 3 the Prophet is seen to be working in Heathenism. The Spirit of Prophecy is latent even in Heathenism. In the autobiography of the late Rev. William Gill, missionary in the South Sea Islands, it is said (p. 161): 'One old man said that in heathenism sacred men had been raised up who reproved the abounding iniquity of the times, and who exhorted their fellow-countrymen to live orderly, honestly, and peaceably; they taught the people to pray to the gods, and to expect a time to come when good should prevail over evil, and happiness abound over misery. Among the sayings of these sages I was much struck with one, often referred to as having been now fulfilled. It is as follows.' Then some lines are given in the language of Rarotonga, which need not here be quoted, and it is added: 'A heathen prophet is here exhorting the young men growing up around him not to ruin themselves by acts of vice and war. It may be translated thus:

' " O sons beloved !
Tread gently in your course ;
Run not rashly to do evil,
Or into deadly war.
O sons beloved !
Tread gently in your course.
For seasons bright,
Of shining light,

As full-moon night,
 Are yet in store.
 And may you live,
 My sons beloved,
 Forgetting days of yore."

The first time I heard these lines, this old native, who for many years had been a consistent member of the church, said, "Thus did my father, when I was young, exhort me, and blessed indeed are my eyes, for now I see these 'seasons bright, of shining light,' of which he spake. Jesus is that Light, and we rejoice in Him."

The foregoing extract illustrates the meaning of the words, 'And the prince of the executioners charged Joseph with them, and he served them' (verse 4). So far as the men are under prophetic training it is day with them, but so far as they are suffering unjustly it is dark night with them. It is said in verse 4, 'And they were days in keeping.' They were days both in respect of having light, and in respect of continuing to have prophetic light during certain grades. The word 'day' is used in this history in the sense of 'grade.' Sometimes the word 'days' seems to mean 'a few days' (xxiv. 55), and sometimes 'a year' (Exod. xiii. 10). It will be found in this chapter to have a special application to the grades of Heathen, Servants, Young Men, and Tongues. In the dark night of Heathenism the Lord answers by dreams the Adamic Soul and Mind of those who are destroyers of fleshliness, but who are suffering unjustly (1 Sam. xxviii. 6, 15). They have 'thoughts from the visions of the night, when deep sleep falleth on men' (Job iv. 13). That is, they have inward intimations of coming blessing. It is as the butler and baker of the Divine King of Egypt, or God, that they have the dream. The grade-words show that this part of the chapter is misunderstood. From verse 7 we see that the dream there mentioned is a dream which the men have while in keeping, or in the house of the prince of the slaughterers (verse 3). But the dream spoken of in verse 5 is a dream in a round house. Hence it follows with demonstrative certainty that the dream of the butler and baker in the round house (verse 5) is not identical with the dream of the officers or the chief butler and chief baker who are in keeping (verse 7). But the latter dream is interpreted by Joseph. Hence it is unlikely that the former dream is left uninterpreted. Moreover, the last dream is detailed. Hence it is unlikely that we should not be told what was the former dream. Having come thus far we can see that it is somewhat absurd to speak, as our Versions do, of each man dreaming 'according to the interpretation of his dream' (verse 5). 'The Lord said to Ananias, when sending him to Saul, 'He hath seen a man named Ananias coming in' (Acts ix. 12). That is, Saul had had a prophetic intimation of a man who was to come in and give him sight. And this verse has a very similar meaning. We have the words *אֵיִשׁ בְּפִתְרוֹן הַלְמוֹ*. The *פ* before the second word may mean 'as' (Lev. vii. 7), or it may mean 'according to.' The writer holds that it means 'as.' The passage is teaching that these men in the dark night of Heathenism have a dream, and in that dream they see a man who is as the interpretation of a dream. That is, just as in the passage from Mr. Gill's work the converted Heathen men

said Christianity was the light of which they had had visions in Heathenism, so these two men have a dream, and see a man who is as the interpretation of their dream, and then verse 8 shows how the man comes, just as Ananias came to Paul according to his dream. But when Joseph comes to those suffering unjustly, in his character as a prophet acting on the Servants' Grade, the dark night of Heathenism has gone. Hence he is said to come in the morning. Clem. Alex., writing of the wise virgins, says: 'The lamps of the wise virgins are kindled in the night, in the great darkness of ignorance (*ἐν πολλῇ τῇ τῆς ἀγνοίας σκότηί*), which the Scripture enigmatizes as a night' (Strom., Lib. V., p. 553). Thus the word 'come,' in verse 6, pertains to the Servants' Grade. Their dream on this Grade of Heathen is fulfilled when Joseph comes in the morning. The writer holds that a new verse on the Heathen Grade should begin with the words, 'And he saw them, and behold, they were sad' (verse 6). They are shut up in a round house. Joseph will be able to calm the agitation which they feel while suffering injustice. The word *בְּעָרְבָה*, in verse 6, does not mean 'sad,' but rather 'angry,' 'excited' (1 Kings xx. 43). The writer would read as follows: 'And they dreamed a dream, they two, each man his dream, in one night, A Man as an Interpretation of his dream, the butler and baker of the King of Egypt, who were prisoners in the round house. And Joseph came to them in the morning' (verses 5, 6). The sentence, 'A Man as an Interpretation of his dream,' is what each man saw in his dream, and verse 6 shows how the dream came true. The way in which both here and in xi. 11 the two men are distinguished from each other, seems designed to make it possible to bring in the words 'his dream' after the allusion to the man. Joseph's coming was the thing foreshadowed in the dream of the men in the darkness and the round house. Philo represents Joseph as saying to them respecting God, 'He wills to unveil to those who long after truth the overshadowed (*τὰ συνεσκιασμένα*) things of human affairs' (Lib. de Jos., c. xvii.). He regards the interpretation of dreams as a prophetic endowment. 'Judges of dreams must be truthful who interpret and prophesy Divine oracles' (Id., c. xviii.). In classic writings interpretation of dreams was allied with prophecy. The Chorus in the 'Iphigenia in Tauris,' says to Phœbus: 'Having entered on the sacred oracles thou sittest on a golden tripod, distributing to mortals prophecies from under the fateful adyts, near the streams of Castalia, having the middle of the earth for a dwelling.' Then, after telling how Phœbus drove away Themis, or Earth's daughter, it adds: 'Earth begat nightly phantasms of dreams, which to many tell in sleep on the couches of the dark earth, what things first were, what things were after them, and what things will yet happen. And Earth, in anger on account of her daughter, took away from Phœbus the honour of prophecies' (verses 1218-1235).

With the words, 'And he saw them, and, behold,' (verse 6), there is a transition from the round house to the house of Potiphar, or of Prophetic training to purity of flesh. Moreover, there is a transition from the Servants' Grade, to which the two men have been brought as representing those in the round house of Unjust Punishment, back to the Heathen Grade. The 'with,' *בְּ*, in verse 7, conjoins with 'see' and 'behold' in

verse 6. The passage is beginning a new aspect, that of Potiphar's house and Pharaoh's wise action, and is leaving the round house and Pharaoh's unjust action. As under prophetic training the two men, who are now described as Pharaoh's officers, are in the day, though on the Heathen Grade. Their faces are first said to be angry in verse 6, and then they are said to be evil. The dream next to be described is not a dream about a coming prophet, but is a dream full of detailed prophetic truth. The dream of verse 5 is quite distinct from the dream next to be described. 'And he looked upon them, and, behold, they were angry, and he asked Pharaoh's eunuchs which were with him in keeping [in] his master's house, saying, Why are your faces evil to-day?' As on the Heathen Grade they cannot fully understand their prophetic dreams, and no prophetic interpreter is yet with them to explain all these foreshadowings of great truths. There is not now the careful distinction made between the two men. The first dream is pre-eminently the Soulical Dream, relating to the Vine, and the process by which those passing to the higher grades will cease from fleshliness and from sin against the Divine King. 'And they said unto him, We have dreamed a dream, and there is none that can interpret it' (verse 8). The grade-words again show that our Versions are inaccurate. In verse 8 Joseph addresses them both, and gives both a charge. But in verse 9 it is one man only who speaks. Moreover, the word 'behold' shows that the man has now advanced to the Servants' Grade. So does the word 'this,' הִנֵּה, in Joseph's answer. Hence there is a transition of grades between verse 8 and verse 9. Thus the verb דָּבַר, 'to tell,' 'to declare,' in the beginning of verse 9, cannot be in correspondence with the same verb as found in the close of verse 8. That verse is showing us that the prophet is ignorant, just as the two men are ignorant. It is literally true that there is not an interpreter. Joseph can simply tell them that interpretations are with God. This is like saying, You must wait upon God; by-and-by He will make all plain to us. This is preaching such as befits a prophet in Heathenism, who has not the sure word. The verb דָּבַר at the close of verse 8, like the same verb in Is. xliii. 26, is simply asking them to declare a certain truth. The truth is that which Joseph has just stated, that is, that interpretations belong to God. Hence we should read, 'And Joseph said unto them, Are not interpretations to God? tell ye me, I pray you' (verse 8). The Hebrew has no word 'it' after 'tell ye.' Joseph is not asking them here to tell the dream; he is only asking them to answer his question. But with verse 9 we pass up to the Servants' Grade, and now the prince of the butlers begins to tell his dream in detail. 'And the prince of the butlers told his dream to Joseph, and he said to him, [I was] in my dream, and behold, a Vine was before me' (verse 9). What is said of this vine is important. It is a great world-vine. It represents the Soulical Nature of those who by a process of inward Soulical Purification are coming to Zion. It represents that nature in three great aspects as found on the grades of Heathen, Servants, and Young Men. The butler describes the dream even as reaching back to Heathenism. He does not say, 'I saw in my dream,' for the word 'saw' would have made the Servants' Grade the starting-point. The words 'I was' appear to be implied in the begin-

ning of the narration, and these implied words glance back at the Heathen Grade described in verse 8. The Heathen Grade must be referred to, for there are three days or grades, and yet, as we shall see from verse 14, the highest grade reached in this narrative is the Young Men's Grade. Hence the Heathen Grade must be the first of the three days. What the butler describes is not a finished and unaltered Vine, but a Vine passing through three great processes of growth according to the three grades. It is not uncommon for Soulical Growth to be compared to the development of a tree. Speaking of the Polynesians, the Rev. Wyatt Gill, B.A., says: 'Man is universally compared to the fruit of the cocoanut-tree, the designations for the various stages of its growth being the ordinary words employed for infancy, childhood, youth, mature life, and old age' ('Life in Southern Isles,' p. 30). The Jewish Rabbis seem to have had notions of a great world-vine, judging from their traditions respecting miraculous vines and wines. Lucian also, in his *Vera Hist.* (Lib. II.), reflects some aspects of Scripture in what he says of the island of the blessed, and the vines that bear twelve manner of fruits and yield their fruit monthly. In Lib. I., § 7 of the same history, he gives us a wonderful account of a river of wine bordered by many and great vines, full of clusters, with transparent wine oozing from their roots to form the river. The Targum on Cant. viii. 2, tells us that when Messiah comes we shall keep the feast of Leviathan, and drink old wine which has been reserved in its grapes ever since the day the world was created. Lactantius also refers to the happy days when 'fountains of milk and wine will spring forth'—'Lactis et vini fontes exuberabunt' (Epit., c. lxxii.).

In Rev. xiv. 14-20 we have another use of this symbol of a great World-Vine. It appears to refer to the Soulical or Fleshly nature. This nature, as Joel, in similar metaphors, predicted (iii. 13), is coming into judgement. It comes into judgement in two great aspects. Jesus has power over all flesh (John xvii. 2). First, the Soulical Harvest, in a Christian aspect, is seen to be ripe for reaping. Verses 12-16 appear to refer to those who keep the commandments of God, and faith of Jesus, or who die in the Lord. In respect of these the Son of Man comes on a cloud, having in His hand a sickle (verse 14). An angel from the temple calls to the Saviour to reap this godly harvest, which is ripe even to withering: 'The hour to reap is come; for the harvest of the earth is overripe' (ἐξερπάσθη, verse 15). In respect of this Godly reaping we have no symbol of sinful flesh. Nothing is said of the Vine, or Blood. The imagery is all from a wheat-field. God's people are pre-eminently His wheat (Is. xxi. 10).

The next portion, or verses 17-20, appears to refer to a second aspect of judgement—that pertaining to the flesh of the Ungodly. In this portion another angel comes forth from the temple, having a sharp sickle. To Him an angel, having power over fire, cries, saying: 'Send forth Thy sharp sickle, and gather the clusters of the Vine of the Earth, for her grapes are fully ripe.' Here we have fleshly symbolism. While Joel uses the two figures of a harvest and a grape-gathering, it is only with the latter that he associates the idea of great wickedness (iii. 13). This shows that this gathering of grapes spoken of in Rev. xiv. 17-20

has respect to the ungodly. These grapes of sinful flesh are cast into a great winepress of God's wrath that the fleshliness may be trodden out. What is said to run out in this treading is not called 'must,' or 'grape-juice,' or 'wine,' but it is called 'blood.' The blood is said to flow from a winepress trodden without the city. It is without the city in that it is outside a heavenly and spiritual realm, and in a realm that is soulical and fleshly. This is the realm without, in which dogs and all elements of sinful flesh are said to have their place (c. xxii.). The harvest, spoken of in verses 14-16, is not thus located outside the city.

Blood is said to come from the wine-press to the horses' bridles, as far as for sixteen hundred furlongs (verse 20). It is in no spirit of dogmatic assurance that the writer expresses an opinion on this imagery. So far as he has an opinion, he may state it thus :

What are these horses doing by the side of this winepress? They are not needed in treading. They cannot be for ploughing, when the land far and wide is covered with a deep stream of blood. Why, also, are they bridled? It is true that in many parts of Scripture horses are a symbol of sinful flesh. Philo says that the horse and rider thrown into the sea (Exod. xv. 1) represent the lustful mind riding on a stout troop of lusts and vices (Lib. de Agric., c. xviii.). Of Israel's king it is said : 'He shall not multiply horses to himself'—that is, as the writer thinks, in his own nature—'nor cause the people to return to Egypt, to the end that he should multiply horses' (Deut. xvii. 16). This reads like moral, and not like literal, history. So to go to this Egypt and to its horses is to leave God : 'Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong ; but they look not unto the Holy One of Israel, neither seek the Lord' (xxxii. 1, 3). When Christ comes, He is said to cut off the horse ; but this must be in a moral sense : 'I will cut off the chariot from Ephraim, and the horse from Jerusalem' (Zech. ix. 10). But while the horse is a common Scriptural symbol of fleshliness, we have the fleshly element represented in this narrative by another symbol—that of grapes trod in a winepress. Nothing is being done to these horses. They are bridled as if uninjured. Hence it would seem as if horses were not here used as an emblem of Sinful flesh. But, if not, they are probably used as emblems of Escape by flight. In support of this view we may notice :

1. That horses are sometimes used in Scripture as emblems of that by which escape from judgement is sought. We read : 'Ben-hadad, the king of Syria, escaped on a horse with horsemen' (1 Kings xx. 20) ; 'Ye said, No, for we will flee upon horses ; therefore shall ye flee ; and, We will ride upon the swift ; therefore shall they that pursue you be swift' (Is. xxx. 16) ; 'Neither shall he that rideth the horse deliver himself' (Amos ii. 15).

2. Even when God pours judgements on sinful flesh there is a remnant that escapes to the mountain. So Lot escaped (Gen. xix. 19). So Ezekiel speaks of some escaping, and being on the mountains like doves (vii. 16). It is true that these passages do not speak of an escape on horseback. But neither can it be said that the imagery of a small

remnant escaping from judgement is incompatible with the idea of escape on horseback. We have the imagery of fiery horses in connection with Elijah's ascent.

3. These horses are said to be bridled, which implies that riders are upon them. When David speaks of those who must be held in with bit and bridle (Ps. xxxii. 9), we assume that some rider holds each bridle. Why not come to a like conclusion respecting these bridled horses?

4. The imagery of a mighty out-rushing stream of blood suggests danger. It is not likely that horses would stand quietly by the source of such a stream. It is more likely that they would flee.

5. The Greek, as the writer thinks, suggests that these horses were in motion. It is as follows: *καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων*—'And there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.' It might be read without the word 'even,' simply rendering *ἄχρι*, as in Acts xiii. 6, 'unto Paphos.' Distance from Jerusalem is thus expressed: *ὡς ἀπὸ σταδίων δεκαπέντε*—'about fifteen furlongs' (John xi. 18). We have the idiom *ἀπὸ σταδίων τεσσαράκοντα τῆς θαλάσσης*—'forty furlongs from the sea' (Schaefer. ad Long., p. 328). Such idioms imply a fixed place. So the fixed place in the Apostle's idiom is a place sixteen hundred furlongs distant. But he is not telling us two things. He does not say that the blood in depth was up to the horses' bridles, and that in extent it flowed to sixteen hundred furlongs. His words rather signify that over all the space of these furlongs the blood was up to the bridles of the horses, as if the horses were going over every part of this distance.

6. This is expressly said to be the great winepress of God's wrath. Mountains and islands flee from that wrath, and kings seek to be hid from it (vi. 14-17). Is it likely, then, that these horses could stand before it? Men stood afar off for fear of Babylon's torment (xviii. 10). So these horses would be likely to be afraid to be near the wrath.

7. It should be noted that the Apostle does not merely say that the blood flowed a certain distance. His words imply that the blood was bridle-deep to a certain distance—that is, even sixteen hundred furlongs distance the blood was still bridle-deep. Hence it would have gone on flowing unless something had stopped it. This appears to imply that at that distance the blood reached a hillside. This accords with the fact that this judgement is in a valley (Joel iii. 14; Zech. xiv. 5). Thus the topography of the imagery suggests an escape by flight to a mountain.

8. The Scripture nowhere else speaks of any stream as being bridle-deep. Hence it would appear that this is not a mere general allusion to depth, but that it refers to particular horses and riders endangered by this flood.

9. To be riding on horseback bridle-deep in a rushing current of blood is to be in deadly peril, and yet not to such an extent as to preclude the possibility of escaping with life.

10. Jesus says: 'And pray ye that your flight be not in the winter (or 'in a tempest,' *χειμῶνος*), neither on a Sabbath' (Matt.

xxiv. 20). The wicked are they who will have to flee through greatest perils to the mountain of safety. To have to flee with a deep-rushing current of blood flowing from the press of God's wrath surging around, must be an escape amid such tempestuous conditions as the Saviour deprecates. Further, it must be hard to be fleeing through the time when we should be resting, and when others are resting. If this flight be continued for 1,600 furlongs, there can be no cessation of rest when the day has passed, and when evening comes on. No horse of an ordinary kind could travel this distance in a day under the most favourable conditions. How much less could it travel the distance when in a flowing stream of blood? So far, this imagery befits the state of those who 'have no rest day and night' (verse 11). Nor is this all. The writer thinks that it is very probable that this distance of 1,600 furlongs is selected to show that even on a Sabbath these horsemen must be fleeing. There are many estimates as to what constituted a day's journey as spoken of in the Scripture. The Oxford Bible takes the high estimate of 33 English miles, plus 172 yards 4 feet. It is not very likely that quails fell to this distance on each side of the Israelitish camp (Numb. xi. 31). From Horeb to Kadesh-barnea is said to be eleven days' journey (Deut. i. 2), and Shaw computed the distance to be 110 miles. Dr. Gardner says: 'A day's journey is reckoned about sixteen or twenty miles.' Dr. Kitto says the distance is affected by varying circumstances, as 'the nature of the ground, the state of the roads, the time of the year,' etc. But he adds: 'The measurement most commonly given to a day's journey is 180 stadia (furlongs), which we may regard as equal to 23 miles' (Gen. xxx. 36). Herodotus speaks of 150 furlongs as a day's journey (*πεντήκοντα δε και εκατον στάδια ἐπ' ἡμέρη ἐκάστη διεξιοῦσι*, Lib. V., § 53). Mr. Hackett says: 'The usual rate of travelling in the East is three miles an hour, and as the number of hours devoted to travelling rarely exceeds six or eight hours, the distance of an ordinary day's journey may be considered as 20 or 25 miles' (Illus. of Scrip., p. 1). Mr. F. R. Conder, C.E., says that the Resah, or Jewish furlong, is the eighth of a Jewish mile, which is 1,000 English yards. He indicates that the Talmud assigns 150 of these furlongs as a day's journey, but he would take 160, which are equal to $11\frac{4}{11}$ English miles. He adds that this 'is ample for an average day's journey' (Bible Educat., vol. ii., p. 280). The stadium, or furlong, of which John speaks, is Greek measurement. It equals 201.45 yards. Sixteen hundred times this distance equals about 183 miles. The conditions of travel are most unfavourable, being in a stream. Hence, if we were to allow 12 miles for each day, and 12 for each night, the rider would not ride the distance in seven days. Hence he must flee even on a Sabbath, or in an era when saints rest. The writer thinks that this figure of 1,600 furlongs is selected to show that the flight must be continued even on the Sabbath, when the saved are at rest.

In the butler's dream he himself presses the grapes. They are not being trod out in a judicial winepress. He sees before him the World-Vine, the Adamic Soulical Nature of all his class, all who put away sinful flesh. He adds: 'And in the Vine three branches.' The explanation in verse 12 shows that the three branches represent days. They

are the three days or Grades of Heathen, Servants, and Young Men. What is subsequently said of the third day makes this fact manifest.

Now follows a most important sentence. It would have been strange if, in the allusion to the great World-Vine, there had been no recognition of Him who is the True Vine, and who took a part of our flesh and blood. In xxiv. 7, and many other passages, as we have seen, where reference is made to the Divine Angel, or Jesus, He is spoken of by a word of the Young Men's Grade, even when those who are being addressed are on the Servants' Grade. We may call this the Principle of Divine Pre-eminence. In this passage the man has just said, 'Behold a vine before me' (verse 9). The word 'Behold' shows the vine as on the Servants' Grade. But in verse 10 we have the word *וְהַיֵּהוּבָה*, 'this one,' introduced. This word of the Young Men's Grade must refer to something higher than the vine that was before the butler. The clause is in the singular, and is in evident contrast with the previous allusion to three branches. 'And in the vine were three branches, and This One as a shooting forth.' The writer believes that this short clause, which brings in the Young Men's Grade-word, is an allusion to Jesus as connected with the great Soulical Human Vine. We have other evidence of the fact presently. Then the passage, as the writer thinks, goes on to describe the World-Vine as in the vision on the Servants' Grade, and as having three stages of progress answering to the three days. The stages begin with the blossoming, and end with ripe grapes. He would read the whole verse thus: 'And in the Vine three branches (and This One as a shooting forth), its blossom rose up, its clusters caused to ripen, [there were] grapes' (verse 10). In somewhat analogous terms it is said, 'Israel shall blossom and bud, and fill the face of the world with fruit' (Is. xxvii. 6). The shooting-forth Branch is He under whom every man will yet sit (Micah iv. 4), rejoicing in His shadow (Cant. ii. 3).

There are some expressive distinctions in what this chapter narrates concerning cups. Suppose a king had been requiring his servants to give up fleshliness, and they complied with his wish, they would really be pressing the fruit of the soulical vine into his cup, and giving it into his hand or power. The chapter makes no reference to Pharaoh drinking. That is like giving Pharaoh drink, for it is what he longs for. But suppose they who press out their own fleshliness also suffer with Jesus the True Vine. In that case they may be said to be giving the cup to the Divine King of Egypt, and above Pharaoh's hand or authority. Now in the Hebrew we have some peculiar distinctions. First, there is what is called 'a cup,' but not 'the cup.' This which is called 'a cup' is said to be 'in' (עַל) the butler's hand (verse 11), and it is also said to be given 'in' or 'into' (עַל) Pharaoh's hand (verse 13). Secondly, this cup which is called 'a cup,' and which is given 'into' Pharaoh's hand, is expressly said to be 'a cup of Pharaoh's' (verses 11, 13). Thirdly, there is a cup which the Hebrew speaks of as 'the cup' (verses 11, 21). This cup is not called Pharaoh's cup. Neither is it said to be given into Pharaoh's hand. But it is said to be given *עַל-פַּיִם*, that is, 'above the palm' of Pharaoh (verses 11, 21). In this case a new word 'palm'

is used, and not the word 'hand,' applied to 'a cup.' Our Versions ignore these distinctions. The writer believes that they are of importance. That which is called 'the cup' is an emblem of drink from the True Vine, the Shooting-Forth Branch indicated in verse 10. We are given to see that they who press out the fleshliness from their souls are having fellowship with Jesus.

Referring first to his own personal subjugation of fleshliness according to Pharaoh's will, the butler says: 'And a cup of Pharaoh was in my hand, and I took the grapes, and pressed them to a cup of Pharaoh.' Then he refers to 'the cup' which represents Christ's fellowship of suffering. He is with them, and the cup of His suffering is given above Pharaoh's palm. 'And I gave the cup above Pharaoh's palm.' The writer takes על in its common sense of 'above.' Joseph, the Adamic Prophet, now explains the dream. He speaks as one giving instruction on the Servants' Grade. Hence we have 'this,' הַזֶּה, in verse 12. 'And Joseph said to him, This is its interpretation. The three branches, they are three days. In a continuance of three days Pharaoh shall lift up thine head' (verse 13). The Hebrew does not necessarily imply that the three days are yet to elapse. David says: 'I will sing praise to my God in my continuing' (בְּעוֹרֵי, Ps. civ. 33); but that does not mean at the end of his continuing. So we read: 'While yet (בְּעוֹרֵי) the child was alive' (2 Sam. xii. 22). It is in the third era, however, that the Principle of Fleshly Purification has its best uplifting in the presence of Kingly Authority, as such Kingship is seeking Purification of the Flesh. All kings do not thus give honour to the good; but Pharaoh only represents human kingship in a good aspect, and as related to Egypt the tender realm. Good kings will give honour to those who are men of purity. To lift up the head is to exalt to honour. 'And he shall restore thee unto thine office, and thou shalt give Pharaoh's cup into his hand, according to the former manner when thou wast his butler' (verse 13).

Joseph now ceases to speak as a teacher. He speaks as one pertaining to the round house, and urging a petition. First he glances at his own position as pertaining to the Young Men's Grade, and he wants the butler, when he comes to that grade, to remember Joseph, who, in spirit, will have prophetic fellowship with him on that grade. He does not want him to forget that, as men having the same faith, they will be on one grade, even if their circumstances vary. 'But remember me with (תִּזְכֹּר) thee according as it shall be prosperous unto thee.' The 'with' shows that this clause glances at the Young Men's Grade. Then Joseph, having indicated that he has now reached the Young Men's Grade, reverts to the Servants' Grade and the round house, where he is now as a suffering prophet. Moreover, he wants the butler, even when he has reached the Young Men's Grade, to go down again in Godly Service to the suffering prophet. The words 'do' and 'this,' in verse 14, indicate reversion to the Servants' Grade and Godly Service. He wishes the butler to intercede for him with the kingly authority as respects the king's action in anger and in injustice. 'And do, I pray thee, with me kindness, and make mention of me unto Pharaoh, and bring me out of this house' (verse 14).

In verse 15 Joseph acknowledges that he was stolen away from the

land of the Hebrews. The imagery implies a passing back from Spiritual to Fleshly systems of Sacrifice. Some do thus carry back the Truth from what is spiritual to what is fleshly. As men's hearts are stolen by temptation, so Joseph was, in a measure, stolen when he went towards the house of Potiphar's wife to do his own works (xxxix. 11). He had, however, escaped from the snare. Officially, Joseph has an aspect even to the Sinaitic system of Truth, as contrasted with what is more inward and spiritual. Some steal him back to that system. But he goes on to show that even as thus stolen he has not done anything for which he should be put in a pit or dungeon of vain tradition. 'For I was indeed stolen away from a land of the Hebrews, but I have not done here also a thing that they should put me in a dungeon' (verse 15). The allusion to the land of the Hebrews is expressive. The word 'Hebrew' means 'to pass through.' It is a symbol of inward, as compared with outward sacrifice. The custom of dividing and passing through victims is very ancient, and it reflects the inward and moral division of the flesh. Thus the fire passed through Abram's divided victims (xv. 17). The correspondent of the *Daily News*, who accompanied Sir Peter Lumsden on the Afghan Boundary Commission, writes in that paper of the date December 9, 1884, as follows: 'A still further mark of respect was forthcoming at Miandasht, which is illustrative of Persian customs. A sheep was sacrificed on the road before Sir Peter, the head being cut off and placed on one side, and the proper thing to do is to ride between it and the bleeding body. In fact, Sir Peter ought to have made his horse's feet step on the blood, but this was avoided. Thinking that this was only a special ceremony to mark the entry into the province of Khorasan, nothing was said, but on its being repeated next day, the wish was expressed that it might be discontinued, and the desire has been attended to, the salaam only now takes place. It is called "korbanie," a word of Semitic origin, meaning sacrifice, and it is another illustration how common sacrifice has been in ancient times, for this is evidently the survival of an old rite. The first we heard of it was among our mule attendants. A mule had hurt its leg, and to cure it a sheep was purchased, and the ceremony of korbanie was gone through. To the mule-drivers the rite has this attraction, that they eat the mutton afterwards. I am also told that when anyone is ill a poor sheep has to suffer as a curative process. When the Shah has a cold, or is troubled with a bad tooth, it is the death of many sheep, for all his officials are anxious to show their devotion by doing what they can to effect a cure. Our camp-chairs have been breaking down, and as carpenters are scarce on the line of march, it has been proposed to buy a sheep, and try the renovating power of this universal remedy. This is the time of the Mohurrum, and, on the principal day connected with it, sheep in large numbers are everywhere sacrificed.' This dividing of the sacrificial victim, and passing between the pieces, illustrates what is said in Jer. xxxiv. 18. This rite of Corban (Mark vii. 11), the Corban of flesh (Ezek. xl. 43) for the drawing near (נִדְּבָר) to God, reflects the great moral truth that our Soulical Body of Flesh must be divided as in a sacrifice, and purified by the sacred flame passing between, before we can come into God's covenant of peace. They who thus divide the flesh are moral Hebrews. From this moral

realm of moral Hebrews Joseph was being stolen when, in his personal character, he declined towards the Servants' Grade and the house of Potiphar's wife. In his official and essential character, also, some had stolen the prophetic word, but, even as stolen, Joseph had not done anything worthy of a pit. The writer believes that the word indicates a lapse to a dry and broken cistern of tradition.

The narrative now passes to the Intellectual Side, and refers to the baker. There is one marked difference between Joseph's two interpretations. When he began to explain the butler's dream (verse 12), though he was on the Servants' Grade, he referred to the Heathen Grade as well as the two following grades. Moreover, in this dream, though Joseph refers to three days, it is clear from the 'with,' $\text{בְּ$, in verse 14, that both the butler and Joseph only come to the Young Men's Grade, even when it is well with the butler. From that grade Joseph goes down as a true prophet, in which character, when in Godly Service, he was thrown into the round house. So he asks the butler to come down, and 'do' him kindness, bringing him from 'this' house (verse 14). Thus as a true prophet, having the word, he can now speak more clearly. It is the significant contrast between the two dreams that in this latter dream the butler begins with the day of the Servants' Grade. Thus verse 16 has the words 'saw' and 'behold,' which show the Servants' Grade. While this tends to show that the first day is the Servants' Grade, the moral history in the following verses makes the fact more clear. Christ had not a fleshly mind, hence it is natural that He should not be symbolized in the dream pertaining to fleshly destruction on the Intellectual Side. On this side reference is made to three baskets, or days, but there is something peculiar about the top basket. 'And the prince of the bakers saw that the interpretation was good, and he said to Joseph, I also was in my dream, and, behold, three baskets of whiteness upon my head' (verse 16). The Revised Version has 'baskets of white bread.' The Sept. has $\kappa\alpha\tau\grave{\alpha}\ \chi\alpha\upsilon\delta\omicron\rho\iota\tau\acute{\omega}\nu$ —that is, baskets of barley or oat bread. Philo does not himself use the word for 'bread,' though he quotes the Sept., but he speaks of the contents of the baskets as $\pi\acute{\epsilon}\mu\mu\alpha\tau\alpha$, or 'sweetmeats' (De Som., Lib. II., c. xxxi.). It is a significant fact that the Hebrew does not use any term to describe what is in the baskets taken collectively. If the top basket was full of all manner of bakemeats, how could the baskets collectively be baskets of white bread? The significance of the omission is as follows: In verse 17 the Hebrew speaks of a עָשָׂה , or 'making' of bread. But this is a word which ordinarily shows the Servants' Grade. It is applied to the third or highest of the baskets, which Joseph speaks of as days. But the Servants' Grade cannot be the third basket, or day. It is always the second, having only the Heathen Grade below it. Hence this word 'making' cannot be here a grade-word of the Servants' Grade. But words of the Servants' Grade are never applied to the Young Men's Grade. Hence it follows that this dream cannot have the Heathen Grade for the first day. It would only be in such case that the Young Men's Grade could be the third day. It follows therefore that this word 'making' must here have its spiritual application to Zion. Hence the three days must be the Grades of Servants, Young Men, and Tongues. But flesh and blood cannot

come to Zion. Yet birds eat something fleshly from the baskets. Thus it follows that the baskets have not all one kind of contents. The top basket has what is spiritual. It is the lower baskets that have the darkening fleshly element. Gideon put flesh in a basket (Judg. vi. 19), and the two lower baskets have a fleshly element which birds eat. These darken the mind. But the top basket has in it good things as an offering to Pharaoh. They are not fleshly. The top basket is no more a symbol of a darkening veil over the mind than the basket in which God told the people to put the first-fruits (Deut. xxvi. 2, 4). In this sense God blesses basket and store (Deut. xxvii. 5). But if the two lower baskets represent what have fleshly elements, and darken the mind, while the top basket has a tribute of spiritual truth for Pharaoh, it is natural that the Hebrew should not speak of what was in the baskets, but should simply say 'three baskets of whiteness.' The baker refers specially to the high and lifted-up basket pertaining to the day of Tongues, and he shows how there was in it a tribute for Pharaoh. 'And in the exalted (1 Kings ix. 8) basket was of all food of Pharaoh, a making of what was baked' (verse 17). This shows that what is in the top basket is not flesh but bread. The word applies specially to baked bread. It is a bread of truth to be Pharaoh's food. It is a tribute as when men came to Janus and Vesta cum farre et vino—'with meal and wine' (Juv., Sat. VI., verse 385). The Hebrew words in this verse are in the singular. This fact, as well as the allusions to flesh, show that the things which the birds are said to eat are not the spiritual things in the uplifted basket. They are things pertaining to the two lower fleshly baskets which darken the mind. It would not have well comported with a literal reading, and at the same time with truth, to have said that the birds took from 'the baskets,' or 'from two baskets.' This may be the reason why we have simply the expression, 'the basket.' 'And the birds were eating them from the basket above my head' (verse 17).

Joseph gives the answer as a prophet in Godly Service, on the Servants' Grade. The word 'this,' הַזֶּה, in verse 18, shows this grade. Philo associates these allusions to the head with the mental side. 'Allegorizing, we say that the head is the ruler—the νοῦς—and that all things are laid upon this.' He goes on to compare the man with the baskets on his head to a mind weighed down by nearly every genera of excess' (De Som., Lib. II., c. xxxi.). His imagery has Scriptural elements of truth in it. 'And Joseph answered and said, This is its interpretation: The three baskets, they are the three days' (verse 18)—that is, they are the three Grades of Servants, Young Men, and Tongues. The writer holds that the symbolism of these closing verses shows their meaning to be different from what is generally supposed. The word הַמִּלְאָה appears to have its meaning of 'above' rather than of 'from upon.' Our Versions suggest a beheading of the baker. But why should Pharaoh behead the baker if he was about to hang him? Verse 20 shows that the baker has an uplifting of the head as much as the butler has one. The uplifting is an honour coming to both. As the highest basket in the spiritual realm was exalted in Pharaoh's presence, so the head of the baker, as pertaining to a spiritual realm, is about to be uplifted and honoured. There is a sense in which the baker lives on as much as

does the butler. This is in his spiritual aspect as pertaining to the Grade of Tongues. In this aspect he has no flesh, and cannot be hung on a tree. It is in a lower and fleshly aspect that Pharaoh will cause him to be cursed, and hung on a tree. When the kingly power becomes spiritual it will, by spreading light and truth, cause fleshly-mindedness to be a cursed and crucified thing. The baker is as a conjoined man. He pertains to three days. He has a fleshly aspect in the first and second days, but he is spiritual in the third day. He lives and is honoured in this spiritual aspect, but he dies and is accursed so far as he is fleshly, and can be hung on a tree. But no king would thus do despite to a fleshly mind and honour to a spiritual mind, unless he had himself become spiritual. Verse 20 shows us that the third day, or the day of the Grade of Tongues, is the day of Pharaoh's new birth—that is, he is born as a little child, and enters the kingdom of heaven. And, when he has thus become spiritual, then he makes a feast for those on the Servants' Grade. He wishes them to partake of the Bread of Truth. In seeking to accomplish this good end he exalts the head of the spiritually-minded baker, and the head of the spiritually-minded butler, amongst those servants to whom they must have gone down in Godly Service. Good kings will thus exalt Godly Teachers. Even the butler has an uplifting of the head on this third day, and is found exalted amongst the servants. Hence he, too, must have become spiritual. This is something over and above what was indicated in his dream, which only reached to the third grade, or Grade of Young Men. It is a later honour. The uplifting of his head, spoken of in verse 13, is not said to be amongst servants. The last verse shows that, according to the dream, he did not go down to Godly Service. 'In a continuance of three days Pharaoh shall uplift thy head above thee, and he shall hang thee upon a tree, and the birds shall eat thy flesh upon thee. And it came to pass in the third day, a day of the giving birth to Pharaoh.' Our Versions represent this expression as alluding to Pharaoh's birthday, as if equivalent to the Greek *γένεσις* (Matt. xiv. 6). There is no other reference in the Old Testament to the keeping of a birthday. The writer holds that this verse is not alluding to a literal birthday. In Ezek. xvi. 4, we have the same word, followed, as here, by the accusative, and it means 'In the day thou wast born.' The reference here appears to be to Pharaoh's moral birth into Zion, the spiritual realm. Then he makes a feast for his servants, and wishes them to have the truth. The words 'make' and 'servants' show the Servants' Grade. 'And he made a feast to all his servants, and he exalted the head of the prince of the butlers, and the head of the prince of the bakers, in the midst of his servants' (verse 20). One is as much exalted as the other. This passage contradicts the literal theory. To lift up the head implies honour and blessing (2 Kings xxv. 27).

At this point there is a transition. A new aspect of time comes in. What is done is according to the interpretation. But the butler's dream had not indicated an uplifting among servants. So far from that, as the last verse shows, he did not come to the Servants' Grade at all. This last verse, compared with verse 14, shows that the last three verses, which describe events according to the interpretation to both, pertain to the

Young Men's Grade. But there is this singular feature about this grade, that it was the highest grade about which the butler dreamed, but it is only the second of the grades about which the baker dreamed. We could think of two men, both healthy in the head, both leprous from the neck downwards. One of these men should be a head taller than the other. In that case the healthy head of the lesser man would be on a line with a leprous part of the taller man, and yet the taller man would be as healthy in the head as the other man. So, in coming to the Young Men's Grade, the line of the narrative crosses the healthy head of the butler, but it crosses a leprous fleshy part of the baker which has to be put away, or hung. And yet the baker in his highest aspect is spiritual, and lives, just as much as the butler is spiritual, and lives when his head is uplifted. His life on the Young Men's Grade is not spiritual, or he would have gone down to help Joseph. What takes place now is according to the dream, in so far as it has related to the Young Men's Grade. 'And he restored the prince of the butlers to his butlership, and he gave the cup above Pharaoh's palm' (verse 21). The first clause, alluding to his restoration, carries in it the idea of giving 'a cup' into Pharaoh's hand. The latter clause lays stress on the Divine cup which is in relation to Jesus, the Branch shooting forth (verse 10). 'And the prince of the bakers he hanged, according as Joseph interpreted unto them' (verse 22). The prophetic word must abide faithful. On this Young Men's Grade the unspiritual butler goes not down in Godly Service to Joseph. Hence he is not spiritual here, as when his head is exalted amongst servants (verse 20). He forgets the suffering prophet. 'And the prince of the butlers did not remember Joseph, but forgot him' (verse 23).

Many principles and statements in the writings of Clemens of Alex. harmonize well with the view that God has given us truth in moral and veiled forms. He quotes the words: *Σοφοὶ κρύψουσιν αἴσθησιν*—'The wise will hide their meaning' (or sense. Strom., Lib. V., p. 554). 'All who have treated of Religion (*θεολογῆσαντες*), both Greeks and Barbarians, have kept secret the first principles of things. They have given forth the truth in ænigmas and symbols, in allegories and metaphors, and in like modes' (Id., p. 556). He refers to the Egyptian hieroglyphics, the Greek oracles, and to the poets who philosophized largely by allegory (*δι' ὑπονοίας*). Thus he makes good his statement.

CHAPTER XVIII.

GENESIS XLI.

In several particulars this chapter has the verisimilitude of literal history. The allusion to the river, and to the growing of corn some of which is sold to other nations, may be classed with such particulars. As Joseph sold corn to famishing multitudes, so Herod the Great, according to Josephus (Ant., Bk. XV., c. ix.), sustained no fewer than fifty thousand men in time of scarcity, and distributed more than ten thousand cori of wheat to foreigners. Livy tells how Hannibal sought to bring corn to

the Campanians (Lib. XXV., c. xiii.). The allusion to the heifers befits symbolism relating to Egypt. Plutarch tells us that the Egyptians, regarding their god Typhon as red-skinned, regard also red oxen as sacred (De Is. et Osir., c. xxxi.). He alludes to the saying of Phylarchus that Dionysus brought two oxen from India, of which one was named Osiris, and the other Apis (Id., c. xxix.). After he has told us how the more philosophical Egyptians thought that the Nile was Osiris, and that the earth which it watered was Isis (c. xxxii.), and how the more intelligent priests not only regarded Osiris as the Nile, but as the moisture-making principle, the cause of genesis, and the substance of seed (c. xxxiii.), he tells us that priests regard the ox as 'the image and matter of Osiris' (βούν γὰρ Ὀσίριδος εἰκόνα καὶ γῆν νομίζουσαν, c. xxxix.).

While admitting the verisimilitude of this chapter, the writer holds that there are substantial reasons for regarding it as inspired moral history, and not as inspired literal history.

1. It is strange that a famine should be so prominent in each of the three histories of Abraham (xii. 10), Isaac (xxvi. 1, 2), and Jacob (xlii. 5), and that in every case deliverance from this famine should have a certain connection with Egypt. Abraham and Jacob go down into Egypt from the famine, and it was needful to forbid Isaac going to the same country.

2. Does it seem very likely that Joseph, who had such a passionate love for his brother Benjamin and his father, would have continued twenty years in Egypt, a country in commercial connection with Palestine, as we see from xxxvii. 25, without ever letting that father know that he was alive? Iphigeneia says that she had not had anyone who would carry a letter for her back to Argos to a friend :

*οὐδένα γὰρ εἶχον ὅστις ἀγγελίας, μολῶν
εἰς Ἀργὸς αὐθις, τὰς τ' ἐμὰς ἐπιστολάς
πέμψεις σωθεῖς τῶν ἐμῶν φίλων τινί.*

(vv. 588-90.)

Some think these lines an interpolation. If so, they were probably interpolated to remove from the history of Iphigeneia the same difficulty that is found in Joseph's history—that is, that she should be absent from home for many years without communicating with her friends. From the narrative it might be inferred that Joseph never would have made his survival known had not pressure of famine brought his brethren into his presence. It is urged that he did not wish to compromise his brethren by letting his father know of their cruelty. But the making known of his continued existence would not have necessitated the bringing of any accusation against his brethren. Moreover, any evil done to him by his brethren did not justify ingratitude or unkindness to a father who had not done him wrong. To leave his father for twenty years under the impression that he was dead, and without communicating with him, was not compatible with filial kindness.

3. His suggestion as to the appointment of an overseer (verse 33), like Haman's suggestion to Ahasuerus (Esth. vi. 7), seems too dramatic for literal history. It appears designed to prepare the way for the great part which Joseph was to take in the unfolding of God's providential designs as made manifest in the subsequent history.

4. A like remark applies to the forgetfulness of Joseph by the butler. He just remembers Joseph at the moment when such remembrance is of supreme importance. Had he remembered him previously there would have been a break in the unity and continuity of the narrative. Neither does it seem literally probable that if a man had been delivered from prison and peril of death according to a dream which had been interpreted to him by a fellow-prisoner, he could for two years have forgotten that dream and its interpreter. He could not well have remembered the one without remembering the other. It may be alleged that it was the forgetfulness of indifference. That, of course, is possible; but it is not easy to understand how God would prefigure a coming exaltation to a man who could show such shameful ingratitude.

5. It is singular that, after dreaming so peculiar a dream respecting the cattle, Pharaoh should not have wanted it explained forthwith. Instead of that, like Bunyan's Pilgrim, he sleeps and dreams again. In fact, the prominence of the dual aspect is one of the peculiarities of the narrative. Joseph dreams after two years. Pharaoh has two dreams. Joseph marries and has two sons. Then follow two periods—one of plenty, and one of famine.

6. It appears abnormal to a degree beyond all precedent of Nile fluctuations on record, that for seven successive years there should be overflowing plenty, and then for other seven successive years absolute scarcity.

7. The universal character of this famine shows that it is no famine caused by failure of the waters of the Nile. In verse 56 it is said: 'And the famine was over all the face of the earth.' So in verse 57 the Hebrew says: 'And all the earth came into Egypt to Joseph for to buy.' It is the same Hebrew expression that occurs in such passages as: 'To keep seed alive upon the face of all the earth' (vii. 3); 'The Judge of all the earth' (xviii. 25). The famine is in all lands (verse 54), and is universal, like the Deluge, or the Providence of God.

8. It is not in accordance with the littleness of faith common to man that a king, and his statesmen, and his people, should have regulated their national action for so many years at the impulse of a young man's interpretation of a dream of their king. It may be in order to evade this difficulty, that Josephus represents Joseph as laying up the corn without giving the Egyptians any hint of the coming famine. Except that he tells Pharaoh, Joseph keeps the matter a close secret (*Ant.*, Bk. II., c. v., § 7; c. vi., § 1). This statement conflicts with the fact that Joseph explains the dreams in the presence of Pharaoh's servants (verse 37). A prediction thus publicly uttered would not have been kept secret.

9. Does it look like literal history that a prisoner should become, for at least fourteen years, second to the king—that he should change the settlements of the people (xlvii. 21), and make important and permanent laws (xlvii. 26), and yet that Egyptian records, so far as is at present known of them, should be silent respecting this wonderful personage?

10. The momentous consequences which depend upon the interpretation of this dream seem utterly incompatible with literal history. But for this merciful warning Jacob and all his house would have died

(xlii. 2), and the history of the seed of faith would have been summarily cut short. The Egyptians also would have been overtaken by a like fatality (xlvi. 19).

11. Any reader who reads what writers like Herodotus (Lib. II., cc. xxxv.-xxxvii.), Lucian (Theon. Eccles., cc. x., xi.), Diodorus Siculus (Lib. I., § 2, pp. 33-57), Juvenal (Sat. xv.), or Plutarch (De Isid. et Osir.), say of the Egyptians, and their kings, and their idolatry, will think it very incongruous that a literal king of such a people should say: 'Can we find such a man as this is, a man in whom the Spirit of God is?' (verse 38). Equally strange is the marked difference of what we may call the moral atmosphere of the Egypt described in these closing chapters of Genesis, when compared with that of the Egypt that is described in the early chapters of Exodus. In the former case we do not seem to be near idolatry; in the latter case its tokens compass us on every side.

We may now pass to the positive aspect of the subject.

1. Like a bright particular star there begins to shine in this chapter the great light of Faith. The corn which is laid up to the saving of life is laid up through the action of faith. Moreover, this faith is of a new and peculiar kind. Abram had believed what God had spoken to him directly (xv. 6). Isaac had been the blessed of the Lord (xxvi. 29). Jacob had received a promise of future blessing (xxviii. 13). But it is in Joseph that we begin to see the clear manifestation of the action of faith in words spoken by a Prophet. Moreover, the evolution of Prophecy comes out very strikingly in Joseph's history. At his birth he is named by a name which is a Prophecy (xxx. 24). In his youth he utters dreams which are prophecies, but does not interpret them (xxxvii. 5, 9). In the dungeon he manifests a higher prophetic gift. He interprets the dreams, and shows how they prefigure coming events (xl. 12), but he does not apply the interpretation to human conduct. But in this chapter he not only interprets dreams, and shows what events are coming, but he gives those dreams a direct application to human conduct, showing how the nation must utilize the plenty, and prepare for a time of scarcity. His word rules a nation's action, procuring for the nation bread that is miraculously abundant in its time of growing, and so instructing the people that a nation is saved from death. Through Joseph's action it has no need to be ashamed in the evil time, and in the days of famine it is satisfied (Ps. xxxvii. 19). Faith works by a principle peculiarly evangelical. It is the making a little sacrifice in the present in order that a great good may be obtained in the future. The people give up a fifth (verse 34) of their present store, in order that they may have sustenance in days to come. Literally, it is not very probable that a young captive of thirty years of age would have had a national policy so far ready in an emergency as to have counselled this taking up of a fifth. More probably it is illustrative of the principle that Faith in the word of Prophets leads to actions of Faith, and especially to the making of a present sacrifice in order to gain a future blessing. The rich man had all his good things in this life, but Faith prompts us to lay up a good foundation for the time to come.

In speaking of these dreams, Philo, even more than some moderns,

recognises God's hand. He speaks of these dreams as 'God-sent dreams' (*δνειρων θεοπέμπτων*. De Som., Bk. I., c. i.). He divides them into three classes. First, those in which the divinity, by its own suggesting, sends the phantasies in our slumbers (Id.). In this case God reveals things unknown to us, but known to Himself (Bk. II., c. i.). In the second class of dreams our mind, moved by the Soul that pervades and possesses all things (Bk. I., c. i. ; Bk. II., c. i.), seems to be borne along by God until it can apprehend beforehand, and know beforehand something about the future. In the third class of dreams the soul, agitated from itself, and whirling itself round, acts the Corybant, and, inspired with a certain prognostic power, divines future things. He places the dreams of Joseph's history in the third class. The chapter we are considering will be found to give support to Philo's general principle that there is an evolution in prophetic dreams, and that they pass from the more obscure to the less obscure.

2. The brethren and Jacob have no place in this narrative. This shows that it relates to Egypt as a realm of tender flesh, rather than to an outward and fleshly ritual. Its aspect pertains rather to the Seed Process than to the Sinaitic Process.

3. In considering xl. 1, 2, we saw that there was a distinction between the King of Egypt and Pharaoh, who is not spoken of as a king. One of the most important principles of this chapter is the amplification of the foregoing distinction between God as King of Egypt, the fleshly realm, and Pharaoh as representing human kingly power in so far as it relates to the same good fleshly realm. Human kings have bad aspects as well as good ones. But in this history it is the good aspect alone of human kingship that is recognised. Just as in the narrative of the sheep and goats the sheep-nature is personified, so in this narrative the good element in kingly rule, that which fosters righteousness, is personified as a person apart from all bad elements. But this personified good element in kingly rule is not called a king. It will be noticed how, in all these chapters, Pharaoh does not do one bad thing. It is because he is a Representative of Human Kingship so far as it favours what is tender and fleshly, as in contrast with what is stony. This kingly principle, in its good aspect, has God for its head. He is King of such kings. To Him alone in this narrative the title King of Egypt is given. There is, however, this important feature. In the last chapter God was only spoken of as King. But in this chapter He is designated 'Pharaoh' as well as King. Where the allusion to the throne comes in (verse 40) the narrative is passing up to the Grade of Tongues. Verses 41-46 relate to the Kingly Aspect, and the honour done to Joseph by the Divine King. This will be better seen in the exposition. Since the term 'Pharaoh' means 'Sun,' it is no dishonour to give such a kingly title to the Almighty.

4. As well as the distinction between Pharaoh and the King, the chapter sets before us another distinction which is generally ignored. It is supposed that when Joseph speaks, in verse 32, of the dream being doubled to Pharaoh twice, he is referring to the fact that Pharaoh had a dream, and then, as verses 4, 5 say, that he woke from his sleep, and then slept and dreamed a second time. That he thus woke, and slept,

and dreamed again, was a doubling of his dream once, but it was not a doubling of his dream twice, as verse 32 indicates. In verses 25, 26, it is supposed that Joseph says: 'The dream is one.' The grade-words show that this is a blunder. They show that there really are two double-dreams. As in i. 5, the word רִאשׁוֹן , used in verses 25, 26, does not here mean 'one,' but 'first.' Joseph is referring to a dream which came first in order of time, and which pertained to the Heathen Grade. We shall see that there is a conjoined idiom in verse 25 showing this grade. As in the previous chapter there was a dream in the dark night, and on the Heathen Grade (verse 5), and a dream which is told as on the Servants' Grade (verse 9), so in this chapter there are two distinct double-dreams. One is on the Heathen Grade, and the other is on the Servants' Grade. One is not even known to Pharaoh himself until Joseph tells it in word. From verse 25 to the words 'spoken unto Pharaoh' (verse 28) inclusive, Joseph is telling the first double-dream of the Heathen Grade. It will be noticed that even this dream has a break in it at the end of verse 26, analogous to the break in the double-dream of the Servants' Grade at verses 4, 5. But there are two important differences between these double-dreams. First, the double-dream of the Heathen Grade (verses 25-28), as is very natural, is not so full and clear as the double-dream of the Servants' Grade (verse 28, 'What God is about,' to end of verse 30; also verses 17-24). Nothing is said in the first dream of the evil kine and ears swallowing the good kine and ears. On the literal theory it is strange that Joseph should say, 'The dream is one' (verse 26), or that in verses 26, 27 Joseph should mention the whole of the good aspect first, and then the whole of the evil aspect. A second difference is that the first dream is told by Joseph to Pharaoh in word only. The Hebrew says 'God telleth' (הִגִּיד , verse 25). At the end of that dream Joseph says: 'I have spoken to Pharaoh' (verse 28). But in the dream of the Servants' Grade Pharaoh sees for himself (verses 19, 22). Joseph begins his allusion to this dream in verse 28, by saying: 'What God doeth He causeth Pharaoh to see.' Thus Philo's view of an evolution in prophetic dreams from what is more obscure to what is less obscure is in full accord with the teaching of this chapter. The distinction between these two dreams will be better seen as we examine the grade-words.

5. The first sentence in the chapter reads literally as follows: 'And it came to pass at the end of two days, that Pharaoh was dreaming' ($\text{מִקֵּץ שְׁנַיִם יָמִים וַיִּפְרָעֵה הַלֵּם}$). In some passages, as Exod. xiii. 10, 1 Sam. ii. 19, the word יָמִים appears to mean 'a year.' Hence our Versions render this passage 'two full years.' None the less the fact remains that the Hebrew simply says 'two days,' though the word 'days' is not in the dual form. The word is the same that is used in xl. 12, 13, 18, 19. In these passages the words 'three days' do not mean 'three full years,' but 'three days,' that is, 'three grades.' So the writer holds that the phrase in xli. 1 does not mean 'two full years,' but 'two days,' that is, 'two grades.' The grade-words of the chapter show that the phrase refers to the two lowest grades of Heathen and Servants. Thus these two days or grades answer to the two dreams respectively. The verb 'to dream' is in the participle. This shows that Pharaoh, at the latter

part of the second day, is in the continuing state of a dreaming man. It suggests that while Pharaoh was dreaming then, he did not begin at that particular time to dream. He had dreamed on the first day as well as the second, as the narrative shows. Thus we have in the chapter the peculiar feature that while Pharaoh has two double-dreams, it is the second double-dream of the Servants' Grade that is first detailed. The first double-dream of the Heathen Grade is not described until we come to verses 25-28.

6. As the Bible shows, there was a prophetic spirit even in Heathenism. But if we have respect to enlightened Greeks, as well as to ignorant barbarians, we have to admit that some Greeks pertained to the Servants' Grade. They had clear views of morality, and saw the necessity of inward purification. To these classes the Prophetic Word and the Gospel came in the days of Jesus. Thus it may be said that the Heathen of the Heathen Grade, and Greeks who might have reached the Servants' Grade, came to Christianity without passing through what we call Judaism. The writer believes that the reader will do well to recognise what he believes to be a fact substantiated by this chapter, that is, that the chapter is describing this turning of Heathen and enlightened Greeks to Christianity without their having to pass through Judaism. The birth of the two sons, Manasseh, and Ephraim, outside the land of Jacob's house is a symbolic description of a seed born to Joseph from the ranks of Heathen and Greeks. Thus the brethren who represent a priestly as contrasted with a Prophetic Man, have no place in the chapter.

7. We have seen in the previous chapters how the narratives support the view that Joseph is the Adamic Prophetic Man. He represents prophets as preaching the word. But just as the kingly power is run up from a human Pharaoh to a Divine Pharaoh, so the Prophetic Joseph is run up, as we have seen from xxxix. 22 and other passages, from a human to a Divine Joseph. It is as the Divine and Spiritual Prophet that Joseph is found on the Grade of Tongues. That grade is above the grade of human prophets. The latter only go down to Godly Service from the Prophetic or Young Men's Grade. But Jesus the Divine and Spiritual Prophet is on the Grade of Tongues. It is therefore a significant fact that the Joseph who, in verses 41-46, is honoured on the Kingly Power, or the Divine Pharaoh, is honoured on the Grade of Tongues. It is from that grade that He is given as a ruler, and receives a wife or church from Heathenism, and has a ring and chain. The allusions in verses 45, 46 to two goings out refer to the goings forth of this Divine Prophet from the Grade of Tongues to act in Godly Service on the Servants' Grade. Hence these verses must relate to the beginning of the Christian Era, when the Divine Prophet was sent into the world. Just as in Luke iii. 23, Jesus is said to be thirty years old when He began to teach, so, in verse 46, Joseph is said to be thirty years old when He stands before the Divine King, and then goes forth to carry the true seed, or corn of the kingdom. The two facts are in moral identity, for the Joseph who goes out is Jesus. Even from the English of verses 45-47, it may be inferred that it is the going forth of Joseph which causes the earth to bring forth so plentifully. It is a marked feature of all this history, and one which does not accord with literal

history, that it is only Joseph who can give or sell corn. Pharaoh sends all to Him (verse 55). Joseph never acts by delegate or deputy. He is never laid aside by sickness. He and He only gives the corn, or commands it to be given to those who have appeared before Him. He opens the storehouses. All have to make personal application to Him. This is all very natural on the supposition that the history is moral. Peter says, 'Lord, to whom shall we go? Thou hast the words of eternal life' (John vi. 68). Thus to regard the history as moral brings it into closer touch with the moral needs and experiences of our own time.

8. Since the grade-words show that the Joseph who goes out at thirty years is the Divine Prophet, the Saviour, we may infer what is symbolized by this Famine. Paul spake of 'the falling away' (2 Thes. ii. 3). During the long centuries of the Christian Era, amid the darkness and superstition of mediæval times, there has been a great moral famine. The seed of the kingdom which the going out of Joseph made to grow so plentifully in apostolic times, has been difficult to procure. It has not been found amongst priests or sons of Jacob. It has been found treasured up amongst the tender and fleshly hearted but despised sects, the Puritans, the Huguenots, the Piedmontese, the Lollards, and kindred classes who kept the truth when priests sold it.

9. In the previous chapter we saw reason to think that the Vine represented the Soulical Aspect, while the Bread represented the Intellectual Aspect. So this chapter will be found to give support to the view that the river is a symbol of the Soulical Aspect of the tender fleshly Egypt, while the Corn and Bread symbolize the Truth and the Intellectual Aspect. Water and rivers are the most common Scriptural symbol of the Soulical Quality which is called 'life.' This river is not spoken of as evil. It pertains to a good Egypt.

10. It will be found that the grade-words relate chiefly to the Servants' Grade. We have, however, some grade-words which show the Heathen Grade, and some which indicate the Grade of Tongues. It will perhaps be better to consider the grade-words as we reach them in the exposition to which we may now give attention.

The fact that the dream to which verse 1 begins to refer is assigned to the close of the second day, shows that it is a dream pertaining to the close of the Servants' Grade. Although this stage has been reached, it is evident that this tender-hearted Pharaoh has not received the Bible. No prophetic interpreter is with him. He sees by a glass as in an ænigma. Even good heathen came to clear apprehensions of moral obligation. Neoptolemus, for example, says to the king :

*βούλομαι δ' ἄναξ, καλῶς
δρῶν ἔξαμαρτεῖν μᾶλλον, ἢ νικᾶν κακῶς.*

'But I would rather, O king, fail, doing right, than conquer, doing wrong.'
(Soph., Phil., vv. 94, 95.)

This is a sentiment that comes up in many forms in ancient classical writings. The word 'behold' (verse 1) shows that Pharaoh is having this prophetic anticipation, or dream, on the Servants' Grade. 'And it came to pass at the end of two days'—that is, at the latter part of the

era of the Servants' Grade. The Heathen Grade is the first day. 'That Pharaoh was dreaming, and, lo, he was standing by the river' (verse 1). The writer had come to the latter part of his work before he was led to the induction that 'behold' was a word of the Servants' Grade. But every step he takes in the review shows him the more clearly that the induction is Scriptural. In the narrative of Eden the rivers symbolize Soulical or Life-Quality as found in the circulating blood. This river of the tender fleshly Egypt appears to be a symbol of the Soulical Nature in this tender realm. In relation to the Egypt of Exodus, the river is an evil emblem, for it is not associated with tender, but with sinful flesh. Its waters are not to be drunk (Jer. ii. 18). In that river the fly (Is. vii. 18) and the dragon (Ezek. xxix. 3) dwell. Over that river the Lord will shake His hand, and smite it in the seven streams (Is. xi. 15). Philo writes at some length on the river, and on Pharaoh's standing by it. He regards Pharaoh's standing as a symbol of a self-confidence which will not lean on God. From the Hebrew expression, 'the lip of the river' (verse 3), he infers that the river is a symbol of rational speech (De Som., Lib. II., cc. xxxii.-xxxvi.). Even in Jewish darkness he seems almost to touch the hem of the Saviour's garment when he writes, 'There comes down, as from the fountain Wisdom, after the fashion of a river, the Divine Logos (*ὁ θεῖος λόγος*), to give drink to and to water, as a Paradise, the Olympian and heavenly shoots and plants of virtue-loving souls' (Id., c. xxxvii.). So in a sense similar to that indicated by Philo, but more full, it is said of Jesus, the true and Personal Logos, 'He shall come down like rain upon the mown grass, as showers that water the earth' (Ps. lxxii. 6). The writer does not, however, accept Philo's theory respecting the river.

This first dream is all narrated as pertaining to the Servants' Grade. To the word 'behold' in verse 7 inclusive, every grade-word is of the Servants' Grade. The words are 'behold' (verses 1, 2, 3, 5, 6, 7), 'appearance' (verses 2, 3, 4). It is added, 'And behold, there came up from the river seven kine of beautiful appearance, and fat of flesh, and they fed in the reed grass' (verse 2). Thus a strong and vigorous life rises up morally from the soulical river of the tender fleshly realm. These cattle are not like the wild beasts of the wicked fleshly nature. They do not go out to the field as an emblem of fleshliness. This may be owing to the fact that the symbolism has respect to the soul only, as yet. Hence these beautiful kine of a new moral life feed amongst such grass as pertains to the soulical river. Plutarch shows that the literal river of Egypt was closely connected with cattle and the sacrificial system. He says of certain priestly rites, 'Wherefore, having pronounced their imprecations over the head of the victim, and cut it off, they cast it formerly into the river, but now they give it to strangers' (De Is. et Osir., c. xxxi.). So Herodotus says that when they have slaughtered the beast, and cut off its head, they utter many curses over the head, and then, when it is not carried to the market for the use of strangers, they cast it into the river. They also curse after this fashion, saying, 'To the heads.' He says that from such law no Egyptian will taste of the head of any living creature (Lib. II., § 39). This allusion to the curses on the head is in symbolic harmony with what the writer has

urged of the head being a symbol of an intellectual as contrasted with a soulical aspect. Herodotus says that it is customary to cast dead heifers into the river, but not dead bullocks, since the former are sacred to Isis, and it is only the latter that can lawfully be sacrificed (Id., c. xli.).

This Soulical River now exhibits an aspect of degeneracy. Kine of an evil aspect, foreshadowing the Soulical Aspect of the great moral famine that is to come, ascend from the river. 'And, behold, seven other kine came up after them from the river, of evil appearance, and lean of flesh, and they stood near the kine by the lip of the river' (verse 3). Thus according to Soulical Symbolism these evil kine are also in close connection with the river. These two kinds of cattle prepare the way for a reference to apostolic days of Scriptural Fulness and Plenty, and the succeeding centuries of a great Famine of Divine Corn, or the Word of God. Scripture does clearly refer to moral famines. God will 'famish all the gods of the earth' (Zephan. ii. 11). David had choice of a seven years' famine (2 Sam. xxiv. 13), and such a famine came upon the land in Elisha's days (2 Kings viii. 1). They who have received the truth will live upon it by faith, if evil days follow. The history of missions and persecutions in Madagascar well illustrates this law. We should all treasure up God's Word against any days of moral famine that may come. It is true, in a moral sense, that 'An idle soul shall suffer hunger' (Prov. xix. 15). To those who fail to hide God's Word in the heart, there will come evil days when their poverty will come as one that travelleth, and their want as an armed man' (Prov. vi. 6-11). The prodigal son had to suffer in a like mighty famine, and longed for the Bread in his father's house. The histories of Elijah and Elisha afford illustrations of the blessedness of the righteous in times of famine. Although in these dreams the Evil seems to devour the Good, the destruction is not absolute. Corn is left from the time of plenty to neutralize the ill effects of the time of famine. Priestcraft in the dark ages has never utterly succeeded. Truth has survived and is conquering. Its way has been made more difficult by injudicious defenders. When men like Dr. Wylie can write as follows, they are making their fear of popery a plea for continued oppression and injustice to a long-suffering nation: 'Ireland is still the main fulcrum on which the Papacy rests its lever in its attempts to overturn the Protestant Kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated, to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on occasion of the two former attempts. There is now a pause, but the work of overthrowing "Protestant Ascendency" in Ireland will soon again be resumed. . . . As regards the Protestant landlords of Ireland, provision was made in Mr. Gladstone's Bill for clearing them out at once and wholly. To effect this an enormous tax was to be imposed upon the people of Great Britain, and of course a gift of the land made to the Popish Irish. Had the Bill passed our home

Empire would have been broken at its core, an independent Popish kingdom would have been created at our very doors, and the long meditated scheme of the Jesuits carried at a swoop' ('Papacy: its Position, Policy, and Prospects'). With such a defence of Protestantism, any question of right or wrong has nothing to do. We are to be ruled by our fears, not by the law of God. Men who thus write make Protestantism weak by linking it with injustice. The writer has no liking for Popery, but he would prefer Popery to the Orange travesty of the Christian Religion which makes Protestantism an offence in the nostrils of those whom it slanders and oppresses.

We read: 'And the kine of evil appearance and lean of flesh ate up the seven kine of beautiful appearance and fat' (verse 4). At this point the Soulical Aspect of the dream ends. We pass to the Intellectual Aspect. The figure of a waking and sleeping again shows the break of continuity. But though this is a doubling of a dream there are not on that account two distinct dreams. When Pharaoh describes the double dream it is said to be 'his dream' (verse 18). It is not said at the end of the first portion that he awoke, and lo, it was a dream; but this is said at the end of the two portions taken together (verse 7). 'And Pharaoh awoke. And he slept and dreamed a second time.' It is not said that he dreamed a second dream, though he is a second time in the state of one dreaming. 'And behold, seven ears of corn came up in One Stalk, rank and good' (verse 5). What is the Stalk on which the Bread of Truth grows? It must be the Saviour, who is the Truth. It may be said that it is dishonouring to Christ thus to compare Him to a Stalk of Wheat. But the figure of a Midwife is applied to Him (xxxviii. 28, etc.). And it is no dishonour for the Saviour to be represented as the Primary Source and Support of the Bread of Truth that feeds the nations. If this view be denied, what meaning attaches to this curious statement that all the ears were in one stalk? Is this part of the symbolic dream meaningless? If it has a meaning, is anything more likely than that it refers to Him in whom all the Bread of Truth has its centre and being? Moreover, in other passages the equivalent of this figure is applied to Jesus. We read of 'the Sprout of the Lord' (Is. iv. 2), and of 'The Man whose name is The SPROUT' (Zech. vi. 12). That even a Stalk should symbolize Christ illustrates the measure of truth in the doctrine of John Cocceius of Leyden, who, as Mosheim says (Hist. of Church, Cent. XVII., c. ii., § 7), taught that 'the whole history of the Old Testament is a perpetual and uninterrupted representation or mirror of the history of the Divine Saviour and of the Christian Church.' At the same time the gradal laws should caution us against the absurd doctrine of Cocceius that 'The words and phrases of Scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify, in effect, everything that they can possibly signify' (Id., c. xxxi.). One word for 'Stalk' is applied to corn, which is said to die for want of this Stalk. Speaking of Samaria's calf, God says: 'The workman made it, therefore it is not God: for the calf of Samaria shall be broken in pieces. For they have sown the wind, and they shall reap the whirlwind; it hath no Stalk, the Sprout shall yield no meal; if so be it yield, strangers' (or 'desolations,')

Is. i. 7) 'shall swallow it up' (Hos. viii. 6, 7). This imagery seems based on the verses we are considering. The same Hebrew word is used in both narratives to denote the 'swallowing' of the corn. If idolatrous fruit dies for want of a Stalk, it is not unlikely that the Stalk in which the good ears of corn grow represents Christ, the essential Source and Support of Truth. That which is not in Him is not Truth, and it must wither and die. The evil ears are said to devour the full ears, but they are not said to devour the Stalk. Neither are they said to be in one Stalk. Christ, as the Truth, is indestructible, and nothing tending to moral famine grows in Him. The writer may add that other Scriptural evidence will yet be met with showing that this Stalk represents Christ. Lucian, in a passage based on portions of Scripture, speaks of vines that bear twelve manner of fruits, and of rivers of milk and wine, and he tells how, instead of corn, the stalks have on their summits prepared loaves like mushrooms. ἀντὶ δὲ πυροῦ οἱ στάχυες ἄρτον ἐτοιμοὺν ἐπ' ἀκρῶν φέουσιν ὡσπερ μύκητας (Ver. Hist. B., § 13).

'And behold, seven ears, thin and blasted with the east wind, sprouting after them' (verse 6). These are symbolic of an era when the Truth will be known in corrupted and attenuated forms. Sprouted corn is corrupted corn. This kind of sprouting, and not natural growth, may be indicated in the fact that while the good ears are said to come or rise up (תִּלְעַ, verse 5), the evil ears are said to sprout (תִּהְמָצַ, verse 6). The same variations are found in Pharaoh's account of his dream (verses 22, 23). These textual variations are often ignored as having no meaning, but He who hangeth the earth upon nothing (Job xxvi. 7) makes great things in His word depend on what seems small. Men are too prone to think of the Bible as if it were rough-written with a brush. In reality it is graven as with an iron pen, and the writing is as the writing of God (Exod. xxxii. 16; Job xix. 24).

'Oh that I knew how all Thy lights combine,
And the configurations of their glory,
Seeing not only how each verse doth shine,
But all the constellations of the story !'

As before, the Evil swallows the Good. In both cases, however, care seems to be taken not to use words which would imply the absolute destruction of the Good. The Hebrew represents the good as coming within the evil (verse 21), but to eat up or swallow is not necessarily to kill or destroy. 'And the thin ears swallowed up the seven ears that were rank and full. And Pharaoh awoke, and behold, it was a dream' (verse 7).

In xl. 6 the allusion to the morning indicates an era of light coming on the Servants' Grade from Joseph who is acting on that grade. The dream that has just been described is on the Servants' Grade. Hence it is not a dream of the night of Heathenism, like that described in xl. 5. Some might think that the morning is bringing in a third day to the two mentioned in verse 1, on the Young Men's Grade. But the butler is acting on the Servants' Grade on Joseph's behalf. His word 'servants' shows this grade (verse 10). The \aleph after 'speak,' in verse 9, appears to be the sign of the accusative, and not 'with' of the Young Men's

Grade. All the speech and the grade-words show this fact. In verse 1 there are two days, the Heathen Grade and the Servants' Grade. The Heathen Era, as in xl. 5, is the era of the night. The allusion to the morning in xli. 8 appears to contrast with this night of Heathenism. It is also the era when light is coming. Pharaoh is seeking light, and finds it in the Prophetic Man. But Pharaoh has a dream which he cannot tell, as well as a dream that he has seen, and can tell. He is said in verse 8 to tell 'his dream,' but it is said the wise men cannot interpret 'them.' Thus what he can tell is one, the dream of the Servants' Grade, but what the men cannot interpret is more than one. There is the dream of the night which causes Pharaoh's spirit to be troubled through his inability even to state it. So Nebuchadnezzar's spirit was troubled to know the dream (Dan. ii. 3) which he could not state in words. It is God and His Prophet Joseph (verses 25, 28) who speak or tell this first dream. Pharaoh never tells it. It is a dream of the Heathen Night. But after that night a morning comes. This is the morning of the Servants' Grade on which a prophet, that is, Joseph, will be found acting in Godly Service. Moreover, it will be an era of light even to those more enlightened Greeks who are on the Servants' Grade, and have some knowledge of Truth, and amongst whom Pharaoh has seen a dream which he can state in words, though he cannot explain it. Wordsworth refers to the clouds of glory which a child comes trailing with it. So men come from the dark night of Heathenism with dreams of truth which they cannot state in systems of truth. But, in the Prophetic Word, they find a light which makes clear all the foreshadowings of Truth that they had seen amid Heathenish Darkness. In the coming light of the Servants' Grade Pharaoh seeks for a Prophetic Teacher, who shall both state to him the mysterious dream which troubles his spirit, and explain to him the clearer dream of the Servants' Grade which he can state for himself.

'And it came to pass in the morning, that his spirit was troubled' (verse 8). Our Version adds that he sent for the magicians. But the word so rendered comes from a root כָּרַת , 'Charat,' 'to engrave,' 'to scratch.' Such words as our 'Chart,' 'Card,' etc., are from it. The word applies to those who write, and especially to the sacred scribes, or writers of the hieroglyphics. It does not refer, in its ordinary significance, to those who use magical rites. It means 'scribes,' Diodorus Siculus makes several allusions to things made manifest to Egyptians in dreams (Bk. I., p. 15, B., p. 41, D.). He refers also to some who divined future things by means of dreams, etc. (p. 34, D.), but he does not associate the function of divination with the art of the scribe. We may read thus: 'And he sent and called all the scribes of Egypt. and all the wise men thereof, and Pharaoh narrated to them his dream, and there was not an interpreter of them for Pharaoh' (verse 8). It is evident that Pharaoh has not yet received the light of Prophetic Truth. He is sending for the best and wisest teachers in this realm of tender flesh, but the purest and most self-denying philosophers cannot solve his doubts, or satisfy his longings for truth. Cicero's *Academics* (see Lib. II., c. xxxix., etc.) well illustrate the thick darkness in which even philosophic leaders felt themselves as respects the essential elements

of Truth. It is not literally probable that all the wise men in the land would thus be gathered together to solve the dream. What is here said of dreams, as well as what has been said of dividing and passing through bodies, is dimly reflected in a certain passage in Diodorus Siculus. He is telling how Sabaco, one of the kings of Egypt, was led by a dream to abdicate his kingdom. 'One might judge of the greatness of his piety from the vision which he had in a dream, and from his abdication of the government. For the god of the Thebans seemed to say to him in a dream that he would not long be able, happily and prosperously, to retain the kingdom of Egypt, unless, dividing asunder all the priests, he passed through the midst of them with his service. (ἐάν μὴ τοὺς ἱερούς ἀπαντας διατεμνῶν διὰ μέσων αὐτῶν διέλθῃ μετὰ τῆς θεραπείας.) And this being several times repeated, he sent for the priests from every part, and said that the god would be grieved if he continued in the country' (Lib. I., § 2, p. 41, D.). Such a passage is more likely to be a reflection of moral truth than literal history. It is not only noticeable as showing how the idea of a passage through divided victims, or what we may call Hebrewism, entered into ancient conceptions of piety, but also for the strange way in which the idea of Service is associated with the ruler's passage through, between those divided. We can hardly doubt what is meant by Pharaoh summoning the scribes and wise men when we read what appears to be an apostolic allusion to this verse. That allusion shows that these scribes and wise men represent uninspired wisdom, as contrasted with the wisdom of those who have the written Word. Paul's comparison of this human wisdom with God's wisdom tends to show that Joseph represents the Prophetic Teachers of the Word. He says: 'The Word of the cross is to them that are perishing foolishness, but unto us which are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise. And the prudence of the prudent I will reject.' Then follows the allusion to the text. 'Where is the wise? where is the scribe? where is the sophist (σοφῆστησις) of this world? For seeing that in the wisdom of God, the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe' (1 Cor. i. 18-21). The word σοφῆστησις is the equivalent of the word 'sophist,' by which Philo designates these scribes. 'He sends for the sophists (τοὺς σοφιστάς) as soon as it is dawn' (Lib. de Jos., c. xix.). It is far more likely that the scribes and wise men gathered to Pharaoh are the scribes and wise men of whom Paul speaks, than that they are literal Egyptian officers. Especially does this seem to be so when we remember that in both cases these scribes and wise men are represented as being unable to explain Divine and prophetic truth. But, if this be so, then it follows that Joseph is not a literal man, but that he represents some power which makes known God's wisdom. This power is the Adamic Body of Prophets, having Jesus for its Head, and the Truth given to that Body by Him.

The prince of the butlers, representing the Soulical Side of his class, begins to feel for Joseph, and to commend him to Pharaoh. He has received light from the Adamic Prophet, and, though he cannot preach as a Prophet, he can commend that prophet to the kingly power

inquiring for light. What it has seen and heard it can declare. It would have been incompatible with a literal reading if the prince of the bakers had been represented as recommending Joseph. Nevertheless, that chief baker is still alive. Even in commending the Prophet and his word to the inquiring king the butler is behind his duty. So when we have done all we are behind our duty. What he tells is what he has learned of Prophetic Wisdom in his own experience. So an experimental knowledge of truth best fits us to commend its teachers. In thus pleading for the prophet the butler is on the Servants' Grade. He has come down to it in Godly Service, as Joseph had urged him to do in xl. 14. When in verse 10 he uses the word 'servants,' he is referring to the past, and the Heathen Grade. The word conjoins with *אִיִּה*, 'this one,' in verse 11. So when in verse 10 he speaks of the past punishment, and says, 'and gave me,' etc., he is reverting to the Heathen Grade. 'And the prince of the butlers spake unto Pharaoh, saying, I do remember my fault to-day. Pharaoh was wroth against his servants' (verse 10). In xl. 3, we read of the deliverance into the keeping of the house of the prince of the executioners. To that the butler now makes reference. 'And he gave me into the keeping of the house of the prince of the executioners, me and the prince of the bakers' (verse 10). But xl. 4 shows that this deliverance was on the Heathen Grade. Hence we had the words 'serve' and 'with,' *אִיִּה*, forming a conjoined idiom. Is it not therefore a striking evidence of the truth of the Gradal Theory that, so soon as in ch. xli. we come to this part pertaining to the Heathen Grade, we have again the conjoined idiom? This time the idiom is used thrice, and it is the first time it has been used in the chapter. We have now 'there' of the Servants' Grade conjoined with *אִיִּה*, 'with,' of the Young Men's Grade, and we have the word 'servant' of the Servants' Grade conjoined with 'young man,' the characteristic word of the Young Men's Grade (verse 12). So 'servants' in verse 10 is conjoined with *אִיִּה*, 'this one,' in verse 11. The prominence of this conjoined idiom in the portion which, as xl. 4 shows, refers to the Heathen Grade is very noticeable. We have again the allusion to the night, and a statement of the dream. The writer would read as follows: 'And we dreamed a dream in one night, I and this one (he), a Man as an interpretation of his dream we dreamed' (verse 11). The dream indicates that it is only the coming Man who can state or interpret the dream of the Heathen Grade. Joseph is emphatically a Hebrew, one who divides the inward flesh, and passes through into God's covenant. 'And there was with us a young man, a Hebrew, servant to the prince of the executioners' (verse 12). In xl. 8, 9, the verb *אִיִּה* is twice used. The first time it relates to a declaration made on the Heathen Grade in answer to Joseph's question whether interpretations are not to God. The second time it refers to a declaration of the dream made on the Servants' Grade. In xli. 12 the same verb is used. The writer holds that it is used here of the declaration of the dreams on the Servants' Grade. The verses follow the issue up to the Young Men's Grade as stated in the previous chapter. 'And we told him, and he interpreted to us our dreams, each according to his dream he interpreted' (verse 12). Thus the butler had found out the prophet's truth in his own experience

before he commended him to others. He testifies to the Truth of the Prophetic Word as manifested in his own experience. But his words only go up to the Young Men's Grade, on which the baker was hung. So in ch. xl. the butler only reached the Young Men's Grade. That was his third day. 'And it came to pass, according as he interpreted to us thus it was; me he restored to my office, and him he hanged' (verse 13).

Like the Samaritan people (John iv. 42) Pharaoh is anxious to hear the truth for himself. In xl. 14 Joseph speaks of a house which he calls this house. It appears to be the round house of unjust suffering. In verse 15 he goes on to speak of a pit or dungeon. This is the word used in xxxvii. 28 of the broken cistern of tradition. The writer believes that it is a symbol of that dry traditional aspect to which some steal back Prophetic Truth. But these inquiring men from the Heathen realm receive the Truth without its Jewish accretion of Tradition. Pharaoh sends for Joseph, and calls him. We shall see as we proceed how this verb 'call' is applied to what is inward and of the Seed Process, as in contrast with what is ritualistic and Sinaitic. Unnamed and spiritual forces lift up the Prophetic Man from this dry cistern of tradition. 'And Pharaoh sent and called Joseph, and they hastened him from the pit' (verse 14). This is the broken cistern of Judaistic tradition. They who from Heathendom are becoming tender-hearted, and seeking the Truth, want it in a better aspect than that which it wears when veiled by Jewish tradition.

It is added of Joseph, 'And he shaved himself, and changed his raiment' (verse 14). The hair on the human body, like grass in the field, is a symbol of fleshliness. Sometimes to cut off hair and to put on mourning garments are symbols of sorrow (Plut., De Isid. et Osir., c. xiv.). But, usually, to remove the hair is a symbol of purification. It is a putting away of what is fleshly. As the Prophetic Body comes out from Jewish tradition, and assumes a more spiritual and Christian aspect, it is cutting off the fleshly hair. This removal of hair is set forth in Scripture in two prominent aspects. First, there is a cleansing by a removal of hair from the body; and secondly, there is a cleansing by a removal of hair from the head. This latter is the higher form of cleansing, and is especially associated with the Nazarites. We read: 'He shall shave his head in the day of his cleansing' (Numb. vi. 9). The other form of cleansing is that of the Levites. 'Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them, Sprinkle water of purifying upon them, and let them shave all their flesh, and wash their clothes, and so make themselves clean' (Numb. viii. 6, 7). So the two forms of shaving are conjoined in the cleansing of the leper. 'He that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off, and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean' (Lev. xiii. 8, 9). Herodotus says of the Egyptian priests:

'They shave all their body every third day, that nothing corrupt nor any defilement may be in them as they serve the gods. The priests also wear a garment that is all linen' (Lib. II., § 37). Joseph's shaving implies that the Prophetic Truth and its Personal Embodiment coming from the pit of Tradition assumed a less fleshly aspect. As a garment is a symbol of a covering of righteousness (Job xxix. 14), so it is probable that Joseph's change of garment is an emblem of a change to a more spiritual form of righteousness, accompanying the deliverance from the pit of tradition. Then, as morally purified, he comes in to Pharaoh in Godly Service on the Servants' Grade, prepared to interpret his dreams. The word 'enter,' in verse 14, shows this grade. All the grade-words from verse 14 to verse 24 inclusive are of the Servants' Grade. They are 'come' (verses 14, 21), 'hear' (verse 15), 'behold' (verses 17, 18, 19, 22, 23), 'appearance' (verses 18, 19, 21), 'see' (verses 19, 22). 'And he came in unto Pharaoh' (verse 14). Pharaoh makes known to the Prophetic Class his need of light, and tells what he has heard in commendation of that class. 'And Pharaoh said to Joseph, I have dreamed a dream.' All the grade-words show that he is here referring to the dream of the Servants' Grade or Second Day, as detailed in the early part of the chapter. 'And there is none that can interpret it, and I have heard say of thee that thou dost understand a dream to interpret it' (verse 15). The word 'understand' is the Hebrew verb 'hear,' which sometimes signifies 'to understand' (1 Kings iii. 9). The Hebrew word בְּלִפְתֵּי is rendered in our Version 'It is not in me.' The same word in verse 44, with a different pronoun, is rendered 'without thee.' In Is. xliii. 11 it is 'Besides Me.' The idea seems to be that over and above what the prophetic teachers may say, the Divine Prophet, or Jesus, working in and through them will speak peace to Pharaoh. Like all true Prophets, Joseph does not want the king's faith to stand 'in the wisdom of men, but in the power of God' (1 Cor. ii. 5). True prophets will always be modest, and they will never fail to give glory to God. 'And Joseph answered Pharaoh, saying, Besides me, God will answer peace to Pharaoh' (verse 16; Deut. xx. 11). Pharaoh then repeats the dream, beginning with the Soulical Aspect in which he, like the kine, was upon the lip or margin of the river. Because the word 'Egypt' is not added to the word 'river,' Philo does not regard it as a symbol of evil, but of speech. Writing about the phrase 'from the river of Egypt' (Gen. xv. 18), he says: 'For he compares to the river of Egypt our body and the lusts that originate in it, and through it; but the soul and the things dear to it he compares to the Euphrates. He is propounding a dogma most useful to life, and most enduring, that is, that the good man has for a portion the soul and the soul's virtues, while, on the other hand, the wicked man has the body, and the vices that are of and through the body. The "from" signifies at one time union with that from which it is said [to proceed], and at another time separation from it. For when we say that from morning to evening there are twelve hours, and that from the new moon unto the thirtieth of the month there are thirty days, we are including the first hour and the day of the new moon. But when anyone says that the field is three or four furlongs from the city, he speaks of what is, I suppose, apart from the city. So

now also that saying "from the river of Egypt" must be thought to relate to a receiving that is separate from the river. For having removed our habitation from things bodily, which are seen in the stream that is both corrupt and corrupting in its corruption, He wills us to have the lot of a soul with the virtues that are incorrupt and worthy of incorruption. Thus, assuredly, tracking out, we have found that the praiseworthy logos is likened to a river. But the blamable river is this Egyptian river, a certain misguided and ignorant, and in a word, soulless logos, on account of which it is turned into blood that cannot nourish. For the logos of ignorance is not drinkable, and it is fecund with bloodless and soulless frogs that utter forth their strange and harsh noise, painful to hear' (De Som., Lib. II., c. xxxix.). The fact that such symbols as Esau, Egypt, and the river of Egypt are at one time symbols of what is good, though at another time they are symbols of what is evil, is a counteractive to the reproach which might have come to an innocent nation had their country or people been invariably used in Scripture as emblems of evil. There is an Egypt of tender flesh as well as an Egypt of sinful flesh.

It is not needful to examine in detail once more the symbolism of the dream. Two or three features may be noticed. (a) According to the Hebrew, Pharaoh's figure of the swallowing of the kine is stated in a very expressive way. 'And they come in to the inward part, and it could not be known that they had come in to the inward part, and their appearance was evil as at the beginning' (verse 21). The cattle that are swallowed have not become absolutely extinct. They will live again when the famine is passed. (b) When men receive the truth as seed it affects the whole nature for good. The flesh, or land of Egypt, as well as the mind, begins to yield a purified fruit. Hence in this narrative the corn is seen to grow in all the land of Egypt. (c) Pharaoh says that he had not seen such evil kine in all the land of Egypt (verse 19). His language not only shows the Servants' Grade; it indicates past time when there was not an interpreter. Thus it is as if the Bible were here telling us that even amongst enlightened Greeks, with their imperfect moral Teachers, there was not as great a moral famine as in the dark ages of the Christian era. Church History makes this clear. There was less moral evil in the philosophy of Plato and Socrates than in the monkish absurdities denounced by Erasmus in the person of Moria, or Folly. 'Alas, what follies! I am almost ashamed of them myself. Do we not see every country claiming its peculiar saint? Each trouble has its saint, and every saint his candle. This cures the toothache, that assists women in childbed, a third restores what a thief has stolen, a fourth preserves you in shipwreck, and a fifth protects your flocks. . . . Can there be any greater enemies to the Church than these unholy pontiffs, who by their silence allow Jesus Christ to be forgotten, who bind Him by their mercenary regulations, who falsify His doctrine by forced interpretations, and crucify Him a second time by their scandalous lives?' Melétus charged Socrates with teaching for pay (Apol., c. iv.), but he did not make merchandise of his philosophy like some priestly teachers. (d) At the close of verse 21 Pharaoh says, 'And I awoke.' But he does not go on to say, 'And I dreamed a second dream.' He

simply adds, 'And I saw in my dream.' While the dream is divided into two parts, a Soulical part and an Intellectual part, it is still one dream. (e) At the close of verse 24 we have the words: 'And I told (וַיֹּאמֶר) to the scribes, and there was not one declaring (וְלֹא־יָדָע) to me' (verse 24). The writer believes that these words are misunderstood. The verse does not say, like verse 8, that no one could interpret. There was no one to tell. The meaning appears to be as if Pharaoh had said, 'I told my dream which I had seen on the Servants' Grade, but so far from being able to interpret that, they could not even tell the dream which I had had in the dark night of the Heathen Grade, and which I was not able to state myself.'

It is from this point that Joseph begins his answer. He is first stating to Pharaoh in words what Pharaoh had dreamed on the Heathen Grade. The two dreams are similar, but the dream on the Servants' Grade is the more full. When Joseph speaks of the kine that came up after (verse 27), it may seem to the reader that he is alluding to Pharaoh's words in verse 19. But the grade-words show that it is not so. Moreover, if the dreams are similar, the evil kine must have come up after, whether Pharaoh had stated it or not. Joseph is stating a fact, not alluding to Pharaoh's words. He does not say, 'Which thou sayest came up after.' The word וְהֵן in verse 25 shows that Joseph is not speaking of what is on the Servants' Grade. This word appears to conjoin with 'do' in the same verse. Hence the writer holds that the reading of the verse is different from what our Versions suggest. It is as follows: 'And Joseph said to Pharaoh, A first dream of Pharaoh; this that God doeth He declareth to Pharaoh. The seven good kine they are seven years, and the seven good ears of corn they are seven years: this is a first dream. And the seven kine lean and evil coming up after them, these are seven years, and the seven ears empty, blasted with the east wind, are seven years of famine. This (וְהֵן) is the word which I have spoken to Pharaoh, which God doeth' (verses 25-28). This is a first dream in which Joseph is stating and explaining in words what had passed as a dream before Pharaoh on the Heathen Grade, but which he could not state. The word וְהֵן, 'this,' in verses 26 and 28 shows that the dream is not on the Servants' Grade. No word of that grade is in this dream except that 'do' is used for conjoined idioms. The word 'this,' used twice subsequently, appears to be in conjunction with 'do' at the latter part of verse 29. A new verse should begin with the words, 'He causeth Pharaoh to see.' The sentence is a title. So the former dream was preceded by a title (verse 25). In the first imperfect dream nothing is said of the swallowing of the kine and corn, neither is Pharaoh said to 'see' what is coming to pass. It is a coming famine less clearly foreshadowed. Even this imperfect dream is in two parts as the close of verse 26 has a break in the continuity. But in this case the division is not according to what is Soulical and what is Intellectual. The kine and the corn are alluded to in each portion. This may be why nothing is said of the river. In this dream Joseph is recalling and explaining a past vision which gives but an imperfect knowledge of what is to come. He virtually places himself in the past as having spoken this word to Pharaoh on the Heathen Grade. It would

be grammatical to read verse 28, 'This is the word which I spake to Pharaoh, which God doeth.'

Verse 29 should begin with the words, 'He causeth Pharaoh to see.' They relate to the second dream on the Servants' Grade, and to what Pharaoh sees, and can state. Since Pharaoh has seen the things and stated them Joseph does not restate, but simply interprets and predicts. 'He causeth Pharaoh to see' (verse 28). These words contrast with 'The first dream of Pharaoh. This that God doeth He telleth to Pharaoh' (verse 25). 'Behold, there come seven years of great plenty in all the land of Egypt' (verse 29). This is the apostolic era when God will give the Word, and a great company will publish it. That era of plentiful Truth is to be followed by a famine 'of hearing the words of the Lord' (Amos viii. 11). The centuries of mediæval darkness show what this famine has been. 'And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land' (verse 30). That which is a tender flesh must be made to waste when there is a famine of the Word of God.

Verse 31 is very important. At first sight it looks like a repetition of the ideas in verse 30. But it is not a repetition. It pertains to a new grade, that of Young Men. The word \aleph , 'this,' is twice used in it, and shows this grade. Hence it is as a higher famine. This may be why it is said to be exceedingly grievous. The Young Men's Grade is the Grade of Faith. By that the just man lives (Heb. x. 38). Jesus asked if He should find faith on earth (Luke xviii. 8), implying a scarcity of faith. So this verse is showing that as well as a famine of God's Word on the Grade of Works and Service, there will be a still more grievous famine on the Grade of Faith. Believing souls will pine for want of the true Bread of Truth, and so Faith will wax fainter on the earth. This is the most grievous aspect of this moral Famine. The allusion to following appears to relate to a second famine following a first rather than to a scarcity following a time of plenty. 'And the plenty shall not be known in the land from the presence of this (\aleph) famine afterwards, for this (\aleph) will be exceedingly grievous' (verse 31). In verse 32 Joseph indicates two double dreams, and not one only as is generally supposed. Moreover, he appears to distinguish between what is spoken and what is more fully made manifest. The word 'do' shows the Servants' Grade. So the words in Hebrew 'from with' (\aleph), applied to what is a word from God, is of that grade. God was as One acting on the true Prophetic Grade, even when Joseph, the human Prophetic Body, was only on the Heathen Grade. The double-aspect of each dream is an indication of certainty. It is true Soulically, and it is true Intellectually. While the double-dream is here an emblem of certainty, the ancients sometimes spake of doubtful or ambiguous dreams as 'double-dreams.' So Clytemnestra speaks of the visions 'of double-dreams'— $\delta\iota\sigma\sigma\omega\upsilon\upsilon\ \delta\upsilon\epsilon\iota\rho\omega\upsilon$ (Soph. Elec., verse 645). Homer has a similar figure (Odys., Lib. XIX., verse 562). With Lucian $\delta\iota\tau\tau\epsilon\iota\gamma\ \chi\rho\theta\eta\sigma\mu\omega\delta\iota$, or 'double oracles,' are 'ambiguous oracles' (In Alex.). The figure of double-dreams, in this classical sense, seems based on the theory of the two gates of Sleep through which dreams come (Virg. Æn., Lib. VI.,

verse 693). 'And as respects the doubling of the dream to Pharaoh twice (xxvii. 36), it is because the word (דָבָר, or 'thing') is established from with God, and from God's hastening to do it' (verse 32). The Lord says, 'I will hasten My word to perform it' (Jer. i. 12). These dreams are God's word imperfectly apprehended. From this point to the end of verse 39 all the grade-words pertain to the Servants' Grade, on which Joseph is acting in Godly Service. They are 'see' (verse 33), 'do' (verse 34), 'come' (verse 35), 'servants' (verses 37, 38), 'find' (verse 38), 'this,' הַזֶּה (verses 38, 39).

The inspired narrative now shows how, by prophetic advice, provision is made for prophetic exaltation. When Paul, as a teacher, urged that his word should be committed to faithful teachers (2 Tim. ii. 2), he was not magnifying himself. So when Joseph recommends Pharaoh to look for a man he is not seeking his own interest. Joseph is Adamic. He represents the great body of ministers of the word, any part of which may fittingly counsel attention to prophetic ministration. The qualifications said by Joseph to be needful are such as befit those who have to distribute the Seed Corn of the Divine Truth. It is well if good kings allow godly teachers to attend to this seed-sowing instead of committing religion to Parliamentary Control. 'And now let Pharaoh behold a man discerning and wise, and place him over the land of Egypt' (verse 33). Even as respects himself Pharaoh needs to consider the prophetic teachers. It is added: 'Let Pharaoh act, and let him appoint overseers over the land.' This land is not a literal country, but a realm of tender flesh. In considering these words we need to bear in mind that God is spoken of in verse 41, etc., as Pharaoh. It is the Divine Pharaoh who appoints officers in the church (1 Cor. xii. 28). Hence the writer believes that from the words 'Let Pharaoh act,' Joseph is glancing at Divine action. In xlv. 8, 9, God's action in Joseph's exaltation is prominently recognised. Hence Joseph's words may be read as a prayer. God appoints overseers or bishops. He, too, has a right to first-fruits of all that the good seed within us may yield. He can 'fifth' the land, as the Hebrew expresses it, when human kings have no right to appoint officers, or to take tithe. Only God can tithe a spiritual product. This inward tribute exceeds that of Scribes and Pharisees. It is a fifth, not a tenth. We may read: 'Let Pharaoh act, and let Him appoint overseers over the land, and fifth the land of Egypt in the seven years of plenty' (verse 34). The Hebrew has no word 'this' after 'do' or 'act.' Verses 25, 28 have laid stress on the Divine action. In Ps. lxxviii. 1 what seems a command to the Almighty is yet a reverential prayer, 'Let God arise.' And Joseph appears to be appealing to the Divine Pharaoh, or indirectly praying to Him. Joseph, having desired the human Pharaoh to exalt the Prophetic Body to rule by its truth, and having prayed for the action of the Divine Pharaoh, next turns to the subjects of this double kingship. He prays that they may gather together, that is, into their minds and souls, all the food of Divine truth from these years when the seed shall be bearing plentifully. He wishes them to keep food in the cities, that is, in their minds. The mind is set forth in Scripture as a city (Prov. xxv. 28). Every Egyptian in this realm of tender flesh has a city, and it is in these minds Joseph wishes

the truth to be treasured up. Hence there are many cities. Literally it is singular that the corn should be in cities. Joseph not only wants the corn laying up, he wants it keeping. Jesus might be alluding to this verse when He said, 'Blessed are they that hear the word of God, and keep it' (Luke xi. 28). The storing Joseph desires is under Pharaoh's hand. In Ezek. viii. 1, 3 the Divine hand which falls upon men is the Spirit of the Lord that lifts them up. Joseph is probably alluding to this Divine Hand of the Divine Pharaoh, and not to the mere authority of an earthly Pharaoh however good. Paul teaches that the Truth comes 'in the Holy Ghost' (1 Thes. i. 5). Under that influence men will be sure to store up the seed of the kingdom in their minds. 'And let them gather together all food of these good years that come, and let them lay up corn under Pharaoh's hand, food in cities, and let them keep it' (verse 35). They who thus treasure Divine truth in the mind are prepared against days of persecution and moral famine. They carry their treasures with them. In secret they will feed on the Divine food, and they will communicate it to others, so that amid abounding evil the realm of tender-hearted flesh will not be utterly destroyed. So the Malagasy Christians met in secret in times of persecution to read the precious leaves of their hidden Bibles. 'And the food shall be for a store for the land against the seven evil years which will be in the land of Egypt, that the land be not cut off in the famine' (verse 36). The New Testament is showing how the corn is to be treasured up in the city when it says, 'The word is nigh thee, in thy mouth, and in thy heart' (Rom. x. 8). 'Let the word of Christ dwell in you richly' (Col. iii. 16). 'The word of God abideth in you' (1 John ii. 14). 'The seed is the word of God' (Luke viii. 11), and some 'in an honest and good heart, having heard the word, hold it fast' (verse 15). It is in the heart as a laid-up store. Wisdom says concerning those who love her, 'I will fill their treasures' (Prov. viii. 21). 'Therefore every scribe who hath been made a disciple unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old' (Matt. xiii. 52). Joseph's good counsel commends itself to the good kingly power in the human aspect, and to all that serve him, as one good. 'And the word was good in the eyes of Pharaoh, and in the eyes of all his servants' (verse 37). It is the very word of prophecy that first appears good. But when that word has been received the recipients will soon exalt morally the rule of those who teach it. They will own that God is in them. 'Declaring that God is in you indeed' (1 Cor. xiv. 25). Such prophets are God-given, and better than such scribes and wise men as human powers can find for themselves. 'And Pharaoh said to his servants, Can we find such a one as this is, a man in whom the Spirit of God is?' (verse 38). Even in exalting the prophets, Pharaoh, like Joseph himself (verse 16), is careful to give glory to God as the Source of prophetic wisdom. 'And Pharaoh said to Joseph, Forasmuch as God hath made thee to know all this, there is none so discreet and wise as thou' (verse 39). Pharaoh not only speaks kindly to those who teach the truth, but he gives them moral supremacy in the realm or house of those whose flesh is tender and pure. 'Thou shalt be over my house' (verse 40). Philo says, 'Then he appoints him

successor of the kingdom, or rather, if we must speak the truth, he appoints him king, reserving to himself the name of government, but in the works of leadership giving place to him, and doing other things such as were for the honour of the young man' (Lib. de Jos., c. xxi.).

At this point we come to a change of grade. The narrative is about to pass up from the Pharaoh on the Servants' Grade to the Divine Pharaoh on the Grade of Tongues. As if to show us that the narrative is thus passing up from the second to the fourth grade, the intermediate or third grade, that is, the Young Men's Grade is brought in. We have the word 'people.' This shows the grade. It also indicates a class who will believe the prophetic word, and submit to it. The reference is future. We read: 'And upon thy mouth shall all my people kiss.' The Authorised Version renders, 'And according unto thy word shall all my people be ruled.' There is in the clause a word קִשָּׁה from the verb קִשָּׂה. This verb has two meanings. First it means 'to kiss,' and thus 'to touch' (Ezek. iii. 13). To kiss is often a sign of homage (1 Sam. x. 1; Ps. ii. 12). So it is used of homage to idols (1 Kings xix. 18; Hos. xiii. 2). The passage would thus mean that all the people would pay homage to Joseph. The Sept. favours this view. On the other hand, this verb קִשָּׂה has the meaning 'to bend or use a weapon,' and especially a bow (1 Chron. xii. 2; Ps. lxxviii. 9). Hence we have the word קִשָּׂה, 'weapon,' 'armour' (Job xx. 24; 1 Kings x. 25). Robertson would derive all these words from the word 'to kiss,' for he thinks that hostile armies rushing to each other are in a sense kissing each other. The former meaning seems the more probable. It was not usual for those paying homage to kings to kiss the mouth, but rather the hands or the feet. But inasmuch as Joseph represents a prophetic body speaking the Truth of God, and that Truth is usually associated with the mouths of the Teachers, it is very significant that Pharaoh here refers to so unusual a form of giving homage as kissing the mouth. It is like saying, They shall not worship or pay homage to you as men, but they shall pay homage to the word of truth that is in your mouth. So Jesus says, 'Whatsoever they bid you, these do and observe' (Matt. xxiii. 3). The word is in the mouth. 'I know that thou art a man of God, and that the word of the Lord in thy mouth is truth' (1 Kings xvii. 24). 'The law of Thy mouth' (Ps. cxix. 72). 'I will make My words in thy mouth fire' (Jer. v. 14). 'The law of truth was in his mouth' (Mal. ii. 6). 'For the priests' lips should keep knowledge, and they should seek the law at his mouth' (verse 7). When we do homage to the truth coming from godly teachers, we are kissing upon Joseph's mouth.

The Hebrew of the next clause is significant. It reads thus:

רק הַדָּבָר אֲנִי גָדֹל מִלְּפָנֶיךָ אֱלֹהֵי מִצְרָיִם
Our Version renders the clause, 'Only in the throne will I be greater than thou.' The Sept. has: πλὴν τὸν θρόνον ὑπερέξω σου ἐγὼ, —'Only as respects the throne will I surpass thee.' The writer thinks that these readings are erroneous, and for the following reasons: (a) No human king, and no kingly throne, can be said to be greater than prophets and inspired truth. (b) While the word rendered 'only' sometimes excepts and limits, as in xlvi. 22, it sometimes has the meaning 'Surely,' as in xx. 11. 'I thought, Surely the fear of God is not in this place.' (c) While the words אֲנִי גָדֹל may involve a comparison, it would be

just as grammatical and Scriptural to regard them as meaning, 'Because of thee.' So in Micah vii. 17 they have this meaning, 'Afraid because of Thee.' On this view the writer would read the clause, 'Surely, as respects the throne, I shall be great because of thee.' (*d*) It is an undoubted fact that the kings who show regard for prophets and prophetic truth are, in the very deed, attaining unto kingly greatness, and establishing their thrones upon a firmer foundation. Hence Wisdom says, 'By me kings reign, And princes decree justice; By me princes rule, And nobles, even all the judges of the earth' (Prov. viii. 15, 16). Justin Martyr quotes the saying that unless rulers and those who are ruled are lovers of wisdom, the cities cannot prosper (Apol. I., c. iii.). Isocrates shows how kingly wisdom and virtue tend to the happiness of the city (Nikok). Thus the whole of verse 40 appears to be on the Young Men's Grade. It is a human Pharaoh who is speaking. But verse 41 passes up to the Divine Pharaoh. Thus verses 39, 41, both begin with a reference to Pharaoh speaking. The latter reference has a Divine aspect, the former a human aspect. But when Pharaoh says to Joseph, 'See' (verse 41), it is implied that this Joseph is also in Zion. But prophets as such belong to the Grade of Young Men. It is only Jesus who, as a Divine Prophet, is in this spiritual realm. Hence just as Pharaoh has here a Divine aspect, so Joseph has a Divine aspect. It is Christ the Divine Prophet who is here being exalted. He is being given as a ruler over all the land—that is, He is to go down in Godly Service to the Servants' Grade, and to be with those who act on that grade. Thus Christ is now coming into fuller union with the prophetic teachers, who are ministering the truth to the heathen. God is giving Him 'for a Witness to the peoples, a Leader and Commander to the peoples' (Is. lv. 4). The giving is in Zion. It is when He goes out that He acts in Godly Service. 'And Pharaoh said to Joseph, See, I have given Thee (or 'appointed Thee') over all the land of Egypt' (verse 41). The Divine King gives to the Divine Prophet insignia that betoken the very excellency of power. 'And Pharaoh took off His signet-ring from upon His hand, and put it upon the hand of Joseph' (verse 42) In Esther viii. 2, the giving of the ring invests with power to pass unalterable decrees. The Father 'hath given all judgement unto the Son' (John v. 22). He has the Divine Signet-ring, and can pass the unalterable decrees. From Him there is no appeal. No man, or assembly of men, has authority to break what He has sealed with His Truth. We may neither bind what He has loosened, nor loose what He has bound. Philo calls this 'the royal seal' (*σφραγιδα βασιλικήν*, Lib. de Jos., c. xxi.). The Divine Pharaoh is said to clothe Joseph with garments of fine linen. As Divine, the righteousness of Jesus is perfect. Hence it does not seem probable that these garments symbolize, as usual, righteousness. More probably they have a meaning analogous to that given in Is. xlix. 18: 'Thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them like a bride.' Not improbably it indicates that Jesus in Zion is beginning to gather to Himself a spiritual church, which God gives to Him as a beautiful garment. We have a figure like the following, 'He shall array Himself with the land of Egypt, as a shepherd putteth on his garment'

(Jer. xliii. 12). Even before men were gathered from Heathenism, apostolic followers had been gathered to Jesus. There is an indication that Christ's spiritual kingdom is here coming in. That implies that spiritual fruit will be gathered as an ornament of purity and beauty to Jesus. It is the Saviour's coronation day. 'And He arrayed Him in vestures of fine linen, and put a gold chain about His neck' (verse 42). The golden chain is sometimes a symbol of the moral beauty of Divine Wisdom. 'My son, hear the instruction of thy father, and forsake not the law of thy mother, For they shall be an ornament of grace unto thy head, and chains about thy neck' (Prov. i. 8, 9; vi. 20, 21). 'Let not mercy and truth forsake thee, bind them about thy neck' (iii. 3). Christ says to His Church, 'Thy cheeks are comely with rows of jewels, thy neck with chains of gold' (Cant. i. 10). The Thummim worn in the High Priest's breastplate (Deut. xxxiii. 8) is spoken of in the Sept. as ἀληθεια, or Truth. Dr. Russell, in his work on Egypt, and other writers, refer to the wearing of similar emblems of Truth by judges. Diodorus Siculus refers to the Egyptian Judicial Court of the Thirty. In this court one was chosen President, or Prætor, and of him he says: 'He wore about his neck, suspended from a golden chain, a figure (ζῶδιον) made of precious stones, which they called Truth (ἀληθειαν). And they began the trials when the chief Judge assumed the image of Truth' (Lib. I., p. 48. B.). As the New Testament Era comes in, Christ wears about His neck, more beautifully than ever before, the symbol of Divine Wisdom and Truth. In Him, and through Him, the beauty and splendour of Truth are made manifest. 'And He made Him to ride in the second chariot which He had' (verse 43). Chariots are used in various symbolic aspects. Most commonly they appear to be used in Scripture of Swift-moving Warlike Forces (Exod. xv. 4; Is. lxvi. 15; Micah i. 13). The word of Christ runs swiftly (Ps. cxlvii. 15). It is as the Saviour's chariot in which He rides on to victory. This chariot is said to be הַשֵּׁנִי, or 'the second.' Observe, it does not say The chariot second to His own. It says, The second chariot which was to Him—that is, He had two chariots, and this in which Joseph now rides is the second. But this word 'second' not only means a second in rank (2 Chron. xxviii. 7); it also means the double of a thing, as 'double-money' (xliii. 15). In the Old Testament Era, Jesus had been riding to victory in the former chariot of His Word, but now as the New Testament Era comes in, He rides in the second or doubled chariot of His Word. So the double-money included the former as well as the second. And Joseph rides in both chariots, though He is now beginning to ride in the second as well as the first. The writer holds that there is no idea of inferiority of Joseph to the King in the passage, nor of inferiority of one chariot to another. It appears to indicate that the New Testament is now becoming a double to the Old Testament, and that Jesus is beginning to ride on to victory in the latter, as well as in the former. It is said to Christ, 'In Thy majesty ride prosperously, because of truth and meekness and righteousness' (Ps. xlv. 4).

The next clause is somewhat peculiar. Our Version reads: 'And they cried before Him, Bow the knee' (verse 43). Several writers regard the word כָּרַע as a form of the Hebrew word for 'to bless,' 'to

hail,' and so 'to bow the knee.' It is by supposing that א is substituted for ה that this view is defensible. Others think that it is a Coptic word meaning 'Bow the head.' Others again derive from another Coptic word, and render it 'Girded by the King.' The Sept. says that a herald made proclamation before Him. Dr. Clarke writes: 'Abrech, which we translate "bow the knee," and which we might as well translate anything else, is probably an Egyptian word, the signification of which is utterly unknown. If we could suppose it to be a Hebrew word, it might be considered as compounded of אב, "ab," "father," and אר, "rak," "tender," for Joseph might be denominated a father because of his care over the people, and the provision he was making for their provision, and tender because of his youth. Or it may be compounded of אב, "ab," "father," and ארר, "Barak," "Blessing," the latter ר, "beth," being easily lost in the preceding one.' The writer thinks that it is the literalism with which the verse is read which causes difficulty. He holds that the word is Hebrew. The reader can see that this word ארר אב consists of the letters that are in the two words named by Dr. Clarke, אב, 'father,' and אר, 'tender' or 'feeble' (Gen. xxix. 17; 2 Sam. iii. 39). Further, it is common in Hebrew for the word 'ab' or 'father' to enter into the composition of words, as 'Abner,' 'father of light,' 'Abiezer,' 'father of help,' etc. Hence the writer is inclined to think that this word means 'Father of the feeble.' Let us bear in mind that Joseph here represents Him who feeds His flock like a Shepherd, and gathers the lambs in His arms. Voices are beginning to be uplifted in His honour. They who thus honour Him are as babes in Christian truth (Heb. v. 12, 13), longing for the spiritual milk which is without guile (1 Pet. ii. 2). This cry is like a child's cry, My Father! (Is. viii. 4) uttered to Him who breaks not the bruised reed. If not 'Father of the feeble,' it will probably denote 'Tender Father.' God exalts Him over all the realm of tender flesh. 'And He set Him over all the land of Egypt' (verse 43). His supremacy is to be such that, as Jesus says, without Him nothing can be done (John xv. 5). The hand will be powerless for good work, and the foot will be unable to move Zionward. Just as God sometimes declares His pre-eminence, saying, 'I am the Lord, and there is none else' (Is. xlv. 5), so the Divine Pharaoh here asserts His pre-eminence. It is as if the pre-eminence of Jesus were being confirmed by a solemn oath. 'And Pharaoh said to Joseph, I am Pharaoh, and without Thee shall no man lift his hand and his foot in all the land of Egypt' (verse 44).

We now read of a new name being given to Joseph. The various instances previously mentioned of a change of name (xvii. 5, 15; xxxii. 28) betoken moral exaltation. The writer has maintained that Joseph, as here set forth on the Grade of Tongues, is Jesus who is being given for the world's instruction and salvation. When He came to save men He was called 'Jesus' and 'Saviour' (Luke i. 31; ii. 11). The Apostle John speaks of Him as 'The Saviour of the World' (1 John iv. 14). We read: 'And Pharaoh called Joseph's name Zaphnath-Paaneah' (verse 45). Since אפנא, 'Zaphnath,' resembles אפ, 'to hide,' and אפנא has some affinity with an obsolete word אפ, 'to shine,' the Jews regarded the word as Hebrew, and rendered it 'Revealer of Secrets.' The Sept.

writers render this name *ψονθομφανήχ*. They give no hint that the word just considered was Coptic. Philo renders it 'A Mouth discriminating in answer' (*ἐν ἀποκρίσει στόμα κρῖνον*. De Mut. Nom., c. xv.). Jerome translates the verse thus: 'Vertitque nomen ejus, et vocavit eum lingua Ægyptiacâ, Salvatorem mundi'—'And he changed his name, and called him in the Egyptian tongue, Saviour of the world.' Dr. Clarke says that this is an unprincipled gloss. He believes the word to be an official Egyptian epithet, as we might speak of the Lord Chancellor. But more recent writers maintain Jerome's view, and assert that the Copt. P-sont-em-ph-anch means 'Saviour of the World.' Dr. Davies says that Brugsch has p-so-nto-p-ench, 'prince of the life of the world.' Rosellini interprets it, 'The Salvation or Saviour of the Age.' The word 'age,' it must be remembered, often means 'world.' Gesenius inclines to the reading, 'Sustainer of the Age.' The latter part of the word seems generally to be accepted as the equivalent in Coptic of the Greek *αἰών*, 'age' or 'world.' Whether we read 'Saviour of the World,' or 'Sustainer of the World,' the title befits Him who came to be the world's life and salvation.

It does not seem like literal history when we read of Pharaoh giving a wife to Joseph. He who ruled his life so chastely in the fear of God would hardly have been ready to accept an idolatrous woman as a marriage-gift from an idolatrous king. But if Joseph is here the world's Saviour, it is very natural that the Divine Pharaoh should be represented as giving Him a wife from the ranks of idolatrous heathen. He had said: 'I will give Thee the nations for Thine inheritance' (Ps. ii. 8). We read: 'And He gave to Him Asenath the daughter of Poti-phera, priest of On, to wife' (verse 45). Creighton renders 'Asenath' a 'Peril,' 'Misfortune.' Dr. Kitto says, 'The most probable interpretation is that it means "worshipper of Neith," the titular goddess of Sais, the Athene of the Greeks.' So far as the writer has seen, this latter definition is generally accepted by lexicographers. Herodotus says that in the city Sais the Egyptians keep a festival to Athene (Lib. II., c. lix.). He adds: 'When they gather together to the sacrifices into the city Sais, all on a certain night burn lamps in the open air round about the dwellings. And the lamps are dipping-lamps, full of salt and oil, and the lamp-wick itself is above the surface. And this burns all night. And the festival has the name of The Lampburning. And whoever of the Egyptians may not come to this festival, these all, keeping the night of the sacrifice, burn lamps. And thus, not in Sais only, but throughout all Egypt, they are burned' (Id., c. lxii.). The name 'Asenath,' allowing for difference of language, is suggestively like Athene. While a goddess is thus represented as coming into relation with Joseph's line, the goddess selected is amongst the purest and most free from coarse passions of all the goddesses. Minerva or Athene, the daughter of Jupiter and Metus, cannot be said to have come by flesh and blood. She is said to have sprung fully armed out of Jupiter's head. This goddess of Wisdom was, as Milton designates her, an unconquered virgin. Of her chastity he writes:

'What was that snaky-headed Gorgon shield,
That wise Minerva wore, unconquered virgin,

Wherewith she freezed her foes to congealed stone,
By rigid looks of chaste austerity,
And noble grace that dashed brute violence,
With sudden adoration and blank awe?’

Proclus, in his hymn to Athene, says :

*δὸς ψυχῇ φάος ἀγνὸν ἀπ’ εὐϊέρων σέο μύθων,
καὶ σοφίην καὶ ἔρωτα.*

‘Give to the soul from thy hallowed words a pure light, and wisdom, and love.’

The writer regards this gift of the daughter of Asenath to Joseph as showing how the Wisdom of Greek Philosophy, with all its good elements, was to be Christianized, and so given to Christ. Asenath is said to be a daughter of Poti-pherah. The name is spelled a little differently from that of the Potiphar mentioned in xxxvii. 36, but it is generally allowed to have the same signification, ‘He who belongs to the Sun.’ So far as the names have an idolatrous aspect the idolatry is of an exalted kind. Poti-pherah is said to be a priest of On (ἱὸς), or ‘the Sun.’ Ezekiel is said to change it derisively into ‘Aven’ or ‘Vanity’ (xxx. 17). The Hebrews speak of ‘Beth-Shemesh’ or ‘the House of the Sun’ (Jer. xliii. 13). The priests of Heliopolis were considered the wisest of all Egyptians (Herod., Bk. II., c. iii.). Those who went to Heliopolis only offered sacrifices (Bk. II., c. lxiii.), and did not celebrate such dangerous rites as were celebrated at Papremis in honour of Mars. Plutarch says : ‘They who minister to the god in the city of the sun, never bring any wine into the temple, as not being becoming that they should drink in the daytime when their lord and king [the sun] is looking on. Others indeed use it, but sparingly. They have many wineless purifications, in which, philosophizing, and learning, and teaching, they celebrate the sacred rites’ (De Isid. et Osir., c. vi.). This language is in harmony with Paul’s imagery, ‘They that be drunken are drunken in the night. But let us, since we are of the day, be sober’ (1 Thes. v. 7, 8). Plutarch says that the sacred black ox was kept in Heliopolis (Id., c. xxxiii.). The two facts that the name of Poti-pherah is spelt somewhat differently, and that he is designated a priest instead of prince of the executioners, may be owing to this symbolism relating to an outward system of Sacrifices rather than to an inward destruction of sinful flesh.

We now read of two goings forth of Joseph. One is a going forth over the land (verse 45). The other is a passing through in the land (verse 46). The latter appears to import a more inward action of the Saviour and His truth. The former betokens a passing over that is outward and Sinaitic. The two Processes, the Sinaitic and the Seed Process, are indicated in this double going out of Joseph. The Divine Teacher is now acting in Godly Service on the Servants’ Grade. The word ‘do,’ in verse 47, shows this grade, on which Joseph is going out, having come forth from the presence of the Divine Pharaoh. It is because Joseph goes out that the land or inward flesh brings forth its sacred increase. The Psalmist appears to associate the going out of Joseph with the coming of the Divine word. ‘For this a statute to Israel, a law of the God of Jacob. A testimony He ordained in Joseph in His going out upon the land of Egypt, a lip which I knew not I heard’ (Ps. lxxxi. 4, 5). It is difficult to see how a literal journey of a

young Hebrew through Egypt can be spoken of as the ordaining of a Divine testimony. It is a peculiar and significant fact that Joseph's going out over the land is associated with the years of plenty, while in the years of famine the people come to Joseph, and we do not read of His going out over the land, or of His passing through in the land. The famine is caused by the fact that He does not go out, just as the plenty is caused by His going out. Joseph, or Christ, and those who as His teachers embody Him, are inseparable from the corn by which the mind receives the Bread of Truth. The land is only to be sown with seed of His giving (xlvi. 23), and He saves all who are saved (xlvi. 25). 'And Joseph went out over the land of Egypt' (verse 45). Joseph, as found on the Grade of Tongues in the presence of the Divine Pharaoh, and preparing to go out on a morally fertilizing mission, is said to be thirty years old. This was the age at which Christ the Divine Prophet began to sow the seed of the kingdom (Luke iii. 23). With the ancients thirty years was the perfection of a young man's age. 'Not only amongst children, but also amongst those who are young men of about thirty years of age' (Athanasus, Lib. XIV., c. xxii.). 'And Joseph was a son of thirty years in His standing before Pharaoh, King of Egypt, and Joseph went out from the presence of Pharaoh, and passed through in all the land of Egypt' (verse 46). In this latter going out the word is not only coming to the surface of the moral earth, it is entering into the inward part of the good ground.

It is significant that immediately after Joseph has been said to go over Egypt, and to pass through Egypt, it is added, 'And the earth produced in the seven years of the plenty by handfuls' (verse 47). We are not told that Joseph had gone out on any official duty. It is because his going over and passing through, and the immediately following fruitfulness, are cause and effect. The figure of going out is applied to the word: 'So shall My word be that goeth forth out of My mouth; it shall not return unto Me void' (Is. lv. 11). Of Joseph's going out it could truly be said, 'The Sower went forth to sow' (Matt. xiii. 3). This good seed yields even to a hundredfold (verse 8), and it becomes a precious treasure in the human heart. The heart is the city, the Soulical Body is the field round about the city. We read of Joseph, or the Adamic Prophet, storing the food in these moral cities, that is, in Christian hearts. 'And He gathered all food of the seven years which were in the land of Egypt, and He placed food in the cities, food of the field of the city which was round about it He placed in the midst of it' (verse 48). The field round every city is the Soulical Body. In this field the Word becomes fruitful. It is noticeable that every city has a field round it, which is designated The Field of the City, שָׂדֵה הַקִּיָּץ. The description of Egypt and its cities given by Herodotus (Lib. II., cc. vi.-xviii.) does not accord with the view that every literal Egyptian city was surrounded by an arable field, likely to produce corn sufficient for that city for years to come, as well as for the time present. But when the Word entered the minds of the Church, or men constituting the Body of Christ, it was an abounding store. When we receive it fully then our 'barns are filled with plenty' (Prov. iii. 12). Our garner becomes full, 'affording all manner of store' (Ps. cxliv. 13). If God send His

doctrine dropping as the rain, and His speech distilling as the dew (Deut. xxxii. 2), 'the floors shall be full of wheat, and the fats shall overflow with wine and oil' (Joel ii. 23, 24). The fruit of the handful of corn will shake like Lebanon (Ps. lxxii. 16). Hired servants of the Divine Father have bread enough and to spare (Luke xv. 17). God says of His house, 'I will abundantly bless her provision, I will satisfy her poor with bread' (Ps. cxxxii. 15). As the river of life became so deep that it could no longer be measured (Ezek. xlvi. 5) by the measure of a man (Rev. xxi. 17), as He whom God hath sent speaketh God's words, and giveth not the Spirit by measure (John iii. 34), so this abounding fertility became an immeasurable quantity. We cannot limit the truth of God to our poor stretch of mind. We cannot take the dimensions of the great Tree that is filling the earth. It is only the Lord who knows all that are His. There can be no numbering of the hidden treasures in the hearts of those who are 'filled unto all the fulness of God' (Ephes. iii. 19). The disciples might be numbered at Pentecost, but Paul, who came a little later, never essayed to number them. The promise to Abraham was that the good seed should be numberless as the stars (xv. 5). 'And Joseph stored up wheat as the sand of the sea, very much, until He left numbering, for it was without number' (verses 48, 49). The truth, and they who are 'of the truth,' (1 John iii. 19) cannot be tabulated or defined.

We next read of personal increase given to Joseph. Before the Famine—that is, before the falling away in Christian times—two sons are born to Joseph. The word 'come' in verses 50, 54, shows that this portion to the end of verse 54 is on the Servants' Grade. 'And unto Joseph were born two sons before the years of the famine came, which Asenath, daughter of Poti-pherah, priest of On, bare to Him' (verse 50). That these sons are both sons of Asenath implies that they both represent classes coming to Christianity from Heathenism. 'And Joseph called the name of the firstborn Manasseh, for God [said he] hath made Me forget all My toil, and all the house of My Father' (verse 51). Some have thought that this forgetfulness of the house of the father was ungrateful. We may be certain, however, that God would never make a man ungrateful, and it was God who caused this forgetfulness. To the Bride of Christ it is said, 'Forget also thine own people, and thy father's house' (Ps. xlv. 10). It is evident from xlviii. 14 that Ephraim is superior to Manasseh, though the younger son. His name means 'Fruitful.' There had been a going out over the land (verse 45), and a passing through in the land (verse 46). They who come to Christianity from Heathenism may be divided into two classes, according as they come to the Sinaitic or the Seed Process systems of Christianity. The former class will retain much priestly ritual and elements of sacrifice, the latter class receive the truth as an inward power, and discard the priestly element. To one class Jesus is an Object of Faith before the eyes, to the other He is the Fountain within, springing up to everlasting life. Manasseh appears to represent the Sinaitic class. In speaking of him, Joseph connects him with Israel's house. Manasseh is virtually heir to the Sinaitic system as found in what was Judaistic, but perfected in Christianity. In this higher Sinaitic class there is a forgetfulness of the

toilsome ceremonies of a Law of Ordinances. Even though a priestly aspect be in this Christian Sinaitic class, it is not weighed down with the legal bondage of what was Judaistic. Christ has become the perfection of law unto it. Heathen systems of sacrifice and priestcraft may be reflected in it, but their burdensomeness has gone. Thus these enlightened Heathen are being won to Christianity, and escaping from all that was hard and toilsome in a Judaistic or priestly system of rites and ceremonies. The glory of the Gentiles was coming to the Church like a flowing stream (Is. lxvi. 12). Thus Joseph, or the Divine Prophet, was being caused to forget the toil incident to a Law of Ordinances and a Judaistic house. From the subsequent history we see that Joseph has not literally forgotten His kindred. But morally He is forgetting the shame of His youth (Is. liv. 4). In many ways God grants us a blessed forgetfulness. In the daily study of His Word, in trustful waiting at His feet, in communion with His people, we are enabled to forget things behind, and to give our fears to the passing winds. Not only is there born to Joseph a son whom He calls 'Manasseh,' or 'Forgetfulness,' there is also born to Him a son whom He calls 'Ephraim,' or 'Fruitfulness.' 'And He called the name of the second Ephraim, for God hath made Me fruitful in the land of My affliction' (verse 52). Joseph does not say that Egypt is the land of His affliction. The term 'affliction' is applied in Scripture to the suffering of many classes of people. In Amos vi. 6 it is said of those who are at ease in Zion, 'They are not grieved for the affliction (אָפְרָיִם) of Joseph.' This word means affliction in the sense of being broken down. The Divine Prophet had been in Heathen Teachers, but Heathenism was a moral realm in which He had been oppressed and afflicted. Nevertheless, even in that realm Christianity was now beginning to have fruit. Paul speaks of having fruit in the Romans (Rom. i. 13), and Jesus, the Divine Prophet, is now becoming a fruitful Seed in the realm of Heathenism. The writer believes that this Land of Affliction is the realm of Heathenism. Luxurious Christians are not grieved for the affliction of Joseph when they care more for luxury than for the spread of the Gospel, and when they do nothing to help the oppressed and afflicted Christ in heathen minds, who is struggling against their fleshliness. If Joseph, or the Truth and its Preachers, be sent to the Heathen, it will be sure to bear fruit in that land of moral affliction. Paul says, 'The word of the Truth of the Gospel, which is come unto you, even as it is also in all the world, bearing fruit and increasing as it doth in you also, since the day ye heard and knew the grace of God in truth' (Colos. i. 5, 6).

According to prophetic teaching, an era of famine and spiritual declension follows the apostolic era of spiritual fertility. 'And the seven years of the plenty that was in the land of Egypt were ended. And the seven years of famine began to come.' The declension came gradually. Evil men and impostors waxed worse and worse (2 Tim. iii. 13). The famine came, 'According as Joseph had said, and the famine was in all the lands, and in all the land of Egypt there was bread' (verses 53, 54). We read in Acts xi 28 of a great famine over all the civilized world. But it is not literally probable that, for seven years together, seed-time and harvest would fail in all lands. It is the peculiarity of this Egyptian famine that

it lasts seven years, and that the small country of Egypt supplies all famished lands throughout that long era. Thus the duration of the famine and its geographical extent do not well conform to literal conditions. It is because this is a moral famine, a famine of the word of God (Amos viii. 11). Moral darkness did spread over the whole of Christendom, and the great famine for lack of Truth consumed the land. It is a marked feature in all this history that it is only Joseph who gives the corn. All strangers and all the Israelites come to Joseph. It is because He is Christ, and the Prophetic Body of His Teachers, and without Him the souls of men cannot find bread. Even being tender-hearted is not enough. Egyptians have to go to Joseph. Pharaoh, that is, the human Pharaoh of the earthly grades, sends all to Him. Even good and tender-hearted men faint for lack of the truth. Their eyes cannot see their teachers, and they appeal to kings for moral sustenance. It will be seen that in verse 55 there is a sentence which brings in the Young Men's Grade. We have the word 'people.' This is the very grievous famine spoken of in verse 31. It implies that Faith is failing on the moral earth for want of the Truth by which it lives. 'And all the land of Egypt was famished, and the people cried to Pharaoh for bread' (verse 55). With the word 'bread' the allusion to the great famine amongst the people ends. In the next sentence Pharaoh is not said to address the people, but the Egyptians. Moreover, the word 'do' shows that he is speaking to those on the Servants' Grade. A new verse should begin with the words, 'And Pharaoh said unto all the Egyptians, Go to Joseph, what He shall say to you do' (verse 55). Pharaoh thus shows that they who would live of the truth must walk and act according to its teaching. We cannot have Joseph's bread if we do not obey His commandment. As Joseph had gone over and then passed through, so this famine is regarded in two aspects. There is a Sinaitic aspect of the famine on the face of the earth, and in the realm of priestcraft. Then there is a deeper aspect in which the famine is in the earth. Of the first aspect we read: 'And the famine was upon all the face of the earth' (verse 56). Having thus alluded to the outward and priestly famine, the narrative alludes to the inner and deeper famine. Not only is there a lack of outward preaching and teaching, but there is a lack of seed of truth in human minds. Even amongst tender fleshly Egyptians some want to buy truth. Others in this tender realm have the truth stored up in their minds, and Joseph, or Christ, opens the treasures of truth in these wiser ones, and sells that truth to the Egyptians. He does this without impoverishing those who have truth. We do not become ignorant by teaching others. As the Lord opens our ears to hear (Ps. xl. 6), and our hearts to understand (Acts xvi. 14), so He opens our lips to show forth His praise (Ps. li. 15). And in this sense Joseph opens all who have treasures of truth in them. The Hebrew is expressive. It has not the word 'storehouses,' given in our Versions. Literally it reads, 'And Joseph opened all which in them.' In Hebrew 'which' equals 'who,' so that it is as if it said, Joseph opened all who had in their minds Divine seed or truth. He opened their minds to be a means of selling truth to those who wanted to buy. 'And He sold to the Egyptians' (verse 56). But there were

fewer and fewer in the tender Egyptian realm who had these treasures of truth. The tender land was being cut short. The moral famine was waxing stronger, even in the Egyptian land. 'And the famine waxed sore in the land of Egypt' (verse 56). There were fewer to give bread to those who needed. Evil men cannot speak good things. 'Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things' (Matt. xii. 34, 35). If, in the tender land, the famine waxed sore, it would be still worse in the moral earth outside that tender land. All that earth, so far as it tended to buy corn, was tending towards Egypt. The Hebrew has the η which shows direction, but it is not implied that the whole earth fully reaches Egypt. Moreover, it is noticeable that the earth is said to come to Joseph. Christ is the One Sustainer of the world in its time of moral hunger. The word 'come' (verse 57) shows the Servants' Grade. 'And all the earth came towards Egypt to buy, to Joseph, for the famine waxed sore in all the earth' (verse 57). The word 'came' is plural in Hebrew, as if the phrase 'all the earth' had associated with it the idea of those in the earth. Mercantile figures are sometimes used in reference to the acquisition of the word. We are to buy truth, wisdom, instruction, and understanding (Prov. xxiii. 23), also the wine and milk of the Gospel (Is. lv. 1). A man sells all he has in order to buy the pearl of great price (Matt. xiii. 45, 46). So Christ bade the young man sell what he had to gain treasure in heaven (Matt. xix. 21).

What is said of all the earth coming to Egypt to buy corn is suggestive of a passage in Diodorus Siculus. He says: 'When, by confession of all, great famines (*ἀνυχμῶν μεγάλων*) had arisen through almost all the world except Egypt—on account of the peculiarity of the country, and there being a great destruction of men and fruits, they say that Erectheus, for kinship's sake, took a quantity of corn to Athens. In reward for the same the suffering [citizens] appointed their benefactor king' (Bk. I., p. 17, D.). It was common, in ancient times, for nations to help each other in times of famine. Symmachus, in his petition to Valentinian, asks, 'Quando alternos regionum defectus deseruit fecunditas mutua, quum populo et virginibus sacris communis esset annona?' (§ 15), 'When did the interchanging fruitfulness of one region fail the lack in other regions, whilst there was the proper distribution of corn to the people and to the sacred virgins in common?'

The ancient Egyptian mythology, from the better aspects of which the Greek mythology was very largely evolved (Herodot., Lib. II., cc. xliii.-l.), seems to reflect in some particulars this history of Joseph. Especially may this be said of Joseph as a world-wide Benefactor, giving to all the corn, or bread of Truth. The two gods most generally worshipped in Egypt were Osiris and Isis (Herod., Lib. II., c. xlii.), said by some to be children of Saturn and Rhea; by others, of Jove and Juno (Diod. Sic., Bk. I., p. 9, A.). Osiris is distinguished as the world-wide benefactor who journeyed into every part of the world, teaching men to sow wheat and barley, and to plant vines (Id., p. 10, C.; p. 12, B.; p. 16, D.). Isis, who is both wife and sister, is associated with him in beneficence, healing human maladies, and manifesting herself to

them in dreams (Id., p. 15, B. C.). In this world-wide journey, wherein he goes about doing good, Osiris prefigures and yet excels Dionysus, though symbolically the Egyptian Osiris and the Greek Dionysus, or Bacchus, were regarded as one and the same god (Id., p. 9, A., D.; Herod., Bk. II., c. xlii.; Plut., De Isid. et Osir., c. xiii.). Isis also was identified with Ceres, the goddess of corn (Diod., Bk. I., p. 9, A.). Because of his beneficence, Osiris had the name of 'the doer of good' (*ἀγαθοποιός*. De Is. et Os., c. xlii.). Osiris and Isis were pre-eminently symbols of increase, and especially of agricultural increase. In accordance with this fact, some identified Osiris with the Nile and Isis with the earth which the Nile watered (De Is. et Osir., c. xxxii.). Plutarch describes a rite wherein the earth and water are mixed in symbol of fruitfulness (Id., c. xxxix.). Generally speaking, the Egyptians regarded Osiris as the moisture-making principle in relation to increase (Id., cc. xxxiii., xxxvi.). Hence some regarded the sea as Osiris (Id., c. xxxiv.). Moreover, since the sun and moon were supposed by some to go on their course in ships, not in chariots, and were related to increase, the names Osiris and Isis were applied to these heavenly bodies (Id., c. xxxiv.). In this case Osiris was generally identified with the moon, and Isis with the sun (Id., c. xli.). Sometimes, however, this law was reversed, and Osiris was the sun, and Isis the moon (Id., c. lii.; Diod. Sic., Lib. I., p. 7, C.). As the Persians had their contending principles of Light and Darkness, so Osiris, the fruitful and moisture-making Principle, was opposed by Typhon, the Principle of dryness and barrenness as hostile to moisture and growth (Id., c. xxxiii.). Osiris was generally symbolized by an Eye and a Sceptre, representing Forethought and Power (Id., c. li.), but he was essentially a god of Increase. The Egyptians said 'that Osiris had been buried when the fruit, having been sown, was hid in the earth; and when there was a beginning of growth they said that he had come to life again (*ἀναβιοῦσθαι*), and reappeared.' So, on pregnancy being manifested, it was said that Isis had been perceived (De Is. et Os., c. lxv.). Joseph is the true antitype of Osiris, who gives corn to the wide world. He gives the best gift when He gives Truth. Plutarch well says: 'A man can receive nothing greater, nor can anything grander be given by God than Truth. Other things which they need God gives to men, possessing household gifts and supplying the same. But not in silver and gold is the Divinity blessed, nor in thunders and strong lightnings, but in knowledge and prudence' (Id., c. i.).

CHAPTER XIX.

GENESIS XLII.

THE journey into Egypt here recorded seems brought about by pressure of famine, and not by any arrangement with Egyptian authorities. Yet these sons of Jacob come into direct contact with Joseph, and it seems needful to the unfolding of God's providence in the history that such should be the case. But when we consider that corn was laid up in every city (xli. 48), and that all the earth came to Egypt to buy (xli. 57),

the very fact that these brethren thus come into contact with Joseph, tends to show that the corn was of such a kind that only Joseph could give it, and hence that the history is not literal. Joseph is beneficent according to a Divine pattern. As Young writes :

‘ Oh, how Omnipotence
Is lost in love ! Thou great Philanthropist !
Father of angels, but the Friend of man.’

The most rigid censor of morals could hardly reconcile this Divine benevolence with a justice so implacable as to condemn any of God’s creatures to the endless suffering so ably, but so unscripturally, described by Pollok :

‘ Wide was the place,
And deep as wide, and ruinous as deep.
Beneath I saw a lake of burning fire,
With tempest tossed perpetually, and still
The waves of fiery darkness ’gainst the rocks
Of dark damnation broke.
And far as sight could pierce,
Or down descend in caves of hopeless depth,
I saw most miserable beings walk,
Dying perpetually, yet never dead,
Some wandered lonely in the desert flames,
And some in fell encounter fiercely met,
With curses loud, and blasphemies that made
The cheek of darkness pale.
And there were groans that ended not, and sighs
That always sighed, and tears that ever wept,
And ever fell, but not in Mercy’s sight.’

The dramatic unfolding of God’s law of retribution, as set forth in this chapter, whereby the men who slighted and wronged Joseph are found doing him honour, and confessing their sin in his unknown presence (verse 21), seems less like literal than like moral history. The ignorance of their brother manifested by these ten sons, is akin to other instances of ignorance recorded in this Book which serve to illustrate Truth, but which could hardly take place in real life. Such are Isaac’s ignorance of Jacob (xxvii. 21), and Jacob’s ignorance of Leah (xxix. 25), and Judah’s ignorance of Tamar (xxxviii. 15). It is said that since there were ten brethren, and Joseph was young when sold, and was now appearing in a different dress, and in an exalted rank, it was more likely that he should recognise them than that they should recognise him. This may be admitted, and yet the fact that there were ten brothers who all saw Joseph’s face, and heard his voice, whether they understood him or not, makes this ignorance appear strange. Joseph was now virtually supreme ruler in Egypt. People were coming from Canaan and other parts to buy corn. Surely the wonderful antecedents of Joseph would be talked about in the companies travelling to Egypt. And could Jacob’s sons hear how a young Hebrew had been raised from the prison to a throne, and had become a world-wide benefactor, and yet never suspect that this illustrious Hebrew was their brother? Joseph could not alter the Jewish cast of his countenance, nor change his language so as to have concealed from the Egyptians that he was a Jew. Hence this fact must have become known to the people of the

land generally, who would tell it to strangers. It is therefore the more to be wondered at that these brethren did not come with such a curiosity about Joseph as would have rendered it exceedingly difficult, if not impossible, for him to hide his kinship from them. Philo's explanation is as good as any modern explanation. He says that as soon as Joseph saw them he knew them, but was not himself at all known to any of them, God not willing that the truth should then be made manifest for certain necessary reasons which it was at that time better to keep quiet' (Lib. de Jos., c. xxviii.). The ignorance is akin to that described in Luke xxiv. 16: 'But their eyes were holden that they should not know Him.' Philo appears also to recognise some of the literal difficulties of the chapter, inasmuch as he suggests explanations of them. For example, the saying, 'Send one of you' (verse 16), seems out of accord with the fact that no one was sent, and that Joseph had just said they were not to go forth (verse 15). Iphigeneia does not say that her prisoners are to stay, when she is only keeping Orestes, and is sending away Pylades. Philo puts into Joseph's mouth at this part of the history a suggestion to the brethren to send for Benjamin by letter (c. xxix.). The remaining of one brother in Egypt is suggested by him as an alternative to this course.

Again, we read of one brother opening the sack in the Inn (verse 27), while the other brothers empty their sacks and find the money at home (verse 35). It is natural to ask, Since the finding of the money in the one sack alarmed them so much, how was it the other brothers did not look to see if they too had money returned in their sacks? Had not they also asses that would need provender, and how was it they did not find the money? If two men walking on a road found a piece of money, it would be a natural instinct for both to look around carefully, and see if there was any more money lying near. How comes it to pass that in a company of nine, who all had sacks of corn, and had all come from one place, one should find money in the mouth of his sack, and the other eight should not look to see if they too had money in their sacks? Such a course seems to ignore a natural instinct. Philo evidently saw this difficulty. He intimates that they were minded to search all the sacks, but that they hastened through fear of pursuit (c. xxxi.). The difficulty, however, remains since, in xliii. 21, every man is spoken of as finding his money at the Inn.

Reuben's proposal (verse 37) does not look like literal history. It is alien to Jewish customs to suggest the killing of little children. It is not likely that a literal man would propose to his father the killing of that man's two children by way of punishment for a failure of promise. The son is not thus to bear the father's iniquity (Ezek. xviii. 20). Helenos the prophet, with more reasonableness, promises to kill himself if his prediction respecting the capture of Troy fails (Soph. Phil., verse 1341). He does not say he will kill his children.

In turning to the positive aspects of this chapter, we find the following particulars:

1. One great factor in the history is that Benjamin, the Son of the Right Hand, who is also Benoni, the Son of My Sorrow, illustrates the Principle of Repentance. It is essential that Benjamin should come

with the brethren, for his coming means the coming of Repentance. So the history turns very largely on the bringing of Benjamin with the brethren into Egypt.

2. But this Principle of Repentance, like the corn-sowing of xli. 45, 46, may be in two forms. They who have only received the Truth in a Legal and Sinaitic aspect can yet come to Repentance. This is the Repentance of those who feel guilty before the righteous Law, and seek justification through faith in Jesus. Secondly, there is Repentance according to the Seed Process in which the sorrow is grief of heart for having sinned against a loving Saviour. This is a more inward and a better sorrow. The two forms of Repentance differ very much, as Joseph's going out over the land differs from His passing through the land. It will be found that the reason why this Book records two journeys into Egypt to buy corn is because the history is dealing with the Evolution of Repentance in these two distinct aspects. In the first history Joseph is not so closely associated with Egypt and the Egyptians as in the second history (xlili. 15, 32). He is said in verse 6, according to the Hebrew, to be Governor over the earth, and to sell to all the people of the earth. This history deals pre-eminently with the Sinaitic aspect of the evolution of Benjamin or Repentance.

3. Even amongst Heathen men the principle of Sorrow for sin, as committed against God, has an elementary existence. This narrative alludes to the Heathen Grade. Where it speaks of Benjamin as a little one with the father in Canaan (verses 13, 20, 32, 34), the reference is to the better aspect of Repentance which has not yet gone down into Egypt. The word 'Canaan' means 'to bow down,' and, as we have seen, it is an emblem of the realm of those who bow down to idols. So, wherever this word is found in this chapter, it is in relation to those yet on the Heathen Grade, or coming from that grade. This will be seen by the grade-words.

4. A cursory reading of this chapter naturally leads to the conclusion that it is not until the second journey that Benjamin goes down into Egypt. But the grade-words show that in the inferior Sinaitic sense Benjamin goes down in this first journey. At the end of verse 15 Joseph speaks of the little one coming hither. But in verses 20, 34, He speaks of them bringing in the little one unto Him. These are two distinct comings of Benjamin. In the latter case he comes more fully to Joseph, for he comes according to the Seed Process. This is on the second journey. But he does come hither on this first journey. It is because he has thus come that the brethren and Reuben use language of contrition in verses 21, 22. That contrition, however, has a very legal and Sinaitic aspect, and especially as manifested by Reuben. When, in verse 33, Joseph bids them cause one brother to rest with Him, it is assumed that this brother is Simeon, who is said, in verse 24, to be bound. But the grade-words show this to be an error. The brother who, in verses 27, 33, is spoken of in Hebrew as 'The one,' is Benjamin in a Sinaitic aspect. He is the brother who, in verse 16, is said to be taken by One sent from the brethren, whose absence does not prevent all the brethren being put into keeping. This is because, as we shall see, the One who is sent is Jesus, or Joseph, regarded as the Truth in

word, and apart from personal embodiment. Joseph is finding out whether their words are true, and whether the Truth is with them (verse 16). The one brother spoken of in verse 19, but not as 'The one,' is Simeon, and he is promised in verse 34. But it is literally true that One is sent, and takes Benjamin (verse 16), and his evolution in a Sinaitic aspect up to the Young Men's Grade is indicated in this chapter. But as respects the Seed Process, he is still a little one with his father in Canaan, and has not come in to Joseph.

5. Men are sometimes better than the objects of their faith. Jacob represents Faith. But, as found on the Heathen Grade, his faith is weak and rudimentary. The Principle of Repentance is found with him on that grade when the brethren have gone down to Joseph to buy. In this aspect Benjamin is designated the little one (verse 15), and the brother (verse 16). While Jacob and Benjamin thus linger on the Heathen Grade the brethren, as the grade-words will show, have come to the Servants' Grade. Sometimes men get the light of truth before Faith and Repentance have come into active exercise.

6. The following Principle is of importance in the chapter. Not only is Benjamin, or Repentance, alluded to in two aspects, but the chapter also deals with three distinct moral classes, all going down into Egypt in different modes.

(a) Verses 1 and 2 refer to a going down into Egypt of sons of Jacob who are acting in Godly Service. As we have tried to show, these brethren on the Servants' Grade, and in contrast with Joseph, represent a Priestly and Ritualistic class. And the grade-words of these two verses are all of the Servants' Grade. We have 'see,' 'behold,' 'hear,' 'there.' Moreover, it is indicated that they who go down are acting in Godly Service for others, not for themselves. Hence Jacob says, 'Buy for us' (verse 2). This Principle of Godly Service is one of very great importance in most of the chapters the writer has considered. It relates to those who act on the Servants' Grade for the good of others, and sometimes they who thus act come down from higher grades, making themselves servants to gain others. This is a sinless coming down. It is only because of this Principle of Godly Service that the brethren can be represented as going back to their father in Canaan without sin. They go to carry him the corn of Truth. Heathen men often recognised the obligations of Service for others. Œdipus, in Sophocles' Œd. Tyran., verses 93, 94, and verses 314, 315, says:

τῶνδε γὰρ, πλεόν φέρω
τὸ πένθος, ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι
ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων.

'For I feel more anxiety concerning these [citizens] than about my own life. . . . That a man should be of use [to others] according to his possessions and ability, is the best of works.'

(b) The second class going down into Egypt is a class on the Young Men's Grade. This class is referred to in verses 3, 4. We have, in verse 4, the word 'with,' ἄνευ, and this is the only grade-word used of this class. As it is going down on the Young Men's Grade, this believing

class must be going down in a personal sense, not in Godly Service. It is clear also that this believing class coming to Egypt, the tender fleshly realm is yet a class that has not repented with a heart-felt sorrow, since Benjamin is not sent with them.

(c) The third class is spoken of in verse 5. It is a class coming on the Servants' Grade. Hence we have the words 'come' and 'sons of Israel.' But this class is not coming to buy for others. That is, it is not coming in an official, but in a personal sense. Thus we have two classes coming on the Servants' Grade. First, we have a Priestly or Ritualistic Class, who come in Godly Service; and secondly, we have a class of unofficial people on the same sacrificial grade, who come for their own personal benefit. So verse 5 alludes to two classes on this grade when it speaks of these sons of Israel as coming in the midst of those who came.

6. It will be seen that with three distinct classes recognised in the chapter there will be much danger of our confounding one class with another. But precautions are taken, and minor distinctions introduced into the narrative, to prevent this confusion.

(a) As there are three distinct classes, so there are three distinct words used to denote what each class is coming to buy. The first class which is coming to buy in Godly Service is said to be coming to buy קָנָה (verses 1, 2). This word especially denotes grain as a marketable commodity, something in which men deal. The second and best class on the Young Men's Grade is said to come to buy קָנָה (verse 3). This word is especially used of corn that has been purified. The third class coming on the Servants' Grade, and in a personal sense, is said to come to buy לֶחֶם , that is, something eatable, or 'food' (verse 7). The word suggests that this class is seeking food for itself. Throughout the chapter the above three words go with their own three respective classes, and not with any other class. The greater part of the chapter relates to the third class, those coming from Canaan on the Servants' Grade and in a personal sense.

(b) The word הֵם , 'they,' which, from many chapters that he has considered, the writer infers is not a grade-word, is nevertheless, as the writer thinks, used in this chapter as a mark of distinction. Otherwise it is used where there does not seem to be a need for it. The word occurs in verses 8, 23, 35, and in every case it appears to be used of the class acting in Godly Service. Thus it serves to distinguish this class from the other class on the Servants' Grade, which is acting personally. Verse 8 appears to repeat the sentiment that Joseph discerns His brethren, which had been stated in verse 7. But this word הֵם is used in verse 8, and, as the writer holds, it shows that this verse is alluding to the class in Godly Service.

(c) The writer has already alluded to distinctions in relation to Benjamin. As the little one with the father (verses 13, 32, 34), and to be brought in to Joseph, he represents Repentance according to the Seed Process, and yet on the Heathen Grade or in Canaan. As the little one who is to come hither (verse 15), he represents Repentance according to the inferior Sinaitic Process, coming, in this first journey, to the Servants' Grade. As 'the one' (verse 27), or 'your brother the

one' (verse 33), having actual existence, and not like 'the one' (verse 13) who 'is not,' he represents Repentance according to the Sinaitic Process, and as having come, in this first journey, to the Young Men's Grade.

(d) Just as there are distinct words used for the corn according to the three classes, so there are distinctions in regard to the receptacles of the corn. The class acting in Godly Service gets the 'Sheber,' or corn of traffic, into a שֶׁבֶר, 'sack' (verses 25, 26). It is to this class and to their 'sacks' that the money is returned. The second and better class of believers on the Young Men's Grade are said to get the 'Bar,' or 'purified corn,' into בָּרִים, or 'vessels' (verse 25). This word 'vessel' is commonly used, both in Scripture and in Christian writings, of a body. It applies here to the inner soulical nature, and shows that the soulical receptacles of this class are getting filled with the bread of Truth. The third class is said to have צָרָה, or 'provision,' given for the way (verse 25). This is the class of those coming to buy food, and the introduction of the words 'for the way' shows that they are not acting in Godly Service, but getting food for themselves. There is harmony throughout in these distinctions of terms according to the harmony in the distinction in the words used of corn.

7. It is not until we come to xlv. 13, that the word 'city' is introduced into these narratives. This shows that the earlier portions of the history must be Soulical rather than Intellectual in their aspect.

Since there are so many transitions in the chapter, caused by diversity of classes, it will be more convenient to examine the grade-words as we come to them, than to consider them now. We may, therefore, proceed to consider the text.

We read first of a class on the Servants' Grade acting in Godly Service. The Man of Faith, or Jacob, sees that in the tender fleshly Egypt there is better food than can be found in the cold, dry realm of priestly ritual. He is wearying of what is Sinaitic and on the surface, and he wants his sons, or seed, to go and buy for him and those with him the corn that is בָּרִים, or 'in' Egypt. Our Versions represent Jacob as saying, 'Why do ye look one upon another?' The Hebrew has simply לָמָּה תִּתְרָאוּ. The verb is in the Hithpael form. The same form is found in 2 Kings xiv. 8, 11, but the word 'faces' used in those passages shows that the object to be seen is each other's face. Dr. Lee in his Grammar, pp. 118-121, also p. 218, gives many instances of the use of this form. From those instances it is clear that the word may have a reflexive sense. Thus we have 'he joined himself' (2 Chron. xx. 35). 'I will console myself' (Ps. cxix. 52). 'Thou showest Thyself kind' (2 Sam. xxii. 26), 'perfect' (Id.), 'perverse' (2 Sam. xxii. 27). Paul says, 'Not looking each of you to his own things, but each of you also to the things of others' (Phil. ii. 4). The writer believes that Jacob does not mean, 'Why look ye one upon another in hopeless perplexity?' He thinks that he is referring to the inefficient and selfish way in which they are discharging the duties of Godly Service. It is as if he said, Why do you look at yourselves, and consider your own things, when you should be buying us corn from Egypt? The priestly class has been

prone to think too much of the fleece, and too little of the sheep. So the Man of Faith is prompting them to a better course. He sees that in the land of the tender and fleshly-hearted there is the Bread of Truth. 'And Jacob saw that there was corn in Egypt, and Jacob said to his sons, Why do ye look on yourselves? And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy to us from there, that we may live and not die' (verses 1, 2). Jesus says, 'This is the Bread which cometh down out of heaven, that a man may eat thereof and not die' (John vi. 50). It is in this moral sense that Jacob speaks of living and not dying. When the disciples are said to look one upon another in doubt, the word for 'another' is added to the verb 'look' (John xiii. 22).

We next come to a believing Sinaitic class on the Young Men's Grade, who are designated 'brethren of Joseph.' These are going down to the tender realm; but, as yet, Jacob does not send Benjamin or Repentance with this class—that is, they have not yet come to that Repentance which constitutes one of the chief excellences of the Young Men's Grade. They may have a Repentance of an inferior kind, but they have not that Repentance which pertains to the Young Men's Grade. The allusion to mischief befalling him (Exod. xxi. 22, 23) suggests that Repentance is yet weak and feeble with this Man of Faith, and has not come to a robust and vigorous manhood like the brethren of the Young Men's Grade. Jacob is partial to the Repentance that is feeble and as a little one, but this little one is a brother of Joseph—that is, it appears to be a Principle of Repentance according to the Seed Process, rather than a Sinaitic Repentance. While these Young Men are beginning to go down for the better 'Truth, they are not going in Godly Sorrow, which is yet as a Principle tarrying in feebleness with the father, and latent in the Sinaitic realm. 'And the ten brethren of Joseph went down to buy wheat from Egypt. And Jacob did not send Benjamin, the brother of Joseph, with his brethren, for he said, Lest mischief befall him' (verses 3, 4). Repentance will have to increase strength, and be fostered by a growing Faith, before it can come to the realm of the tender-hearted.

Next we come to the third class, or those who come on the Servants' Grade, but for their own profit, and not to buy for others. These are designated 'sons of Israel,' a phrase which, like the word 'come,' shows the Servants' Grade. These are coming from Canaan, or the realm of those who bow down to idols—that is, they are coming from the great Gentile world to Christianity. They have felt the pangs of that moral hunger which for centuries has existed amongst the nations lying in darkness. 'And the sons of Israel came to buy in the midst of those who came to buy, for the famine was in the land of Canaan' (verse 5).

Verse 6 seems to bring in a wider aspect of Joseph's character than that pertaining strictly to Egypt, or the tender realm. It refers to Him as on the Young Men's Grade, the word נביא being twice used of Him. He is the Divine Prophet. His aspect here appears to be twofold. It is partly authoritative and partly Life-giving. Even as the Divine Prophet Jesus rules us by His word, so He sells that word to all the believing people who may wish to buy the Truth. He even sells to

those who do not as yet know Him in His true character, and who are only coming in a Sinaitic spirit. He is acting towards the Seed Process even while He is only known as Sinaitic. Of His ruling character as One whose word subdues men (Ps. cv. 19), it is said, 'And Joseph was the Governor over the earth' (verse 6). The word שָׁלַט is from a verb meaning 'to gain the authority,' 'to have dominion.' Daniel was 'Shalit' in the kingdom (v. 29). As soon as the brethren appear before Joseph, who is the Truth, they begin to own Him as Ruler, and to bow to Him. Philo speaks of this bowing as being in the ancient custom, and adds that it was a fulfilment of His dreams (c. xxviii.). Joseph's ruling character is named before His Life-giving character. We must do His will before we can know His doctrine (John vii. 17). David speaks of those who submit themselves with pieces of silver (Ps. lxxviii. 30). Joseph is here set forth, first, as One who bears rule; and secondly, as One who sells corn. If we submit to the rule of the Truth we shall enjoy its privileges, and not otherwise. In these verses Joseph appears to represent what is spoken of in verse 16 as The Truth. It is as the Word of Truth, or Jesus, embodied in the Word, that Joseph is here acting, rather than as Jesus in a Personal Teaching Class. As acting in the Truth, Jesus both rules men and sells them corn. 'And Joseph, He was the Governor over the earth, He it was who sold to all the people of the earth' (verse 6).

The narrative then begins to deal with the third class, those coming on the Servants' Grade, and from Canaan. These come for a personal blessing. Joseph is acting as yet without any personal helpers. He is Jesus the Truth, as seen in the Word. The brethren from Canaan find Him in that word, and begin to bow down to Him. As yet, however, their faces have an earthward aspect. While the bowing betokens submission, the statement that their faces were toward the earth does not, the writer thinks, denote submission, but imperfection. They are not seeing Joseph in a true Seed Process character, but only in a Sinaitic character. Their eyes are holden. The word 'come' shows that this class is on the Servants' Grade, while the allusion to Canaan, in verse 7, shows that it is the third class described in verse 5. 'And the brethren of Joseph came and bowed themselves to Him, [and] their faces were towards the earth' (verse 6). It is as legitimate to use the word 'and' as the word 'with.' The Hebrew has neither. In xxxvii. 10, we read of a bowing to the earth, but the word 'faces' is not used.

When the men from Heathendom come before Christ, or Joseph, in His word of Christian Truth, He discerns them. That is, as the verb רָצַף means, He pierces or marks, and so finds them out. Jesus, as the Truth, searches them, and knows their heart (Ps. cxxxix. 23). It is according to what Orpheus says of God:

οὐδὲ τις αὐτὸν
 εἰσοράα θνητῶν· αὐτὸς δὲ γε πάντας ὁρᾷται.
 * * * * *
 πᾶσιν γὰρ θνητοῖς θνηταὶ κόραϊ εἰσὶν ἐν ὄσσοις,
 ἀσθενεες δ' ἰδέειν Δια τὸν πάντων μεδέοντα.
 (Aposphas I.)

'Nor does any mortal see Him, but He sees all men. For all mortals have mortal pupils in their eyes, and they are too weak to see Zeus, who cares for all.'

The Truth finds them out even before they have come to find out the Truth with a like spiritual discernment. As yet their faces are earthward, and they only see Jesus in a Sinaitic light. Moreover, as there is light even beyond the visible rays, an invisible margin, so the exceeding broad commandment of truth (Ps. cxix. 96) has an aspect to the Young Men's Grade, as well as to the Servants' Grade. These men have come on the Servants' Grade, and bowed before Joseph on that grade; but He, as the Truth, makes Himself strange to them on that grade by speaking to them on the Young Men's Grade. Hence the making strange is connected with a speaking 'with,' *לִפְנֵי*. That is, He speaks to them the Truth even as it is found on the Young Men's Grade. This is high, and they cannot yet attain unto it. This is said to be a speaking of *לִפְנֵי* (verse 7). The word is a plural adjective, apparently implying the noun 'words' or 'things.' It means 'hard' or 'severe.' The writer thinks that it does not mean that Joseph pretended to act unkindly, but that it means that he spake to them spiritual truth above their comprehension, and seeming severe. Hence like those who heard Jesus they can say, 'This is a hard saying, who can hear it?' (John vi. 60). The whole passage shows that the wisdom of God is wiser than the wisdom of men. 'There is nothing hid from the heat thereof' (Ps. xix. 6). 'There is no creature that is not manifest in His sight' (Heb. iv. 13). Human imperfections do not blind the Truth any more than our unbelief makes God faithless (2 Tim. ii. 13). We may be in darkness, but the Gospel has its own light and glory (2 Cor. iv. 4). Of the truth of the Gospel we might use the words which Milton so sweetly uses of Virtue:

'Virtue could see to do what Virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk.'

Jesus seemed to speak roughly to the Syrophœnician woman (Mark vii. 27), but it was like the temporary hiding of a mother's love when she is trying her child's affection. He says: 'In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer' (Is. liv. 7, 8). If He hide His face in anger, He will soon heal and restore comfort (Is. lvii. 16-18). The writer thinks, however, that this estrangement and hard speaking have no relation to a hiding in anger, but betoken a speaking of truth on the Young Men's Grade, which seems very spiritual and hard and severe to those on the Servants' Grade. A dull scholar learning simple addition would feel it a hard saying if the master were to begin to speak of the Rule of Three. But the Truth speaks all its fulness in the Bible, whether we understand it or not. In some of its mysterious parts Jesus speaks to us with hard sayings. The words 'saw' and 'come' show the parts of verse 7 which are on the Servants' Grade. The clause relating to the estrangement and hard speaking refer to the Young Men's Grade. 'And Joseph saw His brethren, and discerned them; and He made Himself strange to them, and spake with them hard things; and He said to them, Whence come ye? and they said, From the land of Canaan to buy food' (verse 7). This shows that the word 'food' goes with the third class from Canaan, indicated in verse 5.

Verse 8 appears to relate to the class described in verses 1, 2, that is, the Priestly Class on the Servants' Grade, and in Godly Service. The word \square , 'they,' appears to be specially used of this class. They are not said to bow to Joseph. Priests are a stiff-kneed generation. They are more fond of receiving homage than of giving it. But the Truth discerns these opaque teachers. At the same time they fail to discern it. They only see Joseph in a Sinaitic aspect. 'And Joseph discerned His brethren, and they did not discern Him' (verse 8). They are His brethren even in their blindness. His tender mercy is over them as over all.

The allusion to spies is connected with the class that come for 'food' (verse 10), and from Canaan (verse 13). Hence it appears that verse 9 begins again to speak of the third class coming for personal good, and on the Servants' Grade. The dreams recorded in c. xxvii. have respect to some on the lower grades. At the same time it is possible that the reference to the dreams in verse 9 should go with verse 8, and that a new verse and a new class should be brought in with the words, 'And He said unto them' (verse 8). The writer, however, prefers to regard the whole of verse 8 as relating to the third class from Canaan. In bowing before Joseph they fulfilled the dream. In the New Testament, to remember a prophecy betokens its fulfilment. 'His disciples remembered that it was written' (John ii. 17). So Joseph remembers His prophetic intimations and dreams, for they are being fulfilled. This statement that He remembered calls our attention to the fulfilment. 'And Joseph remembered the dreams which He had dreamed of them' (verse 9).

Now follows a passage which is supposed to illustrate what is meant by the estrangement and hard speaking. This cannot be, inasmuch as the hard speaking was on the Young Men's Grade, while the words 'see' and 'come' in verse 9 show that Joseph is speaking on the Servants' Grade. 'And He said unto them, Spies are ye; to see the nakedness of the land are ye come' (verse 9). This is supposed to be an accusation made in pretence, and having no truth in it. It is thought that Joseph means that they have come to spy out the defenceless condition of Egypt, and to see how it could be most successfully attacked. This is Philo's view. He says: 'Feigning in his eyes and voice, and other respects, the character of one who was vexed, he said, O ye, no peaceable intent have ye, but some of the king's enemies have sent you as spies' (*κατασκοπούς*. Lib. de Jos., c. xxviii.). The Greek word *γυμνός*, or 'naked,' sometimes means 'unarmed,' 'defenceless,' and the nakedness of which Joseph speaks is said to mean defencelessness. On the other hand, this idiom is nowhere else used in the Old Testament to signify a country's defenceless condition. Nor is it literally likely that a country so well peopled as Egypt, and with strong cities, would have suspected danger, or feigned to suspect danger, from ten corn-buyers out of Palestine. Moreover, this idiom of nakedness is many times used of moral nakedness. Until Joseph went out over the land, and passed through the land, it was morally bare and naked. It is said, 'Where there is no vision the people are bare (or 'naked'), but he that keepeth the law, happy is he' (Prov. xxix. 18). According to

Scriptural symbolism, uncleanness is nakedness (Deut. xxiii. 14 ; xxiv. 1), and the Hebrew word 'nakedness' is sometimes translated 'uncleanness.' Sometimes nakedness means 'shame.' To see Egypt's flesh is to see Egypt's shame (Is. xx. 4). That which, in its proper place, is good, may be a shame when out of place. Thus Judaism became a shame to some primitive Christians when they went back to it from Christianity. This nakedness seems to be in direct opposition to the food which they say they have come to buy. The writer believes that this nakedness is the Sinaitic element still hiding the Seed Process element. These men are having their faces earthward. They are looking for truth in a Sinaitic and Legal aspect, where they should be looking for it as living seed. Joseph does not say the nakedness of Egypt. He is speaking of land as the whole fleshly realm. These brethren have still an eye to this Sinaitic aspect, which, now that corn can be had, is the land's moral nakedness. The brethren deny the charge, but the very fact that Benjamin, or Repentance, has not yet come proves that the charge is true. In so far as they have come with mixed motives, or with desires after the Sinaitic system, they lie open to a charge from Joseph of coming to see the land's nakedness or shame. Were they to be indulged in that direction, it would be to the dishonour of Joseph's corn of Truth. It is not unfitting to use military terms of a moral spying. Joshua spied out Canaan, and brought word according to what was in his heart (Josh. xiv. 7). Were these brethren to continue spying after the land's shame, they would carry back an evil report. They must be proved, and Benjamin, or Repentance, must come before they can have Joseph's corn. This Repentance does come even in this first history, but it comes in a Sinaitic aspect. They disclaim the epithet 'spies,' and seek to justify themselves. But 'not he that commendeth himself is approved, but whom the Lord commendeth' (2 Cor. x. 18). Jesus was not content with Peter's first answer (John xxi. 16). These brethren need trying unto the end (Job xxxiv. 36). In their answer there may remain falsehood (Job xxi. 34). The words 'servants' and 'come' in verse 10 show the Servants' Grade. 'And they said unto Him, Nay, my Lord, but to buy food have Thy servants come' (verse 10). They have some confidence in their own integrity. It is important to notice that the fact of them contradicting Joseph, who is the Truth, shows that they have not yet the hearing ear. They cannot suffer the word of exhortation. This fact has to do with what is subsequently said of Simeon. At present they are witnessing for themselves against the Truth. Moreover, their very speech betrays them. It does so in at least three respects. First, it shows that they contradict Joseph's true testimony concerning them. Secondly, it shows a spirit of self-confidence in that they speak of themselves as upright men, as if they needed no mending. Thirdly, they lay stress on the fact that they are a united family when it is not so. They do not own their fault respecting Joseph, but simply say, 'He is not.' They speak of Jacob as one man. This would imply a man on a definite grade. Yet in their very speech, so soon as ever the brethren come to speak of Benjamin, they run from the language of the Servants' Grade into the language of the Heathen Grade. As Israel turned back towards Egypt (Ps. lxxviii. 57), so Jacob

is like a man divided against himself. Instead of being one man, he is like two men, having one part on the Heathen Grade, and one part on the Servants' Grade. As respects Benjamin, or Repentance, he is still in a heathen condition. His whole nature has not gone after the truth. Moreover, what is said of Simeon shows that as respects the Hearing Ear the brethren have an element yet in Heathenism. Hence the boast that they are upright men, and sons of one man, is not a truthful boast. It lays them open to the censure of Him who is the Truth. They say, 'We are all sons of one man, upright are we; Thy servants are not spies' (verse 11). Joseph gives them line upon line, repeating the accusation. 'God hath spoken once, twice have I heard this, that power belongeth to God' (Ps. lxxii. 11). We read, 'And He said unto them, Nay, for the nakedness of the land ye are come to see' (verse 12). The words 'see' and 'come' show that He is speaking to them on the Servants' Grade. So their use of the word 'servants' in verse 13, as applied to themselves, shows that as servants of Joseph they have escaped from a Heathen condition. And yet directly they come to speak of Benjamin their language assumes the conjoined idiom which cannot here refer to Zion, and must therefore denote the Heathen Grade. We have 'behold' of the Servants' Grade conjoined with וְעִם , 'with,' of the Young Men's Grade. The use of this conjoined idiom at this juncture exactly accords with the fact that Benjamin is yet in Canaan. Thus their repeated boast of being sons of one man is falsified in their impenitent speech. The words show us that they are like a mixed family, having a part of themselves in Heathen darkness, even when another part has come to the word of Truth. As respects Repentance and the Hearing Ear they are in virtual Heathenism. Heathen elements sometimes cling to those who do not literally worship idols. 'And they said, We Thy servants are twelve brethren, sons of one man in the land of Canaan' (verse 13). Then they use language of the Heathen Grade as the conjoined idiom shows. 'And, behold, the little one is with his father to-day, and one is not' (verse 13). From that Heathen Grade the prophetic class had seemed to them utterly to have gone. As verse 5 shows us, there was a famine of Truth in the land of Canaan. They do not admit, however, that they had done anything to bring in Heathen darkness by silencing and ill-treating the teachers of true wisdom.

Joseph now begins to try them. It is a singular feature that his speech begins on the Heathen Grade, then it passes to the Servants' Grade, and it ends with the Young Men's Grade. This fact is the more important owing to what is said of a keeping of three days. It tends to show that the three days are the three grades just mentioned. Both as respects the Heathen Elements attaching to them, and as respects their position on the Servants' Grade, and also as respects the higher and harder form in which the Truth is coming to them on the Young Men's Grade, they are now to undergo a discipline. Repentance is to be lifted up from its Heathen condition. It is lifted up first, however, in a Sinaitic aspect. Joseph is The Truth of the Word—that is, He is Christ as working in and by the Truth. We cannot separate between Christ and His Word as we can separate between Christ and His

preachers. That Truth can come in various forms. It can be as milk of children, or strong meat that men use. Even to those in Heathen darkness the word comes like the gentle daybreak, and Jesus comes with it. So, in so far as these brethren have any part in Heathenism, and use the language of the Heathen Grade, it will give them the Hearing Ear, and purify their speech. The word 'prove' means a proving that purifies. In the beginning of His speech Joseph uses the conjoined idiom, which shows the Heathen Grade. The word הוֹה, 'this' (verse 14), conjoins with הוֹה, 'this,' in verse 15. The part to which this conjoined idiom applies should form one verse, which may be read as follows: 'And Joseph said unto them, This which I have spoken unto you, saying, Ye are spies, by this shall ye be proved'—that is, the word of truth which Joseph speaks will prove them. It is not what follows and which is spoken of by the language of the Servants' Grade that constitutes the test. Joseph's words seem to show that three things are needed. First, they must be brought to receive the Truth as an accusing word. If it says they are spies, they must not deny the accusation as if they knew themselves better than the Truth knew them. The Truth had discerned them (verse 7), when they did not discern it. Unless they have the Hearing Ear to listen to the word of accusation, there never will be Repentance. Secondly, there is to be Repentance. Benjamin is to come to the Servants' Grade, even though his first coming be a Sinaitic coming. Then when there has come the knowledge of sin to what was Heathenish, and Repentance has followed that knowledge, coming to the Servants' Grade, it is, thirdly, to be made manifest that The Truth, or Jesus, is with them on the Young Men's Grade. In such case they will no more excuse or hide sin, but will know and love Truth. Sense of Sin, Repentance, and love of Truth may be said to be the three steps indicated by Joseph, who is Christ the Truth. First, He has referred, as we have seen, to the fact that the word, as a word of accusation, will prove them. This is a coming of the word which tries them (Ps. cv. 19). Some men cannot endure this word as an accusing word. It makes them gnash their teeth as did Stephen's murderers (Acts vii. 54). Secondly, Joseph goes on to show that the Principle of Repentance must come from the Heathen Grade to the Servants' Grade. Joseph does not say it must come in to Him, but He says it must come hither. The words 'this' and 'come' both show that the latter part of verse 15 relates to the Servants' Grade. Joseph is speaking of a Sinaitic coming of Repentance to that grade. This is not, as yet, a coming in to Joseph. A new verse should begin thus: 'By the life of Pharaoh, if ye shall go out from this, except in the coming of your brother, the little one, hither' (verse 15). The threat that they shall not go out 'from this,' הוֹה, clearly means that they shall not pass up above the Servants' Grade, of which הוֹה, 'this,' is a symbol. They cannot come to the Young Men's Grade while the Principle of Repentance, even in its inferior form, is latent in a Heathen condition. This oath of Joseph's is a peculiar one. We have read of Abraham and Abimelech swearing to each other (xxi. 23). The Jews were instructed to swear by the Lord (Deut. vi. 13; Jer. iv. 2). Oaths, as we know, were common amongst other nations. The favourite oath of Socrates is to swear by

the dog, whether Cerberus, or 'the dog Anubis,' or his demon, is uncertain. Joseph does not swear by any Egyptian idol, a fact worthy of notice. He swears by the life of Pharaoh. It was an ancient custom to swear by the emperor. In the 'Martyrium S. Polycarpi' we read that the proconsul persuaded one named Quintus 'to swear and to sacrifice'—(ὁμώσει και ἐπιθύσει, c. iv.). In thus acting, however, he was regarded as apostatizing from the faith. The proconsul vainly endeavoured to get Polycarp to swear. He said to him, 'What harm is it to say Lord Cæsar (εἰπεῖν κύριος Καῖσαρ), and to sacrifice, and to do things like these, and be saved?' (c. viii.). In the chapter (c. ix.) recording Polycarp's famous answer respecting his having served Christ eighty-six years, we are told that the proconsul said to him, 'Swear by the fortune of Cæsar (ὁμωσον τὴν Καίσαρος τύχην). Repent. Say, Take away the atheists!' Polycarp will not swear, but in a very significant sense he says, 'Take away the atheists!' Then the proconsul adds, 'Swear, and I will release thee! Revile Christ!'—(ὁμωσον και ἀπολύω σε, λαιδύρησον τὸν Χριστόν). Since swearing by Cæsar, or the worshipping of Cæsar's image (Plin. Epis. ad Traj.), were acts of apostasy in Christian times, it may seem strange that Joseph should have taken the oath He did. But two facts should be noted. First, that it was especially as kings or emperors that the names of rulers were invoked in oaths. Men swore by the greater (Heb. vi. 16). Hence it must be as a king that Pharaoh is here named. But we have seen that the Pharaoh invested with kingly prerogatives on the Grade of Tongues is God. It is He who is indicated by the title Pharaoh, or 'Sun.' These two facts show that Joseph is here swearing by the Almighty. According to the soulical aspect of this narrative He swears by the life. Thus Joseph, as Divine, is virtually swearing by Himself (Heb. vi. 13). By that Divine life embodied in Himself as Life's Fountain, He declares that these men, coming from Heathen conditions, shall not pass up to the Young Men's Grade until there has been a coming of Benjamin, or Repentance, to the Servants' Grade.

We have seen from verses 1, 2, 5, that there are two classes on the Servants' Grade, one Official and one Personal. But when men come to light they have also to give light. The two classes are not to be kept distinct. When Joseph speaks of Repentance, or Benjamin, coming, He is referring to the personal progress of these men. But He goes on to show that this coming of Benjamin must be accompanied by an act of Godly Service. They must send One from them to take Benjamin from a Heathen condition, and bring him to the Servants' Grade. Yet even when this One is sent they are still to be shut up in a keeping. Who is this One who is to take Benjamin, and who is from them, or of their number? The writer holds that it is Joseph Himself as the Truth. The charge means that they must not only have Repentance coming in themselves to the Servants' Grade, but they must also send out the Truth of Jesus to take Repentance in others, and bring it as a triumph of Godly Service to the Servants' Grade. 'Send from you One, and let Him take your brother' (verse 16). Joseph then passes on to the Young Men's Grade. These men are to become the Lord's prisoners. The Truth will apprehend them as thoughts are brought into captivity to the obedience of Christ (2 Cor. x. 5). Their words will be proved whether

Jesus The Truth is with them. If He is not with them, and their words are not true, then the Word will have a message of accusation against them. 'And you shall be held captive, and your words shall be proved whether The Truth is with (אֱלֹהִים, Young Men's Grade) you, and, if not, by the life of Pharaoh [it is] because (אֲנִי) ye are spies' (verse 16). The particle 'אֲנִי' often precedes the statement of a reason in the sense of 'because' (iii. 14). To render it as 'surely' is an unusual rendering. We have seen from c. xxvii. that a truthful tongue is a mark of perfection. Paul speaks of us commending ourselves by the word of truth (2 Cor. vi. 7). We are to speak truth in love (Ephes. iv. 5), and to speak it to our neighbour (verse 26). David desires that the words of his mouth may be acceptable to the Lord (Ps. xix. 14). These men are to be tried to see if they are Israelites 'in whom is no guile' (John i. 47).

As Joseph's speech has glanced at three grades, so now, as the Truth, He begins to gather these divided men to a keeping of three days. He begins to unite in His fear their divided hearts. He acts for their good, both as respects Benjamin and Simeon who are yet on the Heathen Grade, and as respects those who have come to the Servants' Grade, and who also are to act on it in Godly Service, and as the Truth He also is leading them on to the Young Men's Grade. The keeping, or moral guarding and gathering process, covers the whole of the three grades. They are gathered to this. 'And He gathered them to a keeping of three days' (verse 17).

Verse 11 has an allusion to true men, used by those on the Servants' Grade. Verse 19 begins with this allusion, and all the rest of the speech seems to pertain to what is being done on the Servants' Grade. The only grade-word in the speech from this point, 'come,' shows this grade. Hence the proving of the words in verse 16 is distinct from the charge to have true words, given in verse 20. The former is a proving on the Young Men's Grade, the latter pertains to the Servants' Grade, and shows that they are upright men. But while all the speech from verse 19 inclusive pertains to the Servants' Grade, nevertheless verse 18 says Joseph speaks unto them in the third day. This is the era of the Young Men's Era. But, as yet, no hint is given that any of this class but Himself is on this grade. He represents that grade in its incoming. As if He, as the Truth, were as yet its one representative, He alludes to Himself, saying, 'I fear God.' Because He thus fears God all His words are to be taken as spoken with truth. When He says, 'Do this and live' (verse 18), or 'and ye shall not die' (verse 20), they may believe in Him as the Truth. But though He is now as the Shaleet (verse 6), or Governor on the Young Men's Grade, He gives a law from the third day to those who as yet have only reached the second day or Servants' Grade, though, as we shall afterwards see, they do come to the Young Men's Grade. Joseph has already taken Benjamin Sinaitically, according to the charge in verse 16. The verb 'to gather,' in verse 17, implies this bringing together of what had been separated. Moreover, the charge in verse 20, 'Let your words be true,' followed by the words, 'And they did so,' and the penitential confession, is an indication that Benjamin, or Repentance, has already been taken and come hither Sinaitically.

Their penitential words (verses 21, 22) show that Benjamin has thus come hither. So far as the writer has seen, expositors pass very lightly over the fact that in verse 16 Joseph seems to set aside the oath recorded in verse 15. But the ancients did not lightly break an oath. Demosthenes (In Timocrat.) records a judicial oath wherein the destruction of the judge's whole house is imprecated in case he should break his oath. Joseph, as the ruler of the land of Pharaoh, would not be very likely to set aside an oath taken by Pharaoh's life. When alluding to God swearing to bless (Exod. xiii. 11), Philo makes the noteworthy remark, 'God is not faithful because of an oath, but the oath is steadfast because of Him' (Lib. de Sac. Abel, c. xxviii.). How does the literalist account for the fact that in verse 15 Joseph affirms with an oath that the brethren shall not go out until the little one be come, and yet in verse 19 He is said to send them away, Benjamin not having yet come? Does it not seem as if Joseph had perjured himself by breaking his oath? The writer holds that 'from this' means from the Servants' Grade, and that Benjamin or Repentance, as the confession shows, has come, before Joseph sends the brethren away. Since Joseph had said that the brethren were not to go 'from this' until Benjamin had come, and it is the confession in verses 21, 22 which shows that he has come, it is the more likely that it is Joseph alone as the Truth who, in verse 18, is said to speak in the third day. On that grade He fears God. But, as acting in Godly Service and for Human Good, He gives commandment to those on the Servants' Grade, and uses the words 'do,' 'this' (verse 18).

As expositors pass lightly over this apparent breaking of an oath, so do they pass lightly over the fact that Joseph's command is apparently left unfulfilled. He says: 'Send one of you, and let him fetch your brother' (verse 16). But, according to the literal theory, they do not send one of them. All the brethren go back except Simeon, who is bound. Moreover, it is Joseph himself who had said, 'Send one,' who also says, 'Go ye' (verse 19).

Joseph, speaking Himself as pertaining to the Young Men's Grade, and in godly fear, and at the same time giving a command which includes a promise to this class from Canaan on the Servants' Grade, thus addresses them: 'And Joseph said unto them in the third day, This do, and live; I fear God' (verse 18). He now proceeds to describe what changes are to befall them on the Servants' Grade, and what duty they have to discharge.

(a) If they would be found upright men then Simeon, whose name means 'to hearken,' and who, as we see from verse 24, is yet on the Heathen Grade, will have to undergo a change. He will have to be elevated to the Servants' Grade. That is, the Hearing Ear will have to be quickened. Simeon appears to be a symbol of the Hearing Ear, as Benjamin symbolizes Repentance. As such, the Simeon of the Heathen Grade will have to be apprehended by Joseph, or the Truth, and held captive to a higher grade, that of Servants. Then he will be given back to the brethren. Of this change in the Hearing faculty, so connected with Obedience, we read: 'If ye are upright men, one of your brethren shall be held captive in a house of your keeping' (verse 19). It does not say, 'The one,' for that title, as applied to a living brother, is given

to Benjamin as on the Young Men's Grade. Neither does it say, 'The house of your keeping,' for they had a keeping of three days. Thus there were virtually three houses of keeping. But Simeon is taken captive on the house of the Heathen Grade with a view to his exaltation to the Servants' Grade. He is not called 'a hostage.'

(b) Not only are they to experience a personal blessing in having the Hearing Ear given to them, they are also to act in Godly Service. Thus they have to carry the 'Sheber,' or marketable corn. This is not said to be carried to Jacob's house, but to their houses. That is, everyone from this class from Canaan, as they get the Hearing Ear, must begin to carry the Seed of Truth to those dear to them, and near them, who may be suffering moral hunger. The Hebrew says literally, 'Bring in the corn of the famine of your houses.' Sometimes we have expressions like the following: 'Bread of adversity' (Is. xxx. 20), and 'Bread of affliction' (Deut. xvi. 3). By a bold paradox Euripides speaks of 'a fortuneless fortune' (πότμον ἄποτμον. Hippol., verse 1143), as Philo speaks of men who are 'drunk being sober' (μεθύουσι ὅτι νηφοντες. Lib. de Ebriet., c. xxxvi.). But it does not seem to be justifiable to regard the words here spoken by Joseph as paradoxical. Though the Hebrew has no word 'for,' it seems to imply it. Joseph is inculcating Godly Service, the carrying of the Sheber, or corn, to those who have it not. The word 'come' shows the Servants' Grade. 'And go ye, bring in corn for the famine of your houses' (verse 19).

(c) The third duty is to bring in unto Joseph Benjamin, or Repentance, according to the Seed Process. This duty will not be discharged until the second journey. In this Seed Process aspect Benjamin has not yet been gathered, and has not yet come hither, though he has been gathered and has come Sinaitically. This is a personal duty. Hence it shows that these brethren have not yet come to the Young Men's Grade, and that Joseph alone must have come to the third day. The word 'come' shows that this little one is to come in to Joseph on the Servants' Grade. 'And bring in unto me your brother the little one' (verse 20). The English reader needs to remember that the Hebrew verb 'to come' also means 'to enter,' 'to bring in,' etc.

(d) Having thus referred to Repentance, or Benjamin, in the more important Seed Process aspect, Joseph next refers to him in the aspect of the Sinaitic Process. It is as if Joseph said, Benjamin has already been gathered and come hither Sinaitically, and do you show that he has come by confessing your faults instead of denying My accusations, and justifying yourselves. 'And let your words be reliable, and ye shall not die' (verse 20). The Hebrew does not in any special way favour the reading, 'So shall your words.' This last clause is a distinct and new command.

The brethren at once begin to comply with these requirements. First they utter penitential words which are reliable. They now cease to boast of themselves as upright men, or to defend themselves. Instead of that, they confess their faults one to another (Jas. v. 16), and thus show that Benjamin has come Sinaitically. The words, 'And they did so,' which show the Servants' Grade, appear to connect with what follows. The words 'saw,' 'hear,' 'come,' and 'this,' לָּכֵן , of verse 21,

are all of the Servants' Grade. They show that Benjamin has come hither (verse 15). All confess. 'And they said one to another, We are verily guilty in regard to our brother, in that we saw the distress of his soul when he made supplication to us, and we would not hearken; upon this account this distress is come upon us' (verse 21). This confession has a legal and Sinaitic aspect, as the word 'guilty' shows. Contact with Joseph, or The Truth, is awakening in this class a sense of sin. When they said they were upright men, it was like saying they had no sin. The truth was not then in them, and they were deceiving themselves (1 John i. 10). These brethren also begin to recognise a providential law of retribution, whereby distress had been meted out to them even as they had meted out distress to their brother.

We now come to a change. In xxxvii. 22, Reuben is the brother who suggests the casting of Joseph into the cistern or well of the wilderness. This is Hagar's Jewish well. So Reuben appears to be introduced in this verse as a Representative of the Priestly and Judaistic Class indicated in verses 1, 2. This is the Priestly and Officiating Class. The men for whom Reuben speaks are the men comprehended under the word בָּנָי , or 'they,' in verse 23. It is the Judaistic Official Class. This Reuben class is not so ready to own its fault. It will be noticed that Reuben justifies himself, and does not say a word of his own fault. At the same time, in an imperfect way, he owns that the sin against Joseph is bringing Retribution. His answering does not seem to be so much to the brethren who have spoken as to the brethren of his own priestly class. One class answers, or takes its part, opposite another. At the same time, if we take his words as blaming the other class, the principle is the same. We are here being shown that the Judaistic Official Class is slow to confess its faults. It rather excuses itself. Priestly wrongdoers come very ungraciously to the Penitential Stool. The Fifty-first Psalm is a Psalm they find it difficult to learn. The words 'hear' and 'behold' show that Reuben is speaking on the Servants' Grade. The word 'yeled,' or 'child,' was used of Joseph on that grade. Some writers, like Spenser, use 'Boy' and 'Young Man' as synonymous (Bk. III., Cant. xi., etc.), but it is not so done in these narratives. It must be remembered, also, that this Reuben Class is not from Canaan. It is on the Servants' Grade, as verses 1, 2 show. Hence Repentance is not to be gathered from Heathenism. But the Penitential spirit of this class is very weak and imperfect. The sheep are in moral advance of these imperfect shepherds. 'And Reuben answered them, saying, Did not I speak to you, saying, Do not sin against the child, and ye would not hear? therefore, behold also, his blood is required' (verse 22). Thus Reuben is like those who justify themselves in the sight of men (Luke xvi. 15). Even on the literal theory Reuben could not have been guiltless, or he would not have concealed the crime from his father. He was at least guilty of complicity after the deed. He speaks Sinaitically. Paul is speaking Sinaitically when he refers to a man 'Doing his will in humbled-mindedness, and, in the religion of the angels, acting intrusively as to what things he has seen'—(*θιλων ἐν ταπεινοφροσύνη καὶ θρησκείᾳ*, etc., Colos. ii. 18). 'Having a show of wisdom in will-religion' (*ἐν-εθελθρησκείᾳ*,

verse 23). Eusebius makes mention of an apostate 'Dominus, one who about the time of the persecution fell away from faith in Christ to the Jewish will-religion' (*ἐπί τὴν Ἰουδαϊκὴν ἐθελοθρησκείαν*, H. E., Lib. VI., c. xii.). This extract tends to show that in Colos. ii. 16-23, Paul is speaking of Judaism, and not of any philosophical systems. Reuben shows the spirit of a religion of good works. Verse 23 also connects with verse 22, and relates to the Reuben, or Judaistic Priestly Class. We have the word אֲנֵי , 'they.' The word 'hear' shows the Servants' Grade. Another feature in the verse shows that the Jewish, or Ritualistic Element, is mighty in this Reuben Class.

Our Version reads as follows: 'And they knew not that Joseph understood them, for He spake unto them by an interpreter' (verse 23). This is rather a paraphrase than an interpretation. Moreover, the writer thinks that the paraphrase is incorrect. The word rendered 'interpreter' is מְלַחֵם . It is a participial form of the verb לָחַם , meaning 'to mock,' 'to deride' (Prov. ix. 12). Thus in Ps. i. 1, we have מְלַחֵם , 'Scorners.' One meaning, however, which the Hiphil Participle, the form here used, bears, is that of 'ambassador' (2 Chron. xxxii. 31). It also appears to have the meaning of 'one who can make a difficult thing plain.' Thus a form of the word is applied to the solution of a proverbial ænigma, or saying (Prov. i. 6). Then the word is used of those who give these solutions, and who are designated 'teachers' (Is. xliii. 27), 'interpreters' (Job xxxiii. 23). They are not, however, interpreters in the sense of interpreting from one language into another, but in the sense of making difficult things clear, as Bunyan speaks of The Interpreter's House. In this use the word appears to have some affinity with the Greek $\lambdaύω$, 'to loosen.' The writer holds that in this case the word does not mean 'interpreter.' He believes that the participle here, just as other moods of the verb in Prov. iii. 34, xiv. 9, means 'he who makes scorn.' He so thinks for the following reasons:

1. Had Joseph spoken by an interpreter when he knew the language of those he was addressing, he would have been acting a false part. He would have been suggesting that he was in ignorance of their language when he was not in ignorance. Thus he would himself have been as much a spy as Argyll when he stole into Dalgetty's prison. To have led his brethren to think that they could speak aloud, and that the governor would not understand them, when he did understand them, would have been conduct incompatible with integrity and honour.

2. In no other part of the Bible is reference made to a man whose office it is to translate from one language into another, or to whom, in that capacity, this word is applied. The passages which speak of the interpretation of dreams have other words than the word here used.

3. It is not usual for the Bible to show that difference of language was of the slightest account in the interviews of Israelites with Egyptians. Jacob speaks to Pharaoh, but nothing is said of an interpreter.

4. In xli. 15 the word for hearing seems to imply understanding, but the thing understood is stated. In this case we have the absolute statement that they did not know that Joseph heard. The meaning seems to be that they did not know that He heard them at all. It is probable

that a more common word would have been used for 'understood' if the passage had meant that Joseph did not understand their language.

5. When they spake to the steward at the house door they did not, apparently, need an interpreter (xliii. 19). Does it seem likely that in the court of a country so near to Palestine as Egypt was, these men would have talked aloud to each other of a murder they had committed, trusting for protection to the hope that nobody present understood their language?

6. The Hebrew favours the view that the word 'them' answers to the 'they,' meaning that the man spoken of was between or among the brethren themselves, and not that he was between Joseph and the brethren.

7. Throughout the history it has been maintained that Reuben represents a Judaistic or Priestly Class. But that Judaistic Church is the Hagar-and-Ishmael Church. Paul himself represents Ishmael as the church after the flesh, which persecutes him who is after the spirit (Gal. iv. 29). This persecution was a mocking. 'And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking' (xxi. 9). Hence Ishmael is a mocker. And the writer holds that the meaning of this verse is that Reuben's Judaistic, or Priestly Class, had the mocking Ishmael amongst them, which led them to glory in things outward and fleshly, and to scorn things inward and spiritual, and which blinded them to the spiritual presence of Joseph, or Christ, in His Truth. They did not know that He heard them speak. He stood amongst them, and they knew it not. We may read, 'And they did not know that Joseph heard, for the mocker was amongst them' (verse 23). If we take the וְכֵן as 'between' rather than as 'among,' it would simply show that the mocker separated them from the Truth. The writer prefers to take it as 'among.'

The opening sentence of verse 24, unto the word 'wept,' seems to belong to this portion, and should go with the previous verse. As Jesus saw the city and wept over it (Luke xix. 41), so, when He saw this Priestly Class blinded and hardened by the mocking Ishmael that was amongst them, He wept as He turned from them. Like Jerusalem they had not known. They were rejecting Him. 'And He turned from upon them and wept' (verse 24). This is not sorrow at hearing a confession of sin against Him. It is sorrow that the mocking one is blinding them to His presence, and leading Reuben, their representative, to justify himself.

The narrative now turns again to the third class coming from Canaan. The words, 'And He turned to them' virtually connect with the close of verse 21. He is turning to them as they confess sin, just as He has turned with weeping from the other class which has been justifying itself. They have done one of the things directed in Joseph's speech to them, that is, in their speech of contrition they have uttered reliable words (verse 20). Now He proceeds to do another of the things indicated in His speech. He had said that one of them was to be held captive (verse 19). This was Simeon. The name 'Simeon,' or 'Hearing,' is itself a grade-word of the Servants' Grade. But this word is conjoined in verse 24 with וְכֵן, 'with,' of the Young Men's Grade. Thus, as in

verse 13 we have the conjoined idiom applied to Benjamin, or Repentance, so, in verse 24, we have the conjoined idiom applied to Simeon. This idiom has not occurred in any other verse yet considered. It is singular that it should be applied to these two men. It shows that as Benjamin, the little one with the father, is still in a Heathenish realm, so Simeon, the Hearing and Obeying faculty attaching to these brethren, is Heathenish and Imperfect. But He who takes away the stony heart and gives the heart of flesh, also takes away the dull Heathenish Ear to give the Hearing Ear of the higher grades. He restrains Simeon on the Heathen Grade, and holds him captive 'to their eyes,' as the Hebrew states. This may mean 'before their eyes,' but it is more likely to denote that Simeon is destined to the Grade of Sight or the Servants' Grade. He is apprehended to that. The word לְ often means 'unto' (Ezek. xxxix. 19). At the same time the word here used sometimes means 'in the presence of' (xxiii. 11). Joseph, or Truth, is now speaking to them, and He is taking away or elevating that Heathenish Ear which had prevented them hearkening to His words. Verse 24 may be begun and read thus: 'And He turned to them, and spake to them, and took Simeon from with them, and held him captive to their eyes' (verse 24).

Verse 25 shows us Joseph, or Christ the Truth, in connection with a Personal Class, or the preachers of the Gospel, to whom He gives commandment, and who do His will. Moreover, the verses we are now to consider seem to deal with all the classes indicated in the first five verses. First, we have a reference to the class which, in verses 3, 4, was shown to be on the Young Men's Grade. They came to buy Bar or Purified Wheat. But Benjamin did not come $\text{בְּ$, 'with,' them. That is, they had not the penitential spirit which befits the Young Men's Grade, even if they had an inferior penitence. Nevertheless, though they do not get wheat into the city or mind they get it into the Soulical Receptacles, the Soulical Body of Flesh and the Soulical Body. These are the vessels which Jesus commands His preachers to fill. We cannot be too full of the Truth. The word בַּג can be applied to a bag (1 Sam. xvii. 40), even to a bag made of sackcloth (Levit. xi. 32), but its ordinary meaning is 'vessel.' The Christian Fathers use the word 'vessel' ($\sigmaκευη$) of the body (Barnabas, Epis. vii. 11, 21; Clem. Alex. Strom., Lib. III., p. 463). Paul uses the word in an analogous but more soulical sense (2 Cor. iv. 7). The Mors Pilati speaks of Pilate's dead body as *Vas illud maledictionis*—'That accursed vessel.' It is the Soulical Vessels of the believing class on the Young Men's Grade that Joseph is commanding His ambassadors to fill with wheat. 'And Joseph commanded, and they filled their vessels with wheat' (verse 25).

The foregoing reference to this better class is complete in itself. But there follows a reference to those in Godly Service, in which the Hebrew seems suddenly to pass from the past to the future. It is to a new class that the command respecting the money pertains. It pertains to those in Godly Service. A new word, 'Sack,' now takes the place of 'vessels.' Moreover, the word 'Sheber,' or the word for marketable corn, is associated afterwards with this class. We have seen how, in verses 1, 2, the Priestly Class is acting in Godly Service. So, in verse 19, the third

class from Canaan is told to take corn for the famine of its houses. Thus two classes have to act in Godly Service. What is said of returning the money to the Sack appears to apply to both these classes in Godly Service. Nevertheless, the following part of the chapter distinguishes between them. The third class which came from Canaan is only said to have silver in the sack (verse 27). The first, or priestly class marked off by \square (verse 35), is said to have a bundle of silver. It will be found that the Godly Service of the class from Canaan is superior to that of the Priestly Class. Nevertheless, the Principle illustrated in the return of the money is applicable to all Godly Service, whether by an official or a private class. What is that Principle? The writer believes it to be as follows: Whatever Sacrifice we make in buying Corn of Truth to give it in Godly Service to others, God will recompense to us that Sacrifice in some form or other. It is significant that it is only those who act in Godly Service to whom the money is returned. Moreover, it is returned in close connection with the corn, and is found as they open the sack to give to others. If they had kept the sack to themselves they would not have found the money. They must open to give to others before they find how God has given back to themselves. Many passages illustrate this Principle. 'There is that scattereth and yet increaseth' (Prov. xi. 24). 'The liberal soul shall be made fat, and he that watereth shall be watered also himself' (verse 25). In a moral sense it may be added, 'He that withholdeth corn the people shall curse him, but blessing shall be upon the head of him that selleth it' (verse 26). 'The liberal deviseth liberal things, and by liberal things shall he stand' (Is. xxxii. 8). 'Give and it shall be given unto you' (Luke vi. 38). 'He which soweth bountifully shall reap also bountifully' (2 Cor. ix. 6). The Angel says to Hermas, 'Ye who work the works of God, be mindful of His commandments, and of the promises which He has given, and trust Him that He will fulfil them to you if you keep His commandments. Instead of the fields that you are minded to buy, redeem souls from their necessities, as far as you can, and release widows, judge orphans, and lay out your substance and riches in works of this kind. For herein the Lord has enriched you that you may fulfil ministries of this kind. It is much better to do these things than to buy fields or houses, since all such things will perish in this world; but what thou shalt do for God's name thou shalt find in thine own city, and thou shalt have joy without sadness and fear' (at quæ pro nomine Dei feceris invenies in civitate tua, et habebis gaudium sine tristitia et timore. Lib. III., Sim. I.). The early Christians fully recognised the duty of Godly Service. Justin Martyr says of them: 'And to every one who is willing to learn we communicate freely, as we have been taught' (Apol. I., c. vi.). We are not told to whom this command is given to cause the money to be returned to the sack. Christ as the Truth has both visible and invisible servants. We often see how, even in this world, if men show a willingness to make sacrifices for the Truth, Christ causes men who respect such a spirit of sacrifice to recompense those who show it. Because Cobden laboured to procure bread for the masses, he was gratefully remembered in his own time of misfortune. The same law holds good in a moral sphere. But the recompense is according to

the man. Every man gets his own money to his own sack. If he only brought a little money to buy corn of Truth for others he will only receive a little back. 'Whatsoever good thing each one doeth the same shall he receive again from the Lord' (Ephes. vi. 8). This return of the money illustrates this truth. 'And to restore every man's money into his sack' (verse 25).

After thus alluding to Godly Service the narrative next alludes to personal need. The class from Canaan have come in an imperfect spirit, and are not like those who get wheat into their vessels. Nevertheless, as they go out in Godly Service they have provision for their own need. They who plant the vineyard are to eat the fruit, and the ox that treads the corn is not to be muzzled. The writer thinks, from the connection with the following verses, that it is the class from Canaan which gets the provision. The word 'do' shows that this command is being fulfilled on the Servants' Grade. It was probably to avoid bringing the first sentence under the application of this word 'do' that it was made complete in itself. 'And they filled their vessels with wheat.' As pertaining to the Young Men's Grade this sentence could not go with the rest of the verse. 'And to give to them provision for the way, and He did to them thus' (verse 25).

Verse 26 is peculiar. It is usually read as simply meaning that the brethren set out on their journey. The writer believes that this is an error. Some particulars need here to be noted.

1. The ass is a very common symbol of the Servants' Grade. This is the Grade of Service.

2. When an object is found above the symbol of the Servants' Grade it betokens the Young Men's Grade. It is so with the bottle on Hagar's shoulder (xxi. 14), and the pitcher on Rebekah's shoulder (xxiv. 15). So this placing of the corn above the ass indicates a coming in of the Young Men's Grade.

3. But this corn is 'Sheber,' the corn of Godly Service. It is not the Bar or purified wheat pertaining to the Young Men's Grade. Hence this passage is showing that the Truth which should have been spread in Godly Service is being turned to a personal use.

4. It is said that the brethren went from 'there.' But the word 'there' shows the Servants' Grade. Hence it is like saying that they went from the Servants' Grade. They are coming to the Grade of Young Men, now that they have received provision. Thus the verse shows a moral advance in respect to what is personal, and at the same time it shows declension in regard to Godly Service. It is not an uncommon thing for great spirituality to be conjoined with narrow sympathy. Monks and nuns are sometimes very devout, but they do not abound in evangelistic labours. Intense application to personal progress may sometimes be a danger, in leading the man to forget his duty to others. So this passage seems to be teaching that even as this class from Canaan go on personally to the Young Men's Grade, they forget to scatter the corn on the Servants' Grade, but store it up on the Grade of Faith as something belonging to themselves. Thus, what is said of them setting the Sheber upon the asses has an evil aspect. It shows neglect of the duty of Godly Service. But what is said of going

from 'there' has a good aspect. It betokens a personal advance from the Grade of Servants to the Grade of Young Men. 'And they set up.' This seems to contrast with the emphatic allusion in the previous verse to what Joseph did. He does not set up the corn. That is an act of declension which they do for themselves. 'And they set up their corn upon their asses, and they went from there' (verse 26).

Since the brethren have gone from 'there' to the Young Men's Grade, and Benjamin is amongst them Sinaitically, as their confession shows, he, too, for anything that appears, must have gone up with them. They have now gone 'from this,' as the phrase was used by Joseph in verse 15. But suppose a number of good men had been so intent on Personal Progress as to neglect their duty to others, what feeling would be likely first to work in them to the removal of this neglect? Would it not be Repentance? Would they not begin to think with sorrow how they had cared too little for the souls of others? This fact, and what is said subsequently of the one with Joseph, tends to show that Benjamin, or Repentance, is 'the one' who opens his sack, and begins to discharge neglected duty. In verse 21 Repentance was shown on the Servants' Grade by words of confession. But now that Benjamin has come Sinaitically to the Young Men's Grade, Repentance is shown by works meet thereunto. He opens his sack to give corn to the ass. The ass, as we have seen, is, like the shoulder, a symbol of the Servants' Grade. Hence to say that he opens his sack to give corn to his ass means that he begins to lay aside his selfishness, and to do good and communicate by going down in Godly Service from the Young Men's Grade to carry corn of Truth to those on the Servants' Grade. The ass is a symbol of a moral class of people on the Servants' Grade. The reader may doubt this, but he must not forget that all this symbolism is being applied on a uniform principle, and he has not merely to deal with a link of evidence but with a chain. This act of kindness is said to be done in an Inn. Both from this and other passages to be considered, the writer believes that the Inn is an emblem of the world, and especially the world in a state of moral heathenism. It is a resting-place for those in the dark night. Poets not uncommonly compare the world to an Inn, as when Crashaw speaks of it as a place where Age and Death call for the score. This is an ancient figure. Diodorus Siculus, speaking of the ancient Egyptians, says: *καὶ τὰς μὲν τῶν ζώωντων οἰκήσεις καταλύσεις ὀνομάζουσιν ὡς ὀλίγον χρόνον ἐν ταύταις οἰκοῦντων ἡμῶν, τοὺς δὲ τετελευτηκότων τάφους αἰθίοιους οἴκους προσαγορεύουσιν, ὡς ἐν ἄδου διατελοῦντων τὸν ἄπειρον αἰῶνα* (Lib. I., p. 33, B.)—'And the habitations of the living they call inns, as we only dwell a short time in them; but the tombs of the dead they call everlasting habitations, as we spend a boundless æon in Hades.' With Spenser, however, Death is 'the common "In of Rest"' (B. II, Cant. i.). These benevolent ones are going out with corn of Truth into the world. They are like him whom Young represents as offering the prayer:

'My love be warm to succour the distressed,
And lift the burden from the soul oppressed.'

'And the one opened his sack to give fodder to his ass in an Inn' (verse 27). So soon as he begins to give, he begins to receive. What

is said now is very expressive. It shows that he who gives both reaps in this worldly state and in a spiritual state, both on the Grade of Servants and on the Grade of Tongues. First in reference to the carnal realm of the Servants' Grade, it is said, 'And he saw his money.' The word 'saw' shows the Servants' Grade. Thus, even on the grade of Godly Service their money comes back, so that they, 'having always all sufficiency in everything, may abound unto every good work' (2 Cor. ix. 8). But this is not all. By using money for God and His cause, they are laying up treasure in heaven. Hence the conjoined idiom comes in. We have 'behold' of the Servants' Grade conjoined with 'this,' *וְהִנֵּה*, of the Young Men's Grade (verse 27). It is clear that this idiom does not apply to the Heathen Grade, for the men are acting in Godly Service. Hence it must apply to the Grade of Tongues. As if to make this still more clear, instead of the word 'sack' used of the Servants' Grade and Godly Service, or the word 'vessels' used of those on the Young Men's Grade, we have a new word, *תַּבְּעוּלָה*, or 'bag.' Moreover, in xliii. 23, it is expressly said that God had given treasure in these bags. This treasure in the mouth of the bag is what is laid up in the spiritual realm by those who are using their money for God on the Grade of Servants. They are receiving the heavenly recompense thus described, 'Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not' (Luke xii. 33). So these men who spend money for God not only see it again on earth, but they find it in a more spiritual form in spiritual and heavenly bags. So true is the promise, 'Cast thy bread upon the waters, for thou shalt find it after many days' (Eccles. xi. 1). Thus we have the money on two grades, Servants and Tongues. 'And he saw his money; and, behold, this was in the mouth of his bag' (verse 27). As Benjamin, or Repentance, thus acts in Godly Service, so he leads all this class from Canaan to act. He tells them his experience. Moreover, he so uses the word 'also' as to indicate that his money has come back to him in two forms, both carnally and spiritually. In this case he simply uses the word 'behold' of the spiritual money in the bag. But it is evident that he is using the word in its spiritual application as many of the Servant Grade words, and especially 'see,' are sometimes used. 'And he said to his brethren, My money is returned; and also, behold, it is in my bag' (verse 28).

The writer thinks that the rest of the verse is not correctly translated in our Versions. The Revised Version has, 'And their heart failed them, and they turned trembling one to another' (verse 28). The Hebrew of the first clause says, 'And their heart went out.' After the analogy by which the Greek describes a man in an ecstasy, this clause is said to mean, 'and their heart failed them.' But passages which clearly speak of the heart failing have not this idiom (Ps. xl. 12; lxxiii. 26). The writer believes that the idiom means that their hearts went out in broadening sympathy towards others. Instead of setting up the corn they began to distribute it. We are not to seek after our own heart (Numb. xv. 39). We are to look to the things of others rather than to our own things (Philip. ii. 4). Paul says, 'I have you in my heart' (Philip. i. 7). 'Open your hearts to us' (2 Cor. vii. 2).

'Ye are in our hearts' (verse 3). 'Our mouth is open unto you, O Corinthians; our heart is enlarged' (2 Cor. vi. 11). 'Be ye also enlarged' (verse 13). Such expressions imply a going out of the heart towards some object of affection. Elisha's heart went with Gehazi in another sense (2 Kings v. 26); but he was showing interest in what Gehazi was doing. Under the influence of what, after the example of 'Hermas,' we may call the Angel of Penitence, these brethren are beginning to send out their thoughts from their own interests to the interests of others.

In the next clause we have the verb *קָרַח* followed by the preposition *לְ*, 'to.' Sometimes the verb means 'to tremble' (Exod. xix. 16, 18). Sometimes it even denotes a trembling motion from one place to another. 'The children shall tremble from the west. They shall tremble as a bird out of Egypt' (Hos. xi. 10, 11). Hence this passage is supposed to indicate a trembling motion towards an object, much as we sing:

'There let it for Thy glory burn
With inextinguishable blaze,
And trembling to its Source return,
In humble prayer and fervent praise.'

But in 2 Kings iv. 13, this same verb, followed by the same preposition, has the meaning of a trembling anxiety for the good of someone. 'Behold thou hast been careful for us with all this carefulness.' So Martha was anxious and troubled in her desire to be hospitable (Luke x. 40, 41). This meaning appears to be in the passage we are considering. It exactly accords with what precedes, and with the spirit of the narrative. It also accords more closely than the reader would think with what follows. In verse 26 they are said to set up their corn, and to go from 'there'—that is, they go up to the Young Men's Grade. But if they are on that grade only, and do not go down to the Servants' Grade in Godly Service, they are neglecting their duty. But so soon as they have been said to care one for another, we have at once the idiom of the Servants' Grade, showing that they have gone down to Godly Service. The words 'this' and 'do' in the closing sentence both show the Servants' Grade. It is as if the passage said, 'They cared for others, beginning to speak the language of the Servants' Grade.' That language was an expression of wondering astonishment at the way God had returned their money to them even on the Servants' Grade. It is the use of the words 'do' and 'this' which shows that they were caring for others, being on the Servants' Grade in Godly Service. We may read, 'And their heart went out, and they cared one for another, saying, What is this that God hath done to us?' (verse 28).

Having thus come down to the Grade of Godly Service, they can go back towards their father without any moral declension. They are not going back in a personal lapse, but in Godly Service, carrying the corn of Truth. Moreover, the Hebrew reads that they went towards the land of Canaan, as if they did not morally reach it. The word 'come' shows that they are acting on the Grade of Servants. They are coming to the Man of Faith to tell him what has been done for their souls, and in order to bring Benjamin, the little one, in the better aspect of the

Seed Process. In that aspect he is yet latent in Canaan, or the heathen realm. 'And they came to Jacob their father towards the land of Canaan, and they told to him all that had befallen them, saying' (verse 29). We are spreading the corn of Truth when we say, 'Come, and hear, all ye that fear God, and I will declare what He hath done for my soul' (Ps. lvi. 16). As yet, however, these brethren have not discerned Joseph, or the Truth. They only know it according to the Sinaitic Process, not according to the Seed Process. Hence, while they speak of what the Lord of the Land has done, they speak in some ignorance of His nature. 'Who hath known the mind of the Lord?' (Rom. xi. 34). First they tell of their coming to the Lord when they were on the Servants' Grade personally, and when, from the Young Men's Grade, He spake the hard things of His truth. In all this speech they are describing their experience when in a past state, and not as if it all pertained to them in their present condition. It is as if they said, When we first came to the Truth it seemed hard to us, but we have found out since how true it was. We shall come presently to a transition which is not usually noticed, and which proves that Jacob's words are not an answer to this speech. They are now telling their Christian experience, and showing what further moral progress has yet to be made. The word NS , 'with,' of the Young Men's Grade, comes in again with the allusion to hard speaking, as in verse 7. This fact shows with what care the words are used. The brethren, however, are now on the Servants' Grade. That 'speaking with' was when Joseph, as Philo says, 'assumed a form of estrangement' (*ἐπιμόρφωζεν ἀλλοτριώσιν*, Lib. de Jos., c. xxviii.). 'The Man who is Lord of the land spake with us hard things.'

The writer thinks that the meaning of the next two or three verses is different from what is represented in our Versions. Verse 15 speaks of them being proved, but these verses refer to them being known. The reader will be misled if he thinks that these brethren are simply repeating words and incidents previously recorded. The close of verse 30 reads in Hebrew, 'And He gave us as spies of the land.' Sometimes 'to give' is used of deliverance into an enemy's hand. 'The city is given into the hand of the Chaldæans' (Jer. xxxii. 24). So this passage seems to mean that in so far as they were spies of the land Joseph had given them up to a keeping of three days (verse 17). But having shown how they had been delivered as spies they go on to show how they had begun to act as true men. 'And He gave us up (Hos. xi. 8) as spies of the land' (verse 30). When they have thus been given up to discipline and punishment in so far as they were spies, they at once begin to show the good effects of that discipline by speaking as honest men. There are three great distinctions between this speech and the speech respecting spies in verses 9-13. 1. That was a speech made before they had been given up as spies (verse 17); but the speech we are now considering is a speech made after they have been given up (verse 30). 2. In this speech they no longer contradict Joseph. They do not say, as in verses 10, 12, Nay! to what He has said. Thus He is no longer enduring their contradiction against Himself. 3. They no longer speak of themselves as sons of one man, as in verses 11, 13. They only speak of their father in the land of Canaan. They are not regarding mixed

seed, or two grades, as one. After Joseph has delivered them to discipline they are made upright by it, and verse 31 is not a boast. They are telling how, as the result of Joseph's discipline, they could now say to Him, We are true men, and not spies. This was glorying in what He had done for them, not in themselves. 'And we said to him, Upright men are we; we are not spies. We be twelve brethren, sons of our father; the One is not, and the little one is to-day with our father in the land of Canaan' (verse 32). The \aleph , 'with,' has not 'behold' with it, as in the conjoined idiom of verse 13. The speech is not the same. But the reference is to the same little one, and hence one \aleph virtually answers to the other. Moreover, the word 'Canaan' shows that the little one is on the Heathen Grade. In this case \aleph conjoins with \aleph , 'this,' in the following verse.

Since the brethren have not contradicted Joseph, and have not confounded the grades, Joseph confesses them to be true men. The writer holds that in this case, as in many others, the future of the verb has a present meaning. It cannot have a future meaning as our Versions represent, for the sentence immediately following has the word \aleph , 'with,' of the Young Men's Grade. It is evident that verse 33 unto the words 'true men,' pertains to the previous verse. Joseph is telling them that through what they have said, their failure to contradict, their way of alluding to the father, He knows them to be true men. We should read: 'And the Man who is Lord of the land said unto us, By this I know that ye are upright men' (verse 33). The verse should end here, as a similar confession of knowledge ends a verse in 1 Kings xvii. 24.

Having thus confessed them as upright, Joseph is now represented as giving a command. It must be remembered that the brethren are speaking of the past. They go on to tell how the Truth, or Jesus, had urged them to advance the Principle of Sinaitic Repentance, or Benjamin, to the Young Men's Grade. The word \aleph , 'with,' shows that grade. A new verse should begin with the words, 'Your brother, the one, cause to rest with Me.' The verb implies causing to rest, and not mere leaving. This cannot be Simeon as is generally supposed, for Simeon was bound on the Heathen Grade, as the conjoined idiom of verse 24 shows. The word 'rest' seems designed to show that this is not the binding spoken of in verse 24. It is 'the one' of verse 27, or Benjamin in a Sinaitic aspect, to whom these words apply. Then they tell how, having urged them to advance the principle of Sinaitic Repentance to the Young Men's Grade, He had also directed them to go out in Godly Service carrying corn for the famine of their houses (verse 19). This took place after the conversation respecting spies (verses 9-13). 'And for the famine of your houses take and go' (verse 33). Next they tell how Joseph had urged them to bring the better Repentance of the Seed Process which should not merely rest with Him, but should come in even unto Him. This was as yet but a little one latent with the Man of Faith in a Heathenish realm. Thus there are virtually two Benjamins. There is Benjamin of the Sinaitic Process who has come to the Young Men's Grade when he rests with Joseph, and there is the more spiritual Benjamin of the Seed Process who is yet a little one with the Father. 'And bring ye in unto Me your brother the little one.' The writer

holds that the next verb does not govern all the following sentence, as our Versions represent. It is 'Benjamin' who is the object understood after the verb 'to know,' which has here its future application. The verb 'to know' preceded by 'and,' as here, sometimes means 'that I may know.' 'That I may know Thee' (Exod. xxxiii. 13). So the writer holds that these words mean that they are to bring in Benjamin to Him that He may know him as He knows them that are His (2 Tim. ii. 19). To render the repeated 'וְכִי' in the words following as meaning 'that—but that' is not as appropriate as to render them 'because—because.' They have this latter meaning in xxxiii. 11, and in Is. vi. 5. Joseph is telling them what are the reasons why He is showing such confidence in them, sending them out in Godly Service, and bidding them bring in to Him the little one. 'For ye are not spies, for ye are upright men.' When they have obeyed His command He will give back to them Simeon, or the Hearing Ear, in a purified and exalted form. He will waken their ears to hear as they that are taught (Is. l. 4). 'Your brother I will give to you.' This is not 'the one,' or Benjamin. Then they will have the privilege of trafficking as merchants in the land. They may buy the corn of truth according to the Seed Process, travelling about the tender realm in which it is grown, and living themselves in that good land. For clearness' sake we may repeat the verses according to this reading. 'The Man who is Lord of the land spake with us hard things, and He delivered us as spies of the land. And we said unto Him, Upright men are we; we are not spies. We are twelve brethren, sons of our father; the One is not, and the little one is to-day with our father in the land of Canaan. And The Man, who is Lord of the land, said unto us, By this I know that ye are upright men. Cause your brother, the one, to rest with Me, and for the famine of your houses take and go. And bring ye in your brother the little one unto Me, that I may know [him], for ye are not spies, for ye are upright men; your brother I will give to you, and traffic ye in the land' (verses 30-34).

We now come to a transition. We have again the word 'they,' which, in verses 8, 23, betokened the priestly class of which Reuben is the active Representative. This word is twice used in verse 35. Moreover, the words 'behold' and 'see' show that they are acting on the Servants' Grade, as in previous references to them. The word 'sack' and the allusion to emptying show that, according to their character in verses 1, 2, they are here acting in Godly Service. But as if to show a distinction between this Priestly Class, and the class from Canaan when acting in Godly Service, instead of being said to open their sacks they are said to 'empty' them. Moreover, instead of money we read of a bundle of money. Still further, as this class throughout has been on the Servants' Grade, so even their father is here brought under the action of the verb 'to see,' to show us that Jacob, in relation to this class, is not in a Heathen State, but on the Servants' Grade. He is no longer the Jacob in Canaan, but the Jacob in a new aspect, and on a different grade. This Priestly Class see their money returned. They find that as they scatter they increase, but they do not see that money laid up as heavenly treasure. They are fearful and of little faith. Their moral advance is not so rapid as that of the class from Canaan. Of this

new Priestly and Judaistic Class in their Godly Service, we read : ' And it came to pass, as they (בָּנִי) were emptying their sacks, that, behold, every man his bundle of money in his sack, and they (אֲבֹתָם) and their father saw their bundles of money, and they feared ' (verse 35).

In the closing verses we have some rapid transitions. We are able to see the distinctions, partly by the grade-words, and partly by certain variations. Thus, in verse 29, the class from Canaan, acting in Godly Service, are said to come in to Jacob their father. So in these closing verses where we read of Jacob their father (verse 36), the allusion is to the third class, from Canaan ; but where we simply read of the father (verses 35, 37), the allusion is to the Priestly Class. Taking the last four verses, every succeeding verse relates to a different class from the class described in the verse preceding it. Verse 35 relates to the Priestly Class on the Servants' Grade. Verse 36 relates to the Class from Canaan, to whom Jacob speaks from the Heathen Grade. Verse 37 relates again to the Priestly Class, and verse 38 relates again to the class from Canaan. The verses are well divided, and the more each verse is considered the more will the justice of the foregoing classification be seen. In verse 24 Simeon is taken from the Heathen Grade, and bound to their eyes, or the Servants' Grade. So the ' come ' in the beginning of verse 34 indicates that Simeon, the brother to be given, is on the Servants' Grade. Hence it cannot be as one speaking on the Servants' Grade that Jacob says, Simeon is not. It must be as one speaking on the Heathen Grade, from which Simeon has been taken. So, in verse 13, it is in their Heathen-Grade-speaking that the brethren say, ' Joseph is not.' Hence when Jacob says, Joseph is not, and Simeon is not, it is evident that he is speaking on the Heathen Grade, where he has been throughout in reference to the Class from Canaan. The brethren of that Class have had Simeon, or the dull Heathenish Ear, taken from them. Thus, so far as this Jacob pertains to the Heathen Grade, he is being bereft by them of his children. But they are only going from him to pass to a higher grade. Repentance, in a Sinaitic aspect, has gone higher, and Joseph, or the Truth, has gone higher. Hence the writer holds that the closing words of verse 36 do not mean, ' All these things are against me,' but, ' all these things are above me.' They have all gone up higher. As on the Heathen Grade, he is old and ready to vanish away. He is coming down to Sheol with sorrow in that old-age aspect of Heathenism ; but though he comes to Sheol in that aspect, he will renew his youth in a better aspect, on the higher grades. Thus verse 36 connects with verse 34, not with verse 35.

Here, however, an induction has to be made. If Simeon and Joseph have gone from the Heathen Grade, and verse 36 is spoken on that grade, where is the grade-word, or conjoined idiom, to show the grade? We have the word ' Simeon ' of the Servants' Grade, but what word conjoins with it? Observe (a) that in verse 13 the Sinaitic Benjamin is on the Heathen Grade. (b) According to verse 16 the One, or Joseph, fetches this Sinaitic Benjamin from the Heathen Grade. Thus he, as well as Simeon (verse 24), has been taken from that grade. (c) If this be so, why does Jacob only speak of Joseph and Simeon as having gone? (verse 36). (d) These features tend to show that it is an error

to read in verse 36, 'And ye will take Benjamin away.' It better befits the Hebrew, and the antecedent allusions to Joseph and Simeon, to take the verb as in the past tense. 'Ye have taken.' In that case it is probable that the לְ , preceding the word 'Benjamin,' is not the mark of the accusative, but the word 'with' conjoining with 'Simeon.' In *iv. 1* we read of a man ' לְ Jehovah'—that is, he is a man allied with Jehovah. And it is to be remembered that there are two Benjamins. There is the Sinaitic Benjamin of this first journey, who has been taken, and the Seed Process Benjamin of the second journey, who has not yet been taken. Thus the former Benjamin can be spoken of as 'the one with Benjamin,' after the analogy of *iv. 2*. The writer believes that this is the meaning. The word 'him,' or 'man,' indicating the Sinaitic Benjamin, is understood. Thus he would read, 'And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not, and Simeon is not, and [him] with Benjamin ye have taken; all these are above me' (verse 36).

Verse 37 connects with verse 35, though it seems to connect naturally with verse 36. It cannot really connect with verse 36, for the word 'bring,' or 'cause to come,' shows that Reuben is here speaking on the Servants' Grade. The previous verse was on the Heathen Grade. There is this striking feature about the verse that Reuben, who here, as in verse 22, represents the Judaistic Priestly Class, does not say a word about taking Benjamin to Joseph, he only speaks of bringing him back. He can only act in that direction. He does not use Benjamin's name. He is not speaking of him as a little one on the Heathen Grade. He is speaking of him as on the Servants' Grade, to which alone Reuben belongs. It is as if he said, 'O Man of Faith, only deliver the principle of Repentance into my hand, and into the power of my Priestly Official Class, and then, whoever may try to take him in to Joseph and the Truth according to the Seed Process, I will pledge my word to undo the good work, and to bring Repentance back again to what is Legal and Sinaitic. We priests know how to bring him again into bondage' (*Gal. ii. 4*). His bold offer respecting two sons shows his Judaistic spirit. He speaks in the spirit of a law which says, An eye for an eye. Moreover, as in verse 22 he did not confess his own sin, so here he does not undertake to suffer in his own person, but in the persons of his children. He would give his firstborn for his transgression (*Micah vii. 7*). Even the allusion to paying two lives for one shows the Judaistic spirit in which this vain boast is made. It is said, 'If the thief be found, let him pay double' (*Exod. xxii. 7*). 'Whom the judges shall condemn, he shall pay double to his neighbour' (verse 9). In *xlvi. 9* Reuben is said to have four sons, but the writer holds that the reference here is not to two particular sons, but is designed to show in what a Judaistic spirit Reuben speaks, offering to pay two lives for one if his boast fails. Were Benjamin, or Repentance, to be delivered into Priestly hands, there is no question but that it would be brought back to what is Legal and Sinaitic, whoever might try to make it an inward and spiritual grace. The way in which the Douay Testament resolves 'Repent' into 'Do Penance' illustrates this truth. 'And Reuben spake to his father, saying, Put to death my two sons if I do not bring him to

thee; deliver him into my hand, and I will return him to thee' (verse 37).

Verse 38 is but a continuation of the speech in verse 36. It connects with the close of that verse, not with verse 37. Verse 36 was on the Heathen Grade, and so verse 38 is on that Grade, for we have the conjoined idiom. But verse 37, as the word 'come' shows, is on the Servants' Grade. In verse 38 we have אִשׁ , 'with,' of the Servants' Grade conjoined with אִתִּי , 'this,' of the Young Men's Grade. It is clear Jacob is not in Zion. Hence the conjoined idiom shows the Heathen Grade. All have gone from that grade except Benjamin according to the Seed Process, or the little one. If he goes, then Jacob will die to that grade. It is in this sense that the little one alone is left. The literal reading assumes that Jacob ignores all his other sons, and says what is not true when he says Benjamin alone is left. All the brethren have gone, for they are acting in Godly Service. The allusion to mischief befalling applies to a different grade from that to which it is applied in verse 4. Jacob is fearful, and certain that if Benjamin goes, evil will come to him. The Hebrew does not seem to imply condition, but a positive statement. 'And he said, My son shall not go down with you, for his brother is dead, and he is left alone, and mischief will befall him in the way wherein ye go, and ye will bring down my gray hairs in sorrow towards Sheol' (verse 38). Thus Faith, in its weak Heathenish realm, is loath to obey the command sent by the Truth, and is not yet delivered from fear of evil.

CHAPTER XX.

GENESIS XLIII.

THE Bible asks, 'Who hath despised the day of small things?' (Zech. iv. 10). We might say in answer to that question, Not God. Though men sometimes say of a thing, 'It is not worth a straw,' yet even in the despised straw, in its cylindrical form, in its knots or partitions for giving it strength, and straining the ascending sap, in its power to secrete flinty matter whereby the surface can be made glossy and less liable to injury from insects, in its tapering leaves for sheltering the corn, and holding water to refresh it—in these, and many other particulars, we see how carefully God has fashioned even a straw. And in these grade-words we see how God has turned little things to great uses. Men may be slow to see in a pronoun anything but a pronoun. But if God has laid upon that pronoun a higher duty than merely to take the place of a noun, is it not in harmony with the ways of Him of whom Herbert says:

'Thou hast made poor sand
Check the proud sea, even when it swells and gathers'?

According to the method hitherto adopted, we may first state a few reasons for concluding that this history is moral and not literal.

1. The pre-eminent excellence of Joseph, when compared with his brethren, does not agree well with literal history. They had all been

brought up in one home, and yet, while the rest could plan to commit murder, or could become men-stealers, or have instruments of cruelty in their habitations, Joseph remains untainted and undefiled. The word of the Lord in the prophet's mouth was truth (1 Kings xvii. 24). And in this history of Joseph it is taken for granted that every word in his mouth is a word of truth. He proves others to know whether The Truth is with them (xlii. 16), but his own truthfulness is never brought into question. On the contrary, in refusing to go down without Benjamin, Judah and his brethren show their faith in the truth of the man's word. His word is true, not because truth has always been found with rulers and kings, but because He is Christ the Truth, and especially as embodied in His Word of Truth. Hence it is that throughout the history He is the Source of blessing. Israel's house will die unless they get mercy before The Man (verse 14). The sentence threatened is, 'Ye shall not see My face' (verse 3). Jacob says, 'Go again unto The Man' (verse 13). They bow to Him to the earth. This might be unimportant if it were simply an act of obeisance to an unknown and once despised brother. It is otherwise when we see in it an act of moral subjection to Christ, and to the Truth of His Gospel.

2. Throughout the history Jacob's partiality for Rachel as against Leah, and for Rachel's children as against the other children, his excessive anxiety about Benjamin while he is ready to send the other children, some of whom are very little older than Benjamin, do not accord well with literal history. But on the theory that this Son of Sorrow represents Repentance, which is a high and moral attainment, the difficulty with which he is brought into the tender Egyptian realm does not seem strange. Philo saw this history in a moral light, though sometimes his theories are not Scriptural. Speaking of Joseph in Egypt, he says: 'Probably, also, Jacob wondered if Joseph, the mind in the body (*ἐν σώματι ὁ νοῦς Ἰωσήφ*) yet lived in respect to virtue, and was ruler over the body, but was not ruled by it' (Quis Rer. Div. Her., c. li.). Egypt, with Philo, is ever the bodily country. So in Scripture it is the flesh, only not the flesh of the literal body. Philo does not restrict it to the literal body, for he generally associates it with lusts and passions. Hence he is more Scriptural on this subject than modern literalists.

3. What is said of a Steward under Joseph (verse 19) is not like literal history. Who is this mysterious Egyptian who so far ignores the idolatry of his native land as to say, 'Your God, and the God of your fathers, hath given you treasure?' (verse 23). Who at His own option restores Simeon to them (verse 23), which Joseph had promised that He Himself would do? (xlii. 34). Who speaks peace to them (verse 23), and with whom the brethren reverently commune as they might commune with Joseph? (verse 19).

4. How comes it to pass that the reports which the brethren give in this chapter of their conversations with Joseph have so different an aspect from the reports in the previous chapter? They had not told how they were not to see Joseph's face without their brother (verse 3), and how He had questioned them about their kindred and father (verse 7). They say nothing of how they had been taken as spies, etc.

5. Neither Herodotus, nor Diodorus Siculus, nor Plutarch gives any indication that the Jews or Hebrews, beyond others, were forbidden to sit with the Egyptians to eat bread. Herodotus shows that Egyptian Hercules had temples in Tyre (Lib. II., xliii. 44), and there does not appear to have been special animosity between Egyptians and people in Palestine Syria. The latter come into Egypt to buy corn. Joseph, though a Hebrew, was made ruler of the land. His honour is not diminished when His parentage is known to all the Egyptians. Even the very verse (verse 32) which tells us that Egyptians might not eat bread with Hebrews tells us that Joseph did eat with them. A mixed multitude of Egyptians went up with Israelites (Exod. xii. 38). How can the literalist substantiate the statement that it was an abomination to the Egyptians to eat bread with Hebrews? It is said that they would not use a Greek knife for fear it might have cut some animal which they held sacred. Juvenal says of them: *Lanatis animalibus abstinet omnis mensa* (Sat. XV., verse 11)—‘Every table abstains from fleecy animals,’ showing their antipathy to what was from the flock. Their traditions respecting the Shepherd-kings might deepen this antipathy. But such particulars are far from substantiating the sweeping statement that it was an abomination to the Egyptians to eat with Hebrews. National customs are not given to rapid change. Had Jews and Egyptians ever been thus estranged in customs it is probable that more trace of the fact would have existed down to the present time. The flourishing Jewish colony in Alexandria would not have settled amongst a people who so abominated them. The Sept. makes the verse read that every shepherd was an abomination, thus softening, in some degree, its apparent harshness.

6. Jacob sends down with his sons a present of balm, honey, spices, myrrh, nuts, etc. (verse 11). But if the famine was so sore in all the land, how was it that such products were still at Jacob's command? Flowers must have grown ere the bees could find the honey. It will be said that these products had been saved from the times of plenty. That may be, and still it is strange that they should have eaten up their corn (verse 2) before they had eaten up their luxuries. It might have been thought that they would have used the latter to make the corn last the longer.

We may now proceed to notice the positive aspects of the history.

1. In the last chapter we had a record of three classes. First, a Priestly Class, acting on the Servants' Grade in Godly Service. Second, a class going down on the Young Men's Grade, but not taking Benjamin, or Repentance, with them. Third, a class coming from Canaan or the Heathen Realm, and with whom Repentance is afterwards found in a Sinaitic aspect. This third class receives a commission to act in Godly Service, and also to bring in Benjamin according to the Seed Process, that is, as the little one who had been with the father. We shall find that this chapter deals with the same three classes, and that it places the three classes in the same order. From verse 1 to verse 5 inclusive the chapter refers to the Priestly Class who had been on the Servants' Grade, and in Godly Service. It is the Sheber, or marketable corn, that they finish eating (verse 2). As in xlii. 35, Jacob, in connection with this

class, is again referred to simply as 'their father.' He again indicates Godly Service, as in xlii. 2, by saying, 'Buy for us' (verse 2). In this chapter, however, the word אֵלֵינוּ , 'they,' is not used as a badge of this class. The narrative assumes such a course that there is not the same danger of confounding this first class with the third class that is from Canaan. Verses 6 to 10 inclusive relate to the second class which, in xlii. 3, 4, are shown to have gone down to Joseph on the Young Men's Grade to buy wheat, getting it into their vessels (verse 25), but not having Benjamin with them. They are again going down on the Young Men's Grade, as the word 'Israel,' in verse 6, shows; but this time they are carrying Benjamin as a Nahar, or young man, with them (verse 8). In this portion Jacob is simply spoken of as 'Israel.' From the beginning of verse 11 to the end of the chapter the narrative deals almost, but not quite, exclusively with the third class, from Canaan, who are taking down the little one to bring him in to Joseph. In this portion Jacob is designated 'Israel their father.'

2. In the first two classes Judah has a very prominent place. 'This the reader will see from verses 3, 8. But although the reader may not so readily see it, we shall yet find from verse 11 that Judah has a more honourable pre-eminence in connection with the third class than with the two preceding classes. Judah, whose name means 'Praise,' represents the Principle of Worship, and it is not strange that a moral advance and the incoming of Repentance should be closely connected with the offering of Praise to God. What is given to the care of such a Principle must prosper.

3. It will be found that in every one of these classes there is a great moral advance as compared with their position in the previous chapter. Even the first, or Priestly Class, becomes better. Judah, or Worship, begins to act in it, and to demand that while they act in Godly Service Benjamin, or Repentance, shall be with them personally on the Young Men's Grade. Thus the word אֵלֵינוּ , in verses 3, 4, 5, shows that they and Benjamin are now about to have a personal place on the Young Men's Grade, while the word 'see,' in verses 3, 5, shows that even though personally they are coming to the Young Men's Grade they will yet continue to act in Godly Service. So they say, 'We will buy for thee' (verse 4). The Reformation of a Priestly Class does not imply that it will discontinue preaching. It only implies that its preaching will be more faithful to the Truth. The very corn used is now regarded less as a mere marketable commodity, or Sheber. It is spoken of by Jacob, even in reference to this class, as 'food.' This was the term used in xlii. 10 of the corn as used by the third class. It might be said, How could the corn all be eaten if it were incorruptible seed? The Hebrew does not say that it was all eaten. It says: 'And it came to pass, according as they finished eating the Sheber' (verse 2), which is very different. We may finish our eating of a substance before the substance itself is ended. So these Priests cease to eat the Sheber as a mere marketable commodity. They are not regarding the truth in such a mere official and mercantile aspect, but are looking upon it rather in its true light as food for the soul. Even as this class tends to a higher grade, so the two following classes show progress. The second class shows progress

in two ways. First, it no longer goes without Benjamin, as in xlii. 4, but takes him with them (verse 8). Secondly, it not only gets Repentance to its Grade of Young Men, but it also begins to act like the other two classes, in Godly Service. In the previous chapter no hint was given of its acting in such Service. But now the words 'come' (verse 9), and 'this,' חַיִּים (verse 10), are in relation to Godly Service. What Judah says of returning twice means that but for their sinful delay they might have returned twice, both when Benjamin was not with them, and now that he is with them. This return is not from Egypt, but from the Young Men's Grade to act in Godly Service on the Servants' Grade. With the third class the progress is most marked. One very prominent feature of this progress is that this class personally makes a moral advance. In xlii. 26 when it departed 'from there' it was going up to the Grade of Young Men. But in this chapter we find it passing up to the Grade of Tongues. What is said of it in that aspect constitutes the most important part of the portion beginning with verse 11. A second feature of their progress is that they begin to act more nobly in Godly Service. This will be seen as we notice how they bring in the little one to Joseph.

4. In xlii. 21, we saw Repentance manifesting itself in words. In xlii. 27, we saw Repentance manifesting itself in action, as the one brother proceeded to open his sack in order to give corn in Godly Service. Since Repentance is now to come in to Joseph according to the Seed Process, it is still more likely to be shown in action, for this is the highest form of Repentance, and to show Repentance in action is better than to show it in words. It will be found in the chapter we are considering that the bringing in of the little one is shown chiefly in action. What is the highest form of such Repentance in action? Is it not Restitution? When men begin voluntarily to make Restitution they are showing a contrite spirit. But in this chapter the Restitution is of a very lofty kind. No one had told Jacob to send back the money in the bag. There was no law compelling him so to act. The money had come to him by God's blessing, and not by any sinful act. And yet so fine is his conscientiousness that he is jealous even over his very blessings, for fear they have not come in a right way. Hence he goes beyond what is required in seeking to make Restitution. And it will be found that it is this restored money which in this chapter is the equivalent of Benjamin the little one. In verses 11, 12, Jacob mentions three things which are to be taken, a present in vessels, double money in the hand, and the money brought in the bags. In verse 15 they are said to take three things; but now the three things are said to be the present, the double money, and Benjamin. Thus Benjamin, in verse 15, takes the place of the money in the bag of verse 12. It is because one is the equivalent of the other. To make restitution even beyond what is demanded is to act in a truly Penitential Spirit, and this act, according to the symbolism of this chapter, is to bring the little one, or Benjamin, according to the Seed Process, in to Joseph.

5. This is the most important chapter we have yet considered for its illustrations of the conjoined idiom. The word 'men' is a grade-word of the Young Men's Grade, so are the words 'Israel' and אִשְׂרָאֵל, 'with.'

In verse 11 'Israel' conjoins with 'do' and הָיָה, 'this.' In verse 15 'this' conjoins with 'men.' In verse 16 'see' conjoins with אִתָּם, 'with,' and 'come' conjoins with 'men.' In verse 17 'come' conjoins with 'men.' In verse 18 'see' conjoins with 'men.' In verse 24 'come' conjoins with 'men.' In all these verses it will be found that the spirit of the history, as well as all the verbal details, shows that the conjoined idiom relates to the Grade of Tongues, or Zion. Hence this chapter has a very important bearing on the question as to whether or not the view of the writer regarding this idiom is Scriptural.

6. While the three Grades of Servants, Young Men, and Tongues, are recognised in this chapter, the two important aspects are Godly Service, which is ever on the Servants' Grade, and the Grade of Tongues. And we have this peculiar distinction. Where a present is to be brought to Joseph on the Grade of Tongues the present is said to be taken, but it is not said to be taken in the hand (verse 11). On the other hand, when they are showing a double spirit of liberality in carrying twice as much money to buy corn for Godly Service, and when they are also bringing in the little one in an act of Restitution, both these acts on the Servants' Grade are said to be done by the hand (verse 12). Throughout the chapter this distinction between what is done by the hand on the Servants' Grade, and the spiritual act on the Grade of Tongues not done by hand, holds good. Moreover, when the men are spoken of in both these aspects at one time, they are both said to rise up and to go down at one and the same time (verse 15). They rise up in carrying the present without hand, and they go down in carrying something to the Servants' Grade. But when only one of the acts is denoted, they are said to carry down even the present which is not in the hand (verse 11).

7. Just as there is a difference between what is in the hand and what is not in the hand, so there is a distinction between two houses. That which in verses 19, 26 is simply spoken of as the house, is shown by the grade-words to be a house on the Servants' Grade. On the other hand, where, in verses 16, 17, 18, 19, 24, 26, we have reference direct or implied to Joseph's house, it will be found from the grade-words that in every case this is a reference to His house in Zion, or on the Grade of Tongues.

What is signified by the various grade-words will be further considered in the exposition to which we may now proceed.

The first five verses appear to relate to the Priestly Judaistic Class in which Reuben had previously been prominent. The virtual supersession of Reuben by Judah as the Representative of this class betokens a change for the better in it. Nevertheless, in this Sinaitic realm, the famine of Truth is still grievous. But as they cease to eat of the corn as a merely marketable commodity, they begin to long for it in a fuller sense as food. The Man of Faith prompts them to go to the tender Egyptian realm in Godly Service, and buy some food for them from thence. Even amongst priests the outward and formal presentation of truth is becoming less desirable than truth from a more inward source. From the use of the word 'Return,' in verse 2, it would seem as if this priestly class had now come personally to the Young Men's Grade, from which the Man of Faith is urging them to return to Godly Service on the Servants' Grade so that they may buy food for them. His desires, how-

ever, for this food are but limited. He only wants a little of it (verse 2). He does not hunger after it. Instead of giving but little, Joseph orders as much as the men can carry (xliv. 1). If their moral capacity was greater they would get more. 'And the famine was grievous in the land. And it came to pass, according as they finished eating the corn which they had brought from Egypt.' The word 'caused to come' shows that it had been brought in Godly Service on the Servants' Grade. 'That their father said to them, Return, buy for us a little food' (verse 2). Judah, or the Principle of Praise, is now active. He refers to what the Man had said to them. In the previous chapter no record was given of any conversation that Joseph had with this first Priestly Class. Hence what Judah says is neither variation nor repetition, but it is information altogether new. He is showing that they cannot, as a Priestly Class, come to the Truth, or Joseph, and get food for faith's household unless they not merely go in the faith of those on the Young Men's Grade, but also carry Benjamin, or a Penitential Spirit, with them. Nothing is here said of Benjamin coming in to Joseph. It is simply in a Sinaitic aspect, though on the Young Men's Grade, that Judah wants Benjamin with them. He knows Joseph's mind, and remembers His words. As Priests and Preachers may have in them the spirit of Praise, or Judah, that spirit will be quick to discern the Truth, and to know the need of Repentance, as well as of Faith. When Judah speaks of Benjamin being *אִתָּם*, 'with,' them, he is referring to their own personal character as on the Young Men's Grade. When he speaks of them 'seeing' Jacob's face, the word 'see' seems to be introduced to show the Grade of Servants and Godly Service. But Judah is showing that their success in Godly Service depends upon whether or not, in personal character, they have Repentance, or Benjamin, with them. It is a hopeful sign when priests begin to realize that they must be good themselves before they can do good to others. This is just the lesson that these verses are teaching. 'But unto the wicked God saith, What hast thou to do to declare My statutes?' (Ps. l. 16). Theognis says that a free child cannot be born from a bond-woman :

οὐ τέ ποτ' ἐκ δούλης τέκνον ἐλευθέριον.

In like manner it may be said that wicked preachers cannot have much good moral fruit. 'And Judah spake unto him, saying, The Man did solemnly protest unto us, saying, Ye shall not see My face, except your brother be with you' (verse 3). The word 'except,' *אִלֵּא*, used in verses 3, 5, makes a more marked break in the sentence than if it had read, 'Ye shall not see My face, and your brother not with you.' In the latter case it would have seemed as if the conjoined idiom were being used. As it is, the reading better accords with the view that Judah is referring to two grades. The spirit of the narrative also supports this view. There is nothing in the verses to betoken either the Heathen Grade or the Grade of Tongues. In verse 4 Judah very clearly connects personal manifestation of Repentance on the Young Men's Grade with Godly Service for others on the Servants' Grade. He also shows that Repentance, or Benjamin, needs to be sent by Faith, or Jacob. 'If thou art sending our brother with us, we will go down, and we will buy

for thee food' (verse 4). The *וְעִם*, 'with,' both here and in verses 3, 5, shows the Young Men's Grade. Judah is justly firm in his refusal to act in Godly Service at all if Benjamin, or Repentance, be not manifested in their personal character. We had better not essay to buy corn of Truth for others than go to this duty with hard and impenitent hearts. We must be as Timothy, whose tears Paul remembered (2 Tim. i. 4). 'And if thou art not sending him, we will not go down, for The Man said to us, Ye shall not see My face, except your brother be with you' (verse 5).

We now come to a transition. The reader may think that verse 6 connects so naturally with verse 5 that the two verses cannot relate to two distinct classes. But the spirit of the narrative, its terms, and relation to what precedes and follows, accord with the view that there is here a transition. As in the previous portion Jacob had first spoken to all, and then been addressed by Judah, so in this portion he first addresses all, and has an answer from them, and is then addressed by Judah. The name 'Israel' also betokens a change. In xlii. 3 this class is simply spoken of as 'brethren of Joseph.' Since the first class has had a place in this chapter as well as in c. xlii., and since the third class has also a later place in this chapter as in c. xlii., it is inherently probable that the second class will have a place, and that it will come between. Thus we have come to just that part of the chapter where we might expect to meet with this class. There is, however, a further fact which proves to a demonstration the truth of what the writer is urging. Both in c. xlii. (verses 1, 2), and in this chapter (verses 1-5), the first, or Priestly Class, goes down in Godly Service—that is, as each narrative shows, they go to buy for others. On the other hand, the second class, as we see from xlii. 3, 4, went down on the Young Men's Grade, not taking Benjamin with them. Hence they could not have gone down in Godly Service, for that is always on the Servants' Grade. They went down for their own personal profit to get wheat for their Soulical Vessels (xlii. 25). And what the brethren here say to Israel about Joseph's conversation makes it clear that they had not gone down in Godly Service. In the previous chapter we had no record of Joseph's conversation with the class that went down on the Young Men's Grade. Hence what is now said by this class not only tends to show that they are this class: it is also evidence that this verse is not giving a varied or repeated account of a conversation with Joseph, but, like verse 3, is giving us an account of Joseph's words that is altogether new. And this account shows clearly that Jacob is not now speaking to a class that had gone down to Egypt to do him Godly Service. He even speaks of them as having done him evil, a charge which seems designed to contrast with the view that they had gone down to do him service. Not a word is said of them buying corn for Jacob. On the other hand, the account the brethren give of Joseph's words implies that He had been scrutinizing them as to their own personal condition. He had been searching them to know their hearts. As One who weighs spirits, He had been finding out where they were morally deficient. Every word recorded of Joseph's questions to them implies that He was searching for the missing Benjamin. It is as if they said, 'We went down to the

Man of Truth without Benjamin, or Repentance, but the Truth found us out. The Man examined and questioned us most straitly, and asked both about our Faith, or Father, and whether we had not yet a brother. We were obliged to own our lack of Repentance. We confessed unto the Truth our shortcoming, thinking that it would wink at our sin. But, alas ! it not only found us out, but it laid it upon us as a solemn duty to amend what was missing, and to bring Benjamin. How might we have known that the Truth would have been so strict in its requirements? It would not give any place to our impenitence of heart even when we owned to it.' It is in this light that the writer regards these words. Jacob would have had the evil concealed, but the brethren, who had been under the searching eye of Christ, the Truth, had not been able to conceal from Him the fact that there was Repentance, or Benjamin, still missing.

The portion we are now considering falls into two distinct parts. The whole portion relates to the second class, which in xlii. 3, 4 are seen to go down on the Young Men's Grade. But verses 6, 7, 8 of this chapter relate to the personal character of this class and the missing Benjamin, and pertain to the Young Men's Grade. On the other hand, verses 9, 10 refer to this same class in a new aspect, that is, as beginning to act in Godly Service on the Servants' Grade. Thus all the three classes have now an aspect to Godly Service. The words 'Israel' (verses 6, 8), 'young man' (verse 8), and לְעִיט , 'with' (verse 8), show the Young Men's Grade. But 'bring, or cause to come' (verse 9), and כִּי , 'this' (verse 10), relate to the Servants' Grade and Godly Service. In the former and personal part we read, 'And Israel said, Wherefore did ye do evil to me to tell to the Man that there was yet a brother to you? And they said, The Man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have you yet a brother? and we told Him according to the tenor of these words; could we in any wise know that He would say, Bring down your brother?' (verses 6, 7). Instead of speaking of going to buy for others, Judah speaks in verse 8 as if all in the family down to the little ones were included in the company going to Egypt. He is suggesting the departure into Egypt of the entire of that particular moral class. 'And Judah said to Israel his father, Send the young man with me, and we will arise and go that we may live and not die, both we, and thou, and also our little ones' (verse 8). Without the corn of Truth, all in this house of faith must die.

Verses 9 and 10 refer to the action of this class in Godly Service. Judah, the Principle of Praise or Worship, will be the $\alpha\beta\omega\nu$ (2 Cor. i. 22), or pledge, for Benjamin. Judah does not, like Reuben, lay responsibility on innocent children (xlii. 37). 'I will be surety for him; from my hand thou shalt seek him.' The word which the writer here renders 'seek' ordinarily bears that meaning. It is not the word for requiring blood, used in xlii. 22. The writer believes that it is not used here as a legal term, but that it means that Israel must seek Repentance, or Benjamin, from him who represents Praise and Worship, if the latter fail to set Repentance before Israel, and honour it in Godly Service. The words 'bring him in to thee' imply that Israel himself,

with this entire class, is about to act in Godly Service on the Servants' Grade. When that era of Godly Service has come in for this class, Judah says he will give Repentance an honourable place before Jacob in this action of Godly Service. If he fail in that, Jacob must seek the missing Benjamin at his hands. He will have sinned against the Man of Faith all the days—that is, as the writer thinks, all the three days of the Grades of Heathen, Servants, and Young Men. He would have dishonoured faith in all these aspects by neglecting to enlighten the heathen, by acting unfaithfully in Godly Service, and by proving unworthy of the Grade of Faith, or Young Men. 'If I do not cause him to come in to thee, and establish him before thee, then I shall have sinned against thee all the days' (verse 9). That this phrase, 'all the days,' does not here mean 'for ever,' is the more probable from the fact that the next verse begins with the connecting 'For' (2.). The phrase has its aspect to the past, not to the future. Some sin has already been committed by delay, but if Judah fails to make Repentance manifest and honourable in Godly Service, he is willing to take the blame of having sinned against the Man of Faith on all the three grades. Judah's language is not an imprecation against himself. It is rather a hypothetical confession of sin. He admits that already some sin has been committed through their lingering. When they went without Repentance, they failed to return to the Servants' Grade in Godly Service. That was one sinful act. Now that they are taking Repentance, the weakness and shrinking of the Man of Faith is causing further delay. But for that delay they might have made a better return to Godly Service, bringing back Repentance thereto, and making it manifest in works meet for Repentance. Thus, but for delay, they might have returned twice from the Young Men's Grade to Godly Service. 'For unless we had lingered, surely we had now returned this twice' (verse 10). This is supposed to mean that they would have gone to Egypt twice in the time. Such an idiom as we have in the text does not well admit of this reading. The grade-words also show that the meaning cannot be, We should have returned from Egypt a second time. They go to Egypt on the Young Men's Grade, but Judah is speaking on the Servants' Grade.

We come now to the third class. It may be asked, What do we see in Christendom answering to these classes? The writer would reply, First, it is manifest there is a class of Judaistic Priestly Teachers. Europe is well-nigh covered by this class. They are not Jews, but they act Judaistically. Secondly, the writer is inclined to identify the second class on the Young Men's Grade with Jews. They believe prophecy, and know something of Christ the Truth, though not as Christ. In the latter day, according to Paul's teaching, they must begin to act in Godly Service. 'Now if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?' (Rom. xi. 12). It is very noticeable that this second class is the last of the three classes to come to Repentance, that is, to have Benjamin, and the last of the three classes to act in Godly Service. This suggests that they are Jews. Thirdly, there is the great unofficial class, the mass of Christians tending constantly from Gentile or Canaanitish darkness to Christianity. Some

of these, though not in the Priestly Class, act in Godly Service. There are true ministers who disclaim any priestly position or authority. It is to this third class, coming from Canaan, that the narrative is now bringing us. Verse 11 introduces the class. It seems to connect very closely with the preceding verses, but the grade-words show that this portion is on a higher grade, the Grade of Tongues. In verse 6 we had simply the term 'Israel.' Now we have 'Israel their father' (verse 11). Moreover, we have the conjoined idiom. We have 'Israel' (verse 11), and *הוּא*, 'this' (verse 12), of the Young Men's Grade, and 'this' and 'do' (verse 11) of the Servants' Grade. Thus in one speech we have two grade-words of each grade. They show the conjoined idiom. Israel is now speaking as one in Zion. They have gone up from the Young Men's Grade, to which xlii. 26 shows that they had attained. As in xxv. 22, the words *יְהוָה* seem to glance at the position of the speaker. Israel, on the Grade of Tongues, is saying, 'If I am now thus'—that is, he has been exalted to a spiritual realm, and he is referring with thankful wonderment to his exalted position. From the difference in grades it is clear he is not referring to what is said in the previous verse. He is in Zion, and in his glad astonishment at his spiritual excellence, the Man of Faith prompts his house to have their vessels, their Soulica! Receptacles, full of praise to Christ. He wants their souls and all within them to praise His name. He tells them to take *וְזִמְרָת* of the land in their vessels. This word is plural of *זָמַר*, which is from *זָמַר*, 'to play the harp,' 'to sing,' 'to praise.' In Ps. lxxxix. 2, this noun is rendered 'psalm.' 'Take up the psalm.' In Amos v. 23, this same word is regarded as 'melodies.' Since this word 'songs' is here associated with the land and with vessels, it is said to mean that the men are to take down those choice products of the land that are celebrated in song. But there would not be such choice products in a time of famine. The writer holds that these songs of the land are not literal fruits, but 'the songs of Zion' (Ps. cxxxvii. 3). The vessels in which they take them are their Soulica Bodies. Thus, though Judah is not actually named, he is symbolized. He whose name means Praise is as honourable in his position in this third class as in the preceding classes. The passage is in affinity with the words, 'So will we render the calves of our lips' (Hos. xiv. 2). 'The fruit of lips which make confession to His name' (Heb. xiii. 15). Israel is recommending to them the Sacrifice of Thanksgiving. He wants them to sing and make melody in their hearts unto the Lord. 'And Israel their father said to them, If now [we are] thus, this do, take some songs of the land in your vessels' (verse 11). The fact that the verse goes on to speak of fruits may seem to justify the inference that the previous allusion to songs indicates fruits praised in songs. Literally, it is not very probable that the Dibs, Pistachia Nuts, etc., were so widely celebrated in songs. The carrying of the present seems to indicate the actual tendering to the Saviour of the tribute of Praise which fills the soul. To bow before Him in Prayer, to Praise and Worship Him, is to pay tribute to Him as subjects do to a king. It is to 'bring presents to Him that ought to be feared' (Ps. lxxvi. 11). So it is said, 'The kings of Tarshish and of the isles shall bring presents, The kings of Sheba and Seba shall offer gifts' (Ps. lxxii. 10).

When we make melody to Him in our hearts, when we have our mouths filled with His praise, when we offer to Him the fruits of our lips, we are both filling our vessels with songs of Zion, and bringing fruits and sweet odours as a tribute to Christ our King. We are acting like the wise men, who, as they fell down and worshipped, presented gold and frankincense and myrrh (Matt. ii. 11). It is not improbable that the word 'carry down' may symbolize the humility and lowliness of heart with which they are to present their tribute of prayer and praise. The grade-words show that it cannot refer to a going down into Egypt, the realm of flesh. The gift is not in the hand, and it has to be given in Zion. 'And carry down to The Man a present, a little balm, and a little honey, spicery, and ladanum, pistacia nuts, and almonds' (verse 11). There is nothing fleshly or defiled in this tribute of Praise. It is fit for the ivory palaces where are instruments that make gladness (Ps. xlv. 8).

While the Man of Faith urges them to give a tribute in Zion, he is also anxious that they should be doubly diligent in Godly Service on the Servants' Grade, the realm of things made by hand. They must so act as to be counted worthy of double honour (1 Tim. v. 17). But to this end they must double their spirit of Sacrifice. They who have come to Zion, and are now going down in Humble Service, must not only do good, they must testify for Jesus. They must do good with both hands earnestly. More is expected from them than when they only went down from the Young Men's Grade. They who have been most exalted must know best how to humble themselves to save others. 'And take double money in your hand' (verse 12). That is, they must be twice as ready to spend money to buy corn of Truth for others. Then follows the command relating to the money returned in the bags. It will be natural for the reader to say, If this money was a treasure laid up in heaven, how could the men return it? In verse 21 the men distinguish between the money in its weight as in the bag, and the same as returned in the hand. That which was given out as seed can be returned as fruit. So that which comes to us as a spiritual blessing can be returned by us in acts of lowly obedience. As an escaped remnant may again take root downward (2 Kings xix. 30), so that which came spiritually may be embodied in good deeds on a grade of Godly Service. Even in regard to his spiritual blessings, without any command, Jacob is showing Godly Jealousy over himself, and a willingness to make Restitution. In so doing, that which came without hand he is sending back in hand. Thus to make Restitution is to cause Benjamin, the little one according to the Seed Process, to come in to Joseph. Hence when he says, Return the money, it is equivalent to saying, Take Benjamin the little one, and bring him in to Joseph on the Servants' Grade.

Verse 13 begins in Hebrew with the words, 'And take your brother.' It will naturally be said, If the money taken in the hand to be returned (verse 12) represents Benjamin, why does verse 13 say, 'And take your brother,' as if Benjamin were something distinct? The reader must remember that this narrative is dealing with Benjamin in two aspects, one according to the Seed Process, and one according to the Sinaitic

Process. It is in the Seed Process that Benjamin is coming in to Joseph as the little one. But, in xlii. 26, we have seen how, Sinaitically, all the brethren come to the Young Men's Grade, departing from 'there.' Benjamin is amongst them Sinaitically, for it is his penitential act which opens the bag for Godly Service. But, in xliii. 11, we find from the conjoined idiom that all the brethren have come Sinaitically to Zion. There is no hint that Benjamin is not amongst them. Thus there is not only the Benjamin acting in Restitution in the Seed Process, and represented in the money taken in the hand (verse 12), there is also the Benjamin of the Sinaitic Process who is with the brethren in Zion. It is this Benjamin of whom Israel says, 'And take your brother' (verse 13). But these brethren who have come Sinaitically to Zion may make a still further moral advance. They may come to the Seed Process. This is like a death to the Sinaitic Process. Jacob appears to be referring to these brethren both as regards their personal position in Zion, and as regards the Godly Service of Benjamin the little one. He says, 'And arise, return to the Man.' The returning has special reference to their going down to Godly Service. But the Arise! and also the early part of the following verse, have respect to their personal position in Zion. It is as if Jacob said, We have all come to Zion Sinaitically. But the Seed Process is coming in. You are taking Benjamin the little one in to Joseph in Godly Service, in an act of Restitution. But if your acts accord with the Seed Process, you yourselves must change from the Sinaitic to the Seed Process. I pray for this better thing to come to you. God Almighty give you bowels of compassion in the presence of The Man, so that you shall show by your tender feeling that you have come to the tender fleshly Egypt, and are full of gentleness. And what if by this change I am bereaved of my children Sinaitically? I shall not sorrow as I did when on the Heathen Grade (xlii. 36). I shall only have been bereaved of children in a lower form that they may live in a higher form. Hence I shall say with glad resignation, 'If I am bereaved, I am bereaved.' And when you are thus changed in the presence of the Man, may He send to join you in that blessed estate, the Simeon, the Hearing Ear, once so dull, and also the Benjamin who is going down to act in the Seed Process in Godly Service. May he be sent up to you to Zion in the abounding fruits of penitential Labour. It is in this light that the writer understands this passage. Sometimes, as in Deut. xiii. 17, the verb 'to give,' followed by the word 'bowels' or 'compassions,' as here, means 'to show mercy.' The writer believes that in this case it is a prayer that God may give the men bowels of compassion, and make them tender-hearted. They are already in Zion, and do not, in the ordinary sense, need mercy. If the Benjamin taken by them is the Benjamin, the little one coming in to Joseph, why does Jacob pray that God may send Benjamin to them? Is it not clear from these verses that there are two Benjamins? There is one who is in Zion, and whom they are taking, but not by hand. There is also one who is going in the hand in Restitution, and it is this latter whom Jacob prays that God would send to them as they receive compassions before The Man, and pass to the Seed Process. Repentance, like all the brethren, comes to Zion. As Herbert says :

‘Stars have their storms, even in a high degree,
 As well as we.
 A throbbing conscience, spurred by remorse,
 Hath a strange force,
 It quits the earth, and mounting more and more,
 Dares to assault Thee, and besiege Thy door.’

We may read: ‘And take your brother, and arise, return to the Man. And God Almighty give to you compassions before The Man, and send to you your other brother.’ That is Simeon. Give you the spiritual ear. ‘And Benjamin, And I, according as I am bereaved, I am bereaved’ (verse 14). These men will become compassionate as they enter Joseph’s house, and come into vital union with the Truth. When Esther says, ‘And if I perish, I perish’ (iv. 16), she is virtually disparaging her possible loss. So Jacob seems to be here disparaging his bereavement. It is a loss which is a gain.

The men begin to follow these good impulses from the Man of Faith. First, they act in Zion. We have, in verse 15, the conjoined idiom ‘this’ of the Servants’ Grade, and ‘men’ of the Young Men’s Grade. This shows that they are acting in Zion. They take, but not in hand, that present of Praise-products referred to in verse 11. They have them in their vessels, and carry them in tribute to Jesus their King in Zion. ‘And the men take this present’ (verse 15). Literally this tribute of spices, etc., presents some difficulty. Arabia rather than Palestine was the famed land of rare spices, suited for kings and the altars of the gods. Herodotus, with his usual admixture of an element of the marvellous, writes: ‘Arabia is the last of the inhabited countries toward the south. In this alone of all countries frankincense is produced, and myrrh, and cassia, and cinnamon, and ladanum. All these products, except myrrh, the Arabians acquire with difficulty. They collect the frankincense by burning the gum storax such as the Phœnicians take into Greece. When they have burnt this, they take [the frankincense]. For winged serpents guard all these frankincense trees, serpents small in size, variegated in appearance, a great number being around every tree, these being the same serpents that invade Egypt. By no other means can they be driven from the trees than by the smoke of the gum storax’ (Lib. III., § 107). Diodorus Siculus writes of Arabia Felix: ‘There is about these regions, in a certain valley, what is called Balsam, from whence they derive a splendid revenue; this plant not being found anywhere else in the inhabited world, the same also being exceedingly serviceable to the physicians as medicine. The adjoining waterless and desert Arabia differs so much from this, that on account of the abundance of fruits and other good things growing therein this is called Arabia Felix. For it produces Calamus, and the Mastich Tree, and a great abundance of what is of an aromatic nature, and all sorts of things with odoriferous leaves, and it is filled with the various odours from exuding juices. The extreme parts of this land produce especially myrrh and frankincense, most dear to the gods, and which is carried from thence into every part of the world. Grasses and shrubs of Costus, and Cassia, and Cinnamon, and of other such things grow so luxuriously, that those things which by other peoples are placed sparingly on the altars of the gods, are used by these people as fuel for their pots, and what amongst

others only exists in the small specimen supplies to these the domestic couches of their dwelling' (Lib. II., p. 93, A.—C.). While these extracts show that such products as are named by Jacob were used in merchandise and in worship, they also tend to show that such things were not the famed products of the land of Palestine. In any case, a literal present of such products would have been less worthy to be noted in the Bible than what Justin Martyr speaks of as the things acceptable to God, *σωφροσύνην, καὶ δικαιοσύνην καὶ φιλανθρωπίαν, καὶ ὅσα οἰκεῖα θεῷ ἐστὶ* (Apol. I., c. x.)—'Sobriety, and Righteousness, and Benevolence, and whatever things are fitting for God.' It is of such moral products that the men take a present in their vessels, or Soulical Bodies. While they act thus in Zion they show zeal in Godly Service. They carry double money to buy Corn of Truth for others. They also show a disposition to make Restitution, carrying the money found in the bag. This is what is meant by taking Benjamin. The two verbs 'to take' in this verse distinguish between what is not taken in the hand, and what is taken in the hand. 'And they took double money in their hand, and Benjamin.' Thus they are acting in two realms. In Zion they are standing before Christ the King of Truth. In the Grade of Servants they are going out in Godly Service, and are in a tender fleshly Egypt. Thus they both rise up and go down. They have their personal state in heaven, and their official state on earth. 'And they rose up, and went to Egypt, and they stood before Joseph' (verse 15). In the beginning of verse 16 we have the conjoined idiom 'saw' of the Servants' Grade, and *ἄμα*, 'with,' of the Young Men's Grade. It cannot refer to the Heathen Grade, as the previous history and the allusion to the Almighty in verse 14 show. Thus this idiom shows that they are in Zion or on the Grade of Tongues. The sentence also shows that Benjamin is with them. This is the Sinaitic Benjamin who, in verse 13, is referred to as taken, and it is not the little one or the Benjamin taken in the hand, referred to in verse 15.

We now read of the mysterious Steward, who is over Joseph's house. We have seen from xl. 1, xli. 46, that God Himself is emblemized as Pharaoh, King of Egypt—that is, He is the King who has authority over the whole tender fleshly realm. But these brethren are now in Zion. In that spiritual realm that which is of the flesh has no place. Even tender flesh cannot inherit that kingdom. It must first be spiritualized. The writer holds that this Steward is God Himself, but that, in accord with the spiritual nature of the Grade of Tongues, and of those now in it, He is named by another title than King of Egypt. He is over Joseph's house, the house of those who are spiritual according to the Seed Process. It may seem to the reader to savour of irreverence to speak of God as over a house, or as a Steward. But the imagery is Scriptural. Jesus is speaking of His Father when He says, 'There was a Man that was a Householder' (*οἰκοδεσπότης*, Matt. xxi. 33). Irenæus quotes the verse as showing that it is 'unum quidem et eundem Patrem familiâs, hoc est unum Deum Patrem, qui per seipsum omnia fecit' (Lib. IV., c. lxx.)—'One and the same Householder, that is, one God the Father, who by Himself made all things.' In the same chapter he says that while there are many workers, there is *ἓνα δὲ τὸν συγκαλούμενον*

αὐτοὺς οἰκοδεσπότην· καὶ γὰρ ἀμπελῶν εἷς, ὅτι καὶ μία δικαιοσύνη· καὶ εἰς οἰκονόμος ἐν γὰρ τὸ πνεῦμα τοῦ θεοῦ τὸ δίδον τὰ πάντα—‘One Householder who calls them. Moreover, also, the Vine is one, for there is one righteousness, and there is one Steward, for there is one Spirit of God who manages all things.’ This Steward possesses such authority, speaking peace, bringing out Simeon apparently at His pleasure, and even taking the brethren as His servants, that it is evident He represents One who is Divine. Joseph bids Him bring the men into His house, which is equivalent to a transition to the Seed Process. It is like their becoming a part of the family of this Lord of the Truth who had passed through the land. We have again the conjoined idiom ‘come’ of the Servants’ Grade, and ‘men’ of the Young Men’s Grade. This shows that the change they are undergoing is in Zion. They are about to feast with the King sitting at His table in His kingdom. ‘And He said to [Him] who was over the house, Bring in the men into the house, and kill a beast’ (verse 16). The same words are here used that are used of the provision made by Wisdom in her house. ‘She hath killed her beasts’ (Prov. ix. 2). The idea is not sacrifice, but feasting. Though the imagery is suggestive of flesh, it cannot be a fleshly feast, for it is in Zion. It is said of the Gospel-feast, ‘My oxen and My fatlings are killed’ (Matt. xxii. 4); but this is no more a fleshly feast than that of which we read, ‘Thou, O God, hast prepared of Thy goodness for the poor’ (Ps. lxxviii. 10). ‘They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures’ (Ps. xxxvi. 8). The men are to eat with Joseph, that is, with Christ, and they are to eat in **דִּינָה**. In Ps. lv. 18, this word is rendered ‘noon.’ Literally the word here means ‘two lights.’ It is said to signify the point that comes between the increasing light and the waning light. The word itself **דִּינָה** properly means ‘light’ or ‘splendour.’ Why should Joseph be so particular in naming the time when the word ‘eat’ or ‘dine’ implied it? It is because Joseph’s words mean, They shall dine with Me in the light of the perfect day, in the land from which the shadows have fled away. It is a day of which the sun will no more go down. The dining with Him is a Divine honour. It will be a well ordered feast, a table prepared before them. It will be what Augustine calls ‘beata vita in fonte’—the blessed life in its very fountain. ‘And make ready, for the men shall dine with me in the noon’ (verse 16). The words ‘with’ and ‘men’ conjoin with the verb ‘come’ in the previous clause. The Divine Steward works Joseph’s righteous will. The words ‘do’ and ‘come’ in verse 17 conjoin with ‘men,’ and show that it is in Zion that the men are being brought into Joseph’s house. ‘He brought me to the banqueting house, And His banner over me was love’ (Cant. ii. 4). ‘And The Man did according as Joseph said, and The Man brought the men to the house of Joseph’ (verse 17). So soon as ever they come into this house of Joseph, they at once begin to show increasing tenderness. They went in, taking Benjamin (verse 13). As they change from the Sinaitic to the Seed Process, this Benjamin must change too. Thus he is now as one in nature with the little one who is acting in Godly Service. As he represents Restitution on the Servants’ Grade, so in the Grade of Tongues

they begin to manifest that truly Penitential Spirit which accompanies the act of Restitution. Like all in godly Sorrow, they wish to be clear. 'Yea, what clearing of yourselves, yea, what fear' (2 Cor. vii. 11). Nearness to Christ produces a very high degree of conscientiousness. Their conscience is tender as the apple of the eye. They are jealous of themselves even beyond what is needed. Nevertheless, we need not have much fear of going too far in that direction. Like mischievous children we are an excuse for suspicion even where we do not merit it. These brethren see that they are being brought nigh to the King, and a deep sense of unworthiness comes over them. They are afraid of being cast away from His presence to the Servants' Grade. They also allude to asses. This word and the word 'servants' in the close of verse 18 show the Servants' Grade. The writer thinks that it symbolizes their works in Godly Service. They feel that their works are imperfect. Thus Benjamin in the Seed Process in Zion, and Benjamin in the Seed Process on the Servants' Grade, are virtually brought into conjunction here. They tremble for themselves, and they tremble for their works. Thomas Adams, in his 'Contemplation of the Herbs,' tells how when the virgin saw the golden vessel with the motto, 'Who chooseth me shall have what he deserveth,' felt that she deserved nothing, and therefore would not choose that vessel. So these brethren fear as they see themselves exalted, as Peter felt his sinfulness when he saw the draught of fishes. The greater the light, the more clearly we see our own ill desert and imperfection. We have the conjoined idiom 'men' and 'come' in verse 18, but what they fear is in relation to the Servants' Grade. In this part we have the words 'asses' and 'servants.' 'And the men feared because they were brought into the house of Joseph, and they said, On account of the affair of the money that was returned in our bags in the beginning have we been brought in, that He may wheel over us, and fall upon us, and take us for servants, and our asses' (verse 18). They fear being broken in, punishment as by the wheels which are like burning fire (Dan. vii. 9). In fear of such punishment they come near to Him in prayer. They pray humbly, and at the Door of the house. This being at the Door can hardly mean that, like the publican, they stood afar off, for they have drawn nigh. The Door at which they speak is probably a symbol of Jesus as the Door by whom we come to God. The humble can always commune with God at that Door. 'And they drew near to The Man who was over the house of Joseph, and they spake to Him at the Door of the house' (verse 19). They make known to Him their experience and their fears, and offer to make restitution. In their speech they again refer to the Inn, or the great dark world in which they had laboured. This time, however, they only refer to two grades, that of Servants in which they acted in Godly Service, and that of Tongues in which their money was in the bags. The word 'come' shows the former. The word 'behold' used also in xlii. 27, 28, in reference to this money is evidently used here as in those verses. Nothing is said of the Young Men's Grade in which the corn was set upon the asses. 'And they said, O my Lord, we came indeed down in the beginning to buy food. And it came to pass, as we came to the Inn.' The writer believes that at this point there is an

error in our Versions. They read, 'That we opened our sacks.' But this word 'sacks' is the word 'bags' used in xlii. 27, 28, of the heavenly bags, in which was the treasure. This could not be opened in the Inn on the Servants' Grade, for it was not on that grade. Moreover, it could not be opened by hand, for it was in the realm not made by hands. Evidently, then, the common reading is erroneous if the Gradal theory be true. The Sept. has, *καὶ ἠνοιξάμεν τοὺς μαρσιπποὺς ἡμῶν*— 'And we opened our bags.' The English follows the Sept. rather than the Hebrew. The latter reads, *וַיִּפְתְּחוּ אֶת־הַמַּרְסִיפּוֹת־אֲנִי*. The word *אֲנִי* is taken as the mark of an accusative, and hence it is assumed that the verb must be 'we opened,' but this is not the regular first plural future of the verb. The *ו* at the end of the word is irregular. The form is the regular form of the third person feminine singular preterite Niphal.

In verses 18, 20, we have the word *הַתְּחִלָּה*, which the writer has twice rendered 'beginning.' Properly it means 'an opening up,' 'a beginning,' as of barley harvest, etc. (Ruth i. 22; Is. i. 26). It is somewhat singular that this word 'beginning' should be used here. When they returned to Godly Service at the Inn, they were beginning to lay up treasure in heaven. That was the beginning, the opening of the kingdom, although personally they had not reached it. And this verse seems to be alluding to that beginning or opening, and it should be read, as the writer thinks, thus: 'And it came to pass, as we came to the Inn, and it was opened with our bags, that behold the silver of every man was in the mouth of his bag.' As we might speak of opening a window which is itself an opening, so this verse seems to be referring to the opening of the opening, or beginning, of the heavenly kingdom as they lay up treasure in it. It is in favour of this reading that the *אֲנִי* taken as 'with' makes a conjoined idiom with 'behold.' In verse 18 the word for 'opening up' is closely connected with the bags. The words 'Inn,' 'Door,' 'Money,' 'Mouth,' 'House,' are all masculine, so that they cannot agree with the feminine verb. It appears to be this word 'beginning' that is in latent agreement with the verb 'open.'

They then refer to this money in two aspects. The money in its weight was in the bags, but in an act of Restitution they are restoring the blessing which had come to them, and thus the money, as used in Godly Service, is in the hand. 'Our money in its weight, and we have returned it in our hand' (verse 21). So in the next verse they refer to the money brought in double measure for Godly Service, as well as to the spiritual treasure put into the heavenly bag by some spiritual but unknown Agent. This narrative assumes that when the brethren came to the Inn the bags of all were opened. Therein it does not agree, on the literal theory, with xlii. 27, 35, which make it appear that only one opened his sack at the Inn, and that the rest opened the sacks when they reached home. But, as we have seen, there is no contradiction. 'And other money we have brought down in our hand to buy food.' Literally this phrase 'in the hand' seems used with needless frequency in this chapter (verses 12, 15, 21, 22). But the phrase assumes new importance when we recognise the fact that it points out what is on the Grade of Servants in an earthly realm, as in contrast with what is in a realm not made by hands, or Zion. 'We do not know who placed our

money in our bags' (verse 22). This Divine Householder comforts their mind, and speaks peace to them, and gives them light. He shows them that it was God who put the money into the bags in Zion. He also shows that this money came in unto Him in Zion. The writer thinks that the words 'come' and 'Simeon,' in verse 23, have both their spiritual application. The men are in Zion. Simeon has been bound to the Servants' Grade. Here he is brought to them to Zion. They are receiving the Spiritual Ear, and can hear and understand spiritual truths. 'And He said, Peace be to you, do not fear; God, even the God of your fathers, gave to you treasure in your bags; your money came in to Me, and He brought out to them Simeon' (verse 23). The word rendered 'treasure' is from a root meaning 'to hide.' It especially denotes hidden treasure, whether of money or grain. In Is. xlv. 3 it is rendered 'hidden riches.' 'And I will give thee the treasures of darkness, and hidden riches of secret places.' This silver in the bags is a hidden treasure given to those who have used their money in doing good. Money spent in doing good comes in before God, like the alms of Cornelius (Acts x. 4).

This Divine Benefactor now blesses them both personally and in their works. He brings them in Zion into Joseph's house, the house of Truth, and He gives water wherewith they may wash their feet. Truth cleanses the way. 'Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word' (Ps. cxix. 9). 'Already ye are clean because of the word which I have spoken unto you' (John xv. 3). As in Zion He gives truth for their cleansing, so on the Grade of Servants He gives provision for their asses. He works their works for them (Is. xxvi. 12), and strengthens what He works (Ps. lxxviii. 28). 'And The Man brought the men into the house of Joseph, and He gave them water, and they washed their feet.' Thus they are cleansed with the washing of water by the word. The words 'come' and 'men' form a conjoined idiom, and show that this cleansing is in Zion. In the closing sentence the word 'asses' shows the Servants' Grade, and appears to symbolize their Godly Service. They are not feeding the asses, but the Divine Steward is feeding them. 'And He gave eatables to their asses' (verse 24).

We are next shown what is done in Godly Service. In verse 23 Simeon is said to be brought out to them. This is in Zion. They get the spiritual Ear. But verse 25 shows us also how this spiritual Ear is found in Godly Service on the Grade of Servants. They become quick, not only to hear words of Truth, but also to hear God's commandment. It becomes their meat, or a feast, to them (John iv. 34) to do Christ's will. They hear that they are to feast with Him there, or to eat bread. This is like a bringing out of Simeon on the Servants' Grade. The words 'hear' and 'there,' in verse 25, are of the Servants' Grade, but the word 'come' associated with 'noon' is evidently used in its spiritual application. So we have the words 'the present' in two senses. In verse 24 it is applied, as in verse 15, to the present of songs and spices described in verse 11. This present is laid up in Zion until, in that noonday splendour, they feast personally with Joseph. But they have also a feast of Humble Service on the Servants' Grade, and to that they

bring a present. This is in the hand (verse 26). It is Benjamin the little one according to the Seed Process, or the money returned in the bags. 'And they made ready the present until Joseph came at noon.' This relates to Zion. Then follows what relates to Humble Service on the Servants' Grade. This is a second feast. The first feast is described in verse 16. The word 'men' is now omitted. We have no longer the conjoined idiom, but words of the Servants' Grade. 'For they heard that they should eat bread there' (verse 25). Now the house ceases to be spoken of as Joseph's house, for we have passed from the house in Zion to the house of those acting in Humble Service on the Servants' Grade. The allusion to hearing is significant after the statement that Simeon had been brought out. They have now the Hearing Ear. The word 'come,' used twice in verse 26, shows the Servants' Grade. So the fact that the bowing is towards earth indicates that we are now in an earthly realm. The present is now said to be in the hand. It is Benjamin the little one who is being brought in to Joseph. He is coming in according to the Seed Process. 'And Joseph came to the house, and they brought in to Him the present which was in their hands to the house, and they bowed down themselves to Him towards the earth' (verse 26). Benjamin, the present in the hand, thus comes in according to the Seed Process. So all the brethren have come in to Zion to Joseph's house according to the Seed Process. But now the rest of the brethren, as in distinction from Benjamin, also seem to undergo a change into the Seed Process on the Servants' Grade and in Humble Service. Their bowing the head and worshipping indicates a transition to this blessed state of devout Service. The writer believes that there is in verse 27 a meaning different from that which is generally attached to it. In xlii. 38 we read of Jacob's gray hairs, and of his going down to Sheol. But he was then speaking on the Heathen Grade. In xliii. 27, however, he is referred to as a Servant. Hence he must have died to the Heathen Grade and come to the Servants' Grade. This is like dying and coming to life again. The word עוּר sometimes means 'yet' in the sense of 'again.' Thus, 'And Adam knew his wife again' (iv. 25). The writer believes that the word is here used in this sense. Joseph is asking about the Man of Faith. He is asking if that which was decaying and waxing old in heathenism has vanished away (Heb. viii. 13), and if it now has true life according to the Seed Process in those who are acting in Humble Service on the Servants' Grade. Joseph wants Faith to be living and active, and His questions relate to this aspect of Faith. We may read: 'And He asked them of their peace, and He said, Is it peace with your father? the old man of whom ye spake, is he alive again? And they said, There is peace to Thy servant, to our father: he is again alive, and they bowed the head and worshipped' (verses 27, 28). The word 'old' is not the language of affection, but of indirect reproach. The bowing shows worship (xxiv. 26; Exod. xii. 27). The brethren were speaking according to the language of that old man when, in xlii. 13, they spake the language of the Heathen Grade. That was not a speaking to Joseph like that in which they had spoken to Him of Benjamin (verse 29).

In verse 29 we have the words 'saw' and 'this' of the Servants' Grade.

On that grade they have brought in to Joseph the present in the hand, or Benjamin the little one. Joseph sees and acknowledges this Repentance, thus abounding in fruitful works. 'And He lifted up His eyes, and saw His brother Benjamin, son of His mother, and He said, Is this your brother, the little one about whom you spake to Me?' (verse 29). He does not wait for an answer before blessing him. His speech is hardly like the speech of a literal viceroy of an idolatrous King. But Christ, as the Truth, does bless those who mourn with godly sorrow. He is here blessing this gentle grace, with whom He has been in affinity from the womb. He says, 'God be gracious to thee, My son' (verse 29). The words 'entered' and 'there,' in verse 30, show that what is said of Joseph weeping pertains to the Servants' Grade. What is symbolized by the chamber? The word is from a root meaning 'to enclose.' Sometimes the word is applied to a sleeping-chamber (Eccles. x. 20), sometimes to a chamber within, and secret, as in contrast with what is without (Deut. xxxii. 25), sometimes to a chamber wherein treasures are stored. The writer believes that it has this last meaning here, and that it relates to Jesus the Truth as partly hiding the fulness of His love in the literal volume of Scripture. While the Bible reveals, it also, to some extent, hides. What is spiritual is hid behind the letter. There are chambers full of hidden treasure in Scripture. 'By knowledge shall the chambers be filled with all precious and pleasant riches' (Prov. xxiv. 1). The Church says, 'The King hath brought me into His chamber' (Cant. i. 4), and certainly the Saviour leads us into the repositories of His truth. The disciples said He had opened to them the Scriptures (Luke xxiv. 32), and the figure accords with the opening of a store-chamber. In Ps. xix. the Psalmist says of the sun, 'Which is as a bridegroom coming out of his chamber' (verse 5). The figure of the passage accords with the idea of God's word being a chamber. God says, 'Come, My people, enter thou into thy chambers, and shut thy doors about thee' (Is. xxvi. 20). Whatever other application may be given to this passage, it is fitting to apply it to our entrance into those quiet resting-places of Scriptural truth wherein we find refuge from trouble and danger. There is a fulness of Divine compassion set forth in Scripture, but to our weak vision the treasure is often a hidden treasure. We cannot see Joseph's tears. Joseph, or Christ, does not reveal at once all His tenderness. 'And Joseph hastened, for His compassions glowed towards His brother, and He sought [where] to weep, and He entered the chamber, and wept there' (verse 30).

We come now to a transition. Moreover, as in the latter part of c. xlii. we have references to two classes following each other in close succession, so is it here. The narrative passes from the aspect of Humble Service to the Personal aspect. It also refers to two classes, the class from Canaan now in Zion, and the class which in verses 6, 7 went down on the Young Men's Grade. This is the second Class, which the writer has alleged to consist of Jews. These closing verses refer to two classes on these two Grades of Tongues and Young Men. When it says that Joseph washed His face and went out, the meaning appears to be that He passed from the Servants' Grade, where He wept over the little one, to Zion where tears are wiped away. It was fitting, therefore,

to wash the face, for He was coming to the feast in the noonday splendour. This was a going out from the Servants' Grade to the Grade of Tongues, or from the aspect of Humble Service to the Personal aspect in Zion. But while He thus passed up to Zion in relation to those in Zion, there is a second class who come down on the Grade of Young Men. With these He is about to feast. But they are yet in the flesh. They are not spiritual. They can no more endure contact with what is spiritual, than Semele could endure the visit of Jupiter in his glory. Hence in regard to this class He refrains Himself. He remembers they 'are but flesh, and will not contend with them lest they should fail before Him.' This refraining does not mean that Joseph did violence to His feelings, and kept back His tears. It means that He did not manifest Himself fully to this Jewish class on the Young Men's Grade, as they were fleshly, and could not endure His spiritual presence. In reference to those in Zion it is said, 'And He washed His face, and went out' (verse 31). In reference to those on the Young Men's Grade it is said, 'And He refrained Himself.' For both these classes He orders a feast to be prepared, a feast of Truth. 'And He said, Set on bread' (verse 31). These feasts are forthwith prepared. First there is a setting of bread for Himself alone, or apart, and for the third class, or the great multitude from Canaan, alone or apart. These are in the spiritual realm, or Zion. They are severed from all that is fleshly, not from each other. 'And they set for Him apart, and for them apart.' Next we read of a class called Egyptians—that is, they belong to the tender fleshly realm. Still, as Egyptians, they must be in the flesh. The verse shows that they are on the Young Men's Grade. We have the word *תִּשְׁ*, 'with,' twice used, and *זֶה*, 'this,' which shows that the verse refers to a class on the Young Men's Grade. So in verse 33 we have the word 'men,' which shows the Young Men's Grade, and also proves that this class consists of believing Jews. But in verse 34 we have a conjoined idiom, for we have *עִם*, 'with,' of the Servants' Grade conjoined with *תִּשְׁ*, 'with,' of the Young Men's Grade. Thus it is clear that from the words, 'And for the Egyptians' (verse 32), to the end of verse 33, the narrative relates to a class on the Young Men's Grade, while verse 34 relates to a class in Zion. To show us that the class of Egyptians on the Young Men's Grade are yet amid fleshly conditions, we are told that they sit according to flesh and blood order of birth. Such a fleshly principle has no recognition in Zion. This second class of Egyptians eating with Him on the Young Men's Grade are severed, or apart, from those in Zion. We are told why they are a separate people from those in Zion. 'And for the Egyptians who were eating with Him apart, for the Egyptians are not able to eat with the Hebrews bread, for this is an abomination to the Egyptians' (verse 32). Observe that it does not say that the Egyptians dislike to eat with Hebrews, but it says they cannot eat with them. It is an impossibility. Who are these Hebrews with whom fleshly Egyptians cannot eat? The word 'Hebrews' means 'they who pass through.' In xv. 17 we read of a vision wherein Abram saw how he was to inherit the land. We have the same verb for passing through used thus: 'Behold, a smoking furnace and a flaming torch that passed between these pieces.' It is

asked who shall dwell as a devouring fire? (Is. xxxiii. 14). The writer believes that the word 'Hebrews' is here used of Christ as the Divine Furnace and the Divine Fire passing through the midst. These tender fleshly Egyptians are not able to bear this fiery trial, for they are yet in the flesh. They cannot endure that Christ should come with His eyes of fire through the midst of them. It is not that this would be an abomination to the Hebrews. It is only to the Egyptians that it would be an abomination. When the people saw the burning mountain, and heard the voice of God, they trembled and said, 'Let not God speak with us, lest we die' (Exod. xx. 18, 19). So these Egyptians, yet in the flesh, cannot bear God's spiritual majesty, and the furnace of His refining fire. But Jesus refrains Himself towards such, and they eat with Him after the flesh, though they cannot bear that His fiery feet should walk through the midst of them, or that His eyes of flaming fire should search them out. They are according to the flesh, and they take honour according to flesh and blood conditions, even in Christ's presence. 'And they sat before Him, the firstborn according to his birthright, and the youngest according to his youth' (verse 33). The writer is inclined to think that what is said of every man being amazed at his 'fellow' or 'neighbour' does not mean that they looked at one another in mute astonishment as they behold each other's exaltation. He rather thinks from Gal. vi. 4 that the meaning is that as they feasted with Joseph they begin to see what evil still remained in their flesh. They were being revealed to themselves, and were astounded to see the body of death, the neighbour, yet in their flesh. 'And the men were amazed every man at his neighbour' (verse 33). The writer would again call the reader's special attention to one remark. He is writing on review after the examination of many chapters. After that examination he here expresses his conviction that where the word 'men' is used as a gradeword of the Young Men's Grade, it has a special reference to Jews. This remark does not apply to those instances where the word forms part of a conjoined idiom. The word is used in verse 33 with its common gradal meaning, and the writer believes that in this case it applies to a Jewish class. The reader will have many opportunities of judging for himself how far this opinion is Scriptural. Hence the writer need not proceed now to give evidence of its truthfulness.

In the last verse we have the conjoined idiom showing that the reference is to a class in Zion. This is the third class, the mass of Christians of whom so much is said in these chapters. The King Himself honours them with a portion from His own table. The Angel says to Hermas concerning the Divine Householder and the faithful servant, 'Paterfamilias misit de cœna sua servo illi cibos complures'—'The Householder sent from His supper an abundance of food to that servant' (Lib. III., Sim. 5, c. ii.). In c. v. he identifies this food with the Divine commandments. The truth is a feast. Xenophon refers to the *σίτων και ποτών μετάδοσις* (Cyr. Dis., Lib. VIII., c. ii., §§ 2, 3), or gifts of meats and drinks wherewith Cyrus honoured his friends. So Christ honours these who are feasting with Him in Zion. He Himself honours them. 'And He took portions to them from before His face, and Benjamin's portion was five times as much as the portion of any of them,

and they drank and were merry with Him' (verse 34). Thus the emblem of Godly Sorrow, which ever betokens Humility, is specially honoured by the King. The word for being merry is sometimes used to denote drunkenness. There cannot be drunkenness in Christ's kingdom, to which this verse refers. The soul will drink abundantly (Cant. v. 1), but it will only be to a satisfying of lawful wants. The soul will be like a satiated or well watered garden. Its drunkenness will be that sober drunkenness or satiation of which Philo sometimes speaks, wherein the man is suffused with virtues and heavenly graces. This gladness is all with Joseph, whose presence must give us fulness of joy. The conjoined idiom of the verse is מֵעִי in 'from with' and מֵי , 'with.'

CHAPTER XXI.

GENESIS XLIV.

HENRY ROGERS, in his work on 'The Superhuman Origin of the Bible inferred from Itself,' says, that the Bible avails itself of pathos, not only 'more frequently, but more powerfully than any other single volume in the world' (p. 221). It would be difficult to find in any uninspired book an address so pathetic in its own nature, and in its attendant circumstances, as that made by Judah before Joseph on behalf of his brother. It is as charming for the spirit of lofty sublimity that pervades it as for its simple unadorned eloquence. It appeals to all that is good in our emotional nature, and to that which is good only. He who inspired His servants to write such words, and to depict such scenes, must have respect unto tender domestic emotions, and He must be touched with feelings of pity towards the creatures whom He has made. In this light it may be urged that the pathos of this chapter appears to be more of God when we regard the history as inspired moral history than when we regard it as a narrative of literal events. That it is not literal history may be inferred from the following amongst other reasons.

1. It is not very likely that one who had shown such fear of sinning against God (xxxix. 9), and who had said that interpretations belonged to God, would have literally practised divination either by a cup or otherwise.

2. It is not in accord with literal history that, after having on two separate journeys found money in their bags, these brothers should not have expressed a suspicion of unfair dealing towards them. On the contrary, we find them making confession of guilt. 'God hath found out the iniquity of Thy servants' (verse 16). It is a peculiar feature of the history that the brethren never say, either to one another or to Joseph, Someone must have put the money or the cup into our bags to bring us into danger.

3. The literal theory assumes that Joseph acted in a somewhat deceitful manner. To put a cup or a sum of money into a bag, and then to charge the owner of the bag with having stolen it, seems like an evil deed, even though it might be done with a good intention. Such

means are not justified by the end aimed at. To say to men, 'What is this deed which ye have done?' (verse 15) when he himself had done it, seems neither straightforward nor truthful on Joseph's part.

4. Would it not also have been in the highest degree cruel if, after the brethren had said, as they did say (verse 22), that parting from Benjamin would cause his father's death, Joseph should still insist with a threat (verse 23) that this parting should be made?

5. It is not literally probable that men who had once ascertained that treasure had been returned in their bags, would refrain, on a second like occasion, from feeling at their bags' mouths, and from opening them at the earliest opportunity to see if a treasure had been returned a second time. A cup in the bag's mouth might have been felt even before the bag was opened. But these men neither search nor find.

In proceeding to speak of the actual teaching of this chapter, the writer may again express his sense of awe as he examines the inspired record. Like the reader, he himself asks many times, Who were the men of God who wrote these records? Did they themselves know all the spiritual meaning enshrouded in their words? To the writer the Bible seems to be a living thing, even as Peter says, that it liveth and abideth for ever (1 Pet. i. 23). As he examines it he thinks of the words addressed to Moses at the bush, when he was told to pull his shoes from off his feet. Partly through this feeling of reverence for the Word that is so full of God, and partly from a sense of his own weakness, and his absolute dependence upon his Saviour, he has not chosen to write a line of this work without writing it as he knelt. He has wished his body to keep the attitude of prayer, even when his mind had to be intent on his work.

1. The first Principle bearing on the meaning of this chapter is one which at first sight may seem to the reader foolish, and utterly opposed to the manifest teaching of the chapter. Nevertheless, it is a Principle which the grade-words show to be true, and which all the examination of the chapter will substantiate. It is as follows: This chapter has no connection with the preceding chapters. It refers to a class of persons altogether distinct, who have not been represented in the previous chapters. In the previous chapters we have seen how, where the brethren profess to give an account of what Joseph had said, and where that account differs from what had been previously recorded, it is not owing to a mere variation in a record, but it is a distinctly new record, referring to a new class. In this chapter the brethren give an account of the words of Joseph, and of the words of Jacob, differing, in some important particulars, from any preceding report. They had not previously spoken of Benjamin as alone left of his mother (verse 20), and of Joseph setting eyes upon him (verse 21), and of the father dying if Benjamin even left him (verse 22), and of Jacob saying that his wife bare him two sons (verse 27). These new features are owing to the fact that this history is not referring to what has been previously recorded. It is referring to a new class, and these reported conversations is information altogether new.

2. In the previous chapters we have had brought before us three classes. First, there was a priestly official class. Secondly, there was

the Jewish class. Thirdly, there was the great class of those who come from Gentile darkness to Christian light and truth. But there is one class that has not yet been considered. It is the class of those who never do come out of Gentile darkness. Who live and die without the knowledge of the Truth. It is this class to which the whole of this chapter refers. That it does refer to the Heathen is obvious from several considerations.

(a) The most conclusive evidence is that supplied by the grade-words. If the reader would take in hand the Hebrew Bible, and mark on one side of the page a cross for every grade-word of the Servants' Grade, and then mark on the other margin of the page a cross for every word of the Young Men's Grade, he would find that he had a good collection of marks on each margin. This is because the conjoined idiom is so prevalent in the chapter. It pervades the whole chapter. Thus 'men,' in verse 1, conjoins with 'do' in verse 2. In verse 3 the word 'asses' conjoins with 'men.' In verses 4, 5, we have 'this,' הַי, and 'men' conjoined, and also 'this,' אֵינִי, and 'do.' In the speech of the brethren (verses 7-9), we have the words 'servants,' 'do,' 'this,' הַי, 'behold,' 'find,' conjoined with תְּנֶה, 'with.' In verse 10 we have 'find,' and 'servant,' conjoined with 'this,' אֵינִי, and תְּנֶה, 'with.' In verses 12, 13, we have 'find' conjoined with 'upon his ass.' As in xxiv. 15, xlii. 26, to be upon the ass, or shoulder, shows the Young Men's Grade. In verse 14 'came' and 'there' conjoin with אֵינִי, 'this.' In verses 15-17, 'deed,' הַי, 'do,' 'find,' 'servants,' 'behold,' used once or more, conjoin with אֵינִי, 'this.' In verses 18-20, 'servant' conjoins with אֵינִי, 'this.' In verses 21-23, the word 'servant' conjoins with 'young man,' and תְּנֶה, 'with.' In verses 24-26, 'servant' and 'see' conjoin with תְּנֶה, 'with.' In verses 27-29, 'servant,' 'see,' 'behold,' 'this,' הַי, and 'with,' אֵינִי, conjoin with תְּנֶה, 'with.' In verse 30, 'come' and 'servant' conjoin with 'young man' and תְּנֶה, 'with.' In verse 31, 'see' and 'servant' conjoin with 'young man.' In verse 32, 'servant,' 'with,' אֵינִי, 'come,' conjoin with 'young man.' In verse 33, 'servant,' and 'with,' אֵינִי, conjoin with 'young man.' In verse 34, 'see' and 'find' conjoin with 'young man' and תְּנֶה, 'with.' Thus the whole of the chapter is on the Heathen Grade.

(b) In the previous chapter the conjoined idiom related to Zion, or the Grade of Tongues. But we do not find in this chapter evidence that this narrative relates to Zion. There is no feasting with Joseph in the noon day splendour. Jacob is here an old man (verses 20, 31), as he was in xlii. 38, when upon the Heathen Grade. The money in the sack's mouth is now spoken of as something found by the men themselves (verse 8); the cup is found (verse 16), and in the hand (verse 17).

(c) There is in the chapter an absence of exalted views of God. The phrase 'God forbid' is, in Hebrew, הֲלֹא־יֵהְיֶה. The Divine name is not used in the phrase. It is equivalent to the Greek γένοιτο, 'far be it.' Judah says, God has found out iniquity (verse 16). This is the only express recognition of God in the chapter. Even heathen men could go as far as this. Ælian has a chapter to show that no barbarian was an atheist (Var. Hist., Lib. II., c. xxxi). τοὺς θεοὺς ἰσχυρῶς καὶ σέβουσι καὶ τιμῶσιν—'They carefully reverence and honour the gods.'

(d) What is said of divination in verses 5, 15, seems designed to bring the narrative into harmony with its application to Heathen men. These men have, as yet, no inspired word. We have no allusion to the God of their father (xl.iii. 23). In the chapter just quoted, Ælian refers to the heathen forecasting of future events: *διὰ ὀρνιθῶν καὶ διὰ συμβόλων καὶ διὰ σπλάγγνων*—‘By birds and symbols and entrails.’ At the same time what is said of Joseph divining has a moral meaning.

(e) Even the corn given by the brethren in this chapter is more a corn belonging to the brethren than is the corn of Joseph spoken of in the previous chapters. Joseph gives food, but, as if the corn given by the man was not all pure, but truth mixed with error, it is spoken of in verse 2 as the money of Benjamin’s corn. It is unusual thus to speak of it as their corn.

(f) The fact that in verse 8 they are said to bring the money again out of the land of Canaan shows that they cannot be speaking of the money returned by those in Zion. It proves also that this class is closely connected with Canaan or the land of those who bow down in idolatry.

3. It will be very natural for the reader to say, If this narrative relates to a new class which has not been previously described, how comes it to pass that the brethren refer to a previous journey? Judah tells what they had said, and how they had gone up to their father (verse 24), and told Joseph’s words. Where is that previous journey recorded? In answer to these very natural questions the writer would reply that there are two journeys described in this chapter. One coming to Joseph is a coming of the Heathen to the Truth so far as known in Heathenism, and especially as expressed in Repentance, on the Intellectual Side. The other is a coming to Joseph on the Soulical Side. It is the Intellectual coming that is described in the former part of the chapter. But in verse 18, where Judah draws near and begins to speak, he is describing what happened when they came on the Soulical Side. In verses 4, 13, for the first time in these histories, we have an allusion to a city. This betokens the Intellectual Side. On the other hand, as if to set the Soulical Side into more marked contrast with the Intellectual Side, we have, in verses 20, 27, an allusion to the mother. Benjamin is here regarded as left of the mother, or borne to Jacob by the wife. It is because, as we have seen, the womanly aspect is the soulical aspect. Thus the chapter has two sides or aspects, both relating to the heathen. The aspect first noted in the chapter is Intellectual, and the latter aspect is Soulical.

4. One of the most important portions of the chapter, as illustrating its meaning, is what is said of the morning and the going out (verses 3, 4). Where it is said, ‘They went out of the city,’ the meaning is that they were going out unsent from what was spiritual to what was soulical. It was a walking after the flesh (2 Pet. ii. 10), or a leaving their own habitation (Jude, verse 6). They were minding and following the things of the flesh. Our Versions, by inserting the word ‘And,’ obscure the meaning. These men are doing wrong, and the stealing of the cup is an actual fact, not a scheme concocted by Joseph. He acts no false part. Every word He speaks is spoken in truth and soberness. The

men are verily guilty. This will be seen more fully as we proceed to examine the narrative.

In this chapter we do not find the words 'sack' and 'vessel.' We have, however, the word 'bag' which, in the previous chapters, is used of the bags in Zion. All that is said of these bags in this chapter goes to show that the word is now being used in an earthly and not in a spiritual aspect. The bags are in the realm of things found (verse 12). From the allusions to the city, we see that these Heathen are here in contact with Joseph, or Christ, as the Truth, on the Intellectual Side. The Adamic Prophet had a place even in Heathenism. He directs Him who is over His house to fill the bags of the men with food according to their power to carry it. They are yet as babes, and cannot carry much of this Divine food. In addition to this command to give personal food He alludes to other three things. He speaks of every man's money, of a cup, and of Benjamin's corn money. In the previous chapters the only money returned was the corn money. How comes it to pass that in this case we have money in a new aspect? Every man has money, but no hint is given that it is anyone but Benjamin who has corn money. In the previous chapters to return money in the bag symbolized a reward. The writer believes that it has the same significance here, only the reward is represented in an earthly sphere. The saving grace of the Heathen is Hospitality, as we see from the narrative of the sheep and goats in Matt. xxv. So this first-named money, which is not used in buying corn, but which is returned in the bags, is probably an emblem of the reward of what is spent in Hospitality. It brings back a blessing to the Heathen who practise it, and that even in this life. The Heathen often excel in this grace. Montgomery, in his 'West Indies,' writes of the Negro in his primitive condition :

'Is not the Negro blest? His generous soil
 With harvest-plenty crowns his simple toil,
 More than his wants his flocks and fields afford,
 He loves to greet the stranger at his board.
 "The winds were roaring and the White Man fled,
 The rains of night descended on his head,
 The poor White Man sat down beneath our tree,
 Weary and faint and far from home was he ;
 For him no mother fills with milk the bowl,
 No wife prepares the bread to cheer his soul,
 Pity the poor White Man, who sought our tree ;
 No wife, no mother, and no home has he."
 Thus sung the Negro's daughters ; once again,
 O that the poor White Man might hear that strain !'

Thus, while the narrative shows us how God fills the vessels of the Heathen with food according to their limited power to carry it, it also shows how God gives a present reward to the Heathen for their Hospitality. Every man's money, thus spent, is placed in the mouth of his bag. Next we read of a cup. It is a silver cup out of which Joseph, or the Saviour, drinks. It is a significant fact that this cup is only given to Benjamin, the emblem of Repentance. Is it not manifest that this cup is an emblem of Gladness following Sorrow? Joseph is said to drink in this cup (verse 5). Hence for Benjamin to have that cup is for him

to have a certain fellowship with Jesus. It cannot be that Jesus has to repent, for He has never sinned. But He who puts our tears in His bottle (Ps. lvi. 8) rejoices over the penitent. The Man of Sorrows said, 'My cup indeed ye shall drink' (Matt. xx. 23). In such case it is implied that the suffering would be the same in kind. But here it rather seems to imply a reward that comes to Penitence. What is put in the mouth of the bag is in every case a reward following a sacrifice. Jesus says, 'Blessed are they that mourn, for they shall be comforted' (Matt. v. 4). So far as there is amongst the Heathen a Principle of Repentance for wrong-doing, the Saviour's Silver Cup becomes their reward. They receive a joy in which the Saviour has a part. But if they turn to evil their joy will be taken away. The Silver Cup will be stolen from the Saviour. In classical writings banishment from the cup is banishment from fellowship (Eurip. Iphig. in Taur., verse 923). While men have fellowship in Christ's sufferings (Phil. iii. 10), they have also a fellowship of sacred joy with Him. The little one, or Benjamin, according to the Seed Process, has a corn which is his corn. The meaning appears to be that he teaches what is according to his nature. He inculcates Repentance. He must do it very imperfectly, as one not having the Truth. Nevertheless, so far as he makes a sacrifice to carry this element of Truth to others, his corn money comes to his bag's mouth. Thus the writer holds that these verses represent four good things coming to the Heathen so far as they are in fellowship with the Divine but unknown Saviour, who is amongst them: 1. Moral food according to their capacity to carry it. 2. A present reward for Hospitality. 3. The Silver Cup of Fellowship with Jesus in a joy following Sorrow. 4. A present reward for Sacrifices made by the Contrite Hearted in making known to others the duty of repentance where evil deeds have been done. 'And He commanded Him who was over His house.' This is not the house in Zion, nor is it designated specifically Joseph's house. It is His house, so far as that house is yet latent in Heathenism. 'Saying, Fill the bags of the men with food, according as they are able to carry it, and put every man's silver in the mouth of his bag. And My cup, the silver cup, place in the mouth of the bag of the little one, and the money of his corn. And He did according to the word of Joseph which He spake' (verses 1, 2). Why, on the literal theory, should aught be said of the power of the men to carry it when they had far to go, and had asses?

We come now to an important verse. Our Version reads, 'As soon as the morning was light, the men were sent away, and their asses' (verse 3). On this verse it may be noticed that it is clearly implied that there was a night before this morning era. As in xl. 5, this implication of the night is clear evidence that the conjoined idioms of this chapter have an application to the Heathen Grade. Nor is this all. In 1 Sam. xxix. 10, we have the same verb וַיֵּשׂ, and the word for 'morning.' But in that verse the reference is future. 'As soon as ye be up early in the morning, and have light, depart.' And the writer holds that the meaning here is future. We should read: 'The morning will become light, and the men will be sent away, they and their asses' (verse 3). The word 'asses' seems to be introduced to make a conjoint idiom with

'men.' The verse is teaching us that as The Truth worked amongst the Heathen, there would come a light of the Servants' Grade. This would be a 'morning' like that spoken of in xl. 6. And as the morning of the Servants' Grade came in, there would have no longer been need for the conjoined idiom. The men and their asses would therefore have been sent away. This is what would have come to pass in Heathenism if evil had not led to a relapse. This verse is showing that a bright era would have come in, when, even if the men did not receive the Bible, they would have been as enlightened Greeks. But the coming of this bright day is delayed by a going after the flesh, which takes place even in Heathenism. Instead of verse 4 referring to a going out, in which the Heathen aspect is sent away as the higher grade comes in, it refers to a voluntary departure. There is a going out of the city, in which lapse Joseph has no part. They leave the city for what is fleshly and soulical—that is, the mind goes after what is fleshly. It goes after it even when it has received to some extent the joy of Pardon. Thus it is Benjamin who represents the apostasy in its worst aspect, for he represents the principle of Repentance which had received the Silver Cup, and then goes back to what is fleshly. At the same time, all the brethren are doing wrong in that they go out with Benjamin in this evil way. It may be added that while the subjective aspect of this chapter well accords with the Seed Process, the fact that it relates to Heathen accords with the absence of the Sinaitic aspect. The Heathen know not law. When they go out, Joseph speedily sends after the wanderers. He does not allow them to go far before He seeks their restoration. He directs His reproaches specially to the way that they had returned evil for the blessings bestowed upon them in their bags, and to the carrying off of the Silver Cup which emblemized a Christy Gladness which had been granted to them after Repenting of evil. 'They went out of the city; they were not far off when Joseph said to Him who was over His house, Arise, pursue after the men, and when Thou dost overtake them Thou shalt say to them, Wherefore have ye rewarded evil for good?' Jesus said, 'My Father worketh even until now, and I work' (John v. 17). So there is a close conjoining of Divine Activities in this history.

The Man is to ask especially after the Cup out of which Joseph drinks, and which had been given to Benjamin as a reward. This had been carried as a spoil into the fleshly realm, as Nebuchadnezzar took the spoils of the temple to Babylon. 'Is it not this wherein My Lord drinketh?' If this be His cup, they who share in it must not go unsent from His presence. Then follows the allusion to Divination. This is a subject of controversy. Dr. Clark says: 'There has been in the East a tradition which is lost in immemorial time, that there was a cup which had passed successively into the hands of different potentates, which possessed the strange property of representing in it the whole world, and all the things which were then doing in it. This cup is called the cup of Jemsheed, a very ancient king of Persia, whom late historians and poets have confounded with Bacchus, Solomon, Alexander the Great, etc. This cup, filled with the elixir of immortality, was, they say, discovered when digging to lay the foundations of Persepolis. The Persian poets are full of allusions to this cup, which from its property of repre-

sending the whole world and its transactions is styled by them, The Cup showing the Universe, and to the intelligence received by means of it they attribute the great prosperity of their ancient monarchs, as by it they understood all events—past, present, and to come.’ Generally the cup spoken of in this chapter is regarded as a cup of divination. There was in ancient times what is called *κλυκομαντεία*, or divination by the cup. This was a species of *ὕδρομαντεία*, or divination by water. The bubbles that were formed, the circles of the moving water, the images reflected, etc., were all brought under notice in these forms of divination by water. Spenser tells how Paridell ‘by the dancing bubbles did divine’ (Bk. III., Cant. ix.). Pliny, who speaks with disparagement of magical vanities, and designates magic the most fraudulent art (*fraudentissima artium*. Lib. XXX., c. i.), attributes the rise of this art to Zoroaster the Persian. In Lib. XXX., c. v., he refers to divination by water, by the air, by stars, by lamps, by entrails, by hatchets, and by other things. Clemens Alex. refers to *τοὺς παρὰ ταῖς κύλιξι ψιθυρισμοὺς γραϊκούς* (Pæd., Lib. III., c. iv., p. 230)—‘old womanish whisperings by the cups.’ He is referring in the passage to arts of divination, etc., followed by wicked women. In Ezek. xxi. 21, Hos. iv. 12, we have allusions to divination by images, entrails, staves, etc. The Sept. renders this word ‘cup’ by the word *κόνδου*, and speaks of Joseph as divining by it (*οἰωνισμῶν οἰωνίζε-αι ἐν αὐτῶ*). The *κόνδου* was a Persian cup, generally silver. It was used in libations, but not necessarily in divination. Athanæus says: ‘*κόνδου*, an Asiatic drinking-cup (*ποτήριον*) . . . Nicomachus, in the first book of his work on Egyptian feasts, says, The *κόνδου* is Persian, what Hermippus the astrologer [called] the primary element, as a world from which the wonders and the products of the gods have their origin in the earth. Wherefore from this libations are offered. And Pancrates, in the first Book of his “Konchorees,” says, “Moreover he, having poured a libation of water from a silver *κόνδου*, advanced his foot to a strange path”’ (Athan., Lib. XI., § 55). The Hebrew form of this word ‘cup’ is not the word ordinarily used in the Old Testament for ‘cup.’ It is, however, applied to the cups or goblets of wine put before the Rechabites (Jer. xxxv. 5), and to the cup or calix of flowers (Exod. xxv. 31). In no other passage has it any connection with divination. The question arises, Does it here mean a divining-cup? Some have rendered the passage, ‘Is not this the cup wherein my lord drinks, and searches for so carefully?’ Others have—‘Is not this the cup wherein my lord drinks, and by which he has tried you?’ Professor Lewis, in Lange’s Bible, quotes the opinion of Jona Ben Gannach (Heb. Gram., p. 33), that the preposition *בְּ* at the close of this verse, as in 2 Sam. xiv. 7 and other passages, means ‘for,’ and is equivalent to *בְּעִבּוּר*, ‘on account of’ (*ὑπὲρ*). The writer believes that there is strong evidence to support this view, and to show that there is no allusion here to any cup of divination. It is true that *בְּ* often has the sense of ‘by means of.’ It is applied to the consulting by means of teraphim (Ezek. xxi. 21). In the former part of this verse, also, it is used with the meaning ‘in.’ ‘In which He drinketh.’ But, on the other hand, we may notice:

1. That the fact of its being spoken of as a drinking-cup tends to show that it is not a cup of divination.

2. We have in the verse the double verb which shows emphasis; but usually this applies to one future event, and not to an ordinary habit. 'Dying, thou shalt die' (ii. 17). 'Blessing, I will bless' (xxii. 17). 'Destroying, thou shalt destroy them' (Deut. vii. 2). So the writer holds that it means here, 'And He divining will divine.'

3. In verse 15 Joseph speaks as if He had found out by His divining where the cup was, even while the cup was yet in Benjamin's bag. Hence He could not have been divining by means of the cup.

4. The verb here rendered 'divineth' is used in other passages (xxx. 27; Lev. xix. 26; Deut. xviii. 10, 'enchanter'); but in no case is a particular noun used after it to show mode of divination.

5. Since the cup had been stolen it was natural to speak of a divining as to what had become of the cup, without any divination by the cup being implied.

It will be said, Even if this was not a divining by means of the cup, it is clear that Joseph divined concerning it. From some of the passages quoted it is manifest that the verb is sometimes used of a sinful and idolatrous form of divination. In like manner the noun $\psi\eta\gamma$, or 'serpent,' which is from this verb $\psi\eta\gamma$, 'to divine,' generally means a serpent with all its bad associations. Still, the word has its innocent use, as when applied to a constellation of stars (Job xxvi. 13), or as when Jesus says, Be wise as serpents (Matt. x. 16). Such terms as 'prophet,' 'dreamer,' etc., are sometimes used in a bad sense (Deut. xiii. 1), while, in other passages, they have a good meaning (Acts ii. 17). So, in Greek, the term 'prophet' is applied to God Himself, and yet this word $\mu\acute{\alpha}\nu\tau\iota\varsigma$ is used of a diviner, a soothsayer, and of all who bring to light hidden or future things. Plutarch says, *καὶ μάντις μὲν ὁ θεός, μαντική δὲ τέχνη περὶ τὸ μέλλον, ἐκ τῶν παρόντων ἢ παρῶν χρημενός* (De Ei Apud Delp., c. vi.)—'And the Prophet is God; but the prophetic art is [an inferring] concerning the future from the things that are now present, or from the things that are passed.' Because the prophetic art was thus regarded as embracing all modes of finding out future or hidden things, all kinds of religious revelation, from the oracles given in the most illustrious temples down to what was inferred from lucky words, divination by arrows, etc., were classed under the general term *μαντεία*, 'prophesying,' or divination. So the word here rendered 'divineth' does not necessarily imply the use of idolatrous modes of divination. Baxter's Lexicon defines it as '1. Used divinations. 2. Watched, Observed.' As used here the word appears to relate to that gift, akin to prophecy, by which Joseph can find out what is hidden. In a somewhat analogous sense we read: 'Prophecy unto us, Thou Christ; who is he that smote Thee?' (Matt. xxvi. 68). In xxx. 27 the verb is used without evil associations being brought in. Even in English we sometimes use the word without idolatrous associations. Coleridge writes:

'And thus it chanced, as I divine,
With Roland and Sir Leoline.'

Moreover, since the chapter relates to those in Heathenism, it is natural that the men should be addressed in terms adapted to their limited knowledge. The double verb, however, seems to imply that Joseph will find out with unerring accuracy all the truth about this stolen cup.

Heathen diviners may err, but there will be no error in Him. If the reader prefer to take the latter $\ddot{\text{z}}$ as meaning that Joseph divines by means of the cup, it would follow that the passage meant that by means of the joy of pardon which is in men, Christ can divine their moral state. But the writer holds that it is much more probable that the passage means that when those who have come to Christ's favour go after the flesh, and steal away the cup which He gave for their fellowship with Himself, He can divine or tell with unerring accuracy all the truth concerning the sinners and the sin. We may read: 'Is it not this wherein My Lord drinketh? and He will surely divine concerning it. Ye have done evil in what ye have done' (verse 5).

The Divine Messenger soon finds the wanderers, and speaks to them the words of Truth. 'And He overtook them, and spake unto them these words' (verse 6). The men protest their innocence. The two most popular sayings of antiquity were *γνῶθι σαυτὸν*, 'know thyself,' and *μηδὲν ἄγαν*, 'Nothing in excess' (Plut. Apud Delp., c. ii.). This history shows us the moral ignorance of these heathen. They did not fully know either themselves or their brethren. In no part of the history are the men spoken of as searching their own bags. It is the Man who searches (verse 12). So we pray, 'Search me, O God, and know my heart' (Ps. cxxxix. 23). Ignorant of the sin in the camp the men address the Divine Visitant who is arresting them in their wandering. 'And they said to Him, Wherefore speaketh my Lord according to these words? God forbid that Thy servants should do according to this thing' (verse 7).

They now allude to a previous journey to, and return from, Canaan, or the idolatrous land. This shows that they must have carried the money to Canaan. Nothing is said of them finding it in the Inn. The fact that they find it at all shows that it was money in an earthly realm. This journey is described in Judah's subsequent speech. Nothing has been said of it previously. It is the journey in which Repentance was acting on the Soulical Side. On that side they had been Hospitable, and received a reward, and then in conscientiousness had shown a desire to make Restitution. Having thus shown tenderness and kindness in the emotional nature, they cannot think that their minds have done evil. But such apparent contradiction is possible. Some people will weep with great emotional sympathy as they read of scenes of distress, yet at the same time they may have a heart selfish and hard. They would not show kindness in practical life, and with an intelligent purpose. Their soulical impulses might be good, even when the mind was firmly set on evil. A man must do good with mind as well as with soul before he is a truly good man. He must not make the virtues of the emotional nature an excuse for the faults of the mind. The brethren plead the former, and think that this proves that the latter cannot have any being. 'Lo, the money which we found in the mouth of our bags we returned to Thee from the land of Canaan! how, then, should we steal out of Thy Lord's house silver or gold?' (verse 8). In their ignorance the men are ready to pass a severe sentence, both on the erring Principle, which has stolen the cup, and on themselves. They cannot find the evil, but they virtually admit that the Man may find it.

This very acknowledgment is like a qualification of the positive words spoken in verse 8. They are beginning to be less confident in their evil course, but even still they speak with much of the confidence of ignorance. 'With whomsoever of Thy servants it be found, let him die, and we also will be my Lord's bondmen' (verse 9). They speak this as on the Heathen Grade. When they say they will be bondmen, they mean bondmen on the Heathen Grade, suffering for wrong-doing. The Divine Steward takes them at their word, so far as respects the wrong-doer. 'And He said, Now also let it be according to your words. He with whom it is found shall be My bondman, and ye shall be blameless' (verse 10). The Divine Steward, as we shall see more fully presently, makes the standard somewhat milder than they have fixed it. In humility and self-examination they began to look within themselves, but it is the Divine Steward who has apprehended them who finds out their sin. He searches them, beginning with what is great with a fleshly greatness (Ezek. xvi. 26), and coming at last to what is little. 'And they hasted, and took down every man his bag to the ground, and they opened every man his bag. And He searched out; in the great He began, and in the little one He ended, and He found the cup in the bag of Benjamin' (verse 12). When their sin has been made known, they at once begin to show true Penitence, and to turn from their evil ways. They show Penitence in rending their garments, in returning to the city, and in the words they speak to Joseph. To return to the city is to come again from what is fleshly to what is spiritual. It is, in the best sense, to come to themselves. This is fruit worthy of Repentance. The ancients sometimes represent a man as leaving himself. In the 'Philoctetes' of Sophocles (verses 902, 903), Neoptolemus says :

*ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
ὕταν λιπών τις, δρᾷ τὰ μὴ προσεκότα—*

'It is a great trouble when anyone, having left his own nature, does unseemly things.'

It is in this moral sense that the brethren went out of the city unseemly, and then, after the Divine Steward had apprehended them, and shown them their sin, returned to the city again. The putting of the load upon the ass seems designed to bring in a word of the Young Men's Grade, according to the conjoined idiom so common in the chapter. It conjoins with 'came' in verse 14. On the literal theory the allusion to setting the load upon the ass seems strange, and does not agree with the allusion in verse 1 to what every man could carry. 'And they rent their garments, and heaved up every man upon his ass, and returned to the city' (verse 13). As they thus return to the Truth, or Christ, the Principle of Praise, or Judah, begins to come into prominence. It is natural that souls which have been wandering should begin to praise God as they return to Him. When David has prayed that the Light and the Truth might be sent out to lead him, he adds : 'Then will I go unto the altar of God, unto God my exceeding Joy; yea, upon the harp will I praise Thee, O God, my God' (Ps. xliii. 4). When it is said of Joseph 'For This One (ἄνθρωπος) was yet there,' the conjoined idiom shows the Heathen Grade. There is no reference to Joseph being in the

houses named in the previous chapter. It means that Joseph, or Christ, was still in that position in which He is found in relation to the Heathen. He had not gone from this elementary position to the higher grades. As they come to Him they humble themselves before Him, falling to the ground. 'And Judah and his brethren came to Joseph's house, for He was yet there, and they fell before Him to the earth' (verse 14). The Truth sets before them their sin in going after the flesh with the Penitential Principle. He also reminds them how certain it was that He would find out their wrong-doing. 'And Joseph said to them, What is this deed which ye have done? Did ye not know that a Man such as I would certainly divine?' (verse 15).

We come now to some important distinctions. The writer believes that the reader will find the following Principles to be justified by the Scriptural narrative :

1. Although Judah, and the Brethren, and Benjamin, may seem to be different persons or classes, they yet represent distinct Principles embodied in the same nature. We have but one class of Heathen, and not many classes.

2. In xliii. 9, xliv. 32, Judah is represented as surety for Benjamin. In like manner when Judah speaks in xliv. 16, he is really manifesting Benjamin, or Repentance. His language is full of a penitential spirit. So the brethren were manifesting Benjamin when in xlii. 21 they confessed their guilt, and also when in xliii. 12 they carried back the money.

3. This chapter is divided into two completely distinct portions, as distinct as a man's soul is distinct from his spirit. Verses 1-17 constitute the Intellectual Portion; verses 18-34 constitute the Soulical Portion. It will be very natural for the reader to think that the latter portion connects with the former portion, and that one is interlinked in meaning with the other. None the less it is an error so to think. Each portion is complete in itself.

4. When these men went after the flesh with the Penitential Principle, it was an evil element coming into the nature. And it is common in these histories for Good Elements and Bad Elements to be personified. So, what is in different aspects is personified. Thus the Hagar Church on the Servants' Grade is a yeled, or child (xxi. 16), while on the Young Men's Grade it is a nahar, or young man (xxi. 17). It is one of the most important Principles of this chapter that in each of its great portions, Benjamin is personified in two aspects, one good and one bad. So far as Benjamin went after evil he was sinful. It is this sinful Benjamin which in verse 17 is to be the Man's Servant—that is, he is to be put under God's feet and subdued, as all evil is to be subdued. This evil element is not spoken of as Benjamin, but as 'the man' (verse 17). Moreover, it is not said that he has the cup in the bag, but only in his hand. In verse 12 the cup, in relation to the good Benjamin, was in the bag, not in the hand. Thus this Benjamin is as two conjoined men: one good, the other bad. The good Benjamin is manifested in Judah's speech. As when the brethren carried back the money in Restitution, and would have gone beyond what was needed, so the good Benjamin, manifested in Judah's speech, would go beyond what was

needed. A sinner might feel as if he deserved to be sent to hell, but it does not follow that Jesus will deal with the man according to his sense of unworthiness. Exactly in the same way, Judah, manifesting the Good Benjamin, not only says that the evil Benjamin is fit to be a servant, but he adds, 'both we.' Thus he feels as if the very good that was in him deserved to suffer. But Jesus says a 'God forbid' to this. He will keep and punish and destroy the evil Benjamin that had the cup in his hand; but the brethren, and amongst them the good Benjamin, who had the cup in the bag, or the Soulical receptacle, and who was acting in Judah's confession, are all sent in peace to the Man of Faith. 'And Judah said, What shall we say to my Lord? what shall we speak? and how shall we clear ourselves? God hath found out the iniquity of Thy servants: behold, we are bondmen to my Lord, both we, and he in whose hand the cup is found' (verse 16). Had they only referred to the man with the cup in his hand as destined for a bondman, their desire would have been granted. He was an evil Element in Benjamin, which needed to be subdued. But they class themselves with this evil one as worthy of punishment, and this Jesus will not suffer. He will smite down and subdue the sinful element, but He will not go beyond that, though the men feel as if they deserved it. He will send them in peace to their father. 'And He said, Far be it from Me to do this: the man in whose hand the cup was found, he shall be to Me a bondman, and do ye go up in peace to your father' (verse 17). This is a command which is obeyed. The history thus far is complete. What follows relates to the Soulical Aspect. It is a new portion of the history.

We come next to the Soulical Portion of the history. The writer believes that it is manifest from the Text that this Portion has a meaning widely different from that which it is supposed to bear.

1. It is taken for granted that where the brethren speak of a brother who is dead (verse 20), and where Jacob refers to two sons (verse 27), and to one torn in pieces (verse 28), there is an allusion to Joseph. But it is almost certain that this is an error. In xlii. 13, 32, the brethren had said of Joseph, 'One is not;' but they had not expressly declared that he was dead. So in xxxvii. 33, Jacob had referred to Joseph as rent in pieces. But xlv. 28 does not say he was devoured by an evil beast. We have seen enough to show that such variations may be more significant than at first sight appears.

2. When Rebekah bare Jacob and Esau she was bearing two opposing Principles, one Good and the other Evil. And when Jacob says, in verse 27, that his wife bare two, he is referring to Benjamin in a Good aspect and in an Evil aspect. The word 'sons' is not used in Hebrew, as if the evil Benjamin was not worthy the name of son.

3. To these two opposing Benjamins distinct names are given. The good Benjamin throughout is spoken of as a Nahar, or young man. The evil Benjamin is spoken of as a Yeled, or child, and as a little one.

4. These two Benjamins are as opposed to each other as Death and Life. So long as the Yeled, or little one, that is, the Evil Benjamin, is with Jacob, so long the Good Benjamin is dead. It is this state of death to what is good which constitutes the moral lapse of this portion,

just as we have had a moral lapse in the Intellectual Portion. But when the Evil Yeled, or Little One, comes to Joseph, the Truth, then it dies, and the Nahar, or Young Man, comes to life.

5. The essential difference between these two Benjamins is that one is outward and the other inward. When Eve began to lust after the fruit, and saw that it was good, there was a Soulical Evil coming into existence. To judge after the sight of the eyes (Is. xi. 3), or to have the lust of the eyes (1 John ii. 16), implies a Soulical lapse. And this Evil Yeled, or Benjamin, the little one, is according to the outward eye. Jacob speaks of taking him from with his face (verse 29). Joseph wants to set eyes upon him (verse 21). This does not mean that He wants to look upon him with affection, but it means that He wants to look upon this outward evil Benjamin with those eyes of glory (Is. iii. 8), which are as a flame of fire to destroy sin (Rev. i. 14). On the other hand, the Nahar, or Young Man, is an inward Benjamin. His soul is bound with Jacob's (verse 30).

6. While the difficulty is in getting Jacob to send the Yeled, or Evil Benjamin, to Joseph, it is only the Nahar, or young man, who comes from Joseph. Sin dies as it comes into contact with Jesus. Further, it is not for the Yeled, or Evil Benjamin, that Judah pleads, but only for the Nahar, or Good Benjamin. Thus, while this chapter is the most pathetic chapter in the Bible, it has this superadded excellence, that its pathos does not involve any plea for Evil, but is all manifested in favour of Righteousness. On account of the erroneous views entertained, as the writer thinks, of portions of the Text, it is not easy to show at once how all these principles are justified by the chapter. This will be seen more clearly in the following Exposition.

7. It is said, 'Love covereth all transgressions' (Prov. x. 12). It might seem as if in this portion the Penitential spirit was being manifested in Judah in the direction of filial and brotherly love. They who are beginning to love God will be certain to manifest love in other aspects.

8. In xlii. 1-4, we have an account of a class that goes personally to Egypt, and of a class that goes in Godly Service to buy corn. The class that goes personally does not take Benjamin with it. The Soulical Portion that we are about to consider is in two parts. Verses 18-24 refer to a Personal going down to Joseph. There is a personal questioning of the brethren as in xliii. 7 (verse 20). In this portion Benjamin is not with the brethren. The Yeled is now prominent. The evil Benjamin is active, and the good Benjamin is dead. Verses 25-34 relate to Godly Service. There is a direction, 'Buy for us,' as in xliii. 2 (verse 25). It is in this portion that the Love and Sympathy of Judah become specially prominent. His words illustrate the command, 'Be tenderly affectioned one to another' (Rom. xii. 10). Heathen men, acting under penitential and devout influences, do sometimes serve each other in love.

In this Soulical portion Judah speaks as one having come in Godly Service. But he refers in his speech to the former imperfect visit when they came to the Truth personally, but not having Benjamin, or Repentance, with them. It is new history that is now beginning. 'And Judah

drew near to Him and said, O my Lord, let Thy servant, I pray Thee, speak a word in the ears of my Lord, and let not Thine anger burn against Thy servant, for Thou art even as Pharaoh' (verse 18). This seems to be a recognition of the Divine Pharaoh, who is King, and not of the kingly Principle in a human aspect. Joseph, or the Saviour, who is The Truth, is as God. Judah proceeds to show how, in their personal visit to The Truth, it had questioned them respecting their Faith and Repentance, that is, concerning their father and their brother. 'My Lord asked His servants, saying, Have ye a father, or a brother?' (verse 19). They tell how they have a father old in the Heathen Era, and a brother born to that old man. As the Heathen Era waxed old, whatever power the heathen had to sin, that power would gather strength. So, in the old age of this Heathen Era, an evil form of Repentance is born, that which is a mere outward Repentance rather than a sorrow of the soul. Empty form began to take the place which should have been held by true sincerity. There is nothing tender in this allusion to a son of the old age. It is an imperfect son, and it is to the father's dishonour that he loves it. Judah is, in a sense, witnessing to Jacob's sin when he tells of this love. But he does not blame Jacob, for Repentance is not with them. 'And we said to my Lord, We have a father, an old man, and a child (Yeled) of his old age, a little one, and his brother is dead' (verse 20). All the history will be found to accord with the view that this brother is not Joseph, but the Nahar, the young man, or Repentance, in a good aspect. It was on the Servants' Grade that Joseph was cast to the pit, but this narrative is on the Heathen Grade. The evil Yeled, whom the father loves, has taken the place of the Nahar, or the good Benjamin who is as dead, not bringing forth any fruit. Of the evil Yeled it is said, 'And this one alone is left to his mother, and his father loveth him' (verse 20). It is not said that this mother is Rachel. In verse 27 Jacob refers to his wife as bearing two. But the Soul is the wife. And this is a Soulical Portion. Of the two Benjamins born to Jacob's soul, the evil Yeled alone is left and beloved, and the good Nahar, or young man, is dead.

Joseph, or the Truth, requires that this evil Yeled must be made to come down to Him. He will not suffer this sin, but will have it subjugated through the agency of these brethren, and through His own eyes of devouring flame. Job says, 'And dost Thou open Thine eyes upon such an one, and bringest me into judgement with Thee?' (xiv. 3). It is not in favour, but in anger, that Joseph wishes to set eyes on the Yeled. 'And Thou didst say to Thy servants, Bring him down to Me, that I may set Mine eyes upon him' (verse 21).

In the next verse our Version inserts the words 'if,' 'his,' and 'father.' The writer believes that this is done in error. He holds that the brethren are telling Joseph that the Nahar, or young man, cannot leave his father to come to Joseph, for he has already left his father and is dead. As Jacob says, in verse 28, he has gone out from with him. We may read, 'And we said to my Lord, The young man is not able to leave his father; he has both left his father and is dead' (verse 22). There will be no true moral revival for the Nahar, or good Benjamin, until the Yeled, or evil Benjamin, is made to come down to Christ.

Until that is done, they will not see Joseph's face a second time in Godly Service. They will not begin to bring forth fruits meet for Repentance in doing good to others. Thus Joseph insists on this Yeled coming down. It is because the previous verse is erroneously supposed to speak of Jacob dying that Joseph's charge appears unfeeling. 'And Thou didst say to Thy servants, If your brother, the little one, does not come down with you, ye shall not see My face again' (verse 23). They bring in these words to the Man of Faith, and this ends the Personal part of this Soulical Portion. Godly Service comes in with verse 25. 'And it came to pass that we went up to Thy servant my father, and we told to him the words of my Lord' (verse 24).

The Man of Faith now prompts them to return in Godly Service to buy them a little food from Joseph, The Truth. The word 'return' does not mean that they had gone before to buy anyone food. No hint is given that they had thus gone to buy. They had gone personally, but this is a return in a new aspect, that of Godly Service. 'And our father said, Return, buy for us a little food' (verse 25). The words of Joseph, the Truth, are remembered by these brethren, and they feel that they cannot go to buy for others until this evil Yeled is made to submit to the Truth, and the Nahar, or good Benjamin, begins to take his place. They are showing conscientiousness, and a desire to put away evil when seeking to do good. 'And we said, We cannot go down; if our brother, the little one, is with us, then we will go down; for we cannot see the face of the Man, if our brother, the little one, is not with us' (verse 26). The speech of Jacob is different from that recorded in xliii. 6. It is because it relates to a different class, and to a different grade. The Man of Faith is morally weak. He refers to the two Benjamins, to which his soul, or wife, has given birth. He is not referring to Rachel and her two sons, although he is referring to a good Benjamin, as well as to an evil Benjamin. 'And Thy servant, my father, said to us, Ye know that my wife bare to me two' (verse 27). In the next two verses Jacob speaks of the good Benjamin as 'from with me,' while he speaks of the evil Benjamin as 'from with my face.' The two phrases contrast. The good Benjamin, or Nahar, is inward; the evil Benjamin, or Yeled, is outward, and is evil. The former has gone out from the Man of Faith, and is mangled by the beasts of sin, which are like the *δαιμόνιος θῆρ, αἶνος ὄφις*—'dæmoniac beast, the dreadful serpent,' of which Callimachus speaks (*εἰς Ἀπὸλ.*). Jacob has not seen him since that outgoing. 'And the one went out from with me, and I said, Surely he is torn in pieces, and I have not seen him hitherto' (verse 28). As Jacob has lost the Good Nahar, so he clings to the evil Yeled. He wants the form if he cannot have the substance. If both go, then the old age of his Heathen Era will end in evil and death. Without the incoming of some form of Repentance, Jacob feels that there can only be evil, and that continually, until all ends in Sheol. 'If ye take this one also from with my face, and mischief befall him, then ye will bring down my old age in evil to Sheol' (verse 29). Judah does not tell how Jacob yielded. Nothing is said of any presents, for this is a new history. It is clear, however, that the evil Yeled has come down, and now Judah pleads that the good Nahar may go up with them in Godly Service to Faith's house. Since

Jacob has parted from the evil Yeled, he, too, must be coming to some knowledge of the value of the Nahar, who is now being quickened by contact with Joseph. Since the Yeled has gone from the face, Jacob's soul is bound with the soul of the Nahar. They live a life in common. If that Nahar do not come to Jacob, according as he sees that the Nahar is not with the brethren, and is dead, he will die, not in evil, but in sorrow. He is now beginning to know the value of the Nahar, and will sorrow even to death for his loss. But while he sorrows, evil will soon begin to find him if the young man be not in faith's house. The writer thinks that the words נָמַן , in verse 31, apply to Jacob. Had they applied to the Nahar, the בָּ would probably have been repeated. In this coming up, the Nahar is taking the place of the Yeled. The latter is as the dead, but the Nahar has now a soul knit with Jacob's. Just as Jacob had loved the evil Yeled, so he is now beginning to love the good Nahar. If he sees that the Nahar is not with the brethren, the old age of the Man of Faith in the Heathen Era will end in sorrow. 'And it shall be, according to his seeing that the young man is not with us, that he will die, and Thy servants will bring down the old age of Thy servant, our father, in sorrow to Sheol' (verse 31). Judah, or the Principle of Praise, has been surety to his father for the bringing back of that son who had gone out, and who was as one torn in pieces. He would answer for it that the dead would come to life again, and that the lost would be found. If he failed in that, he was willing to be counted as one having sinned against his father all the days. In xliii. 9 we had the phrase, 'all the days,' and the writer urged that it probably applied specially to the three days of the three lower grades. It cannot have any such limited meaning here, as the narrative only pertains to the Heathen Grade. If Judah and the brethren were urgent that the evil Benjamin should be humbled, they were not without comfort. Judah was sure that the better Benjamin would be restored by them to his place. He became surety for that. 'For Thy servant became surety for the young man with my father, saying, If I bring him not to thee, then shall I bear the blame to my father all the days' (verse 32). So anxious is Judah that the Young Man should return to the father in Godly Service that he nobly offers to abide a bondman with Joseph, if only his brother may go up to Jacob's house. He acts in the spirit of the passage, 'We ought to lay down our lives for the brethren' (1 John iii. 16). 'And now let Thy servant abide, I pray Thee, instead of the young man, a bondman to my Lord, and let the young man go up with his brethren' (verse 33).

In verse 4 there was a going out which was sinful. So, in verse 28, there is a going out from faith which is sinful. Hence, even on the Soulical Side there is sin deserving of punishment. The writer holds that it is in reference to this ill desert, and not to what is said in verse 17 of a bondman, that Judah makes his offer to abide as a bondman. It was the Repentance Principle which, in the former portion, stole the cup, and in this Soulical Portion it is the same Principle that goes out from Faith. Judah is owing that it deserves punishment for going out, even after the Yeled, or evil Benjamin, has been subdued. He is assuming that it will have to be punished when he makes his proposal.

He will be a bondman to set the Young Man free. He will not go up to Godly Service at all if this good Repentance be not with them, for he knows that without it evil will find his father. It is not improbable that the evil of which Judah speaks is not sorrow, but the evil Benjamin of days of evil (Ps. xlix. 5), which will be sure to come back if the good Benjamin does not go up. 'For how shall I go up to my father, and the young man be not with me? lest I look upon the evil which shall find my father' (verse 34).

CHAPTER XXII.

GENESIS XLV.

THERE is something dramatic beyond the measure of ordinary literal history in the manifestation of Joseph to his brethren. Euripides shows considerable skill in his method of making Iphigeneia manifest to her brother Orestes, causing her to speak his name twice to Pylades in her brother's presence. But his narrative is comparatively unimpressive when placed by the side of this inspired history. It may seem to the reader that a history so pathetic ought to be left alone without our attempting to analyze its moral drift. But Truth cannot look less fair when seen in the light than when seen in the shade. The analysis of a picture is not detrimental to its beauty and impressiveness. The great works of Dante and Spenser are not injured by the fact that they have in them veiled moral meanings, and we do no injustice either to the poets or to their works when we consider what are those veiled meanings.

Evidence is found in this chapter, as in all the chapters we have considered, that the history is moral and not literal.

1. Stress is here laid on the fact that it is Joseph alone who gives corn, and who keeps the people alive. This could not be true of a literal Egyptian viceroy. Joseph is the divinely appointed Preserver of life (verse 5). He saves life by a great deliverance (verse 7). He says to His father, 'There will I nourish thee' (verse 11). All sustenance is from Him. This agrees with the view that Joseph is Jesus who gives the corn of Truth.

2. It is noticeable that after two years of famine, and when corn is to be bought from Egypt lest Jacob's house should die, he should still have flocks and herds.

3. Joseph's prophetic character is prominent beyond what is common even to prophets. He speaks with full assurance of what is to happen during the next five years (verse 6). This prophetic knowledge is the more wonderful when we compare it with the ignorance of His brethren. He sees what is hidden from them, just as He knew them when they knew Him not.

4. When we consider how vast were some Egyptian palaces, and how Joseph, according to this history, had his own house large enough to need a steward, it does not seem literally probable that weeping in

Joseph's house would be heard in the king's palace. Oriental kings were usually better protected from noise and tumult.

In turning to the actual teaching of this chapter the following particulars may be noted :

1. Egypt is the realm of Tender Flesh and of the Seed Process, as in contrast with what is Legal and Sinaitic. For Jacob to come into Egypt is for Faith to begin to receive the Truth according to the Seed Process, and not according to the Sinaitic Process. In the coming of Jacob to Egypt we see the moral advance of the Principle of Faith, just as in the coming of Benjamin we see the moral advance of the Principle of Repentance.

2. The reader may be naturally inclined to think that this chapter reads on in moral sequence to all that has gone before, just as a lower reach in a river succeeds a reach that is higher up. The grade-words, however, show that this is an error. The previous chapter was all on the Heathen Grade, and the conjoined idiom abounded in it. But this chapter deals principally with the three Grades of Servants, Young Men, and Tongues. The Servants' Grade is specially prominent in it. We have only two conjoined idioms in the chapter. One is in the last verse where 'see' conjoins with 'Israel.' This verse, and some other verses, relate to the Heathen Grade. The difference between this chapter and the preceding chapter, in respect to the use of the conjoined idiom, is so marked as to be sufficient in itself to suggest that there is some truth in the Gradal Theory.

3. In the previous chapters we have had reference to three classes on, or above, the Servants' Grade. The classes were—First, the Priestly Official Class ; secondly, the Jewish Class ; thirdly, the great mass who come to Christianity from Canaan. The first class is indicated in xlii. 1, 2, and xliii. 1, 2. Of all these classes the Priestly Official Class is the only class that does not come to Joseph personally. The other classes come Personally first, and then begin to act in Godly Service. But this Priestly Official Class acts in Godly Service only. It never comes to Joseph personally. The reader will find it to be a Principle of great importance, and substantiated by the whole teaching of this chapter, that the whole of this forty-fifth chapter of Genesis relates to this Priestly Official Class. It is showing us—First, how this Priestly Official Class comes to Joseph personally ; and then, Secondly, how, having come to Joseph personally, it begins to act in Godly Service in a nobler way than ever it had acted before. Thus the Priestly Class is the last to leave the Sinaitic Ritualistic realm for the Tender Fleshly Egypt of the Seed Process. What is said of Joseph manifesting Himself to His brethren does not mean that He is manifesting Himself to all His brethren. It is to this Priestly Class, in its personal aspect, that He is now manifesting Himself according to the Seed Process. Hitherto, this Priestly Class, though it has acted in Godly Service, has not known Joseph according to the Seed Process. It represents what Mr. Bowles, in his 'St. John in Patmos,' calls

' The power
Of cowed superstition, that shall keep
Kingdoms and kings in thrall ; till, with a shout,
A brighter angel from the heaven of heavens,

As ampler Knowledge shoots her glorious beams,
 Shall open the Lamb's book again ; and Night,
 Beckoning her dismal shadows and dark birds,
 Fly hooting from the dayspring of that dawn.'

4. Another Principle of much importance is that this chapter shows us the Priestly Class coming to Joseph personally, and in the Seed Process, in three aspects. Some come to the Servants' Grade and no further. Others advance to the Grade of Young Men, and others again advance to the Grade of Tongues. And just as this Priestly Class has three aspects in its Personal coming to Joseph and the Seed Process, so it goes out to Godly Service in three aspects. Some are sent out from Zion, or the Grade of Tongues. Some are sent out from the Young Men's Grade. Some are sent out from the Servants' Grade. All these three classes are sent to the Heathen World, or to Jacob in Canaan (verses 17, 25). To quote from the same work of Mr. Bowles—

'The golden candlestick
 Now gleams, illumining the pagan world.'

5. The reader will remember that from xliii. 32, xli. 26, etc., we saw two facts. First, that the title 'Egyptians' is given to those in the tender fleshly realm according to the Seed Process. Secondly, that Pharaoh, as a King, represents the Divine King, Almighty God. In verses 2, 8, we read of a house of Pharaoh. Moreover, this house is contrasted with Egypt. The grade-words of the chapter will show us the following important fact: The house of Pharaoh is the house of the Divine King, consisting of those who are spiritual, and have come to the Grade of Tongues. The Egyptians are those who are according to the Seed Process, and communing with Joseph in the tender fleshly realm.

6. That this chapter has a special reference to the Priestly Official Class is indicated by the following facts:

(a) It is the only class as advanced as the Servants' Grade which has not come personally to Joseph.

(b) It was this Ritualistic Class which sold Joseph into Egypt, and Joseph speaks of them as having sold Him (verse 5).

(c) In verse 1 there is a removal of what is before Joseph as He is now about to manifest Himself to them—that is, they are no more to be an outward and Sinaitic class in Joseph's presence, but He is to discern them, and they are to discern Him. They are to come into vital and inward fellowship with Him, according to the Seed Process. It is only the Priestly Class amongst the three classes which has not come to Joseph according to the Seed Process.

We may now proceed with the exposition.

In xliii. 31 we read of Joseph refraining Himself—that is, He did not manifest Himself so fully to those in the fleshly Egyptian realm as He did to those in Zion. As He had, in this sense, refrained Himself from those in the tender Egypt, He had in a still fuller sense refrained Himself from those in the Priestly Class, who had not yet departed Personally from the Sinaitic Realm. This class has only been standing before Him Sinaitically. But now it is to come into living union with Him. He will show them His truth more fully, revealing Himself to their hearts. We do not need to render the Hebrew 'And' as 'Then.'

We may read, 'And Joseph was not able to refrain Himself to all that were standing about Him, and He cried out, Cause every man to go out from about Me' (verse 1). This is not a charge to onlookers who had been present with Joseph and His brethren. We have never read of such onlookers. It is a charge to the brethren themselves to cease from the outward Sinaitic man, and to come into union with Joseph according to the Seed Process. Some of this Priestly Class have come Sinaitically to the Young Men's Grade. This is shown by *וְעִמָּם*, 'with,' in verse 1. But just as Joseph had called out on the Servants' Grade, so on the Young Men's Grade none stood with Him Sinaitically, as He revealed Himself to them according to the Seed Process. The inferior Sinaitic aspect is going out and the Seed Process aspect is coming in, both as respects the Servants' Grade, and the Young Men's Grade of the Priestly Class. The secret of God is about to be upon their tabernacle (Job xxix. 4). 'And there did not stand a man with Him (*וְעִמָּם*), in Joseph's making Himself known to His brethren' (verse 1). No Sinaitic stranger intermeddled with this inward joy, as Jesus revealed Himself within to their souls. Joseph weeps in tender gladness over the brethren thus coming into His fellowship. There are tears in the time of joy, as when the temple was founded (Ezra iii. 12). This joy is a joy in which the tender Egyptians can sympathize, for it is the joy of their class. These priests only differ from them now in their official position. Hence the Egyptians are said to hear the voice. Some also of this class of Priests, as we shall yet see, come to Zion. Hence it is said that the house of Pharaoh hears. All are coming into a fellowship of tenderness and joy. Verse 2 has the word 'heard' twice in Hebrew. As applied to the Egyptians who are in a fleshly realm, it must be a grade-word of the Servants' Grade. As applied to the house of Pharaoh it has a spiritual meaning, and pertains to the Grade of Tongues. To say that the voice was heard by Egyptians, and by Pharaoh's house, is like saying that it was heard by those in the Seed Process on earth, and by those in the Seed Process in the spiritual realm of Zion. They all heard and understood the language which, instead of being outward and Sinaitic, came, like weeping, from emotion's depths, and was capable of indicating both gladness and sorrow. 'And He gave forth His voice in weeping, and Egyptians heard, and the house of Pharaoh heard' (verse 2). In this fulness of emotion, Joseph now manifests Himself to them as He does not unto the world. He also asks after the Man of Faith, if he has yet got the inward life. He is asking if he has come to the blessing of life, and not if he has lost life. 'And Joseph said unto His brethren, I am Joseph; does my father yet live?' Although Joseph had spoken from the fulness of emotion, they had hardly become accustomed to this new language of the soul. The influence of the Sinaitic condition had not all gone, and they were yet troubled from Joseph's newly-revealed aspect. They could not yet answer Him with the same fulness of emotion with which He had spoken to them. They spake the new language in the idioms of the old one. As Justin Martyr says (Apol. I., c. xii.): 'We know that it is not easy to change sharply a soul that has been held in ignorance.' 'And His brethren could not answer Him, for they were troubled at His presence' (verse 3). 'They were in a like frame of mind

to that described by Augustine : ' Amans beatam vitam, timebam illam in sede sua, et ab ea fugiens quærebam eam ' (Confes., Lib. VI., c. xi.) — ' Loving the blessed life I yet feared it in its very presence, and fleeing from it I sought it.' But as it is said that the way to flee from God is to flee to Him, so Joseph directs His brethren to come near to Him, and as they do this their fear seems to depart. He gives them line upon line, again telling them He is Joseph. He reminds them of their sin, but very tenderly. It would seem as if, being near Joseph and having Benjamin amongst them, they were looking to their past sins against Joseph with penitential regret. He upbraids them not, but comforts them. He shows how Providence had ordered all wisely. As a Priestly Class they had, in love of money, rejected true and faithful men, and Christ in them, but now, from the writings and teachings of that despised class, they were finding the corn of Truth when the moral famine was over the earth. As yet the brethren are like the Psalmist when he says, ' I remembered God, and was troubled ' (Ps. lxxvii. 3). ' I am so troubled that I cannot speak ' (verse 4). ' And Joseph said to His brethren, Draw near, I pray you, to Me, and they drew near ' (verse 4). What Theodore T. Munger says in his ' Freedom of Faith ' (p. 263) of contact with good men, may well be said of contact with Christ in His Truth. ' That is not reason that isolates itself from the wisest and best, and says, I will solve my problems alone. It is reason to see with the wise, and to feel with the good.' As they draw near, Joseph calms their fears. ' And He said, I am Joseph your Brother, whom ye sold into Egypt. And now, be not grieved, and let it not kindle anger in your eyes that ye sold Me hither, for God sent Me before you to preserve life ' (verse 5). It was Providence that raised up the Wickliffes and Husses to be an ultimate blessing to those who cast them out, and to keep a living remnant amongst men.

In verse 6 we have the word הַזֶּה, ' this,' which shows the Servants' Grade. Moreover, this word is applied to the word for ' two years,' showing that the two years are in connection with that grade. Further, the two are in contrast with the five years yet to come. How is this symbolism to be understood? The writer believes that the two years' famine on the Servants' Grade represent the famine that had been on that grade in a Personal aspect during the Sinaitic Era, and the famine that had been on that grade in respect of Godly Service. The Priestly Class, as regards its Personal condition, had been pining, and, as respects its teaching, it had been starving others. Thus there had been a double famine in this class, or a famine of two eras or years. This famine has been two years in the midst of the earth. ' For this two years the famine [hath been] in the midst of the earth.' This earth is in man's own nature, even if the literal earth be implied in that fact. Shakespeare's King John, after a like analogy, compares his own nature to a country :

' Nay, in the body of this fleshly land,
This kingdom, this confine of blood and breath,
Hostility and civil tumult reigns
Between my conscience, and my cousin's death.'

In what is one of the most precise prophecies of the whole Bible, Joseph adds, ' And there are yet five years in which there shall not be plowing

and reaping' (verse 6). Not to plow or seek to make the land fruitful indicates sinful neglect. 'Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings' (Jer. iv. 3, 4). 'Break up your fallow ground, for it is time to seek the Lord till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies' (Hos. x. 12, 13). It is evident that Joseph is speaking of a good plowing and a good harvest, which is to yield corn of Truth. And if so, then these five years must be in relation to the ungodly with whom there is a moral famine. The famine is with them, not because there is not corn to be had, but because they do not break up the fallow ground, nor sow in righteousness. In their case Joseph does not pass through in the land (xli. 46). Does the reader think it literally probable that the faith in Joseph's prophecy was so strong, and so general throughout Egypt, that men actually ceased to anticipate harvest, and so gave up plowing their fields? The writer thinks that this is unlikely. He believes that these five years are in special relation to the ungodly, who do not break up the fallow ground. Their wickedness involves moral danger to the household of faith. 'And because iniquity shall be multiplied, the love of the many shall wax cold' (Matt. xxiv. 12). Before having this opinion respecting this passage, the writer inferred from many other passages yet to be noticed that there was a close connection in Scripture symbolism between the number 'five' and the class of the ungodly. In so speaking he does not mean that the number 'five' has always an evil application. There is abounding evidence to the contrary, as in the five wise virgins, etc. But there are many indications, as we shall see, that the number five is often used as a symbol of what is evil. With Philo the number 'five' is closely associated with the sense-perceptions. He writes of the creation of animals on the fifth day. 'For things with souls differ from things without souls in nothing more than in sense-perception (*αἰσθησις*). And sense-perception has a fivefold form—seeing, hearing, taste, smell, and touch' (De Mund. Op., c. xx.). Some thought that the number five had a relation to the planets, which were supposed by some to be five in number. Since it was a primitive fashion to count by the fingers, the number 'five' would naturally become prominent. The writer believes that it is a number often used to symbolize what is evil. The fleshly kings to be destroyed by Joshua were five in number (Josh. x. 5). The five men at the extremity of the brethren (xlvii. 2) are, as we shall see, symbols of evil. So the writer holds that the five years in which there is to be no plowing indicate the moral famine amongst the ungodly, who break not up their fallow ground. Amid this abounding sin, just as amid Priestly darkness, Christ, as the Truth, will be going before these who have come to Him to keep them alive as an escaped Remnant. God sends Him for this purpose, for the Father of us all anticipates all moral danger to His people, and through Christ He makes provision against it. 'And God sent Me before you, to place for you a remnant in the earth, and to cause you to live by a great deliverance' (verse 7).

Without the corn from Joseph all must have died. The life cannot well be bodily life since flocks and herds were still living. In all history great nations were never known to be left year by year so absolutely dependent upon one man. The life that Joseph gives is a life that comes to the soul through the knowledge of Christ, the Truth. To find that life is to have a great escape from moral famine. God is acting more than sinful man in those changes which cause this Truth to be accessible. The fact that sinful men propose does not alter the fact that it is God who wisely and providentially disposes. 'So now it was not you that sent Me hither, but God' (verse 8). Philo paraphrases the verse thus: 'It appears that He was not sent by man, but that He was chosen by God, for the restraining of the body and of the things lying beyond the limit of what is right' (De Migra. Abra., c. v.). By 'the body' he means 'Egypt.'

In xl. 1, 2, there was a distinction between the King of Egypt and Pharaoh. There is a Pharaoh representing the kingly power on earth, and there is a Pharaoh who is God, the Divine King. When it is said in verse 8, 'And He hath appointed Me for a Father to Pharaoh,' it seems as if the word 'Pharaoh' was used in its human application. Then when it is added, 'And for a Lord to all His house,' it appears to be indicated in its Divine application. The word 'His,' the writer thinks, has 'God' for its antecedent, and not the preceding word 'Pharaoh.' God has a house, and Christ is referred to as over a house (Heb. iii. 5, 6). In the human sphere Christ is as a Father to kings. By Him they reign, and by His truth and righteousness their thrones are established. And as He is thus mighty in the earthly realm, so, in the spiritual realm, He is Lord over all God's house, the house of the Divine Pharaoh. So Christ is ruler amongst all who, though on the earthly grades, have come into tender fleshly Egypt. Joseph's power is very great, for, as Zerubbabel declared to Darius, 'Truth abideth and is ever strong, and it lives and rules for evermore' (Esdras, Bk. I., iv. 38). Joseph rules 'in the land,' and not merely over it. 'And He hath appointed Me for a Father to Pharaoh, and for a Lord to all His house, and a Ruler in all the land of Egypt' (verse 8).

Now that they have come personally, Joseph begins to prepare them for Godly Service. They must go to fetch the Jacob who, with his sons and daughters, has not yet come to the Truth. This business of the King requires haste, and their feet must be swift as well as beautiful when they go out with glad tidings. Hence Joseph says, 'Haste ye' (verse 9). They are to call Jacob to the Seed Process land, and to bid him not to stand, as they had done, before the Seed Process came in (verse 1). They must also tell him of the triumphs and glory of Christ, the Truth. The subsequent allusions to Canaan, as well as the conjoined idiom in verse 28, show that this Jacob and his house are yet in idolatry and Heathenism. They know not of Joseph's glory. 'And go up to My father, and say to him, Thus saith thy Son Joseph, God hath appointed Me for a Lord to all Egypt, come down to Me, do not stand' (verse 9). That is, Jacob must come down in lowliness and humility, and must bow before Him as His dream foreshadowed (xxxvii. 10). Joseph promises to Jacob a dwelling in Goshen. The name גֹּשֶׁן is

probably from מִשְׁפָּן, 'out-pouring,' 'gushing rain.' An allied word is שָׁפַךְ, 'to pour forth,' like our English word 'gush.' Jerome adopts this derivation. We may define 'Goshen' as 'Well-watered.' It is the part of the fleshly Egypt that is well watered with heavenly showers. No part of the literal Egypt was thus famous for fertilizing showers. But Christ comes down like rain on mown grass. 'My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass' (Deut. xxxii. 2). 'For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, So shall My word be that goeth forth out of My mouth' (Is. lv. 10, 11). This is the Goshen, or well-watered land, where Jacob is to dwell near Joseph, or Christ The Truth. Joseph fixes Jacob's dwelling. All pertaining to Jacob, all the sheep-nature, is to dwell in that tender, well-watered Egypt. Joseph says nothing about cattle (רֶמֶשׂ). This accords with the view that the word, in some passages previously noted, has an evil significance (xxxiv. 23, etc.). Joseph only recognises and blesses what is good in man's nature. In thus holding that great importance attaches to minute details in the text of Scripture, the writer differs very widely from the opinion of Mr. Munger, as thus stated in a work just quoted (p. 65): 'We are getting to speak less of the inspired Book, and more of the inspired men who wrote it, the quality or force of Inspiration lying not so much in the form, or even matter, of the thing written, as in the writer himself, his relation to his age, the clearness of his thought, the pitch of his emotions, the purity of his spirit, the intensity of his purpose.' The writer holds that we cannot thus distinguish between inspired men and inspired writings. For us the writing is everything. We only know the men by the writing, and we cannot, at one and the same time, exalt the men and disparage the matter of what is written. Joseph's promise to the house of faith, if they will come, according to the Seed Process, to the well-watered tender Egypt is, 'And thou shalt dwell in the land of Goshen, and thou shalt be near to Me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that is thine' (verse 10). In that watered land, Joseph, or Christ, will sustain him and his house with the Corn of Truth, lest he come to poverty during those five years of abounding sin, when wicked men shall be lacking Truth on account of never having broken up the fallow ground within them. The word 'there' (verse 11) shows that Joseph is here speaking of Goshen as on the Servants' Grade. 'And I will sustain thee there, for there are yet five years of famine, lest thou come to poverty, thou, and thy house, and all which is thine' (verse 11). Philo paraphrases thus: 'Both finding fault and at the same time teaching the man who is wise in his own conceit, he says, O such a one, know thou that knowledge (ἐπιστήμης) is the nourishment of the soul, which knowledge, not the sense-nature Logos, but God gives, who, nourishing from youth and early prime until perfect light, will Himself be the fulness' (Leg. Al., Lib. II., c. lxiii.).

The next two or three verses turn once more to the Personal aspect of these brethren, as having come to Joseph according to the Seed

Process. We see how some come to all the three Grades of Servants, Young Men, and Tongues. From the beginning of verse 12 to the latter part of verse 13, Joseph speaks to them as having come to the Servants' Grade. Hence we have the words 'behold' (verse 12), 'see' (verses 12, 13). Benjamin, representing the Principle of Repentance, is specially honoured. Contrition is ever dear to Christ. 'And behold your eyes see, and the eyes of My brother Benjamin, that it is My mouth that is speaking to you' (verse 12). To this same class, as on the Servants' Grade, He again gives the charge respecting Godly Service. They are to tell what they have seen of the glory of Jesus. It is ever a Preacher's duty to publish what he has seen of the Saviour's glory. As they preach that glory they are also to hasten and bring the house of faith from Heathen Darkness to Joseph's presence. 'And ye shall tell to My father all My glory in Egypt, and all that you have seen, and ye shall hasten and bring down My father hither' (verse 13).

There is next a moral advance to the Grade of Young Men. It is Benjamin, or Repentance, who is specially prominent in this change. There is a mutual manifestation of sympathetic sorrow. Christ weeps with those who weep in Godly sorrow. Then, after tears of Penitence, there comes the mutual kiss of reconciliation and peace, and after that all who are Joseph's brethren in this aspect are on the Young Men's Grade. They are said to talk Him , 'with,' Him (verse 15), which shows that they have come to the Young Men's Grade. This does not mean that all to whom Joseph had been speaking on the Grade of Servants had gone up to the Young Men's Grade. We shall see from the following verses that Joseph's brethren are being divided into three classes. Some continue on the Servants' Grade. Others go up to the Young Men's Grade. A few go up even to the Grade of Tongues. Like Spenser's Redcross Knight, they come to the true Lord of the Land (Bk. I.)—

'And after to His pallace He them brings,
With Shaumes, and Trompets, and with Clarions sweet.'

Verses 14, 15 deal with those who go up to the Young Men's Grade, while verse 16 deals with those who come to the house of the Divine Pharaoh in the Grade of Tongues. Of those coming in Godly Sorrow to the Young Men's Grade, we read, 'And He fell upon the neck of Benjamin His brother, and He wept, and Benjamin wept upon His neck' (verse 14). Then we are shown how, as Herbert says:

'Frailty gets pardon by submissiveness.'

'And He kissed all His brethren, and wept over them, and afterwards His brethren spake with (Him) Him' (verse 15).

Next we hear of this voice being heard even in Pharaoh's house. This is the Divine Pharaoh, and the house is above the Egyptians in the earthly realm, for it is in Zion. Even into that spiritual realm, some of faith's household are finding entrance. The voice of joy and gladness is heard in that spiritual realm. Those who hear are called servants, not Egyptians. They are above what is Egyptian and fleshly. The words 'hear,' 'come,' and 'servants,' in verse 16 appear to be all used in their spiritual application to the Grade of Tongues. The coming of

the brethren to this spiritual realm is pleasing to the servants of the Divine Pharaoh in an analogous sense to that in which Bunyan speaks of the King's trumpeters who salute Christian and his fellow with ten thousand welcomes, and make the heavens echo with the sound. 'And the voice was heard in the house of Pharaoh, saying, Brethren of Joseph have come, and it was good in the eyes of Pharaoh, and in the eyes of His servants' (verse 16). The Divine Pharaoh is glad when some from this Priestly Class come to Zion, but not with an evil gladness as Philo seems to think (De Mut. Nom., c. xxxii.).

This Divine Pharaoh now proceeds to give a commission to Godly Service, as Joseph had given a commission. His first charge is to those who have come to Zion. The word 'Egypt' is not used in relation to this class, though it is used of the realm to which they are to bring Jacob. Spiritual men may not always win men to their own high level, even while they win them to the Truth. It will be seen that this Divine Pharaoh orders the men through Joseph. Christ is Head of the Church, and the Father's good pleasure is made known through Him. The words 'this,' 'do,' and 'enter,' in verse 17, show the Servants' Grade in relation to Godly Service. They who have gone to Zion and Pharaoh's house are to come down, and begin to act on the Servants' Grade in an effort to save others. The word 'Canaan' shows that Jacob is yet in Heathenism. These messengers of God and The Truth are to go on a message of mercy to these Heathen. In doing this they are to laden their *בְּעִיר*. This word is applicable to any kind of cattle which browse. Thus it is applicable to sheep. Some think that the word *pecus-oris* is an allied form. It is probably with a view to avoid a flesh-suggesting word that this word is used. These spiritual men, both in regard to their own sheep-nature, and in regard to whatever innocent agencies they use which are of a flesh-destroying kind, must carry in plentiful measure the corn of Truth. They must not go empty. 'And Pharaoh said to Joseph, Say to Thy brethren, This do ye, laden your cattle, and go enter towards the land of Canaan' (verse 17). They do not morally enter Canaan, as the *ו* after the word 'land' shows.

Verse 18 appears to be referring to the inbringing of converts to three grades. When he says, 'And take your father and your houses and come in to Me,' the word 'come' appears to have its spiritual application to Zion, where the Divine Pharaoh dwells. To this realm, the men going out from Zion are to seek to bring converts. In each of the next sentences there is a reference to the earth or land. First there is a reference to the good of the land. In verse 20 this phrase applies to the Young Men's Grade. It has the same application in verse 23, though no grade-word shows it as in verse 20. And the writer holds that it has the same application here. It cannot be these brethren who are being sent out from Zion that are to have the good of Egypt. They have risen above Egypt. The words 'to you' appear to apply to Jacob and his houses so far as they only come to the Young Men's Grade instead of coming in to Pharaoh. So the reference to eating the fat of the land appears to glance at those who only come to the Servants' Grade. 'And take your father and your houses and come in to Me; and I will give to you the good of the land of Egypt; and eat ye the fat of

the land' (verse 18). Philo remarks, 'He also says, I will give to you of all the good things of Egypt, and ye shall eat the fat of the land.' But we say to him, We who look to the things of the soul do not receive the good of the body, for the thrice desirable yearning strain after those things is sufficient to work forgetfulness of all things that are dear to the flesh' (De Mut. Nom., c. xxxii.).

When Pharaoh has sent out spiritual men from Zion, and has given this promise respecting the various converts, He next proceeds to send out those who have only come to the Young Men's Grade. What is said of the vessels in verse 20 shows the Young Men's Grade. Joseph is acting as one under command, which shows that it is as King that Pharaoh is speaking. He is the Divine King. In this case, instead of reading of animals, we read of wagons. The agency is more mechanical, for this class of ambassadors belongs personally to the lower Grade of Young Men. They have agencies made by hand, unlike those who go out from the realm not made by hand. If we ignore the gradal distinctions, these commands of Pharaoh seem needlessly detailed and repeated. The words 'this,' 'do,' and 'enter,' in verse 19, are all of the Servants' Grade and in relation to Godly Service. Joseph is virtually identified with the Class while He commands it. He is sending out a Class from the Young Men's Grade in Godly Service. Now, instead of lading beasts, we read of them taking wagons from the land of Egypt. This allusion to Egypt shows that they are not going out, like the previous class, from Zion, but from a fleshly realm. 'And now, Thou art commanded, this do ye, take to you from the land of Egypt wagons for your little ones, and for your wives, and take up your father and come' (verse 19). In Numb. vii. 6-9, the use of wagons in service is prominently recognised. While this class, like all the classes of ambassadors, goes out on the Servants' Grade, it belongs personally to the Young Men's Grade. Verse 20 seems designed to make this clear. While they do service for Christ, they must watch over their own moral condition. In xlii. 25 the word 'vessels' is applied to those on the Young Men's Grade, and it is the same in this verse. Joseph is telling them that their eyes must not have mercy on their vessels—that is, they must be sure to mortify the fleshly elements in the Soulical Bodies, for what is good in the tender, fleshly Egypt belongs to them. They must mortify the deeds of the body. The word נִיָּו shows that this class is personally on the Young Men's Grade, and that the good of Egypt is here associated with that grade. The charge is, 'And let not your eyes have pity on your vessels, for the good of all the land of Egypt is yours' (verse 20). The reading, 'Also regard not your stuff' very inadequately represents the Hebrew. The word 'vessel' has often a soulical meaning. 'The vessels of the young men are holy, and the bread is in a manner common, though it were sanctified this day in the vessel' (1 Sam. xxi. 5). 'That each one of you know how to possess himself of his own vessel in sanctification and honour' (1 Thes. iv. 4). 'The inner parts (ζυγατα) of a fool are like a broken vessel' (Eccles. xxi. 14).

It will be natural for the reader to think that the words beginning verse 21, 'And the sons of Israel did so,' connect with the previous verse. The grade-words, however, show that this cannot be. The

word בנין, in verse 20, shows that the class therein indicated pertains to the Young Men's Grade, but the phrase 'Sons of Israel' is a gradal epithet of the Servants' Grade. It is a new class that is now being shown as acting in Godly Service. Verses 17, 18 show us the commission given to spiritual men going out from Zion to be ambassadors. Verses 19, 20 show us the commission given to men going out from the Young Men's Grade to be ambassadors. Verses 21, 22 refer to those who go out on the Servants' Grade. It is not said that Joseph sends this class, though He gives them wagons at the command of the Divine King. This inferior class may act in Godly Service, but they cannot, in any true sense, be witnesses for Jesus. It is only the spiritual men, who go out from Zion, who can testify of spiritual things. 'And the sons of Israel did so.' The words 'do,' and 'sons of Israel,' both show the Servants' Grade. 'And Joseph gave to them wagons at Pharaoh's command.' They may do good to others, but they are not Christ's messengers. They are rather servants of God, obeying His commandments. Having referred to their action in Godly Service, these verses go on to speak of the personal change wrought in them. He gives to them corn of truth to be a provision for them in the way wherein they go. 'And He gave to them provision for the way' (verse 21).

Verse 22 goes on to speak further of personal changes wrought in these sons of Israel. Philo associates the fivefold gift with the five sense-perceptions (De Migra. Abra., c. xxxvii.). A change of raiment symbolizes a change of righteousness (Zech. iii. 4). In coming to the tender Egyptian realm, there must be a change in the righteousness of the sense-nature. That is inward, and can live after death. As Justin Martyr says, *καὶ μετὰ θάνατον ἐν αἰσθήσει εἰσὶν αἱ ψυχαὶ* (Apol. I., c. xviii), 'And after death souls are in sense-perception.' It is not improbable that this gift of changes of raiment may betoken the change wrought in the righteousness of the sense-nature, as the better righteousness of the Seed Process comes in. It answers to that process which on the Young Men's Grade is spoken of as not sparing the vessels. All that is evil is to be put away from the Soulical Body of Flesh, and a better Righteousness given by Jesus is to be put on. While He gives this better righteousness to all, He gives a better gift to the Principle of Repentance. To Benjamin He gives three hundred pieces of silver, and five changes of raiment. The penitent, in their very sorrow, are being refined as silver (Mal. iii. 3), and the promise is being fulfilled, 'for iron I will bring silver' (Is. lx. 17). The wood and hay and stubble which cannot stand fire, are being superseded by silver that can bear the fire (1 Cor. iii. 12). In Enoch's walk with God (v. 22), and Gideon's conquering army (Judg. vii. 7), and the ark prepared for the righteous (vi. 15), we see honour put on the number three hundred. 'To all of them He gave each man changes of raiment, but to Benjamin He gave three hundred pieces of silver, and five changes of raiment' (verse 22). So Benjamin's portion was five times as much as that of the brethren (xliii. 34). Hence it is probable that this fivefold gift is designed to show what multiplied honour Christ puts on Repentance and Contrition. The Humble are greatly exalted.

We have seen that verse 21 does not speak of Joseph sending the

sons of Israel, but verses 18, 19 show that spiritual men from Zion, and those on the Young Men's Grade are sent. And verses 23, 24 appear to refer to these two higher classes that are sent out in Godly Service. They are sent 'according to לְעוֹלָם ,' that is, according to the Servants' Grade. That is the grade on which they are sent, but they do not belong to it personally. Verse 23 makes it manifest that it is not the spiritual class to which it refers, for it speaks of them taking from the good of Egypt. Evidently, then, they are in the tender fleshly Egypt, and have not risen to Zion. In verse 20 the good of Egypt is associated with the Young Men's Grade. Its introduction here, also the fact that this class is sent, and that the brethren named in verse 24, like the brethren, or spiritual men, named in verse 17, are not said to take anything from Egypt, all goes to show that verse 23 relates to the class sent from the Young Men's Grade, while verse 24 relates to the class sent from Zion. In xlii. 25, 'Wheat,' or 'Bar,' is possessed by those who are on the Young Men's Grade. So this class named in verse 23 carries wheat. But the words 'this' and 'asses' show that these Young Men are being sent out in Godly Service on the Servants' Grade. They are going out to Jacob in Heathenism, at the command of Jesus, The Truth. 'And to His father He sent according to this [manner], ten asses, laden from the good of Egypt.' The Hebrew has not any word 'upon,' for had corn been said to be upon the asses, it would have appeared that these men were going out on the Young Men's Grade. 'And ten she-asses laden with wheat, and bread and victual for his father by the way' (verse 23). Thus it is clear that they are going out in Godly Service, carrying food for Jacob.

Our Version renders the next verse, 'And He said unto them, See that ye fall not out by the way.' Delitzsch, Keil, and others, say that this is the proper meaning. Michaelis, Gesenius, and others, say that it means, 'Fear not.' The word פָּלוּ , here rendered 'fall out,' is supposed by some to be the same as the Greek $\delta\rho\rho\gamma\iota\zeta\omega$, 'to make angry,' 'to be angry.' The Sept. translates the former word by the latter. The Hebrew word sometimes means 'to move about' (2 Sam. vii. 10). It is also used of agitation from various causes, as wonder (Is. xiv. 9), grief (2 Sam. xviii. 33), fear (Is. xxxii. 10), joy (Jer. xxxiii. 9). In Ps. iv. 4, the word is rendered, 'Stand in awe.' Paul quotes the passage from the Sept. It is rendered, 'Be ye angry and sin not' ($\delta\rho\rho\gamma\iota\zeta\epsilon\theta\epsilon\ \kappa\alpha\iota\ \mu\grave{\eta}\ \acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\epsilon\tau\epsilon$. Ephes. iv. 26). It is rather singular that at the close of the allusion to the three classes, there is a reference to the way. Of those on the Servants' Grade, we read, 'And He gave to them provision for the way' (verse 21). Of those from the Young Men's Grade, we read, 'And victuals for their father by the way' (verse 23). And now in relation to those going from Zion, we have this further allusion to the way. The writer thinks that Joseph is urging these spiritual ambassadors to be calm and unmoved in their way. The Saviour says, 'In your patience ye shall win your souls' (Luke xxi. 19). Other Hebrew words are used to express striving and quarrelling. The Greek $\delta\rho\rho\gamma\iota\zeta\omega$ does not mean 'to quarrel,' but 'to be angry.' The Hebrew word is sometimes used of being afraid (Exod. xv. 14), and trembling for fear (Deut. ii. 25). The Greek word is as commonly applied to vexation or

agitation from things as from persons. Sophocles represents Œdipus as saying to Tiresias, 'For who would not be provoked (*ἀεργίζοιτο*), hearing such words as these with which thou now dishonourest this city?' (Tyran., verses 339, 340). The latter says, 'Why then should I say other things, that thou mayest be still more provoked?' (verse 364). We read of ministers of persecution, who, being provoked (*ἀεργίζομενοι*), tortured the martyrs (Euseb. H. E., Lib. V., c. i.). It is said in 'Hermas,' 'The sorrowful man always provokes (*ἀεργίζεται*), and works lawlessness' (Lib. II., Mand. 10). Justin Martyr refers to Christians as taught by Jesus to be servants to all, and unprovokable (*ὑπηρετικὸς πᾶσι καὶ ἀοργήτους*. Apol. I., c. xvi.). Love is not provoked (*οὐ παροξύνεται*, 1 Cor. xiii. 5). A bishop is to be 'no brawler, no striker, but gentle, not contentious' (1 Tim. iii. 3). So Joseph is here charging these spiritual men to be patient and unprovokable in their mission. These brethren had not quarrelled amongst themselves in a previous journey, and why should they quarrel now? We may read, 'And He sent His brethren and they went, and He said unto them, Be not agitated in the way' (verse 25).

This chapter has dealt specially with the Priestly Class as going out from the Grades of Servants, Young Men, and Tongues, to Godly Service. The writer is inclined to think that verse 25 relates to this Priestly Class, so far as it acts imperfectly in its mission. He does so for the following reasons: 1. They are said to enter the land of Canaan as if they were coming into direct contact with Heathenism. Good Men have sometimes acted imperfectly in their preaching, and have in a wrong sense become like Heathen to gain Heathen. 2. The word 'enter,' in verse 25, appears to conjoin with *ἔνθ*, as if in this aspect these men were speaking according to the Heathen Grade, as in xlii. 13. 3. When contrasted with verse 26, it seems as if in this verse these men were not speaking the words of Joseph. 4. While acting in this way, and not speaking Joseph's words, they are unsuccessful. It may further be noted that verses 26, 27, appear to deal specially with the Intellectual side of Jacob's house. We have the words 'heart' and 'spirit.' They get out from Heathenism to the Servants' Grade intellectually before they get free on the Soulical Side. Men sometimes get light, and yet old habits and lusts are so strong with them that they do not at once begin to walk in that light.

Of the imperfect action of these ambassadors, in which they conform too closely to Heathenism, and speak after the manner of the Heathen Grade, we read: 'And they went up from Egypt, and came in to the land of Canaan to Jacob, their father. And they told him, saying, Joseph is yet alive, and that He is ruler in all the land of Egypt' (verse 26). The way in which these words pass from direct to indirect narration accords with the view that the speech is imperfect, and that the conjoined idiom of Heathenism is in the verse—'enter' and *ἔνθ*. Under the influence of this imperfect teaching, Jacob's heart remains as chill and torpid. The word rendered 'fainted' is used in Ps. xxxviii. 8 meaning 'feeble,' and in Ps. lxxvii. 2 as meaning 'to cease,' 'to slacken.' So in Hab. i. 4 it means 'slacked.' The verb bears the meaning of becoming rigid, inert, etc. Jacob's heart is benumbed by these teachers

until they begin to use Joseph's words, and show what He has sent for the good of these Heathen. 'And his heart became torpid, for he believed them not' (verse 26). The Sept. and Philo (Quis Rer. Div., c. li.) take the words as meaning *καὶ ἐξίστη τῆ διανοίᾳ*—'And he was out of his mind.'

Next they begin to speak Joseph's words faithfully, and when they do that they are successful. 'And they spake to him all the words of Joseph which He spake to them.' The word 'saw,' which follows, shows that Jacob is coming to the Servants' Grade. But it is only on the Intellectual Side, or in regard to his spirit. On the fleshly side, as the next verse shows, he is yet in Heathenism. He sees the wagons which those on the lower grades have brought. He can understand their kindness and self-denying labours for his good, when he could not understand spiritual truths. The wagons are no more literal than 'the Moore's bright wagon,' of which Spenser speaks (Bk. VII., Cant. vi.). 'And he saw the wagons which Joseph had sent to carry him, and the spirit of Jacob their father revived' (verse 27).

While, on the Intellectual Side, Jacob has come to the Servants' Grade, on the Soulical Side he is still in Heathenism. This is shown by the conjoined idiom 'See' and 'Israel' in verse 28. Even before he dies to the Heathen Grade he resolves to come to Joseph the Truth. Joseph is living on the Heathen Grade. Jacob's flesh is yet clinging to that grade. 'And Israel said, It is enough; Joseph, my Son, is yet alive; I will go and see Him before I die' (verse 28).

CHAPTER XXIII.

GENESIS XLVI.

WHEN Isaac blessed Jacob he promised that he should have plenty of corn and wine, and that nations should bow down to him (xxvii. 28, 29). Concerning this promise Irenæus justly asks, 'Multitudinem autem tritici et vini quomodo hæreditavit hic, qui propter famem factam in terra in qua habitabat, in Ægyptum transmigravit, subjectus Pharaoni, qui tunc regnabat in Ægypto?' (Lib. V., c. xxxiii.)—'In what way did this man inherit plenty of corn and wine, who, on account of the famine in the land in which he dwelt, removed into Egypt, and became subject to Pharaoh, who then ruled in Egypt?' Some modern writers would have used such a difficulty as the foregoing to impugn the truth of Isaac's prophecy and his words in general. Irenæus, with more reverence, and more common-sense, shows that it is only those who do not receive these things as foreshadowings of the Divine kingdom (*præfinita Regni*), to whom they assume the aspect of contradiction and opposition. Other difficulties, such as the following, meet the literalist in his explanation of this chapter :

1. This famine in Egypt is said to last seven years. After the famine has begun, Benjamin is spoken of as a child (xliv. 20), and as a young man (verse 30), and yet before the famine is ended he is described as a father of ten sons (xlvi. 21). Hippocrates, anticipating Shakespeare,

says, 'In the nature of man there are seven seasons, which they call ages—the little child, the child, the lad, and the rest. And the little child is until seven years, the time of the casting of teeth; and the child (*παῖς*) is unto the time of the production of offspring at twice seven years; and the lad (*μειράκιον*) is unto the time of the bearded chin at three times seven; and the young man (*νεανίσκος*) is unto the development of the whole body at four times seven, and the man is unto one short of fifty, unto seven times seven; and the elder is unto fifty-six, unto eight times seven; and the rest is the old man' (Philo Lib. de Mund. Op., c. xxxvi.). The patriarchs, like the antediluvians, are never spoken of as forming child marriages. Even if such marriages had been common, how could one who was a child at the beginning of a seven years' famine have had ten sons before the famine ended? It is alleged that some of these sons were born to Benjamin after he came into Egypt. Such a theory makes this careful enumeration of those who 'came with Jacob into Egypt' (verse 26), both inaccurate and meaningless.

2. The men are to dwell in Goshen as following the pursuit of shepherds, which the Egyptians detested. This land of Goshen is spoken of as 'the best of the land' (xlvii. 6). But if this was the best of the land, is it in the nature of things likely that the Egyptians would leave the best part of their own country unused and ready to be occupied by a separated and abominated people? If Goshen were the best of the land it would have been most thickly populated by Egyptians. Such a fertile tract would no more be likely to be at the disposal of the Hebrews than our English Government would be likely to locate its convicts in the most fertile parts of England, instead of sending them to Dartmoor. We have no hint that Egyptians have to leave this land of Goshen to make room for the Hebrews.

3. It is said that the Egyptians regarded shepherds of a flock as tabooed, and so kept apart from them (verse 34). What evidence has the literalist to prove that there ever was a certain part of Egypt in which Egyptians would not dwell because shepherds lived in it? Herodotus tells us that some creatures, such as crocodiles and hippopotamuses, were revered by some Egyptians and not by others (Lib. II., c. lix.); but he does not intimate that the people separated from each other because of such differences. Philo tells us that, under the government of Flaccus, different cities had different modes of punishment, and that the Jews in Alexandria were not punished in the Alexandrian method, but in the method of the lowest and most guilty Egyptians (Lib. in Flac., c. x.). While this proves the Jews to have been a people despised, it is also clear that the prejudice was not so great that the people actually lived in distinct and separated parts of the country. The evidence of history militates against the view that literal Egyptians were accustomed to regard Hebrews and shepherds with abomination. It is not likely that one nation would thus abominate the nation nearest to it, with which it was carrying on commerce (xxxvii. 25), and one of whose people was second ruler in the Egyptian land. The religious customs of the Jews were, in some respects, like those of Egypt. Herodotus says that they were circumcised for the sake of purity (Lib. II., c. xxxvii.).

He also says, 'The Egyptians reckoned the pig to be an unclean creature, and hence, if any one of them, passing by, should touch a pig with his garments, he would dip himself from them, going to the river' (Lib. II., c. xlvi.). This similarity makes it the more unlikely that the Egyptians abominated literal Hebrews. Had it been so, Jews would not have gone to Egypt for help (Is. xxx. 2; xxxi. 1). The prejudice against shepherds does not seem to have had a literal existence. It seems from xii. 15, 16, that Pharaoh gave Abraham sheep. Herodotus, alluding to the myth that the Egyptians once attempted to offer Hercules in sacrifice, says: 'They to whom it is not right to sacrifice cattle, unless sheep (*οἰών*), and male oxen, and calves as many as may be pure, how should they sacrifice men?' (Lib. II., c. xlv.). This passage assumes that sheep were pure, and so might be sacrificed. But if so, the shepherds who kept those sheep could not be abominated. Herodotus places the herdsmen (*βουκόλοι*) the third in his list of the seven Egyptian castes, priests and soldiers preceding them, and swineherds being the fourth caste, even though they considered swine unclean (Lib. II., c. clxiv.). Diodorus Siculus also, after referring to priests and soldiers, refers to the three castes 'of shepherds, and of husbandmen, and also of artisans' (*τῶν νομέων, καὶ τῶν γεωργῶν, ἔτι δὲ τῶν τεχνιτῶν*. Lib. I., p. 47, B.). Had literal shepherds ever been an abomination to literal Egyptians, it is not likely that in the days of Herodotus shepherds would have been one of the important 'orders of the commonwealth' (*συντάγματα τῆς πολιτείας*. Idem), ranking before husbandmen and artisans. These remarks are made with a full conviction that what the Bible says on the subject is true and inspired, but that it is not correctly explained.

4. Dathan and Abiram, who rebelled in the time of Moses, are spoken of as grandsons of Pallu (Numb. xxvi. 8, 9), who is here numbered amongst those going down with Jacob (verse 9). Does not this fact suggest that the history is moral, and not according to chronological limitations? Kennicott and others compute that the Israelites were in Egypt 215 years (Exod. xii. 40). They were there until the seventy had multiplied to six hundred thousand men, not including children (Exod. xii. 37). To meet the difficulty that the seventy could not have multiplied so greatly in so limited a time, Canon Norris maintains that each patriarch would have a large household of retainers, so that probably not only 70 but some 2,000 or 3,000 went to Egypt with Jacob (Bible Educat., vol. i., p. 132). Again, is it probable that a man living at the beginning of an era of at least 215 years would have grandchildren at the close of that era, taking an active part in a rebellion?

In regard to the actual teaching of this chapter the following particulars may be noted:

1. From the last two verses of the preceding chapter (verses 27, 28), we see that Jacob's house is coming out of Heathenism in a somewhat uneven way. On the Intellectual Side the spirit revives, and there is a coming to the Servants' Grade. This is shown by the word 'see' in verse 27. But on the Soulical or Fleshly Side Jacob has not yet broken away from Heathenism. This is shown by the conjoined idiom 'see' and 'Israel' in verse 28. This forty-sixth chapter carries on this twofold aspect of Jacob's departure from Heathenism, or Canaan, to the tender

Egypt of the Seed Process. The verses 1-4 inclusive refer to Jacob on the Soulical Side, as not having yet broken free from Heathenism. At the same time a promise is given to him in these verses respecting the future, which promise reaches on to the Servants' Grade. Because these four verses thus relate to Jacob in Heathenism we have the conjoined idiom. In verse 1 we have 'come' of the Servants' Grade conjoined with 'Israel' of the Young Men's Grade. In verse 2 we have 'appearance' and 'behold' of the Servants' Grade conjoined with 'Israel.' Then, in verse 3, the words of God reach on to the Servants' Grade, as the word 'there' shows. It is clear that the conjoined idiom does not apply to Zion, for Jacob has his vision in the night (verse 2), and there is no night in Zion. It must therefore apply to the Heathen Grade. So, in xl. 5 and other passages, we have seen how the Heathen Grade is associated with the night. These four verses, then, relate to Jacob on the Soulical Side, and as not having got free from Heathenism. But verse 5 relates to the Intellectual Side, wherein Jacob has come to the Servants' Grade. Thus it virtually connects with xlv. 27. In that verse we have the phrase 'sons of Israel,' which shows the Servants' Grade, but no other word is conjoined with it.

2. It will perhaps be said by the reader, In verse 1 we have an allusion to Beer-sheba. In Hagar's history (xxi. 14, 33), this name is used of what is on the Servants' Grade, or of what has a spiritual location in Zion (verse 31). How, then, does it come to pass that this word is used in a verse which is shown by the conjoined idiom to refer to the Heathen Grade? The answer to this question will be found in a fact which is deemed too trivial for notice in the translation of the Hebrew text. The English reader needs to know that some nouns have in Hebrew the letter ה appended to them. This is called the local ה. In such case the letter has the force of the Latin 'versus,' 'towards.' Thus we have 'towards heaven' (Gen. xv. 5; xxviii. 11), 'towards the desert' (Exod. iv. 27), 'towards Ramah' (1 Sam. vii. 17). In the previous chapter the word 'land,' in verse 17, has the local ה, but it is not added to the word 'land' in verse 25. So, in xlv. 1, the ה is added after the word 'Beer' in verse 1, where the allusion is to the Heathen Grade; but it is not used in verse 5, where we have the Servants' Grade. In like manner it is not used in xxi. 14, 31, 33. This all goes to prove that verse 1 ought not to be rendered, as in our Versions, 'came to Beer-sheba,' but it should be 'came towards Beer-sheba.' On the Soulical Side, to which verse 1 refers, Jacob has not got to Beer-sheba, for he is in Heathenism. But he is travelling in the direction of Beer-sheba. That is to say, as he comes out of Heathenism to the tender Egypt of the Seed Process, he first tends in the Sinaitic direction. Beer-sheba, the well of the oath, was Hagar's well. Thus Jacob, at first, travels towards Hagar, or Mount Sinai. Then, after this Sinaitic detour, he moves on to the better Egypt of the Seed Process.

3. There is one Principle of very great importance to the right understanding of this chapter. It is that, in addition to the house of faith, it brings before us a class of ungodly men who are symbolized by their relation to מִקְנֵה, or 'cattle.' As we have seen from xxix. 7, and other passages, and as Philo in a truly Scriptural manner tried to show, cattle

are used as a symbol of what is sinful as in contrast with the sheep-like nature. Gratiano says that Shylock's injustice leads him to hold the opinion of Pythagoras :

' That souls of animals infuse themselves
 Into the trunks of men : thy currish spirit
 Govern'd a wolf, who, hang'd for human slaughter,
 Even from the gallows did his fell soul fleet,
 And whilst thou lay'st in thy unhallow'd dam,
 Infused itself in thee, for thy desires
 Are wolfish, bloody, sterv'd, and ravenous.'

What is said of this cattle-class in this chapter and the following chapter vindicates to a demonstration the truthfulness of Stephen in speaking of Jacob having seventy-five souls in his company (Acts vii. 14). Some have impugned Stephen's accuracy because verse 27 of this chapter speaks of threescore and ten persons. But it is from the ignoring of this wicked animal-class that the error has arisen. Stephen makes no blunder. This wicked cattle-class is referred to first in verse 6, and there is this peculiar feature about it, that it is regarded as pertaining to the Heathen Grade. Even wicked men have something in them of what is good, and so far they belong to Jacob's house, though, as we shall see, only to the extremity of it (xlvi. 2). But these wicked men are regarded as in Heathenism, even when the better class comes out of Heathenism. The more enlightened Heathen can so far sin as to be 'without excuse' (Rom. i. 20). They can do this through 'the lusts of their hearts unto uncleanness' (Rom. i. 24), or, according to the symbolism of this chapter, through their taking cattle and goods of their own getting, not of God's giving, which belonged to Canaan, the Heathen Realm (verse 6). Hence this verse 6 has the conjoined idiom in relation to these cattle-men. We have 'come,' of the Servants' Grade, conjoined with \aleph , 'with,' of the Young Men's Grade. Moreover, we have the local η at the end of 'Egypt,' as after 'Beer,' in verse 1, which shows that these cattle-men, though moving in the direction of the tender Egypt, have not reached it. This local η is of much importance in this chapter.

We may now proceed with the detailed examination of the chapter. Jacob and his household, who are yet in Heathenism on the Soulical Side, begin to depart from it in the direction of Beer-sheba, or the Sinaitic system, on the Servants' Grade. We have to bear in mind that this is not ancient history. It is a record of what is taking place now. Even now, through the devotion of a reformed ministry, a house of faith is being brought from Heathenism to Joseph or Christ. God's word is for the ages. Truth is like light, it is not capable of growing old. God reveals it little by little, for, as Thomas Adams says, 'Man's understanding

"Is like a vial, narrow at the top,
 Not capable of more than drop by drop."

If much were poured at once, a great deal would fall besides, and be spilt' (Divine Herbal). Philo thinks that the name 'Israel,' as used in this verse, has here a pre-eminence over the name 'Jacob' (De Som., Lib. I., c. xxvii.). This does not appear to be so. The name is intro-

duced to form a conjoined idiom with the word 'came.' 'And Israel departed, and all which was his.' He has a part even in the cattle-men, or the ungodly. 'And he came towards Beer-sheba, and he sacrificed sacrifices to the God of his father Isaac' (verse 1). Even before he is free from Heathen darkness, he has his altar, and a faith handed down from his fathers. As yet, however, his sacrifices are many, for he has not come to the One True Sacrifice. But in the darkness of this Heathen night God gives him intimations of a better day. Christ's messengers are also uttering words that must gain his attention. Just as Heathen men have had traditions relating to great truths in past history, so God has given them intimations of better days to come. They have had what Origen calls their *δαιμονιας μαντικους*, or prophesying demons (Cont. Cels., Lib. III., c. xxxvi.). Augustine says, 'Cicero, ut confirmaret liberum arbitrium, negavit Deum præscium esse futurorum, atque ita dum vult facere liberos, facit sacrilegos' (De Civit., Lib. V., c. ix.)—'Cicero, that he might establish the [doctrine of] the freedom of the will, denied that God had foreknowledge of future things, and thus, wishing to make men free, he makes them sacrilegious.' But these prophetic chapters show how fully the Bible has forecasted the course of human history. It has predicted it as accurately as men predict eclipses, for the laws of the moral world are as certain as the laws of the universe. We cannot comprehend the working of all those laws, but God's thoughts are higher than our thoughts. Even to men in Heathenism He whispers in the dark respecting a coming day. He tells Jacob not to fear breaking away from idolatry, and even from the Sinaitic Beer-sheba, and going down to the tender Egypt of the Seed Process. He gives him to know that this will not be a change in which He will have to depart from God. On the contrary, God will be with him, and will make him to a great nation 'there' (verse 3), or on the Servants' Grade. That will be when the night of Heathenism, with its dreams, has gone. Even in his darkness Jacob, like Samuel (1 Sam. iii. 4), and Job (xiv. 15), answers when God calls. They are truly vile men who have nothing in them which answers to God's voice. The word 'vision,' or 'appearance,' like 'behold,' pertains to the Servants' Grade. It conjoins with 'Israel,' and shows that Jacob is yet in Heathenism in this Soulical aspect. 'And God spake to Israel in a vision of the night, and said, Jacob, Jacob, and he said, Behold me.' The writer inserts the literal word, 'behold,' to show the grade-word. It would be well if some plan could be devised by which all the grade-words could be shown to English readers. The word *בוא*, 'come,' for example, is rendered in so many ways, 'come,' 'enter,' 'bring,' etc., that the reader may sometimes have difficulty in finding it from the English. So the two words for 'with,' and for 'this,' need some distinguishing mark. In verse 3 we have the local *ה*, which shows that God is encouraging Jacob to go down towards Egypt. 'And he said, I am God, the God of thy father; do not fear going down towards Egypt, for to a great nation will I appoint thee there' (verse 3). After the word 'there' has brought in the Servants' Grade in this prophecy, verse 4 continues to show the same grade, having the word *אִתּוֹ*, 'with.' God will go down with Jacob towards the tender Egypt, and in a very emphatic sense He will also

bring him up. This evidently means from Egypt, that is, from the tender fleshly realm. Hence this must refer to an uprising to Zion, the spiritual realm, which is above the fleshly Egypt. The passage glances on to the arrival of faith's house at a spiritual realm. 'I will go down with thee towards Egypt, and I will also surely bring thee up.' Thus to rise will be as a death to what is fleshly, and of the fleshly vision. This is probably what is meant by Joseph putting his hand on Jacob's eyes. 'And Joseph shall place His hand upon thine eyes' (verse 4). Homer writes of Sochus, whose eyes neither father nor mother closed in death (Il., xi. 450). Agamemnon's ghost complains that when he went to Hades, his wife, Clytemnestra, did not have mercy on his eyes with her hands (Odys., Lib. XI., verse 425). So in Odys., Lib. XXIV., verse 296, we read of Penelope closing the eyes of the dead. Hippolytus bids his father hide his face with a sheet after he is dead (Eurip. Hippol., verse 1,458). So they covered Haman's face for death. So Prince Henry says of dead Hotspur (Henry IV., Part I.):

'But let my favours hide thy mangled face.'

Because of this custom *καταμύω*, 'to close the eyes,' came to mean 'to die.' Philo, in his allusion to this verse, uses the term 'Hades' of the passions, when he speaks of Jacob being brought up again, *ἐκ τῶν παθῶν ἁδου πρὸς τὸν ὀλύμπιον χῶρον ἀρετῆς*—'From the Hades of the passions to the Olympian country of virtue' (De Post. Caini, c. ix.).

Verse 5 speaks of Jacob as on the Servants' Grade. This is shown by the phrase, 'sons of Israel.' In xlv. 27 Jacob, on the Intellectual Side, is seen to be on that grade. Hence it appears to be on this Intellectual Side that Jacob is now represented as departing to the tender Egypt through the agencies which Christian ambassadors, sent by Christ, have brought for taking him thither. In this aspect Jacob departs from Beer-sheba, showing that he has stopped at Hagar's Sinaitic aspect of Christianity before coming to the better aspect of the Seed Process with its inner life. 'And Jacob rose up from Beer-sheba, and sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him' (verse 5).

Now we come to the cattle-class, the men in whom animal passions have ruled, but who are beginning to tend towards Joseph, or Christ. They are spoken of as yet on the Heathen Grade. We have 'come' and *ἦλθον*, a conjoined idiom, showing that grade. Joseph had not sent for cattle, or Canaanitish goods of their own getting. This verse is strikingly similar to xxxi. 18, and has a like evil significance. The cattle and goods represent evil elements in these wicked men, but even in them there is a Jacob portion, and his seed. No man is all evil, or he would be a Satan. As yet, the cattle-nature is predominant in this wicked class. Jacob is small in it. These men have not yet mortified the flesh. They have not experienced that chastening discipline which is the way to Virtue. *ὁδὸς γὰρ ἐπ' ἀρετὴν ἐστὶν ἡ παιδεία* (Orig. Cont. Cels., Lib. III., c. xlix.). But even in their sinfulness they are turning towards better things. 'And they took their cattle, and their goods, which they had gotten in the land of Canaan, and they came towards Egypt, Jacob and all his seed with him' (verse 6). Verse 7 has also the conjoined

idiom. We have 'come' and וְעִם , 'with.' Hence it seems that this verse connects with the preceding verse, and relates to the animal-class, or wicked men. 'His sons, and his sons' sons with him, his daughters and his sons' daughters, and all his seed, brought he with him towards Egypt' (verse 7). From this verse some infer that Jacob had more daughters than Dinah. If so, they are neither named nor numbered. From the contrast with 'seed,' it is possible that these sons and their offspring represent evil elements.

We come now to the names of Jacob's offspring. On the literal theory it is strange that only two daughters, Dinah (verse 15) and Serah (verse 17), are named in the list. This shows the spiritual aspect of the narrative. Moreover, it is important to notice that the list begins on the Servants' Grade. We have 'sons of Israel,' and 'came,' in verse 8, but no conjoined idiom. Thus, like verse 5, it probably has an Intellectual Aspect. It will not be needful to consider the significance of names that have been considered previously. What we have to notice is, that these names indicate Moral Qualities; that they indicate such qualities as found in those who are coming from Heathenism to Christianity. As men experience this change there is an evolution in and around them of all manner of graces. Lactantius well expresses this fact in the following passage (Inst. Div., Lib. III., c. xxvi.): 'Dei præcepta, quantum valeant in animis hominum, quotidiana experimenta demonstrant. Da mihi virum qui sit iracundus, maledicus, effrænatus; paucissimis Dei verbis tam placidum quam ovem reddam. Da cupidum, avarum, tenacem, jam tibi cum liberalem dabo, et pecuniam suam plenius manibus largientem. Da timidum doloris ac mortis, jam cruces, et ignes, et Phalaridis taurum contemnet. Da libidinosum, adulterum, gansonem, jam sobrium, castum, continentem videbis. Da crudelem et sanguinis appetentem, jam in veram clementiam furor ille mutabitur. Da injustum, insipientem, peccatorem, continuo et acquus, et prudens, et innocens erit. Uno enim lavacro malitia omnis abolebitur. Pauca Dei præcepta sic totum hominem immutant, ut non cognoscas eundem esse'—'What influence the precepts of God have upon the minds of men daily illustrations show. Give me a man who is passionate, an evil speaker, headstrong, with a very few of God's words I will return him as placid as a sheep. Give me one who is covetous, avaricious, grasping, presently I will give him again to thee liberal, and bestowing his money with bountiful hands. Give him to me afraid of pain and death, presently he will despise crosses, fires, and the bull of Phalaris. Give him lustful, an adulterer, a frequenter of brothels, presently thou wilt see him sober, chaste, continent. Give him cruel and blood-thirsty, that fierceness will soon be changed into true clemency. Give him unjust, foolish, sinful, presently he will be equitable, prudent, and harmless. In one washing all wickedness will be removed. A few of the precepts of God will so change the whole man that thou wilt not know him to be the same.' Such a moral change is being betokened in these names. They give us the evolution of moral qualities in the house of faith, as it tends from Heathenism to the tender Egypt. The sons of Reuben, the firstborn, are first named. 'And these are the names of the sons of Israel coming towards Egypt, Jacob and his sons, the first-

born of Jacob, Reuben' (verse 8). It might appear that these first names were symbolizing the incoming of civilization, and habits of industry, together with Christianity. Religion invariably civilizes. The first son of Reuben is Hanoch, or one 'trained' or 'disciplined.' These converted men begin to rule themselves and their households. Next to Hanoch is Phallu. This name is from a verb meaning 'to set apart,' 'to separate,' 'to distinguish.' This word may betoken that they are becoming a separated people set apart for God (Ps. iv. 3). Both Reuben and Pharez (verse 12) have a son called Hezron. This is probably from a verb meaning 'to fence around,' 'to enclose,' as a garden or village. That this word glances at the civilizing practices of husbandry, such as cultivation of fields and gardens, is the more probable from the fact that the next name, 'Carmi,' means 'My Garden,' 'My Vineyard.' These are the first-born qualities. Next come the sons of Simeon, whose name means 'to hear,' and then 'to obey.' We may expect to find in his line qualities such as are likely to 'result from a hearing, or hearkening, to the Truth. This line might seem to be indicating a knowledge of moral standards, these standards being such as are good in contrast with what is less good or evil. The first name is 'Jemuel,' which Dr. Davies and others define as 'God's day,' or 'the Sabbath.' In this we have one day that is good marked off from secular days. The next name, 'Jamin,' means 'the right hand.' This is probably indicative of a standard of honour, as in contrast with the left hand, which is often a standard of dishonour. The next name, 'Ohad,' or 'Strong,' contrasts with what is weak, just as 'Jachin,' 'Established,' 'Confirmed,' contrasts with what is uncertain and wavering, and just as 'Zohar,' or 'Whiteness,' the next name, is in honourable moral contrast to what is dark. In the last name, 'Shaul,' from the root meaning 'to ask,' there seems to be an allusion to Prayer. Even in the Canaanitish, or Heathen state, the practice of prayer had been followed. This may be the reason why this son is said to be the son of a Canaanitish woman. Though the son of a Canaanitish woman, he founds a family in Israel (Numb. xxvi. 13). In the Canaanitish realm, the prayer was to idols, or to the dead. Though this sentence has very much the appearance of literal history, the fact that Simeon is not a literal man shows that this is not literal history.

Levi is in close connection with worship, and its rites. The names of the sons of Levi, as defined by Lange, accord with this fact. He defines 'Gershon' as 'Expulsion of the Profane.' Some simply render it 'Expulsion.' In either case the word accords with the idea of a putting away of what is evil from what is good. This is part of a minister's work. The next name, 'Kohath,' Lange renders 'Congregation of the Consecrated.' Generally it is simply defined as 'Congregation, or Assembly.' In either case it suggests assembling for worship. The next word, 'Merari,' is defined as 'to be bitter,' 'to embitter,' 'to act harshly.' It may relate to rigid hardships which these Christian soldiers are beginning to endure in Christian service. To endure hardships, or bitter things, is part of Worship. We may define it, 'My bitter things.'

The names of Judah's sons have been considered in the examination of c. xxxviii. The first son of Pharez is Hezron. This is spelt like

Hezron in verse 9. But we have two verbs *הָצִיר*, 'to enclose,' and *הָצִיר*, 'to sing.' From the close relation of Judah's line to Praise, the writer prefers to regard this Hezron as from the verb 'to sing, to bloom, etc.' The next name, 'Hamul,' is from a root meaning 'to be mild, tender, pitiful.' The name may mean one who has these qualities, or one to whom such graces have been manifested by God. God has special mercy on Judah's house (Hos. i. 7). At the same time it is also true that Praise has a close affinity with Tenderness.

Issachar, whose name means 'there is hire,' appears to have a line indicative of the prosperity following Industry. The first name is 'Tola,' a name of the worm wherewith cloth was dyed crimson, and then of crimson cloth itself. Crimson clothing was a symbol of prosperity. The household of the virtuous woman was clothed with scarlet (Prov. xxxi. 21). The next name, 'Phuvah,' appears to be a form of the Hebrew word for 'mouth.' But this word 'mouth' sometimes means 'Mouthful or Portion' (Deut. xxi. 17; 2 Kings ii. 9). Hence it may glance here at the plentiful supply of food, just as the previous name indicated rich clothing. The next name, 'Job,' means 'Loud-Shouting,' and is suggestive of the gladness attending prosperity. In Numb. xxvi. 24 this name is given as 'Jashub,' 'He shall return.' There is sometimes a coming back in joy and triumph. The last name, 'Shimron,' is from a root meaning 'to keep,' or 'to guard.' It may indicate the man's watchfulness and care over others.

We have seen that Zebulun has a close relationship to the Soul's dwelling, the Soulical Body of Flesh. His line would seem to indicate the Evolution of the idea of God in relation to fleshly weakness. The first name, 'Sered,' means 'Fear,' 'Trembling.' It suggests Awe. The next name, 'Elon,' means 'Oak,' and this is a prominent symbol of an idol. But even Idolatry is not all evil. It has its good element. Feelings of Reverence, Awe, etc., enter into Heathen Worship. It is a feeling after God. Even after men have come to Christianity, fleshly weakness sometimes clings to this Oak-element. It wants pictures, and crucifixes, and other visible embodiments of spiritual things. The last and best son is 'Jahleel,' meaning 'one who waits upon God.'

We may next pass to the line of 'Gad,' or 'Fortune' (verse 16). From this principle we have an evolution of a various kind. The first son is Ziphion, whose name means 'one who watches.' It suggests a class that keeps a moral guard for the good of others. 'Haggi' means 'Festive.' It indicates religious festivals. 'Shuni' is from a root meaning 'to be still.' It suggests Peace, freedom from war, etc. There is much variety of opinion respecting 'Ezbon.' It is variously defined as 'Willing,' 'Devoted,' 'Hastening to understand,' 'Worker,' etc. In Numb. xxvi. 16 it appears as 'Ozni,' 'to sharpen the ears,' 'to listen.' From this last form Hird's definition, 'Hastening to understand,' gains probability. Eri is defined as 'Watchful,' which would accord with the previous word. The last two names seem to be in a certain contrast. 'Arodi' appears to be from a root meaning 'to descend.' It may glance at Humility. Then the next name means 'the mighty one,' 'the hero.' Some would render it 'The lion of God.' This seems to glance at the exaltation and power following Humility.

Asher, or the happy one, has a line which is also very indicative of Prosperity. The first name, 'Jinnah,' means 'A Portion,' and especially such a portion as comes in good fortune. The next two names, 'Ishua,' and 'Isui,' mean 'to be equal, or alike, or level,' and, in Hebrew, they are nearly alike. With much probability it is supposed that these closely resembling names suggest twins. Since children are reckoned in Scripture as causes of happiness (Ps. cxxvii. 5), the fecundity indicated by twins accords with the aspect of prosperity. As these two names are as twins, so the next two names are as brother and sister to these twins. The blessings symbolized are in close affinity. 'Beriah' means 'A gift or present,' while 'Serah,' the name of the sister, means 'Abundance.' The sons of Beriah are 'Heber,' meaning 'United or Compacted,' a word suggestive of union, and 'Malchiel,' 'God is my King.'

Passing by names already considered, we come, in verse 21, to the sons of Benjamin. We may expect to find in his line indications of qualities accompanying Repentance. The first name, 'Belah,' 'the devourer, or swallow up,' may seem to conflict with this expectation. Yet in Repentance there is a destruction of fleshly foes warring against the soul. In this respect, at least, 'Benjamin shall ravin as a wolf' (xlix. 27). The next name, 'Becher,' means 'A firstling.' The verb from which it comes is used in Lev. xxvii. 26 of becoming a firstling to God. The sacrifices of God are a broken spirit. This name may indicate this aspect in the line of Repentance. 'Ashbel' is defined by Lange as 'Sprout.' This is the more likely to be correct inasmuch as 'Gera,' the next name, is commonly supposed to mean 'Grain.' Repentance is here being shown as working unto life, and these words indicate the unfolding of the processes of moral life. A new life is beginning in the repenting soul. 'Naaman' means 'Pleasant or Delightful,' a name befitting the aspect of this new moral growth. 'Ehi' means 'My brother,' or 'Brotherly.' The feeling of brotherly kindness accompanies Repentance. 'Rosh' means 'Head,' or 'Chief.' It is a title of Honour. 'Muppim' is variously rendered. Lange derives from the verb 'to be fair, or adorned, or beautiful.' In that case it would mean 'adorned ones.' 'Huppim' means 'Sheltered, or Protected Ones.' Benjamin's line dwells safely (Deut. xxxiii. 12). 'Ard,' from the root 'to descend, to come down,' probably indicates Humility. The sons of 'Dan,' or 'Judgement,' are 'Hushim,' or 'Those who make haste, or flee.' They indicate action under remembrance or fear of punishment. Some of these names have a plural form, indicating history that is not personal. Sometimes the word 'sons' is used of only one son (1 Chron. vii. 17).

The sons of Naphtali, or the wrestling one, have names befitting rewards to those who overcome. There are 'Jahzeel,' or 'God separates or divides,' as if alluding to the separation between good and evil in the man; and also 'Guni,' that is, 'one covered, or protected.' Next is 'Jezer,' a name from a root meaning 'to fashion or form.' As God works to separate and to protect, so He works to fashion to a new image. This word means 'form or image.' Last we have 'Shillem,' meaning 'a Requit or Recompense.'

It would be unbecoming for the writer to maintain with dogmatic assurance that these definitions are all correct. He would only state two facts. First, that he is convinced from what he has read in these various chapters, that these names denote moral qualities or states, and not literal persons; secondly, he has done his best to give what he thinks to be their true meaning. Where he may have failed in this second particular, it will not at all follow that the conviction referred to in the former statement is unscriptural. Some writers assert that part of this list is prospective, and that some of these sons were not born until Jacob had settled in Egypt. This would remove the difficulty respecting Benjamin having ten sons. But, in that case, why are the sons of Joseph classed apart, as having been born in Egypt? (verse 27). The list as given in the Sept. differs in some particulars from the foregoing. After verse 20, as if alluding to 1 Chron. vii. 14, and reproducing its difficulty, it writes: 'And the sons of Manasseh, whom his concubine Sura bare to him, Machir ($\tau\acute{o}\nu$). And Machir begat Galaad. And the sons of Ephraim, brother of Manasseh, were Sontalaam and Zaim, and the sons of Sontalaam, Edem.' Stephen, who speaks of Jacob's kindred, not of souls out of his loins, says that seventy-five persons went down (Acts vii. 14). It is thought by many that he simply follows the Sept. as is generally done in the New Testament, and so adds the above five descendants of Joseph. Dr. Hales thinks that Stephen's enumeration includes the nine wives in addition to the sixty-six souls besides the wives (verse 26). But Joseph's wife was in Egypt, and Judah's wife was dead (xxxviii. 12). Dr. Hales infers from xlvi. 10 that Simeon's wife was dead also. The writer will, in the next chapter, give further attention to this subject. In Genesis stress is laid upon the fact that the names given are names of souls out of Jacob's loins (verse 26). Stephen's language is peculiar. 'And all his kindred in seventy-five souls' (*καὶ πᾶσαν τὴν συγγένειαν ἐν ἑβδομήκοντα πέντε*). Philo is much nearer to Scripture than many would think when he takes the five as a symbol of an evil class. Speaking of Abram leaving Charran, he says: 'He leaves it when he is seventy-five years old. But this number is the intermediary of the sense-perceptive and the intellectual nature, of the older and the younger, of the corruptible and the incorruptible. For the intellectual (*νοητός*), and older, and incorruptible Logos, is he of the seventy, but the sense-perceptive (*αἰσθητός*), and younger, is he who is equal in number to the five senses. To this one the athletic man of action (Jacob) is compared when not yet able to carry off the spoils of victory, for it is said that all the souls from Jacob were five and seventy. For the souls of this man, who is waging the truly sacred strife for the possession of virtue, and who is not corrupt, the strife against the products of bodies, these souls gain not the prize, for they are dragging along with them the rabble of the sense-nature. And Jacob is the name, not of one conquering, but of one wrestling, and in the arena, and catching by the heel' (De Migra. Abra., c. xxxvi.). He goes on to show that it is Israel who conquers.

The word 'coming,' in verse 27, shows that these sons of Jacob are coming on the Servants' Grade. At the same time we have not reached the place where, on the Soulical Side, there is a transition from the

Heathen Grade to the Servants' Grade. Verse 28 shows us how, on the Intellectual Side, Jacob moves on into the tender Egypt, and the well-watered land or Goshen. In this change Judah, the Principle of Praise, or Worship, is very prominent. Jacob sends him on before him to Joseph, that is, he begins to direct his praises to Jesus. This name of music, the sweetest in seraphic song, is now coming into the worship of these men moving from Heathenism to Christianity. As Jacob sends Judah before him to Joseph, or Jesus, he is preparing his own way to Goshen. Nothing melts the soul like the praises of Jesus. We forget Sinai and Law in a thrill of glad emotion as we bless His name. 'And he sent Judah before him to Joseph to direct his face to Goshen, and they entered the land of Goshen' (verse 28). The word 'came' or 'entered' shows that here, as in verse 27, the action is on the Servants' Grade. The words seem at first ambiguous. The reading of the Sept. is, 'And he sent Judah before him to Joseph, to meet him (*συναντήσαι αὐτῷ*) at the city of the Heroes, in the land of Rameses.' This too would be ambiguous but for the next verse, which says that Joseph went up to the meeting with Israel (*ἀνέβη εἰς συνάντησιν Ἰσραὴλ*). The word 'to show' means also, 'to teach,' 'to cast,' etc. 'Teach me, O Lord, the way of Thy statutes' (Ps. cxix. 3). The writer holds that the Hebrew will not bear the meaning that Jacob sent Judah to Joseph to cause Joseph to direct, or show, anyone the way to Goshen. He also doubts if the meaning is that Judah was to direct Jacob's face to Goshen. If Jacob knew where Joseph was, how was it he could not find his way to Goshen? Why also should he send a man away from himself if he needed to have that man for a guide to Goshen? The verse appears to be speaking of Jacob's entrance to Goshen in two aspects. First, he sends before him Praise, or Judah, to Joseph, or Christ. As he does this, he is casting before himself, or sending his forerunner, towards Goshen. The first 'Goshen' in the verse has the local ך at the end, meaning 'towards.' The latter 'Goshen' is without it, though the word 'land' has it. When Judah, or Praise, is sent to Jesus, Jacob is, as it were, shooting, or sending before him, towards Goshen. The verb ך often means 'to shoot,' 'to cast' (1 Sam. xx. 36; Ps. lxiv. 4, etc.). We may read, 'And he sent Judah before himself to Joseph, to cast before himself towards Goshen, and they came towards the land of Goshen' (verse 28). The Sept., like many English readers, regards verse 29 as if it meant that Joseph was there said to be doing what Judah had been sent to ask him to do. But this is shown by the grade-words to be an error. The word 'come,' used in verses 27, 28, shows that these verses relate to the Grade of Servants. On this grade the Intellectual Side has been in action. But in verses 29, 30 we have the conjoined idiom. We have in verse 29 'see' of the Servants' Grade conjoined with 'Israel' of the Young Men's Grade. And in verse 30 we have the same two words conjoined. This idiom cannot relate to Zion, for Joseph goes towards Goshen, the tender flesh, and there is no flesh and blood in Zion. Hence the conjoined idiom must relate to the Heathen Grade. Moreover, there is not a word in the verses about cattle, or any sinful emblem. Hence it appears that these verses do not relate to the cattle-men, who, in verses 6, 7, are on the Heathen Grade.

But the only other aspect pertaining to the Heathen Grade is the Soulical Side of Jacob's house of faith, as indicated in xlv. 27; xlvi. 1-4. Thus these two verses are showing how, on the fleshly, or Soulical Side, Jacob's house passes on to the Servants' Grade. It breaks away from fleshly lust. Joseph, in his chariot of Truth, goes to meet it, to help in this Divine change. He meets the soulical nature coming from Heathenism, with tender affection. He weeps over it, and kisses it. Does the reader think that this history becomes the less useful or the less precious because this chapter is not speaking of what a literal man once did thousands of years ago, but of what Christ is ever doing to struggling souls breaking away from Heathenism and its fleshliness, to cast themselves into His everlasting arms? If he thinks it the less precious on this account, does he suppose that the poor Africans, or Chinamen, or Polynesians, to whom it so well applies, would share his opinion? As Jacob thus comes to the Saviour, he speaks of dying. This fact shows that this verse, like xlv. 28, relates to the Soulical Nature, now dying to Heathenism and its fleshliness. In this sense Jacob does die. He dies to the Heathen Grade, and lives to the Grade of Servants, and it is coming to a knowledge of Joseph, with a knowledge of vision, that produces this change. Some rabbis contend that it was Israel who fell upon Joseph's neck, and not Joseph who fell upon Israel's neck. They say the father honours the son, not the son the father. But Joseph is greater than Israel. Joseph's father was to bow to Him (xxxvii. 10). Both the Hebrew and the Sept. convey the impression that it is Joseph who appears to Israel, and falls upon his neck. The opening words of verse 30, 'And Israel said to Joseph,' suggest that Jacob is answering one who has just been speaking. 'And Joseph made ready his chariot, and went up to meet Israel His father, towards Goshen, and He appeared unto him, and fell upon his neck, and wept upon his neck continuously. And Israel said to Joseph, Let me die now after I have seen Thy face, for Thou art yet alive' (verses 29, 30). Joseph, the Redeemer, lives and ever liveth.

The next two verses are very expressive. Just as in xlv. 17-21, we saw the men going out from three grades to Godly Service, so the next two verses carry on a description of the return of converts to three grades. It begins with those who rise above Goshen, and come to Pharaoh, the Divine King, in the Grade of Tongues. The whole of verse 31 relates to this class. The word 'come' has its spiritual application to Zion. This is a coming in to Joseph which the 'come' in verse 32 is not said to be. After verse 31 has described a class of converts from Heathenism coming to Zion, or the Grade of Tongues, verse 32 begins with the Young Men's Grade. This is continued to the word 'cattle.' In Hebrew the word 'men' is twice used. As if to show that this is not part of a conjoined idiom, the closing part of the verse, which relates to those who only come to the Servants' Grade, passes from persons to sheep, etc. It is describing those on the Servants' Grade by the sheep-nature quality. The word 'come' at the end of the verse has its ordinary Servants' Grade meaning. It does not conjoin with 'men.' The two sentences relating to men are complete in themselves, and relate to those on the Young Men's Grade. Moreover, it will be specially to a class of Jews,

as the writer thinks, that this passage refers, from the use of the word 'men.'

Of the class coming to Zion, we read that Joseph speaks to some who appear to represent his ambassadors that have been out in Godly Service. 'And Joseph said to His brethren, and to the house of His father, I will go up, and I will tell to Pharaoh, and I will say unto Him, My brethren, and the house of My father, which were in the land of Canaan, have come in to Me' (verse 31). Thus He will confess them before His Father in heaven as His brethren, and He will rejoice over them.

Joseph then proceeds to speak of those on the Young Men's Grade. Moreover, the Hebrew shows that these men are men who have escaped from animalism. Once they were keepers of cattle, but now they have become keepers of sheep. We read literally: 'And the men are shepherds of a flock, for they have been men of cattle' (verse 32). That is, once they were fleshly, and sinful, or men-of-cattle, but old things have passed away. They are no longer cattle-men, but men who shepherd sheep. In several passages, xxix. 7, xxx. 29, xlvi. 6, we have seen how this word 'cattle' betokens animalism. So is it here. Philo was in harmony with Scripture in regarding the cattle as symbolic of evil, while the sheep symbolized what was good. Of the sense-perceptions he writes: *Αὐτὴ δὲ πᾶσα ἡ πληθὺς ἄλογος οὖσα κτήνι ἀπεικάζεται* (Lib. de Agric., c. vii.)—'But all this irrational multitude he compares to cattle.' He is, however, in error, when he speaks of Pharaoh the King as *νοῦς τῆς σωματικῆς χώρας* (Id., Lib. XIII.)—'The Mind of the Bodily region.' Clem. Alex. says that the opinionative man is *ἄγριος καὶ θηριώθης*—'Wild, and of animal nature' (Strom., Lib. VIII., p. 770).

The close of verse 32 relates to those on the Servants' Grade. Hence the words 'they have caused to come,' or 'they have brought,' do not mean that the men spoken of in the former part of the verse have brought them. The way in which those men are associated with flocks alone may be designed in part to mark them off from the flocks and herds. It appears rather to be to those on the grade of Godly Service that this verb applies, as it is Hiphil, and does not so much relate to coming as causing to come. 'And their flocks, and their herds, and all which is theirs, they have brought' (verse 32).

The next two verses are very important. They do not relate to any of the three classes just spoken of in verses 31, 32, though the reader may at first be inclined to think they do. They cannot be so related for the following reasons. The grade-words of verses 31, 32, show that these verses relate to three classes coming to the Grades of Tongues, Young Men, and Servants, respectively. But in verses 33, 34, we have the conjoined idiom. In relation to the same class we have 'works' (verse 33) and 'servants' (verse 34) of the Servants' Grade, conjoined with 'men' and 'youth' of the Young Men's Grade. The word for 'youth' is a form of 'Nahar,' or 'Young Man.' But this conjoined idiom cannot relate to Zion, for it speaks of cattle, and there is nothing fleshly in Zion. Hence it must relate to a class on the Heathen Grade. But the only class alluded to in this chapter, which has not been shown to pass from the Heathen Grade, is the class of cattle-men, which, in

verses 6, 7, are seen to be on the Heathen Grade. This fact, as well as the prominence of cattle in both portions, shows that these closing verses relate to wicked men, who, in verses 6, 7, are seen to take cattle. These wicked men are coming out of Heathenism, and towards the Truth, and Joseph, or Christ, is here making known to them two great truths. First He is telling them that God, the Divine Pharaoh, will examine them respecting their works. He is leaving those to whom, and of whom, He has been speaking, and He is addressing a new class, the wicked cattle-men, yet in Heathen fleshliness, when it is said, 'And it shall come to pass that Pharaoh will call to you, and He will say, What are your works?' (verse 32). That is, He will visit them, and judge them about their evil deeds. Then Joseph tells them secondly what they must do to escape punishment, and so to obtain a dwelling in the tender fleshly realm. They must confess their own sins, and the sins of their fathers. They must admit that they have been fleshly cattle-men. If they do not thus confess their sins, they cannot dwell in the tender fleshly Goshen. Joseph, or Christ, puts a word of confession into their mouth, teaching them how to pray. 'And ye shall say, Men of cattle have been Thy servants from our youth, and until now, both we and our fathers, in order that ye may dwell in the land of Goshen' (verse 34). The Hebrew shows clearly that the dwelling of these men in the land of Goshen is dependent upon their saying these words to Pharaoh. But, on the literal theory, why should this be so when Joseph had promised that they should dwell in Goshen (xlv. 10). Why also should not Joseph have asked that they might dwell in Goshen? It is because these words are a confession of sin. These wicked men cannot get into the tender Egypt of well-watered Goshen until they confess their sin to the Lord at the Saviour's command. In making confession of sin, it is very common to speak of the sins of the fathers, as well as of the person confessing (Neh. ix. 34; Dan. ix. 8, etc.). This confession is, in some particulars, analogous to that recorded in Zech. xiii. 5.

The closing sentence is rendered in our Versions, 'For every shepherd is an abomination unto the Egyptians' (verse 34). We have seen how, throughout this history, the Egyptians are symbols of the tender-hearted house of Israel. So we have seen that to keep sheep is a good symbol, applied to such as are thus tender-hearted. In this moral sense we may say with Keats that Endymion planned

'To nurse the golden age 'mong shepherd clans.'

Hence our Versions are as if they read, 'For every one of tender fleshly nature is an abomination to those of tender fleshly nature.' Thus the drift of the history bears us steadily but surely to the conclusion that there is something wrong in our reading of this passage. Where is the error? It cannot be in the words rendered 'abomination,' 'Egyptian,' or in the Hebrew word for 'flock,' which is in the verse. These are well-known words, and occur here in the usual form. We are thus driven to conclude that the error must be in the reading of the other word, רָעָה, which is the only word in the sentence that may have two different meanings. The English reader needs to know that there is a Hebrew word רָעָה,

meaning 'to feed,' 'to shepherd.' The participle of the verb is רָעָה. This participle, in the construct form, is used in verse 32, רָעִי צֹאֵן, the two words meaning 'shepherds of a flock.' In the close of verse 34 also we have the words רָעִה צֹאֵן, which, as it will be seen, resemble the words in verse 32. It is assumed that while in the former verse we have the plural participle, in this latter verse we have the participle singular of the same verb. Hence it is supposed to mean, 'For every shepherd of a flock is an abomination to the Egyptians.' But it may be noted that as well as the Hebrew word רָעָה, 'to shepherd,' 'to feed,' there is also a Hebrew word רָעָה, meaning 'to break,' 'to destroy.' Moreover, the participle of this word, as of the former word, is רָעָה. Thus in Job xxiv. 21, it is said of a wicked man, 'He is a destroyer (רָעָה) of the barren that beareth not.' The verb is used in Job xx. 26; Jer. ii. 16; Micah v. 5, to denote that which oppresses or breaks in pieces. The moral history shows with demonstrative clearness that it is this word, and not the word for shepherding which is used here. Joseph is telling these wicked men, who are coming to Christ, the Truth, that they must confess to the Divine Pharaoh that they have been men of cattle. Then they will be permitted to dwell in Goshen with the men of tender flesh. But if they do not make confession, but continue to be men of cattle, they cannot dwell in Goshen amongst the tender fleshly Egyptians, for every one who oppresses or breaks in pieces the flock, or tender sheep-nature within, is an abomination to these good Egyptians of tender flesh. Hence we may read, 'For everyone breaking in pieces a flock is an abomination to the Egyptians' (verse 34). While the moral drift of the history, and all the symbolism of these chapters, show that this is the meaning of the passage, we are more justified in accepting this conclusion from the historical inaccuracy of the passage as at present read. We have already quoted passages showing that literal shepherds were not an abomination to the Egyptians. Clem. Alex. refers to superstitious men as fearing red wool, and lumps of salt, and torches, and squills, and sulphur, but such superstition is common (Strom., Lib. VII., p. 713).

Even these cattle-men, or the wicked, have a place in Jacob's line. They are the five from the extremity (xlvii. 2). This shows that even in the wicked there is some element of goodness, or a Jacob-element. Cicero recognises this good element in wicked men when he writes: 'Atque iis etiam, qui vendunt, emunt, conducunt, locant, contrahendisque negotiis implicantur, justitia ad rem gerendam necessaria est. Cujus tanta vis est, ut ne illi quidem qui maleficio, et scelere pascuntur, possint sine ulla particula justitiæ vivere' (De Officiis, Lib. II., c. xi.)— 'And for those also who sell, buy, enter into a contract, make a bargain, and who have to do with any agreements respecting business, justice is necessary to the accomplishment of the work. Of which the power is so great that not even those who get their support by villainy and wickedness can live without some element of justice.' He goes on to illustrate this fact by showing how honour exists among thieves in respect to the dividing of spoil. Since these cattle-men are numbered with Jacob's line, and with classes that are represented as making progress from grade to grade, it is demonstratively certain that Pollok errs in supposing that those who die impenitent will be left for ever—

‘ Bound immovable in chains
Of justice. O'er their heads a bowless cloud
Of indignation hung ; a cloud it was
Of thick and utter darkness, rolling like
An ocean, tides of livid, pitchy flame ;
With thunders charged and lightnings ruinous,
And red with forked vengeance, such as wounds
The soul, and full of angry shapes of wrath,
And eddies whirling with tumultuous fire.’

In like manner this chapter gives emphasis to the saying of Young—

‘ Heaven starts at an annihilating God.’

It shows also how unjust is the statement which Mr. Kay Prince makes in his work on ‘ Spiritual Philosophy ’ (p. 79), where he says : ‘ Throughout the Old Testament God is set forth as a God of destruction, not of comfort, a God always angry with the wicked, and destroying His enemies, not a loving Father. Such a one it were impossible to love. It is contrary to all reason to love the unlovable.’ He adds, with much presumption, ‘ We find the Old Testament in much confusion on this subject.’ Such statements show that it is human to err. They are the opposite of the truth. Clem. Alex. better portrays God’s character and the spirit of the Bible when he writes : ‘ But, again, nowhere, nor in any respect, is He the cause of evil (*κακίας δ’ αὖ παντὴ πάντως ἀναίτιος*), for both in whole and in part, all things have been ordained to the salvation of the universe (*τὴν τοῦ ὅλου σωτηρίαν*) by Him who is Lord of the universe. It is therefore a work of the Saving Righteousness always to be leading everything to what is better, so far as it is allowed. . . . For it is only our salvation in which God finds delight’ (Strom., Lib. VII., pp. 705, 707).

CHAPTER XXIV.

GENESIS XLVII.

WHEN the early chapters of Genesis are seen to be full of moral history, it is not likely that we shall find the closing chapters written according to literal history. What Origen says of Solomon is true of other writers of Scripture : *τὰ μὲν ἐν αἰνίγμασι, τὰ δὲ ἐν τοῖς καλουμένοις σκοτεινοῖς λόγοις λελαληκέναι, τὰ δὲ διὰ παραβολῶν, καὶ ἄλλα διὰ προβλημάτων* (Cont. Cels., Lib. III., c. xlv.)—‘ He spake some things ænigmatically, and some in what are called dark sayings, and some in parables, and some in the way of questions.’ In c. xlvii. Origen quotes Paul to show how the Divine Wisdom teaches us to despise all things sense-perceptive and visible (*τῶν αἰσθητῶν καὶ βλεπομένων*), and to hasten to what is invisible. We have to pass up *ἀπὸ τῶν ὄρατῶν ἐπὶ τὰ νοητὰ*—‘ from things seen to things apprehended by the mind.’ There is, as Paul tells us, a depth in Divine wisdom (Rom. xi. 33), and we do no dishonour to Scripture when we conclude that it has hidden meanings, and that into this Temple of Knowledge we have ‘ to lift the latch and force the way,’ as God may give us strength for the task. The evidence of the fact that such a chapter as that we are about to consider is not literal history is varied but powerful.

1. There is what may be called an aspect of finality in this patriarchal tending to Joseph which does not agree with literal history. He is the Centre in which all the lines of the history meet to go out no more. All comes to Him, and nothing goes beyond Him. When the patriarchs have come down to Joseph they go not back again. Even when the famine is over they do not return to their former possessions in Canaan. Surely, if Jacob had an intense longing to be buried in Canaan, it is likely that when the famine was over he would have returned to his old home. This aspect of finality well accords with the truth that they who have come to Christ, the Truth, do not wish to go back to their old sins. This same law of finality is manifested in what Joseph does. He gathers all the money, and all the land of the Egyptians, and buys them bodily; but we never read of Him returning what He thus received. The law He makes is a perpetual law (verse 26). We may truly apply to Joseph the words, 'I know that whatsoever God doeth it shall be for ever, nothing can be put to it, nor anything taken from it' (Eccles. iii. 14).

2. It is significant that Joseph's favours are only manifested in the giving of corn, or in the assigning of a Goshen, or well-watered land, wherein corn may be grown. He does not exalt his brethren to any place of political power. Men who rise to eminence are prone to remember their relatives and friends. Napoleon made some of his relations kings. The Dauphin Lewis, in 'King John,' says:

'Come, come; for thou shalt thrust thy hand as deep
Into the purse of rich prosperity
As Lewis himself; so, nobles, shall you all,
That knit your sinews to the strength of mine.'

It could not be Egyptian prejudice that prevented the exaltation of these brethren. Knowing them to be Joseph's brethren they must have known him to be a Hebrew. Yet they revered Him as governor, and were glad when His brethren came. How is it, then, that they continue to be shepherds, and that not one of them appears to have been called to any office of state? The one great blessing they receive is the corn where-with Joseph sustains them. This tends to show that this Egypt is not an Egypt that has worldly honours in its court, and that the corn given to those in it is the word that proceedeth out of God's mouth, and by which man must live.

3. When regarded as literal history, this chapter shows the public policy of Joseph to be harsh and unjust. It is said of Richard II.:

'The commons hath he pill'd with grievous taxes,
And quite lost their hearts.'

What can be said in defence of Joseph's exactions? When heathen writers could maintain that gods like Osiris had travelled the world over to bestow corn and fruits upon men (Diod. Sic., Bk. I., p. 12, A., B., p. 16, D.), and that heroes like Erectheus had sent corn from Egypt to relieve the Greeks in time of famine (Id., p. 17, D.), does it seem literally probable that a King of Egypt and His Viceroy would refuse to supply their starving subjects with corn which must have been grown in the fields of those subjects, unless on the condition that those subjects should not only give up their money and their cattle, but should sell

themselves? Even on Scriptural testimony Joseph's procedure, on the literal theory, is unjustifiable. It is said: 'He that withholdeth corn, the people shall curse him' (Prov. xi. 26). God also says of an unjust king, 'And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants' (1 Sam. viii. 15). Here, however, we find Joseph exacting twice as much as the unjust king, for he makes it a law that a fifth shall be Pharaoh's (verse 26). It may be said, Joseph did wrong in thus taxing the people. But we must bear in mind that Joseph claims to be acting as one sent by God, and not a hint is given that his claims or his conduct is displeasing to the Lord. A wicked man could not have explained the dreams, or received so many Divine blessings. All this aspect of apparent despotism and countenancing of slavery passes away, when we come to regard this history as showing how a man gives up all that he has to gain the corn of Divine Truth from Jesus.

4. It does not comport well with the literal theory that a young man fearing God so devoutly as did Joseph should have taken part in showing acts of special favour to idolatrous priests (verse 26). It is hard to reconcile such kindness with the manifold denunciations of idolatry set forth in the Old Testament. Equally hard is it to reconcile what is here said respecting priests with what is known of the laws of Egypt. Priests had certain favours granted to them, but it does not appear that they received these favours specially from the King, or that their lands were less alienable than those of the people generally. Herodotus says of the Egyptian priests: 'They wash twice every day, in cold water, and twice every night. In short, they practise ten thousand other religious ceremonies (*θηροστίας*, Colos. ii. 18). But they have experience also of good things not a few. For they do not use any of their own goods, nor are they put to any expense. But sacred food is prepared for them daily, and every one of them has a great quantity of flesh of oxen and geese. And grape-wine is given to them. But it is not permitted to them to have fish. The Egyptians do not sow many beans in the country, and they do not eat what there are, nor do they feed on them when they have boiled them. And, indeed, priests cannot bear to look on them, thinking that pulse is impure. And there is not merely one priest of each of the gods, but many, of whom one is chief priest, and when anyone dies his son is appointed in his place' (Lib. II., c. xxxvii.). This passage shows that provision was given to the priests, but it also shows that the priests of Egypt ministered to an idolatry with which Joseph could not have had any sympathy. Diodorus Siculus states more fully: 'The whole of Egypt being divided into many parts, every one of which is called in the Greek dialect a *νομὸς*, over every one of these a Nomarch is appointed, having the care and management of all affairs. The whole of a district having been divided into three parts, the order of the priests has the first portion, who have great respect from the inhabitants, on account of piety towards the gods, and on account of the advantage they derive from their wisdom. From the offerings of these men they obtain all the sacrifices throughout Egypt, and they support their attendants, and minister to their own needs. Moreover, they have not thought it needful to change the honours offered to the gods, but that they should

always be celebrated by them in almost the same way. Nor, if they are short of necessary things, do they deem it lawful to consult with all the people. For, generally, concerning the greatest matters, these pass the time in consultation with the king, being co-workers, and proposers, and teachers. And by means of astrology, and the hieroscopia, they indicate beforehand coming things; also from the sacred books, comparing what can be useful. For not as amongst the Greeks does one man or one woman receive the priesthood, but there are many employed about the sacrifices, and the honours for the gods, who also hand down to their descendants the same mode of life. These are free from all taxes, and are second after the king in honours and in authority. The kings have the second portion for revenues, wherefrom they provide for themselves for wars, and keep up the splendour that surrounds them. And, as to those who act valiantly, they honour their worthiness with gifts, and on account of their abundance from these sources they do not overwhelm (βαπτίζουσι) private persons with taxes. The soldiers have the last portion, who, when they are called, obediently render public service in military expeditions, in order that with most ready minds they may risk themselves for the country because of the inheritance, and may readily accept the hardships that are present in wars. For it would be foolish to commit the safety of all to those who have nothing dear and precious in the country on behalf of which they fight' (Lib. I., pp. 46, 47, D., A.). That these Egyptian priests served idols is a well-known fact. Thus Herodotus says that the Egyptians had feasts: 'In the city Boubastis to Artemis, a second in the city Bousiris to Isis, for in this city there is the largest temple of Isis, and this Egyptian city is situated in the midst of the Delta, and Isis is, according to the Greek tongue, Demeter. They have a third festival in the city Sais to Athenæ, and a fourth at Heliopolis to the sun, and a fifth at the city Boutos to Latona, and a sixth at the city Papremis to Ares' (Lib. II., § 58). These were the most honourable gods. They had many others of an inferior and despicable kind. Juvenal (Lib. XV.) speaks of them as adoring the crocodile, monkey, ibis, sea-fishes, dogs, onions, etc. How could Joseph consistently countenance and favour the priests of such an idolatrous system?

5. This narrative, on the literal theory, conflicts with what we know of ancient corn-laws. They made it a state-business to provide for the wants of the state. But those who come from Canaan to buy corn seem to act simply for and by their own households. We do not read of Joseph's brethren being associated with others who were coming to buy corn, unless xlii. 5 be supposed to show exception to this rule. Certainly we do not read of Joseph's brethren carrying corn for neighbours. Usually the ancient corn-laws were designed to protect the state in general against famine. Demosthenes, in his speech against Lacritum, says: 'For ye know, O dicasts! how severe the law is, if anyone of the Athenians should import corn (σιτηγήσῃ) elsewhere than to Athens, or should lend money to any other commerce than to that of the Athenians, what penalties there are for such things, how great and terrible' (§ 50).

6. Since the previous chapters have followed so closely the history of Jacob's house, and have put some despite upon the Canaanites (xxviii. 1),

and since all this house of faith now leaves Canaan, how comes it to pass that after they have left, this chapter (verses 13, 14) refers with some detail to the famine in Canaan, with which the house of Israel has no longer connection?

7. Since Joseph had gathered seven years' food, and stored it in the cities (xli. 48), how could it be said that there was no bread in all the land (verse 13) some years before the famine is ended?

8. Joseph is said to gather all the money found in two lands, Egypt and Canaan (verse 14), and to bring it into Pharaoh's house. The statement is made without any qualification. No hint is given that the money is ever returned. Does it seem literally probable that Joseph would thus paralyze trade by taking all the money of the people? Is it likely that a man who feared God would thus starve a nation to enrich a king? Nehemiah's anger was stirred within him by conduct less censurable than that of Joseph, according to the literal theory. 'And there was a great cry of the people, and of their wives against their brethren, the Jews. For there were that said, We, our sons, and our daughters are many, therefore we take up corn for them that we may eat and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children, and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already, neither is it in our power to redeem them, for other men have our lands and vineyards. And I was very angry when I heard their cry and these words' (Neh. v. 1-6).

9. This chapter (verses 19, 23, 24) represents the people as asking for seed, and Joseph as giving seed. But if the famine was so sore, and ploughing was discontinued (xlv. 6), why did the people want seed? How could they expect it to grow? The chapter has no statement to justify the conclusion that it was when they knew the famine was nearly over that they asked for seed.

10. We read in verse 21 of Joseph moving the people to cities from one end of Egypt's borders to the other. It is said by some that He removed them to destroy the title of the people to their lands, or to prevent sedition. But if Pharaoh and Joseph were strong enough to move a nation at their pleasure, they must have been too firmly established in their authority to have much need to fear sedition. Then, in destroying the title to the land, they would be virtually making the land valueless. What value would attach to the land when the people were removed from it? Why should Joseph give the people seed if they were not to dwell upon the land, or in rural districts, to sow the seed? Nor is it easy to see how Joseph could thus remove the people. There were moral, as well as other hindrances. It was immoral to remove a neighbour's landmark (Deut. xix. 14). How much more so to remove the landmarks of a whole nation? Conquerors like Nebuchadnezzar might depopulate a country, or remove its people. But it would be less easy to move a nation within its own limits. Home-sickness would be strong then, as it is strong now, and it is not

very likely that the Egyptians in the mass, at the orders of a Vizier, however great, would all leave the inheritances of their fathers to dwell in appointed cities.

11. Joseph is represented as making a law of perpetual obligation (verse 26), affecting the whole of Egypt, and yet nothing is said of Him taking counsel with any other law-givers in respect to this procedure. It is not likely that, in literal history, the priestly counsellors of the king would have so completely surrendered their power into the hands of this youthful Hebrew.

12. If the anxiety here shown by Jacob respecting his burial simply applies to a literal burial of a literal body, his conduct betokens needless prejudice against Egypt, and a disregard as to what amount of trouble he might occasion those who survived him. In such case Jacob would stand condemned by the less favoured Socrates. Jacob says, 'Bury me' (verse 30). Socrates says of Crito, 'He thinks that I am that one whom he shall see presently dead, and he asks, indeed, how he shall bury me' (Phæd., c. lxiv.). When Crito says, 'In what way shall we bury thee?' Socrates well answers, 'In what way you may please, if, indeed, ye can catch me, and I do not escape from you.' He adds, 'I shall not remain when I die, but shall depart, being borne away, that Crito may bear it easily, and may not, when he sees my body burnt or buried, be troubled on my account, as if I were suffering terrible things, and that he may not say in the burial how Socrates is laid in state, or carried away, or buried. For know well,' said he, 'O excellent Crito, that to speak wrongly is not only in itself censurable, but it also works evil to souls. But thou must be cheerful, and say that thou buriest my body, and bury it in the way in which it may please thee, and which thou mayest especially think to be lawful.'

In proceeding to consider the teaching of this chapter, we may notice the following particulars:

1. As in the previous chapter, we have several allusions to cattle (verses 6, 16, 17). It will be found that in every case these cattle are symbols of animalism and sinful flesh. Although it may seem to the reader from verse 6 that Pharaoh has cattle, it is simply owing to the fact that the Hebrew has been incorrectly rendered through the influence of literalism.

2. The writer has tried to show that there are five grades—Heathen, Servants, Young Men, Tongues, and Sons of God. It is one of the peculiarities of this chapter that all these five grades are directly, or indirectly, involved in it. Hence we have many transitions in the chapter. This will be better seen in the examination of the chapter than here.

3. Where we read in the chapter of Jacob being old (verse 9), or about to die (verse 29), it is simply a change either from the Sinaitic Process to the Seed Process, or from a lower to a higher grade that is indicated.

4. In verse 21 we have the word 'cities,' and an allusion to a change of border. It is a transition from the Soulical Side to the Intellectual Side, and its accompanying Soulical Body, that is there coming into the narrative.

5. The narrative deals with distinct moral classes, one of these classes being the cattle-men, or the ungodly. The five ungodly cattle-men are represented as on the Heathen Grade.

These, and many other features, will be better seen as we come to notice the grade-words, and the teaching of the chapter. Hence, without further remark, we may proceed to examine the text.

In the close of xlv. 32, we read of the class coming from Heathenism to the Servants' Grade only. Then follows, in verses 33, 34, an allusion to the sinful cattle-men on the Heathen Grade. In xlvii. 1-3, we have again an allusion to these two classes. Verse 1 refers to the class with flocks and herds who are not said to come in to Joseph. In that verse we have the word 'come' twice used, and the word 'behold,' both words showing the Servants' Grade. Then in verses 2, 3, we have again a reference to the cattle-men. Some of the words used in xlv. 33, 34, are again repeated, and we have again the conjoined idiom of the Heathen Grade. The words 'works' and 'servants' of the Servants' Grade conjoin with 'men' of the Young Men's Grade. Joseph, or Christ the Truth, speaks to the Divine Pharaoh of the coming of the Servants' Grade Class with its sheep-nature. 'And Joseph came, and He told to Pharaoh, and said, My father, and My brethren, and their flocks, and their herds, and all that is theirs, have come from the land of Canaan, and, behold, they are in the land of Goshen' (verse 1). To have come from Canaan means that they have come from the land where men bow down in idolatry. That they are in Goshen shows that they have come according to the Seed Process. This is important, and for the following reason: In verses 7-10 we have reference to a class that comes to the Servants' Grade Sinaitically. Stress is laid on the fact that they stand 'before' Pharaoh. They are not at first in Goshen. But in the close of verse 10 this class is said to go out from before Pharaoh. This going out, like that in xliii. 31, shows moral transition. In this case it is transition from the Sinaitic Process to the Seed Process. Hence in verse 11, after they have gone out, they get a possession in Egypt, or the tender fleshly realm. Thus, in these verses alone, we have three classes indicated. First, those who come to the Servants' Grade according to the Seed Process (verse 1). Second, the wicked cattle-men (verses 2, 3). Third, those who come to the Servants' Grade according to the Sinaitic Process (verses 7-10), though they afterwards pass on to the Seed Process (verse 11).

Of the wicked cattle-men yet on the Heathen Grade we read, 'And from the extremity (אֵת־אֶרֶץ) of His brethren He took five men, and set them before Pharaoh' (verse 2). The word 'extremity' is the ordinary word for 'end.' 'From the end of the earth' (Ps. lxi. 2). A somewhat similar idiom is used in Judg. xviii. 2, where the word 'end' is rendered 'coasts.' Concerning the various explanations of this phrase, Dr. Clarke says: 'This has been understood six different ways. 1. Joseph took five of his brethren that came first to hand, at random, without design or choice. 2. Joseph took five of the meanest-looking of his brethren to present before Pharaoh, fearing, if he had taken the sightliest, that Pharaoh should detain them for his service, and their religion and morals might be corrupted. 3. Joseph took five of the best made and

finest-looking of his brethren, and presented them before Pharaoh, wishing to impress his mind with a favourable opinion of his family which he had just now brought into Egypt, and to do himself honour. 4. Joseph took five of the youngest of his brethren. 5. He took five of the eldest of his brethren. 6. He took five from the extremity, or end, of his brethren—that is, some of the eldest and some of the youngest, viz., Reuben, Simeon, Levi, Issachar, and Benjamin. Rab. Salomon.' Our Version has, 'some of His brethren.' Several modern expositors think that it means that Joseph took all the brethren to the utmost extremity, or to the last man. Without further discussing these theories, the writer would simply urge that these five men are over and above the brethren of Joseph, usually so designated. They represent a distinct moral class, or the wicked. Even in them there is some element of goodness. So far they have a part in Jacob's house. But they are at the very extremity, or outside border, of faith's household. To go to what is sinful is to be brought 'even to the border' (Obad, verse 7). These five are not of the seventy constituting what is properly faith's house. They are a border of men who are yet cattle-men, and destroyers of the flock, or sheep-nature. The writer holds that it is because Stephen takes account of these five at the border, or far off, that he speaks of seventy-five souls. His language is noticeable for several reasons. 1. He uses a wide and general phraseology in Acts vii. 31. He does not refer to the brethren, or house, but speaks of all the kindred (*καὶ πᾶσαν τὴν συγγένειαν*). 2. The three best Versions, with which the Revisers' Greek Testament is in harmony, although their English is not, do not contain the word 'his' (*αὐτοῦ*), 'all his kindred.' They have simply the words, 'all the kindred' 3. The idiom used by Stephen to express number is somewhat unusual (1 Chron. v. 21; Acts ii. 41; xxvii. 37). He does not simply say that Joseph sent for souls so many, or so many in number, but he says that He sent for His kindred in so many souls. It is as if these kindred were in the souls as tenants in a house. His language accords with the view that there was something pertaining to these souls which could not be called Joseph's kindred. The Greek reads, Ἀποστρέψας δὲ Ἰωσήφ μετακαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχῶν ἐβδομήκοντα πέντε—'And Joseph sent and called for Jacob his father, and all the kindred, in seventy-five souls.' It is in itself significant that all the souls of Jacob's house should be said to be seventy (xlvi. 27), and that five men should be said to be taken from the extremity of the brethren (xlvii. 2), and then that Stephen should speak of all the kindred being in seventy-five souls. This fact tends to show that the five brethren from the extremity are in addition to the seventy. They are hardly in faith's house as yet, for they are men of cattle rather than of the sheep-nature. They pertain to the class described by Keats as 'Men-slugs and human serpentry.' For this reason the writer thinks that there is no discrepancy between Stephen's statement and what is said in these chapters. Hence he does not accept any of the explanations previously quoted, nor does he think that Stephen is either quoting the Septuagint, or including the wives. What seems at first sight a blunder on Stephen's part, affords, on further examination, very strong evidence of his inspiration, and of

the verbal inspiration of Scripture. Even Verbal Inspiration harmonizes with other works of the All-Wise God, who leaves nothing incomplete, who has anticipated human inventions in His formation of the human body, who knew from the beginning how to place fibres in the ears surpassing in completeness our musical scale, or how to bend a gland root so as to increase the secreting surface, or how to check by spiral contrivance the flowing gall. Men stagger at His Word because their eyes are holden, and they discern not its detailed completeness. Such evidences of Verbal Inspiration justify Augustine's declarations concerning the Books of Scripture: 'Most firmly do I believe that no writer thereof made any mistake in writing'—'Nullum eorum auctorem scribendo aliquid errasse firmissime credam' (Ad Hieron., Ep. 82). He adds: 'It is wicked to doubt concerning their writings whether they are free from error'—'De quorum scriptis quod omni errore careant dubitare nefarium est' (Id.). So he says that 'They have not erred in anything, nor said anything fallaciously'—'Nihil in eis omnibus errasse, nihil fallaciter possuisse' (Id. See also Paulina, Ep. 147).

When these five brethren from the extremity have been set before the Divine Pharaoh, He begins to question them respecting their works. They also confess their sin, according to Joseph's direction. We have again the words צֹהֲנוֹת הַבָּיִת, as in xlvi. 34, and the writer holds that the words do not mean 'shepherds of a flock,' but 'destroyers of a flock.' This is their sin as cattle-men, and they confess it. 'And Pharaoh said to His brethren, What are your works? and they said to Pharaoh, Destroyers of the flock are Thy servants, both we, and also our fathers' (verse 3). Longinus compares our covetous desires to beasts let loose from an enclosure—ὡς εἰς εἰρηκτῆς ἄφρονοι (De Sublim., § 44).

It will be very natural for the reader to conclude that verse 4 connects with verse 3, and that it is the cattle-men who continue speaking. But the grade-words show that this is not so. While verses 2, 3 are on the Heathen Grade, verse 4, like verse 1, is on the Servants' Grade. The word 'servants' is twice used in the verse, and we have also the word 'come.' Moreover, Goshen is again mentioned, as in verse 1. Verse 4 and verse 1 refer to one and the same class. In verse 1 Joseph, or Christ, had spoken on their behalf, and now, in verse 4, they pray on their own behalf. They tell of the moral famine in Canaan, or the Heathen Realm. In that realm their sheep-nature was starved for want of the corn of Truth. Now that they have come to Goshen, the well-watered land, they wish to dwell therein. 'And they said to Pharaoh, To sojourn in the land have we come, for there was no pasture to the flocks of Thy servants.' They are referring to a past state and grade. Their plea that they might dwell in Goshen, contrasted with what is said of no pasture in Canaan, implies that there is pasture in Goshen. And how can that be so on the literal theory? Morally, there is no famine now in Egypt; but there is a famine in a Heathen Realm, and in a wicked realm outside Egypt, and these can act disadvantageously upon Egypt, just as one sinner can destroy much good. 'For the famine was sore in the land of Canaan, and now let Thy servants, we pray Thee, dwell in the land of Goshen' (verse 4).

In xlvi. 31 Joseph speaks of a going up which is to Zion, to tell of

brethren who have come in to Him to Zion. Then in verse 32, in the early part of the verse, He speaks of the class that has come to the Young Men's Grade. So xlvii. 5, 6, refer to the same two grades, and two classes, and they refer to them in similar terms. Verse 5 speaks, like xlv. 31, of those who have come in to Joseph. The word 'come' has here its spiritual application to the Grade of Tongues. Then verse 6, like xlv. 32, refers to a class on the Young Men's Grade. We have the words 'men' and **הוֹי**, which show that grade. Moreover, as if to make it clear to a demonstration that this is the same class, we have an allusion to cattle in contrast with a class ruling the cattle. In xlv. 32 it is said of this class, 'And the men are shepherds of a flock, for they have been men of cattle.' Of those coming to Zion we read in verse 5. God is owning them as having come in to Christ. 'And Pharaoh spake to Joseph, saying, Thy father and Thy brethren have come in to Thee' (verse 5). Then verse 6 passes to those on the Young Men's Grade in the tender fleshly realm, or Goshen. The class in verse 5 is above the fleshly realm, or in Zion. Nothing is said in that verse of Goshen. God is directing the Saviour to cause this believing class of Young Men to dwell in the best of the realm of tender flesh. 'The land of Egypt, this (**הוֹי**), is before Thee, in the best of the land cause Thy father and Thy brethren to dwell; let them dwell in the land of Goshen' (verse 6). Then follows a sentence which the Revised Version renders: 'And if Thou knowest any able men among them, then make them rulers over My cattle.' The moral history, as well as the Hebrew, justifies the view that this reading is erroneous.

1. The words **אֲנֹשֵׁי-חַיִל**, rendered 'able men,' do not mean 'men of skill,' but 'men of valour' (Judges xviii. 2), or 'men of power.' Such men can subdue evil, and keep the cattle-nature in subjection.

2. The word **עֲרֵב**, rendered 'rulers,' ordinarily means 'prince,' and sometimes it means to domineer over, or master (Numb. xvi. 13).

3. Joseph can discern (xlii. 8) or see what is within men, knowing the good-seed nature that is His, and the cattle-nature that is only evil. In this verse it is those whom Christ knows as His who are to rule, and the cattle are to be ruled.

4. The words **עַל-אֲשֶׁר-לִי**, at the close of the verse, are regarded as simply qualifying 'cattle.' 'Which are Mine.' This does violence to the Hebrew. The words **עַל-אֲשֶׁר** do not mean 'which are.' They mean 'for that,' or 'because.' 'And men shall say, Because they have forsaken the covenant' (Deut. xxix. 25; 2 Sam. xii. 6). So these words connect with 'men of valour.' It is not the cattle that are Pharaoh's, but the men of valour. He is telling Christ, or Joseph, to exalt these known and valiant shepherding ones within these believers who belong to Himself, and to make them masters over the evil cattle-natures in these same believing men, which cattle-natures are not Pharaoh's, but a seed of evil. 'And if Thou knowest, and there are amongst them men of valour, appoint them lords of the cattle, for they are Mine' (verse 6).

From verse 7 to verse 10 inclusive we have an account of a class coming Sinaitically to the Servants' Grade. In xlv. 1 the figure of standing before was applied to symbolize the Sinaitic Process that was

about to change into the Seed Process. So, in these verses, Jacob stands before Pharaoh (verse 7), and then goes out from before Him (verse 10), and gets to the tender Egyptian land. Jesus, the Friend and Saviour of man, presents this class to Pharaoh, the Divine King, and causes it to stand in that sacred presence on the Servants' Grade. The word 'come,' or 'caused to come' (verse 7), shows the grade. 'And Joseph brought in Jacob His father, and caused him to stand before Pharaoh, and Jacob worshipped Pharaoh' (verse 7). The verb *קָרַב* sometimes means to pronounce a blessing (Numb. vi. 23). In this case Jacob is not said to use words. Moreover, this verb sometimes means 'to kneel,' 'to worship,' 'to adore.' 'Let us kneel before the Lord our Maker' (Ps. xcv. 6). If we take the word as meaning that Jacob blessed Pharaoh, it cannot mean that he blessed Him as a greater blesses a less. Pharaoh is the greater. It can only be in the sense in which we speak of blessing God, meaning that we thank and worship Him.

Verse 8 reads in our Version, 'And Pharaoh said unto Jacob, How old art thou?' This suggests that Pharaoh is ignorant, and asks for information. It is an unusual thing for the Bible to represent one man as asking another how old he is. The writer does not remember another instance in which this is done. Nor does it appear to have been one of the modes of showing courtesy amongst the ancients. The word *מָה*, rendered here as equivalent to 'how many,' is not usually employed in a question wanting an answer. It is more applicable to a rhetorical question designed to set men thinking. 'Lord, how long wilt Thou look on?' (Ps. xxxv. 17). 'How oft did they provoke Him in the wilderness' (Ps. lxxviii. 40). These are exclamations rather than questions. In Zech. ii. 2 it is twice used as 'what' where no question is asked. 'To see what is the breadth thereof, and what is the length thereof.' So in this verse the word seems to be exclamatory rather than interrogatory. Jacob's answer better accords with the view that *מָה* is exclamatory than with the ordinary view. 'And Pharaoh said to Jacob, How many are the days of the years of thy lives!' Jacob, in this Christian Era and time of moral famine, has been lengthening his sojourn in a Sinaitic or in a Heathenish state, but his sojourn has not been so protracted as the former Sinaitic Era preceding the Christian Era. 'And Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years; little (*קָטָן*) and evil have been the days of the years of my lives, and they have not attained to the days of the years of the lives of my fathers in the days of their pilgrimage' (verse 9). Abraham and Isaac were both older at death than Jacob, but Jacob was not yet dead. He was able to travel. On the literal theory he could not tell but that he might live as long as his fathers. Yet there is an aspect of finality in his allusion to his days as if he was speaking of something that must continue little and evil. The word 'little' is not plural, as in Ps. cix. 8. In Eccles. xii. 1 we read of days of evil. In the verse before us Jacob seems to be speaking of the Sinaitic and Ritualistic Era, which has been projected even into Christian times. Philo, alluding to this passage, says that Jacob was perhaps bewailing *τὴν ἐν σώματι παροικίαν* (Lib. de Confus. Ling., c. xvii.), 'the sojourn in

the body.' The best of the heathen did literally count the days of earth few and evil, and they looked forward to a life after death. Plutarch's consolatory epistle to Apollonius, on the death of a son, is worth reading, as showing us how the bereaved of old comforted themselves. They understood how earth and sea were full of evils (*πλεῖη μὲν γαῖα κακῶν, πλεῖη δὲ θαλάσσα*, c. xxvi.)—'For mortal thou art, and even if thou art not willing so to be, it shall so be by the will of the gods' (c. v.). 'It behoves thee therefore to know that thou hast not only a mortal nature, but that thou art heir to a mortal life, and to affairs that easily change into the contrary' (c. vi.). They did not all resort to Anacreon's school, and drink their short lives away. They knew that life was to be judged by its use, not its abuse. Plutarch well says: 'It is not the longest life that is the best, but the most earnest life. Just as it is not he who plays much on a harp, or who speaks much, or who has long been at the helm, who is praised, but he who does these things well. For the good does not consist in length of time, but in virtue, and in that which is well proportioned' (c. xvii.). 'For we have this gift of life as a deposit received necessarily from the gods, and there is no appointed time for the paying back of this, just as there is no appointed time for the bankers returning what is deposited with them; but it is uncertain when he who gives the gift will ask for it. He, therefore, who either grieves when he is about to die, or when his children have died, how does he not manifestly forget that he is a man, and that his children are mortal? For it is not a mark of a wise man to be ignorant that man is a mortal creature, and that he is born to die' (c. xxviii.). Beyond this life of sojourn some of them looked to a better rest. Ovid says: 'O race [of man], affrighted with the dread of cold death, Why dost thou fear the Styx, the darkness, the empty names, the creation of prophets, and the rites of a false world? If the funeral pile, with its flame, or length of time, with its decay, removes the bodies, do not think that you can suffer any evil. Souls fail of death (*morte carent animæ*), and, evermore, when their former seat is forsaken, they dwell and live on, received into new habitations' (Lib. XV., verse 60). We might apply against the literalistic theory of antediluvian chronology the words of Spenser (Bk. I.):

'The longer Life. I wote the [greater Sin ;
The greater Sin, the greater Punishment.'

Jacob now passes from days that are short and evil to a better state. As he worships or blesses God he passes out from the Sinaitic aspect in which he stood before Him, and Joseph brings him into the Seed Process, and the tender Egypt. 'And Jacob worshipped Pharaoh, and he went out from before Pharaoh' (verse 10). All these verses seem connected with the grade-word 'come' in verse 7. There is no other grade-word until we come to verse 14, except that 'Canaan' shows the Heathen realm. 'And Joseph placed His father and His brethren, and gave to them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded' (verse 11). This word 'Rameses' has affinity with some Coptic words, and is said to mean 'Son of the Sun.' Notwithstanding this Coptic aspect the writer believes that the word is a Hebrew word. He thinks *רַמְסֵס* is compounded of *רַע*,

'evil,' or 'wickedness' (Job i. 1), and **מִדְּבַר**, 'to melt,' 'to waste away.' It appears to be a symbol of a land in which the sinful cattle-nature wastes away, while, as a consequence, the good sheep-nature must gather strength. While the evil wastes Joseph sustains the good nature of faith's house with the corn of Truth. He gives bread to all, even to the mouth of the little ones, who can only do with milk, not with strong meat. 'And Joseph sustained His father, and His brethren, and all the house of His father [with] bread, to the mouth of the little ones' (verse 12). The word **קָטָנִים** is sometimes taken as 'families' (2 Chron. xx. 30). At other times it clearly means 'little ones' (xxxiv. 29). The writer thinks it means 'little ones' in this passage.

From this point, through several verses, the narrative has a certain connection with Godly Service. There is a famine in the earth, or land, which acts upon the tender Egypt injuriously, and causes it to faint. This is spoken of as a famine that is heavy exceedingly. Now in xli. 31 we have these same terms used of a famine which is not a famine of corn on the Servants' Grade, but a famine of faith on the Young Men's Grade. It is not that there is no Bible, and no Truth, and no preaching, but it is that faith has failed. Even after the dark ages of the past there is still the exceeding great famine of faith. That famine is troubling Christendom now. It is showing itself in Positive and Agnostic Teaching, and the Tender Fleshly Egypt in the Church faints from the presence of this famine. These verses are showing how Christ acts with His people during the great famine of faith, and how this famine is removed. While this famine of faith troubles Egypt, or the tender realm, it troubles those on the Heathen Grade. Their land of Canaan suffers from the lack of faith. 'And bread was not in all the earth, for the famine was grievous exceedingly, and the land of Egypt and the land of Canaan fainted from the presence of the famine' (verse 13). The heathen realm could be said to faint from the presence of the famine, inasmuch as, when faith is weak, not only will the Church suffer, but the duty of preaching the Gospel to the Heathen will be greatly neglected. Still, there are some who act in Godly Service, though they do it imperfectly. In xlii. 1, 8, we have read of a Priestly Ritualistic Class spoken of as **בְּנֵי**, 'they,' and as buying Sheber or corn for sale. And xlvii. 14 appears to relate to this same official class acting in Godly Service. We read again of Sheber, and have once more the word **בְּנֵי**. When the brethren gave money in Godly Service it came in to Zion (xlii. 27). And this verse is showing that in this famine of faith, whatever the Priestly Official Class may spend with a desire to buy corn of Truth for Egypt, or the tender fleshly realm, or for Canaan, the Heathen Realm, Christ owns the money thus found on earth, and He brings it into Pharaoh's house in heaven. We have seen how Pharaoh's house in xlv. 2, 16 is a symbol of Zion. It is so used here. Hence the word 'come' in verse 14 has its spiritual application to Zion. The word 'find' shows the Servants' Grade, and the realm of things found. Some of this money is found in Egypt, for the Priestly Class has spent some money in buying corn for the tender who are in Goshen. Some is found in Canaan. The word 'Canaan' is a symbol of Heathendom, and yet it does not seem to be a grade-word. The writer has never regarded it as such. The way in

which it is here joined with 'find' and 'Egypt' shows that though it is a symbol of the Heathen Realm it is not a grade-word. Priests have not only spent money on the tender Egypt, they have spent some for the Heathen Realm. All this money is recognised and accepted by Joseph, and it is brought into the Divine house of the Divine Pharaoh in Zion. It is brought into that house in a spiritual form to be a treasure laid up in heaven for those who have spent the money in so good a way. 'And Joseph gathered all the money found in the land of Egypt and in the land of Canaan in the corn which they bought, and Joseph brought the money to Pharaoh's house' (verse 14). The money in the sack was found amongst the corn, and, in this verse, \aleph before 'corn' is as likely to mean 'in' or 'amongst' as 'for.'

Verse 15 passes from the aspect of Godly Service to the Personal Aspect. The money spent by Priests in buying corn for those in Goshen, and for those in Heathenism, or Canaan, soon fails. Its limit is soon reached. It may well be so when even Christian Churches spend more upon filthy tobacco than in sending missionaries to heathen nations. When that money has failed, those in Goshen, the tender realm, come afresh to Joseph, that is, to Christ, the Truth. They have been suffering in the exceeding great famine of Faith, and come to Him for healing. They come in great humility. The writer thinks that verse 15 has a different meaning from that represented in our Versions. Verse 14 has been speaking of money spent in Godly Service for corn of Truth. Reference is made twice in verse 14 to this money, and once in the beginning of verse 15. In all these three cases the word 'money' has the article 'the' before it. This money is said, in the beginning of verse 15, to have an end, \aleph . But after these references to money spent in Godly Service, we have, in verses 15, 16, two other references to money, but this time without the article 'the.' Moreover, the word rendered 'faileth,' in the close of verse 15, is a new word, \aleph . It is used also in verse 16. Apart from the points, this word \aleph sometimes means that which is a thing of nought or vain. 'Her princes shall be nothing' (\aleph , Is. xxxiv. 12). The writer believes that this word is both misread and mispointed. These tender Egyptians are not without literal money. They mean that money is a thing of nought in respect to this corn. It cannot buy it. The allusion to money in these verses contrasts with 'Give.' It is as if they said, 'O Saviour, give to us the corn of truth, for money is a thing of nought, and cannot buy it. Let us have it, without money and without price.' It is only the corn-money of Godly Service that fails from the land of Egypt and the Heathen Realm. It is the tender fleshly Egyptians in Goshen who are now coming to Joseph, or Christ, and they come on the Servants' Grade. This is shown by 'come' in verse 15. 'And the money ceased from the land of Egypt, and from the land of Canaan.' Next the Personal Aspect comes in. When teachers fail, these tender Egyptians begin to come to Jesus in prayer. 'And all the Egyptians came to Joseph, saying, Give to us bread, for wherefore should we die in Thy presence, because money is nothing?' (verse 16). While Joseph is ready to give corn of Truth, He will only do so on one condition. That is, they who are begging for it must give up their animalism, or cattle, to Him for

destruction. If they will not give up these fleshly and sinful elements, they cannot have the corn. But if they will give up the animalism, or cattle, they will have the corn, even though money be nothing. These are emphatically their cattle, for they are within them. To give up cattle is to give up sin. Maimonides, in his 'Laws of the Hebrews Relating to the Poor and the Stranger,' says: 'If a poor person be in want, who possesseth a house and Household Goods, although they be of gold or of silver, he shall not be compelled to sell his house, nor his goods, but he may accept the Gifts-of-the-Poor, and it is a precept that they be given to him' (viii. 14). Joseph's procedure seems harsh in comparison with this, but it is only because what is given to Joseph represents something sacrificed to gain the Truth. We must sell all we have rather than miss that goodly Pearl (Matt. xiii. 46). The cattle which Joseph demands are not the oxen of poor men, but the animalism yet remaining within some whose nature is otherwise tender. The famine of faith has caused this animalism to have a revival. If these men will give Joseph their cattle, He will give them His corn. 'And Joseph said, Give your cattle, and I will give to you in return for your cattle since money is nought' (verse 18).

We have seen how in verse 14 reference is made to the lands of Egypt and Canaan. Verses 15, 16 showed us these Egyptians, or men of tender flesh, on the Servants' Grade, coming to Joseph when the money of Godly Service ceased from their land. So verse 17 refers to those who come to Joseph from Canaan, or Heathenism. It will be natural for the reader to connect verse 17 with verse 16. The grade-words show that this should not be done. The word 'come' in verse 15 shows that verses 15, 16 are on the Servants' Grade. But in verse 17 we have the conjoined idiom. We have 'come' and 'asses' of the Servants' Grade conjoined with אֲנָשִׁים of the Young Men's Grade. The word אֲנָשִׁים in the beginning of verse 18 is also a part of this conjoined idiom. Thus we have two words of each grade. This conjoined idiom cannot refer to Zion, for the verse speaks of cattle. It must, therefore, apply to those on the Heathen Grade. In verse 18 this year is said to end. That is equivalent to saying that in regard to these Heathen, the Heathen Grade ceases as they pray to Christ. Then a new or second year, that is, the Servants' Grade, comes in. The word 'come' in verse 18 shows its incoming. The second year is the second, or Servants' Grade. These men from Heathenism now speak according to the Servants' Grade, using the word 'servants' (verse 19). The conjoined idiom is not used after the second year comes in. These Heathen have cattle. But, as if to show that the cattle in them had been animalism in unenlightened heathen, and not like the animalism of wilfully wicked men, these cattle are said to be 'cattle of the Behemah'—that is, cattle of tame beasts (Gen. i. 24), or cattle arising from the animal constitution of man's nature, rather than from transgression of a known law. Still, even these Heathen have to give up their cattle, or animalism, to get Joseph's corn of Truth. 'And they brought their cattle to Joseph, and Joseph gave to them bread [in exchange] for horses, and for cattle of the flock, and for cattle of the herd, and for their asses.' Evil is closely mingled with all their good, even with the sheep-nature.

Horses are symbols of fleshly confidence (Deut. xvii. 16; Is. xxxi. 1, 3). The flock is one thing, and the cattle of the flock is another thing. It is the cattle, or animalism, that Joseph wishes to be given up. Asses appear to be introduced to form a conjoined idiom. They can also symbolize works. Joseph is said to bring this class on. The idea appears to be that He is continually moving them towards the Servants' Grade. 'And He brought them on with bread [in exchange] for all their cattle in this year' (verse 17). The English suggests that they and their cattle alike had bread. The writer holds that the ? before the word 'all' means 'in return for,' as it has the meaning before the word 'horses,' etc. It is not that Bread of Truth is given to cattle, but only that it is given to men as they give up their cattle. 'And this year ended' (verse 18)—that is, the Grade of Heathenism ends. It is evident that verse 18 relates to the same class that is mentioned in verse 17, only they have now come out of Heathenism to the Servants' Grade. When they have come to the Servants' Grade, they come to Joseph for the Truth, to be incorruptible seed within them. They tell Him all the truth about their feebleness and need, hiding nothing. 'And they came to Him in the second year, and they said to Him, We will not hide from my Lord that the money is spent.' The Hebrew does not say our money. They are speaking of the money of Godly Service, indicated in verse 14. Hence the word 'money' has again the article before it, and we have again the verb ? . They mean that there is no one spending money to send them Truth in Godly Service. No man cares for their souls. They go on to say that the cattle of the Behemah has been given up. 'And the cattle of the beasts are my Lord's. Nothing is left before my Lord but our bodies and our lands' (verse 18). From the absence of the word Egypt, and the use of the word 'before,' it seems that this class has only come as yet to the Sinaitic Process, though it has come to the Servants' Grade. But it wants Joseph to possess them more fully. It wants Him to buy or possess their bodies, and their Adamah, or Soulical receptacles or bodies. They ask for seed, and in this request they are desiring the Seed Process to be begun in them. They want Him to possess them by means of bread. To read, 'Buy us and our land for bread' does not seem to be good English, or good Hebrew. 'Why should we die before Thine eyes, both we and our lands?' The Adamah can die, for it is the Soulical Receptacles, or Bodies. 'Possess us and our lands by bread, and we and our lands shall be servants to Pharaoh.' So Paul speaks of presenting the members to God (Rom. vi. 13) as servants of righteousness (verse 18). 'And give seed, and we shall live and not die, and the Adamah shall not be desolate' (verse 19). We are not told that the famine is ending, or that the Nile is overflowing, yet this seed is to preserve the Adamah from desolation. Unless we receive the good seed from Joseph into this Adamah, our Soulical bodies of flesh will be a moral desolation.

When those who had come from Heathenism to the Sinaitic Process begged for seed for their Adamah, they too were passing into the Seed Process. They were becoming Egyptians. And as there was a class already in Goshen, as well as the class thus coming, verse 20 uses comprehensive

terms, and we read, 'And Joseph possessed all the lands of the Egyptians for Pharaoh.' The latter part of the verse seems to be showing how those who were already in Goshen obeyed the command given in verse 16. Therein they are told to give up their cattle. Here we read, 'For the Egyptians sold every man his field.' It is not said that they sold their Adamah. Every man has a field. The field is a common symbol of sinful flesh. In this aspect it is equivalent to cattle. It is the field in which there are Satanic beasts. Thus, when this field or cattle-nature is sold, all the Adamah, or Soulical bodies of flesh, become Pharaoh's.

After mentioning the fields, the Hebrew has *בִּיְהוֹן עָלֵהֶם הָרָעָב*. Our Version renders these words, 'because the famine prevailed over them.' The Revised Version has 'because the famine was sore upon them.' The word *עַל* often means 'over,' or 'upon,' but it sometimes has other meanings. In Neh. x. 29 the two words here rendered 'prevailed over,' are rendered 'clave unto.' Sometimes *עַל* means 'on account of.' 'For Thy sake are we killed' (Ps. xlv. 22). The writer believes that in the passage we are considering, *עַל* has the meaning 'on account of,' or 'because of' (Ezra iv. 15). He thinks that the passage means that every man sold his field because it was on account of those fields, or cattle-nature, that the great famine of faith became strong. It was not a famine owing to lack of corn of Truth, but a famine owing to animalism in the nature, that is, to fields or cattle. We may read, 'For the Egyptians sold every man his field, for on account of them the famine prevailed, and the land became Pharaoh's' (verse 20). Selling the fields ends the famine of faith, so far as concerns the Soulical Side.

We come now to a transition. There is both a change to the Young Men's Grade, and a change to the Intellectual Side. We read, in verse 21, of cities, which betokens the Intellectual Nature. Where we now read of the Adamah, it appears to betoken the Soulical Body. In previous chapters the writer has urged what will yet be seen to have Scriptural evidence in its favour—that is, that there are two Soulical Bodies in every human being. There is first The Soulical Body of Flesh, environing the Soul, and then there is The Soulical Body, so called by the Apostle, environing the Mind. The verse we are considering gives some support to this view, but we shall yet meet with evidence of a more conclusive kind. The removing from one extremity of Egypt unto a certain other extremity, imports a transition from The Soulical Body of Flesh environing the Soul, to The Soulical Body environing the Mind. Mention is made of a passing through to cities. The word *עָבַר*, 'to pass through,' which occurs in the verse, has been read by the Sept. as *עָבַר*, 'to serve.' Thus they render, 'Made them serve him as servants.' But the grade-words show that this is an error. The verse relates to the people, or Young Men's Grade. Further, there is no other evidence to justify this change. It is inconsistent with what is said of the ends of Egypt, and of Joseph's relation to the Egyptians. Josephus follows the Hebrew. He says, 'They were removed severally to another place (*μεστωρισθησαν ἄλλοις ἀλλοχούσαις*) in order that the possession of their country might be made sure to the king' (Lib. II., c. vii.,

§ 7). The Sept. has also read עֲבָדִים, 'servants,' instead of עָרִים, 'cities.' In regard to the meaning of the portion we are considering, the following particulars may be noted :

1. The use of the term 'cities' shows that the narrative is now turning to the Intellectual Side.

2. On the Soulical Side, and in relation to tender fleshly Egyptians, the narrative has dealt with three grades—Heathen, Servants, and Young Men. So, as if to compass the same extent of gradation on the Intellectual Side, the portion we are now considering deals with the same three grades. Verses 21, 22 deal with the Young Men's Grade. Hence, in verse 21, we have 'people,' and, in verse 22, we have אָתָּה, 'with.' Then verse 23 deals with the Heathen Grade. We have the word 'behold' twice used, and this conjoins with the word 'people.' It is evident that this idiom does not refer to Zion, for the good seed is not yet sown. It relates to the Heathen Grade. Then verse 24 alludes prophetically to the Servants' Grade. The Hebrew says, 'And it shall be,' בְּתֵבוֹאוֹתָ. This Hebrew word is from the verb 'to come.' It means 'incoming.' Then it means 'increase.' Like the word 'works,' this is a grade-noun, derived from a grade-verb. It is equivalent to saying, 'And when the Servants' Grade shall come in.' So verse 25, which relates to the same class, has 'find,' לוֹ, 'servants,' of the Servants' Grade. Thus the three grades on this Intellectual Side correspond to the three on the Soulical Side.

3. But the portion we have been considering showed a sinful aspect on the Soulical Side, and the putting away of sin. We have read of cattle, and the giving up of cattle to Joseph. Hence it is presumptively probable that in these verses, dealing with the Intellectual Side, we shall find indications of a Sinful Element, and of the putting away of that sin.

4. But in xlv. 4, as well as Jude, verse 6, etc., for the mind to sin is sometimes compared to a forsaking of its own city, or habitation. Suppose a man's mind becomes fixed on what is fleshly, he is leaving the city, and going after what is fleshly. So if the man's Soulical Body tends to the Soulical Body of Flesh, it is also leaving its own proper border, or extremity, for the Egyptian border. In xlv. 13, we see that when a reformation began there was a returning to the city. That is, the mind was coming back to its own spiritual estate. Even if Egypt be a symbol of tender flesh, still the Soulical Body and the Mind have no right to turn to what is fleshly. They who thus turn to the flesh will have to pass through that flesh again, as in a sacrifice, to reach the city. But as they turn back from the flesh to the city, they cannot carry the fleshly sinful part with them. That must be given up as the cattle were given up. It must be given up for destruction. But it is priests who are destroyers of flesh. This indicates to us what is meant by the portion for priests, which never becomes Pharaoh's, that is, God's. It is the sinful or fleshly part to which the mind and soulical body have been cleaving. These have to be destroyed by God's priests. These priests are not men. They are symbols of flesh-eaters. The birds that came on the carcasses (Gen. xv. 15), or that the angel calls to eat flesh at His great supper (Rev. xix. 17, 18), or whatever He com-

missions to eat sinful flesh as it were fire (Jas. v. 3), these are God's priests, and the portion, which is only a portion, of the man, that He gives up to these priests, they will eat in a flesh-destroying process. These are the Adamah, or land of the priests.

We may read thus: 'And as to the people, He caused them to pass through to cities.' That is, He brought back their minds from wandering after the flesh outside the city, and restored them to their own spiritual habitation or city. And as He turned the mind from the flesh so He turned the Soulical Body from an Egyptian, or fleshly border, to its own spiritual border. Hitherto it was as if the Soulical Body had been wandering into the realm of the Soulical Body of Flesh, and now Christ removes the people in this respect to its own border, which is not an Egyptian or fleshly Border. Of this second change we read: 'From the extremity of the Egyptian border, and unto its extremity.' That is, the extremity, or Soulical Body, properly belonging to this people as on the Intellectual Side. But as He thus removes the Mind and Soulical Body from their fleshliness, He leaves the Adamah of the priestly flesh destroyers. They keep their own fleshly nature, for there is a sinful fleshly element to be eaten. So long as there is sinful flesh, so long priestly flesh-eaters will have a place, and will not have sold their lands for destruction as the fields were sold. Death and Hades will be continued so long as there is a sinful portion given to them by Pharaoh, or God, for their eating. All forces destructive of sinful flesh in human minds may be classed with these priests. In Malachi i. 4, 5, the word 'Border' is used with a moral meaning. There also we have two borders in antagonism. '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.' In some cases the words וְעִמּוֹ mean 'with Him' rather than 'it.' Moreover, in many passages, the verse opens with the accusative as here (xix. 11; xxvii. 16; xxxiv. 26, 28, 29). According to that meaning the passage would read: 'And He removed the people with Him to cities; from the end of the border of Egypt and unto its end.' But as this reading would seem to imply that Joseph had gone after what was fleshly, and as וְעִמּוֹ is rarely used in this sense, the writer prefers the former reading.

We read, 'Only the lands of the priests he did not possess, for there was a portion to the priests from Pharaoh, and they did eat their portion which Pharaoh gave them; therefore they did not sell their lands' (verse 22). Having thus referred to those on the Young Men's Grade, the narrative next passes to the Heathen Grade. Even in their case there is a coming into Joseph's possession, which is a moral departure from evil. It is day to them as He possesses them. He also gives them seed that the Seed Process may begin with them. 'And Joseph said to the people, Behold I have acquired you to-day and your Adamah' (verse 23). Next the narrative glances prophetically at the Servants' Grade, as the word 'incoming' shows. 'And it shall be in the incoming that ye shall give a fifth to Pharaoh' (verse 24). Philo regards this fifth as related to the five sense-perceptions (De Migra. Abra., c. xxxvii.).

The writer holds that no importance whatever attaches to the quantity of a fifth as against any other of the four-fifths. The verse is showing how, as the Corn of Truth begins to grow in our Soulical Bodies, and to bear fruit, that fruit is to be used in five great modes.

1. The first is the most important. We are to give it to Pharaoh, that is, to God. As we get light from Scripture, and know Truth better, and see more of what God has done for us, we must with fuller knowledge give God fuller glory. Increase of light is to produce increase of thankfulness, and we must with a more intelligent purpose glorify our Father in heaven.

2. Apart from this fifth given to God, the other parts are grouped together, for they have a human aspect. Still they are not one mass but four distinct fifths. The second fifth is to be used in Godly Service. This is placed next to glorifying God. While the word 'field' is often used of that sinful flesh, in which Satan is a beast, and wherein Cain killed Abel, it is sometimes used of the great world in which the seed of the kingdom is to be sown (Matt. xiii. 38). In verse 20 we read of every man selling his field. In this case every man had a field, for the field was the sinful flesh, or the cattle. But in verse 24 we read, 'And four parts shall be to you for seed of the field.' That is what one of the four parts is for. Here we only read of one field. It does not say 'For seed of your fields.' They have sold their fields or sinful flesh. This one field is the great world, and as the seed of Truth grows in their minds they are to use one-fifth of it as seed to be sown in the great world-field. They sow it when they become missionaries, or when they send missionaries, or when in various ways they make known the Truth. They may sow it by a good example. Portia, in the 'Merchant of Venice,' says :

'How far that little candle throws his beams!
So shines a good deed in a naughty world.'

3. The third fifth is to be for their own eating. 'And for your food.' As more light comes they are to use it in walking more consistently. They are to make a little knowledge a means of growth in knowledge, so that we may see 'knowledge grow from more to more.' Living by the words out of God's mouth they must grow stronger in faith and hope and every grace.

4. The fourth fifth is to be for the household. 'And for them of your households.' They must let their religion make wives and servants happier and wiser. Instead of contention at home there must be the family altar. They must bend the knee, not the fist, giving a pattern of patience and gentleness for the imitation of the household.

5. The last fifth is to be for the children. 'And for food for your little ones.' Both at home, and in the Sunday-school, they must teach the children, giving them the sincere milk of the word that they may grow thereby.

Verse 25 shows us that this command is now being obeyed. The time of the incoming has arrived. The words show that the Servants' Grade has come in. We have 'find,' 'behold,' and 'servants.' They do begin to give a fifth to Pharaoh, owning with thankfulness that Joseph, or Christ, has saved their lives. So they are anxious to use the four-fifths according to His command, and to be servants to the Truth.

'And they said, Thou hast saved our lives, Let us find grace in the eyes of my Lord, and we will be servants to Pharaoh' (verse 25). Surely it is more reasonable to conclude that this is an offer to serve God, than that it is teaching that the entire Egyptian nation gave itself up to serfdom to its idolatrous king. So it is more reasonable to conclude that it is this law of Christ which is an established decree than that a literal Joseph made a decree binding Egypt for generations. When it says in verse 26, 'unto this day,' it is probable that הָאָז , 'this,' has its spiritual application to Zion. The men spoken of in verse 25 are on the Servants' Grade. The word אֲשֶׁר sometimes includes that to which it reaches, 'during the whoredoms' (2 Kings ix. 22), and sometimes it is exclusive, 'unto the river' (Deut. i. 7). So in this verse it seems to be exclusive. What is Egyptian, or fleshly, cannot enter Zion. But until that spiritual era is reached, Joseph's law respecting the good seed growing in the Soulical Body, and respecting the fifths of it as thus grown in an earthly realm, holds good. Afterwards the law will have a more spiritual application. 'And Joseph appointed it for a statute unto this day concerning the land of Egypt, that Pharaoh should have a fifth, only the land of the priests alone became not Pharaoh's' (verse 26).

The history of the two famines—the famine of the corn of Truth, and the greater famine (xli. 31) of faith—is now ending. Verse 27 shows how those on the Young Men's Grade flourish in the fruitfulness of faith. The word 'Israel' shows the grade. 'And Israel dwelt in the land of Egypt, in the land of Goshen, and they gat them possessions therein, and were fruitful, and multiplied exceedingly.' Mere increase in numbers might be no blessing. It is otherwise when the increase is moral, growth in grace and in the numbers of the gracious. As verse 27 is on the Young Men's Grade so the word 'Israel,' in verse 29, again indicates the Young Men's Grade. All this concluding portion is in close, but not exclusive, relation to the Young Men's Grade. But a transition is coming. Jacob is going to die to one grade to pass to a higher grade. Longfellow's view that what seems death is transition is especially applicable to these patriarchal deaths. Jacob dies to one grade, and yet lives to a higher grade. He abides in the land of Egypt, the realm of tender flesh, for seventeen years, and then passes higher. Verse 29 is important as respects the grades. We have 'Israel' of the Young Men's Grade. Then, in the latter part of the verse, we have 'find' and 'do' of the Servants' Grade. Hence the question will arise, Is this a conjoined idiom? This idiom has only two applications, one to the Heathen Grade, one to the Grade of Tongues. But it cannot relate here to the Heathen Grade. The allusion to the fathers, and, above all, the wish not to be buried in Egypt, shows that. But neither can it relate to Zion, for it is clear that Jacob is yet in Egypt, the fleshly realm. Hence this cannot be the conjoined idiom. But if it is not the conjoined idiom then, as in xlv. 3, xlvii. 24, these words must have a future application. Instead of reading, 'If now I have found grace in Thy sight, put, I pray Thee, Thy hand under My thigh, and deal kindly and truly with Me,' we should read: 'If now I shall find grace in Thy sight, put, I pray Thee, Thy hand under My thigh, and Thou shalt deal kindly and truly with me.' The Hebrew preterite has often a future

signification. Dr. Lee, in his Hebrew Grammar, referring to this fact, says: 'A very valuable commentary on the Arabic Grammar of Ibn Ulhájib will put this question out of all doubt as to the practice of the Orientals. Speaking of the preterite tense it is said, "The preterite takes the future signification when used in passages intimating desire, whether in prayer, as, May God have mercy on thee! or command, as in the saying of Ali, Let the man reward his neighbour who, in his own person, has done good to his brother. . . ." It is also taken as a future when accompanied by a negative, or as an answer to an oath.' Dr. Lee, in the same chapter (p. 350), quotes many texts to show this custom, as Is. ix. 6; vii. 18, 19; Deut. vi. 5, etc. So, in this intense petition, Jacob is glancing on to the Grade of Tongues, and even as far as to the Grade of Sons of God. What has been said in xxiv. 2 of the hand under the thigh, accords with the view that Jacob is now referring to what can only come to pass by spiritual means, and not by laws of flesh and blood increase. In xxiii. 2 Sarah is said to die in Kirjath Arba, the city of the four. This is Zion, the four-square city. Even in that perfect realm there is a change analogous to a dying, though it is not a dying in flesh. It is a dying to the Grade of Tongues to rise to the Grade of Sons of God. And Jacob, in the greatness of his faith, is now looking on two grades in advance. At present he is on the Young Men's Grade. But he is about to die to this grade. He knows also that Joseph, or Christ, will be in the higher grades. He does not want his death to be to go to a lower grade, to be sown in flesh, and again to rise in flesh. He does not want his burying to be in Egypt at all. He wants carrying higher. So he calls to Joseph, or Christ. He seems to say to Him: 'Let me not be with those who die in the flesh, and expect to wait therein long centuries for their resurrection. Bear me, in Thy mercy and truth, up above this fleshly Egyptian realm. Carry me to Zion. Let my burial be in that spiritual realm wherein I shall be buried to the Grade of Tongues to rise to the Grade of Sons of God, and thus keep me from being buried in the flesh at all. Thou hast all power in heaven as well as upon earth. Now if Thou wilt do me this kindness, and grant me this great spiritual exaltation, put the hand beneath my thigh, and swear to me.'

'And Jacob lived in the land of Egypt seventeen years, and the days of Jacob, the years of his lives, were a hundred forty and seven years. And the days drew near for Israel to die, and he called to his Son, to Joseph.' We must ever call to Christ in prayer, and seek our spiritual exaltation from Him. When Abraham called the servant to put the hand under the thigh, he made the servant swear by the God of heaven. But Joseph is Divine. He has not to swear by any greater Name. In saying that the preterites have here a future meaning the writer knows that commonly they have a past significance. But Jacob is wanting to know if, on the higher grades, he shall have Christ's favour, and if his spiritual desires shall be gratified. But in xl. 14 the words, 'Thou hast done, I pray, a kindness,' mean 'Thou wilt do me, I pray, a kindness,' as in the verse before us. 'And he said to Him, If now I shall find grace in Thine eyes.' So Paul says, 'The Lord grant unto him to find mercy of the Lord in that day' (2 Tim. i. 18). 'Put, I pray Thee,

Thine hand under my thigh, and Thou shalt deal kindly and truly with me, do not, I pray Thee, bury me in Egypt' (verse 29). The word בְּעִם , 'with,' in verse 30, like 'find' and 'do,' in verse 29 has evidently a spiritual application to Zion. 'And I shall lie down with my fathers, and Thou shalt raise me up from Egypt, and Thou shalt bury me in their burying-place.' The Saviour promises that Jacob's prayer will be answered. He will never despise our prayer that we may be morally uplifted. The 'I' is emphatic. 'And He said, I will do according to thy word.' Jacob wants the oath as well as the promise. 'And he said, Swear unto me, and He sware unto him' (verse 31). All is to be done by Joseph.

The last clause is the subject of much controversy. The word 'Israel' shows the Young Men's Grade. Our Versions both read, 'And Israel bowed himself upon the bed's head.' The Hebrew word rendered 'bed' is הַמִּטָּה . The Hebrew word for staff is הַמַּטֵּה . Thus the words only differ in the points, which are not part of the original and inspired text, but an invention of man. The translators of the Sept. have regarded this word as 'staff.' They render the passage, *καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ἑνάβδου αὐτοῦ*. This is quoted in Hebrews xi. 21, where we read it, 'And worshipped, [leaning] upon the top of his staff.' The New Testament sometimes has the Sept. Version where the words differ considerably from the Hebrew text (Ps. xl. 6; Heb. x. 5). This is not the only part of the clause that is called into question. It is controverted whether בְּעִם means 'upon,' or 'unto.' By the insertion of the word 'leaning' the Revisers show that they regard the בְּעִם , and the Greek *ἐπί*, as meaning 'upon.' Some, however, have regarded the *ἐπί* as meaning 'unto,' or 'towards,' and in the Catholic Church this passage has been used to justify the worship of inanimate objects. The Catholic writers have been unjustly handled, as if they had done intentional violence to the Greek and Hebrew texts in order to make it appear that Jacob offered worship unto the top of his staff. It is very probable that the translators of our Bible were influenced by the fact that the word for 'bed' manifestly occurs in xlviii. 2. There Israel is represented as sitting upon the מִטָּה . In that case the attitude implies a bed rather than a staff. The writer believes that the word in xlvii. 31 means 'staff,' and not 'bed' as our Versions have rendered it. He so thinks for the following reasons:

1. It is evident that the Sept. translators did not think that the fact of מִטָּה being used twice in so short a space of text necessarily implied that the word must have only one meaning in both passages, for they render it 'staff' in the former case, and 'bed' in the latter case. So the word קָם is used in verse 22 of what can be eaten, and in verse 26 of a law.

2. It is only 'after these things' (xlviii. 1) that Jacob is said to be sick. The grade-words of xlviii. 2 show that it is not the Young Men's Grade which is indicated in that verse. Thus the two verses in which מִטָּה occurs are not on the same grade. This tends very strongly to show the possibility of the word not having the same meaning in both passages. We have no reason, on the literal theory, to conclude that Israel was sick and in bed when he had this first interview with Joseph. Though Abraham was stricken in age when his servant put his hand

under his thigh (xxiv. 1-3), he yet appears to have married subsequently to this event (xxv. 1).

3. While the word 'Head,' which is here used, enters into the structure of the Hebrew words for 'pillow' (xxviii. 18), and, as some think, for the place of the head rather than the bolster (1 Sam. xxvi. 12), there is no such idiom as 'head of the bed' used anywhere else in the Bible. The idiom seems to be English rather than Hebrew.

4. Even if it could be shown that the Jews spake of the head of the bed as we speak of it, we should still find difficulty in understanding how Jacob could bow down upon a bed's head, or worship upon it. On the other hand, the word 'head' is applied to the extremity of a rod or sceptre (Esther v. 2).

5. When the New Testament has quoted a passage from the Sept. in which the word 'staff' occurs, and when, also, the Hebrew has a word which, apart from its points, means 'staff,' it should only be some very weighty reason which should lead us to set aside the reading of the Sept. in such a case. The writer cannot see such reasons of weight for this change.

6. There is in xxxii. 10 an allusion to Jacob's staff, but another word is there used, the word which is also used of the rods that he pilled (xxx. 38). But this verse does not say 'his staff.' We have been reading much of the corn of Truth—that is, the veritable 'staff of bread.' The headship of all that staff of true life is embodied in Christ. He is the Head of the Staff of life. He who is compared to a Midwife (xxviii. 38), and who is the Head of the Corner (1 Pet. ii. 7), and who has a rod of strength which goes out of Zion (Ps. cx. 2), that is, the word of the law which goes out from Zion and Jerusalem (Is. ii. 3), can be with dramatic appropriateness designated the Head of the Staff of Truth. Especially can He be thus spoken of when the narrative is glancing at His action in a Divine or Spiritual realm. We have all to hold that Head, and derive nourishment therefrom (Col. ii. 19).

7. The present readings do not seem so natural as to be justifiable. For example, not only does it seem incongruous to speak of a man bowing upon the bed's head, it is equally incongruous to speak of leaning upon the top of the staff. A man leans on the whole staff, not upon the top of it. In regard to this feature of the case, it may be noticed:

(a) That the word used in Hebrews, xi. 21, προσεκύνησεν, often means 'to worship,' as in the saying, 'Worship God' (Rev. xxii. 9). So the Hebrew word עָבַד in Gen. xlvii. 31 is often used of the worship of God (xxii. 5; Ps. xc. 6). Thus our Versions of this verse not only set aside the New Testament quotation in Heb. xi. 21 in respect to the bed, they set it aside in respect to the idea of worship. They render the word as 'bow down.' The writer holds that in both cases it is an act of worship that is indicated.

(b) It is usual in Hebrew for the verb to be followed by the preposition לְ, 'to,' before the object of worship or homage (Exod. xxiii. 24). In Greek the object of worship is generally put in the accusative without a preposition preceding (Matt. iv. 10; Œd. Ep. Colon., verse 1,654; Euseb. H. E., Lib. VII., c. x.). In the New Testament, however, it is generally followed by the dative without a preposition. In a few cases

the verb in Hebrew is followed by *-*, as here. 'To bow down unto it' (Lev. xxvi. 1). 'Shall bow themselves down at (or 'unto') the soles of thy feet' (Is. lx. 14). 'He shall bow down at the threshold' (Ezek. xlvi. 2). 'Bowing down upon the housetops to the host of heaven' (Zeph. i. 5). The writer believes that, according to the Catholic opinion, this verse means that Israel worshipped, or bowed down unto, the Head of the staff. But that staff is not a piece of wood. It is the Staff of Truth. So the Head of that staff is Joseph, or Christ, who had just been giving a promise to Jacob, and confirming it with an oath. In glad thankfulness Jacob bows down in worship to this Divine Benefactor. There is no need to insert the word 'leaning' in Hebrews xi. 21. So we may read here, 'And Israel bowed down unto the Head of the staff' (verse 31).

CHAPTER XXV.

GENESIS XLVIII.

BARNABAS, in his Epistle (c. xiii.), says that Jacob blessed Ephraim before Manasseh, because he saw in the former a type of a coming people, that is, of Christians. *Εἶδε δὲ Ἰακώβ τύπον, πνεύματι, τοῦ λαοῦ τοῦ μεταξὺ.* Even literalists must admit that the sons blessed by Jacob have an Adamic aspect, for the blessing has consequences reaching far beyond the limits of one brief life. There are several other features in the chapter which cannot well be reconciled with literal history. Something might be said of types in general. While the term 'type' is Scriptural (1 Cor. x. 11), it is sometimes used as a way of escape from difficulties. When some portion of Old Testament History is seen to reflect evangelical truth in a light particularly clear, as, for example, when Abraham offers up Isaac, the literal truthfulness of the history is supposed to be maintained by the affirmation that the men to whom these histories refer were types. It might be said of such histories as Alonso said of Ariel's works:

'These are not natural events; they strengthen
From strange to stranger.'

1. Although Jacob has been in Egypt seventeen years, it would seem as if the two children of Joseph, who were born before Jacob came into Egypt (xli. 50), had not seen their grandfather Jacob until just before his death. Such is the impression naturally produced by the reading of this chapter, wherein the dying patriarch is represented as adopting (verse 5) and blessing these children (verse 16), and as expressing astonishment at being permitted to see them (verse 11). We do not read in the previous history of Jacob having seen the children.

2. Another peculiar feature of the chapter is, the way in which it represents Joseph as now inferior to Israel. In the previous chapter Joseph was ruler of the land, in whose sight Jacob was finding grace (verse 29), and who was nourishing His father. Now Joseph is presenting himself with his children before his father, and all are receiving the patriarchal blessing (verses 15, 16). Previously Joseph

used the prophetic gift, telling how long the famine would last. Now the gift of prophecy seems to have passed from Joseph, and it is Jacob who foretells what shall come to pass in the last days (xlix. 1).

3. In this chapter we have a further illustration of a law often recognised in Scripture, but which, on the literal theory, is not natural nor just. It is the law by which we find a younger son exalted over an older son. We have illustrations of this law in the histories of Cain and Abel, of Ishmael and Isaac, of Esau and Jacob, of Aaron and Moses, of the brethren of David and David, and now of Manasseh and Ephraim. In a moral evolution the soulical will precede the spiritual, the best will come last. It is in this moral direction rather than in literal history that we find a natural explanation of this singular law.

4. Jacob's blessing lays stress upon the principle of fecundity (verse 19). But merely to have a multitude of descendants is not in itself any blessing unless these descendants are virtuous. It would be a blessing to have such a Rechabite seed as was born to Jonadab (Jer. xxxv. 6). It would be no blessing to be fruitful if the issue were to be like that of the Jukes's, a family whose criminals cost the State of New York a million and a quarter of dollars in forty-five years. Some men would have counted it a greater honour also, to have been the progenitors of Attica's twenty thousand freemen, than of her four hundred thousand slaves (Athanaeus, Lib. VI., Plut. Vit. Peric., etc.). Diodorus Siculus says that the Jewish nation was ever fruitful of men (*ἀει τὸ εθνὸς τῶν Ἰουδαίων ὑπῆρχε πολυάνθρωπον*, Eclog. Ex., Lib. XL.), but these men, in some parts of their history, were mighty in evil rather than in good. But, in these blessings and promises, fecundity is regarded as an unqualified blessing. It is because the seed is what is born to the house of faith, and not literal men born in flesh and blood.

5. This particular land, spoken of in verse 4, is to be given to Jacob's seed for an everlasting possession. What special blessing would it be to this nation of Jews to have a small Syrian province granted to it for an abiding possession? Was that land so pre-eminently the glory of all lands that its possession through all time should be deemed an enchanting prospect? Are there not many lands possessing greater natural advantages than this land, whose valleys are virtually riverless, and whose shore is without harbours? Moreover, how can it be said that this land has become an everlasting possession to Jews, when it has been for hundreds of years a Turkish province? To limit the meaning of the word 'everlasting,' or to fall back on the explanation that this land was a type of another and better land, may seem to open a way out of the difficulty, but it is not a satisfactory way. The promise is definite, 'this land,' not 'a land of which this is a type.'

6. In verse 22 Jacob is said to give a portion to Joseph, which he took from the Amorites. Remembering what is said in Josh. xxiv. 32, and elsewhere, of the parcel of ground given by Jacob to Joseph, the question may be asked, Does it comport with literal probability that a particular plot of ground should keep its exclusive aspect of a plot given to Joseph hundreds of years before? The land is several times seized by conquerors, the people are carried captive, old families die out, new families take their possessions, old landmarks are altered, yet amid all

these changes a particular plot of land given to Joseph keeps its form and designation. Has any plot in England thus kept its identity from the days of the Heptarchy? In thus speaking the writer is convinced of the inspiration and truth of all that the Bible says on this subject, but he thinks that its meaning is misunderstood.

7. There are in the chapter some strangely inconsistent representations of Jacob, when we take what is said of him as literal history. In verse 8 he is a blind old man who knows not his grandchildren. In verse 14 he is an intelligent man, guiding his hands wittingly, while in c. xlix. he speaks like one whose mind is in the full vigour of its strength.

8. What is said of the different approaches to Jacob, and of changes in bodily attitude, is suggestive of difficulty. There were not reporters present then, watching the incidents, and keeping faithful record of the words, as might have been the case now. How was it that Moses, living hundreds of years after, was enabled to chronicle so minutely the varying postures of these various persons in these interviews? Such an objection would have no force against the moral theory, according to which these changes have a moral significance.

In turning to the actual teaching of this chapter we may notice the following particulars :

1. In this and the following chapter we have two series of blessings pronounced by Jacob. In this chapter the blessings pertain specially to Joseph's two sons, Ephraim and Manasseh. When considering xli. 50, the writer tried to show that these two sons probably represented two classes coming to Christianity from Heathenism. Manasseh represents those who come in a Sinaitic aspect, while Ephraim represents those who come in the Seed Process. Since the Seed Process is morally superior to the Sinaitic Process, it is fitting that Ephraim, though younger in time, should be pre-eminent in dignity. The aspect of this chapter appears to relate pre-eminently to Gentiles, while the following chapter appears to have a more Jewish aspect.

2. One of the most marked features of this chapter is the change that now takes place in Joseph. In considering the early history of Joseph (c. xxxvii.), we saw that he was a symbol of the Prophetic Body, having within it the Divine Prophet, or Jesus. As the history advanced, Joseph was regarded as Christ, the Prophetic Truth, apart from His personal embodiment. But now we have again the Personal Body of Prophets symbolized in Joseph. Moreover, this Prophetic Body is regarded as in distinction from Joseph, the Impersonal Truth—that is to say, we have two Josephs. We have Christ as the Truth apart from persons, and next we have His Prophetic Body of Witnesses, which has in it human imperfections. In xlvii. 31, Israel is said to worship or bow down unto the Head of the Staff. That Head is Jesus, the Truth, or Joseph. Then in xlviii. 1 this Head, or Divine Joseph, is put into contrast with another Joseph, who is ignorant and needs information. The Hebrew seems to want a nominative to the verb 'said,' or 'told,' in xlviii. 1, and to the verb 'told' in verse 2. Our Versions supply the deficiency by inserting the word 'one' in both verses. It is said by some that there is an ellipsis of the Hebrew word *הַאֹמֵר*, or *הַמִּיַּיֵּד*, 'one who says,' or 'one who tells,' as if the full meaning were, 'One

who says said to Joseph,' or, 'One who tells told to Joseph.' But this idiom is not used elsewhere in this book, and such an idiom, in the singular number, is exceedingly rare. Some think this peculiar idiom is used by way of emphasis to denote a special messenger. The same unnamed Being who tells Joseph of his father's sickness appears also to tell Jacob of Joseph's approach (verse 2). The Rabbins think that Ephraim was the messenger. The chapter gives no evidence of this, but rather suggests the contrary. The writer holds that it is the word 'Head,' in *xlvi. 31*, which is the virtual nominative to both these verbs. The Head is the Divine Joseph, Christ, the Truth. From this point the being named Joseph has an inferior aspect. He is the Prophetic Body that has not been up to the Grade of Tongues, and which is not spiritual. He knows not of his father's sickness until he is told (verse 1), and he shows moral imperfection in wishing to contravene his father's intention to put special honour on Ephraim (verse 17). As this human Joseph, the Prophetic Body, comes into prominence, Jacob, the emblem of Faith, assumes a position of more honour and authority in respect to Joseph. He pronounces a blessing upon him (verse 15), and refuses, in some things, to do his will (verse 19).

3. The Apostle speaks of the Gentiles as fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus (*Ephes. iii. 6*). In the chapter we are about to consider, Jacob, the Man of Faith, is adopting the two sons of Joseph, Manasseh and Ephraim (verse 5), and he is also blessing them (verse 16). So it can be said that they who come from Heathenism become members of the line of Faith, and heirs to all its promises and blessings. This is the great purport of the chapter. We might describe it as Faith's Adoption and Blessing of the Gentiles.

4. There are several gradal transitions in the chapter, but they are well defined. We have seen that *xlvi. 27-31* inclusive related to the Young Men's Grade. As we come to *c. xlviii.* we have the following gradal portions:

(a) Verse 1 is on the Servants' Grade. This is shown by the words 'behold' and *וְיָבֹא*, 'with.'

(b) Verse 2 is on the Heathen Grade. We have 'behold' and 'come' of the Servants' Grade conjoined with 'Israel' of the Young Men's Grade. The sitting on the bed and indications of weakness show that this idiom does not relate to Zion. Hence it must relate to Heathenism. Thus from *xlvi. 27* to *xlvi. 2* the grades follow a descending order—Young Men, Servants, and Heathen.

(c) In verses 3-7 inclusive we have the Servants' Grade in a good aspect. We have in verse 4 the word 'peoples,' but it is in a prophetic sentence: 'I will make of thee a multitude of peoples.' It is not that they are already peoples. The grade-words show that they are on the Servants' Grade. We have 'appeared' (verse 3), *וַיֵּרָא*, 'this' (verse 4), 'come' (verses 5, 7), 'Simeon' (verse 5). In verse 7 we read of a way of Ephrath. To be in the way to a town is not to be at the town. Hence, though Ephrath itself is spoken of as on the Young Men's Grade, *וַיֵּרָא* being used at the close of verse 7, the fact remains that the way of Ephrath is only on the Servants' Grade.

(d) Verses 8-11 inclusive are on the Heathen Grade. We have in verse 8 the conjoined idiom 'see' and 'Israel.' It is clear from Jacob's ignorance that he is not in Zion. Hence he must be on the Heathen Grade. In this portion we have הִנֵּה, 'this' (verse 9), 'see' (verse 11), and 'behold,' of the Servants' Grade conjoined with 'Israel.'

(e) Verse 12 is on the Servants' Grade in an evil aspect. We have וְעִם, 'with.'

(f) Verses 13, 14 are on the Young Men's Grade. We have the word 'Israel' used thrice, and we have also הִנֵּה, 'this' (verse 14).

(g) Verses 15, 16 are on the Heathen Grade. We have הִנֵּה, 'this,' of the Servants' Grade conjoined with 'young men' (verse 16) of the Young Men's Grade. The allusion to the midst of the earth, as well as the antecedent portions, show that this idiom has not its spiritual application to Zion. It must therefore apply to the Heathen Grade.

(h) In verses 17, 18, and a little part of verse 19, we have the Servants' Grade. The aspect of this portion is evil. We have the grade-words 'see,' and הִנֵּה, 'this.'

(i) Verses 19, 20 are on the Young Men's Grade. We have the words הָעָם, 'this' (verses 19, 20), 'people' (verse 19), and 'Israel' (verse 20).

(j) In verses 21, 22 we have the Heathen Grade. We have not only the conjoined idiom wherein 'behold' (verse 21) of the Servants' Grade conjoins with 'Israel' (verse 21), but we have also the word 'Amorites' of the Heathen Grade (verse 22). When these various portions are read in connection according to their own grades, they will be seen to connect very naturally. It is owing to these changes of grade that Jacob appears so much more feeble in one part of the chapter than in another.

5. The sickness of Jacob is the sickness of one who is הִלָּח (verse 1), or in pain of travail. It is a dying to one grade to live to another. Prospero says :

' We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.'

But Jacob's life is not little, nor is it rounded with a sleep. It is a life in which we have a series of transitions, and he closes each grade with a blessing upon those who are heirs of faith.

Philo, in commenting upon this chapter, says that Ephraim is the faculty of *μνήμη*, or 'Memory,' while Manasseh is the faculty of *ἀνάμνησις*, or Recollection (Leg. Al., Lib. III., c. xxx.). The writer thinks that Philo errs in thus speaking. Jacob, in his moral advance, as respects the Servants' Grade, is drawing near to its final pains in which he will pass up to the Young Men's Grade. The Divine Joseph, who in xlvi. 31 is called the Head of the staff, gives intimation to the human Joseph, the Prophetic Body of teachers, of the approach of this better day. This Prophetic Body seeks to bring its converts, or sons, born from Heathenism, to the Man of Faith to receive Faith's legacy of blessing on this grade. Both Manasseh and Ephraim—that is, both those who have come to the Sinaitic Process, and those who have come to the Seed Process—are brought by the Prophetic Body to the Man of Faith.

'And it came to pass after these things.' It is after them in inferior moral gradation rather than in order of time. 'That He said to Joseph, Behold, thy father is in pain. And he took his two sons with him, Manasseh and Ephraim' (verse 1). Christ the Head, spoken of in the previous verse, is the true Enlightener of His Prophetic Body, or Joseph. It may seem incongruous to represent the Head of a staff as speaking. It is not more so than to speak of hearing the staff (Micah vi. 9), or of feeding with the rod (Micah vii. 14), or of Christ being a Branch (Jer. xxiii. 5; Zech. vi. 12). The staff was a prominent symbol in ancient Christian writings. In 'Hermas' the Law is symbolized by rods. In the 'Pseudo-Matthiæ Evangelium' (c. viii.), when the Virgin Mary is to receive a husband, men are to bring rods, and she is to be given to the man from the top of whose rod a dove flies forth ('et ex cacumine unius virgæ columba egredietur et volabit ad cælos').

In verse 2 we have a description of what is taking place on the Heathen Grade. We have 'behold' and 'come' conjoined with 'Israel.' The Head of the staff is here represented as giving intimation to the Man of Faith of the coming of the Prophetic Teachers. Nothing is said, as yet, of Joseph having sons with him in this grade. To show that on this grade also Jacob is to be regarded as one sickening unto the close of this Gradal Era, he is represented as one who is weak, and needing to strengthen himself to sit upon the bed. The bed and the strengthening are, as the writer thinks, emblems of this era being near its end, and of Jacob's travail-pains as respects this grade having come. He will die to this grade to live on a higher grade. In this return to the Heathen Grade it is as if the sons were not yet born to Joseph, or the Body of Prophetic Teachers, and as if, therefore, Jacob had not yet seen Joseph's seed (verse 11). 'And He told to Jacob, and said, Behold thy son Joseph cometh to thee, and Israel strengthened himself, and sat upon the bed' (verse 2). Sometimes the figure of strengthening himself is used of a man's evil actions. When Rehoboam 'had strengthened himself, he forsook the law' (2 Chron. xii. 1). Sometimes it is used of a man's good actions. 'They strengthened their hands for this good work' (Neh. ii. 18). Jonathan strengthened David's hand in God (1 Sam. xxiii. 16). The allusion to Israel's strength, the connection with verse 1, and congruity of metaphor, are all in favour of the view that מַצֵּי, in this passage, means 'bed,' and not 'staff.'

After the Divine Joseph has thus been represented as speaking to the Prophetic Body, and to the Man of Faith, verse 3 begins to describe the action of these Adamic Men on the Servants' Grade. This portion reaches from verse 3 to verse 7 inclusive. It appears to represent the Servants' Grade in a good aspect. There is nothing indicative of evil. Jacob refers to the past. This may have had some influence with Philo in leading him to his notion of the two sons being Memory and Recollection. But Jacob is about to pronounce certain blessings. It is very natural that he should prepare for this work by showing that the blessing is originally from God. It is not something having its source in Jacob. He is only as the channel through which the blessing is transmitted to all the line of faith. Thus he refers, as in a summary, to the various Divine promises given to him, in order that God may be glorified by his

line of faith, as the True Source of Blessing. In xxviii. 19, xxxv. 6, we have references to a Luz, which have been considered. From these passages it would seem that this white almond-tree town is a symbol of righteousness in varied aspects. It is associated here, and in xxxv. 6, with Canaan. Even in the Heathen Realm some come to a knowledge that is of the Servants' Grade. The more enlightened Greeks had this knowledge. They had a better faith than that expressed in the Apopasmatia of Euripides :

τοὺς ζῶντας εὖ δρᾶν· Καθ'αὐτῶν δὲ πᾶς ἀνὴρ
γῆ καὶ σκιά· τὸ μὴδὲν εἰς οὐδὲν ῥέπει.

'That they who live do well ; but every man when dead is earth and shadow ; that which was nothing falls into nothingness.'

Jacob speaks of these past blessings on the Servants' Grade, and we read : 'And Jacob said to Joseph, God Almighty appeared to me in Luz, in the land of Canaan, and blessed me' (verse 3). Jacob is bringing all the blessings of God promised to faith, into connection with Joseph's line of those brought from Heathenism. He is showing to what these children are the heirs. In the very greatness and solemnity of Jacob's speech in the presence of his son and grandchildren, we find something agreeing better with moral than with literal history. We read, 'For to you is the promise, and to your children, and to all that are afar off' (Acts ii. 39). He quotes God's words, as well as making mention of the Divine appearance. 'And He said unto me, Behold Me making thee fruitful, and I will multiply thee, and I will make thee to an assembly of peoples.' When that promise is fulfilled Jacob will be on a higher grade. The word 'peoples' shows the Young Men's Grade. Jacob is now on the Servants' Grade. But that which is higher can be promised to us before we reach it. The promise is said to be given in the land of Canaan. But it is a part of the idolatrous realm which is on the Servants' Grade. Its people have some light, as had the Greeks. Yet this Heathen Realm, as on the Servants' Grade, is all to be given to Jacob's seed for an everlasting possession. This is like saying that the best part of Heathenism, its Philosophy and its Wisdom, will all become a trophy won by Christianity. Whatever is good in those philosophies will find its final rest in the truth as it is in Jesus. Augustine, after telling us how he had read of Aeneas and Dido, says : 'Ecce enim tu, Domine, rex meus et Deus meus ; tibi serviat quidquid utile puer didici' (Confes., Lib. I., c. xv.)—'For lo, Thou, O Lord, art my King and my God ; whatever useful thing I have learned as a boy shall serve Thee.' 'And I will give this land to thy seed after thee, an everlasting possession' (verse 4). It is a nobler triumph for Christianity to bow all the wisdom of Philosophy to its sway, than for literal Jews to have Palestine Syria for an abiding possession. Having thus referred to himself as heir to the Divine promises, the Man of Faith proceeds to adopt the Gentile converts from Heathenism as in faith's line. It is a significant fact that as he names Manasseh last, so he names Simeon last. Simeon is an emblem of what is Sinaitic on the Servants' Grade. He is as an Outward Ear. He and Levi have an affinity with what is ritualistic. Ephraim, the fruitful, who is of the Seed Process, is placed before Manasseh, the Sinaitic, just as

Reuben, the firstborn, is placed before Simeon. But both classes of Gentiles are here adopted by the Man of Faith. They have been born during Jacob's coming towards the tender Egyptian realm, and to the Prophetic Body or Joseph. 'And now thy two sons that have been born to thee in the land of Egypt during my coming to thee towards Egypt, mine are they, Ephraim and Manasseh, as Reuben and Simeon shall they be mine' (verse 5). This is a true adoption. Philo says of Simeon, ὁ Συμεὼν ὄνομα μαθήσεως καὶ διδασκαλίας ἐστίν, εἰσακοή γὰρ ἐρμηνεύεται (De Mut. Nom., c. xvi.)—'Simeon is a name of Learning and Instruction, for it means Harkening.'

After speaking of sons born in the tender realm Jacob goes on to speak of other sons born to Joseph. In this case it is as if the Heathen Realm or Canaan had been left. The Truth has been made known. Those whom Joseph, the Prophetic Body, begets in Godly Service by means of the Truth are in a special sense his. These gatherings of Christian Gentiles have a name after that of those who only came to the Truth as it was known amongst enlightened heathen during Jacob's coming to Joseph or the Prophetic Body. 'And thy issue which thou hast begotten after them shall be thine' (verse 6). This additional seed is still as an Ephraim and as a Manasseh. It is clear, however, that this issue is born to Joseph, not to the sons of Joseph. The new seed is named according to the names of their brethren, Ephraim and Manasseh, for they possess all that was good in the primitive philosophies. The use of the past Hiphil, together with the fixing of a past time in verse 5 for the birth of the two sons, shows that Jacob is referring to sons already born. These verses indicate that 'Ephraim' and 'Manasseh' are names of moral classes, not of literal persons. 'After the name of their brethren shall they be called in their inheritance' (verse 6). How does the literalist account for the fact that Joseph is here said to have other sons than the two born in Egypt, and yet that they are nowhere named in Scripture?

In verse 7 Jacob shows how, as respects the Sheep-Nature, or Rachel, she had undergone her transition, even when he, Faith, was yet imperfect, and coming from Padan. Jacob says Rachel died ^{לְ}בַי. This phrase is rendered 'by me.' The Revised Version has in the margin, 'Or, to my sorrow.' It does not seem worthy of record that a husband was near his wife when she died. Some render the phrase, 'On account of me,' that is, 'through hardship borne on my account.' But Rachel had urged Jacob to take this journey (xxx. 16, xlviii. 7), and God had also commanded it (xxxv. 1). Is it not therefore somewhat unjust to attribute Rachel's death indirectly to Jacob? Commonly this word ^{לְ}בַי means 'upon,' 'above,' 'over' (xxxii. 11; xlii. 26). In xxiii. 2 the Sarah who dies in the four-square city really dies above Abraham. Morally he is not with her when she dies. It will be noticed that in this verse the word 'Aram' is not joined with 'Padan,' as in xxv. 20; xxviii. 2. It is the word 'Aram' that means 'High-land,' but 'Padan' simply means 'Plain.' The writer believes that in this verse, as in Luke iii. 5, the smooth outstretched plain has a moral meaning. He thinks that it is an emblem of a Sinaitic Righteousness in which figures of being straight

and plain are often prominent, as in contrast with the Seed Process and Fruitfulness. The word 'Ephrath' means 'Fruitful.' While Jacob, or Faith, was yet weak, and on Padan, or a Sinaitic standard of Right, Rachel, the sheep who was better than weak faith, died above him, passing on to Bethlehem, the House of Bread, on the Young Men's Grade, while Jacob buried her forsaken body in the fruitful way. A man's sheep-nature may be in moral advance of his faith. In other words, a man may be better than his creed. Rachel died above him in that the Seed Process is above the Sinaitic Process. She passed on also to the higher grade, while Faith was yet in the Servants' Grade on which he is now about to die. Thus this allusion to Rachel shows us a Seed Process transition of the Sheep-Nature, while in Jacob we see a transition of faith. In examining xxxv. 16, the writer stated why he regarded a word which occurs in this verse as meaning 'according to the purification of the land.' So 'the way of Ephrath' is the Seed Process way, but on the Servants' Grade. The Bethlehem spoken of in verse 7 is on the Young Men's Grade, and is distinct from the way. 'And as for me, in my coming from Padan, Rachel died above me in the land of Canaan, in the way, when yet it was, according to the purification of the land, to come towards Ephrath, and I buried her there in a way of Ephrath, this is Bethlehem' (verse 7).

There is again a transition to the Heathen Grade. Verse 8 opens with the conjoined idiom. Thus verse 8 is in virtual connection with verse 2. In that verse mention was made of Joseph, or the Prophetic Body. Now mention is also made of Joseph's sons, or those who are being gathered by teachers in this Heathen Realm. The close of that Heathen Era is at hand. Jacob is as one old and weak in vision. Polixenes, in 'The Winter's Tale,' says to Florizel :

'Play you, once more ;
Is not your father grown incapable
Of reasonable affairs ? Is he not stupid
With age, and altering rheums ? Can he speak ? hear ?
Know man from man ? dispute his own estate ?
Lies he not bed-rid ? and again does nothing,
But what he did, being childish ?'

In like manner Jacob shows signs of old age as he comes to the close of the Heathen Era, and he sees the sons that are being born morally to the Prophetic Body, or Teachers of Truth. 'And Israel saw the sons of Joseph, and he said, Who are these?' (verse 8). This Heathen portion continues to the close of verse 11. Throughout the portion, Jacob and Joseph speak as if these sons were newly coming to Jacob's knowledge. As Jacob blessed the sons on the Heathen portion of the Servants' Grade by adopting them as his heirs, so he blesses them on the Heathen Grade. Even on this Heathen Grade the Prophetic Body recognises God, and owns that the children are given to faith's line by Him. Theognis says (Parain., verse 171) :

οὐ τι ἄτερ θεῶν
γίγνεται ἀνθρώποις, οὔτ' ἀγὰβ', οὔτε κακά.

'Nothing comes to men without the gods, neither good nor evil.'

Certainly the Teachers of Truth cannot have a seed of truth-born to them without God's blessing. Such sons are given, even in the Heathen Realm. The וְזֶה , 'this,' in verse 9, is part of the conjoined idiom, and does not relate to the Servants' Grade. 'And Joseph said to his father, They are my sons whom God hath given me in this.' Jacob wants these sons taking to himself, and as they come into vital union with Faith, he will give them Faith's blessing. 'And he said, Bring them, I pray thee, to me, and I will bless them' (verse 9). He blesses them as one who is in blindness. He does not yet speak clearly of things to come, as he had done on the Servants' Grade. He shows affection, and recognises God, and owns His goodness, but beyond that he does not go. 'And the eyes of Israel were heavy with age, he was not able to see.' Joseph brings them near to Faith, and they receive its kiss of adoption, and its embrace. 'And he brought them near to him, and he kissed them, and embraced them' (verse 10). Faith had hardly hoped to see its Teachers, but now it was beginning not only to see them, but to see a seed born to them. It is as if Ephraim and Manasseh, on this grade, were just coming to birth, and as if Joseph, or the Prophetic Body, were coming to his vision for the first time. Jacob does not say, 'I had not thought to see thy face again.' It is as if he had never seen the face before. The verb לִבְרֹךְ seems to intimate that hitherto Jacob had not been able to see his teachers clearly, and with discrimination, even when looking at them with the outward eye. He had seen men as trees walking. He saw and yet discerned not. 'And Israel said to Joseph, I did not discern to see thy face, and lo, God hath caused me to see also thy seed' (verse 11).

In verse 12 the narrative again reverts to the Servants' Grade. Thus verse 12 is in virtual connection with verse 7. The writer holds also that in this verse there is evidence of an imperfect aspect, and a turning to the Sinaitic Process. The Adamic Prophet is said to bring them out from with the knees. The allusion appears to be to Joseph's knees. To have them by the knees was to have them in the true place of nursing. Manasseh's grandchildren are said to be brought up upon Joseph's knees (l. 23). Jerusalem nurses her sons on her knees (Is. lxvi. 12). Feeble ones are thus fostered 'as when a nurse cherisheth her own children' (1 Thes. ii. 7). When Joseph, or the Prophetic Body, brings them from the knees, the act imports a moral declension. Joseph is now said to bow himself וַיִּשְׁתַּחֲוֶה . This is rendered in our Versions 'with his face.' In xix. 1 angels are said to bow with their faces to the earth, but the preposition לְ , 'to,' is not there used before 'face.' It is used in 1 Sam. xxv. 23, 'And she fell before the face of David.' The writer thinks that it is to what is outward, or to his own face, as in contrast with what is inward, that Joseph, or the Prophetic Body, bows. It is a bowing towards the earth, for it is a declension to what is earthly, and of the flesh, rather than a tending to what is spiritual. The result of this declining to the outward face is seen in verse 17, where the Servants' Grade next comes in. This Prophetic Body, in relation to these converts from Heathenism, begins to exalt what is outward and formal, and so to judge after the sight of the eyes. Eras of moral

declension are found alternating with eras of progress in these various histories. This verse indicates an era of declension. 'And Joseph brought them out from with his knees, and he bowed himself to his face towards the earth' (verse 12). The writer holds that this bowing down is not to Jacob's face, but to Joseph's own. At the same time it is true that it was customary to bow before parents with filial reverence. Philo says of Pharaoh receiving Jacob, 'And the king, having beheld and been impressed by his dignified aspect, received him, not as the father of a viceroy, but as his own father, with all reverence and honour' (Lib. de Jos., c. xlii.). Herodotus says of the Egyptians, 'When the young men meet the old men, they give way, and turn aside, and when the old men are entering the young men rise from their seats' (Lib. II., c. lxxx.). The Sept. translators render the verb 'to bow' in the plural, as if meaning that the sons of Joseph bowed. On the literal theory it is difficult to see why Joseph should thus bow down in the middle of the interview. His bowing, however, is not an act of filial reverence, but an earthward declension.

It may seem to the reader that verse 13 connects very naturally with verse 12. Nevertheless, there is not this connection. With verse 13 the Young Men's Grade comes in, and it is continued to the close of verse 14. Thus verse 13 is in gradal connection with the close of c. xlvii. On the literal theory it might be asked, How was it that Joseph did not speak to his father respecting his crossed hands until after Jacob had pronounced a blessing? We might have thought that Joseph would have been more prompt in correcting what he considered to be a mistake, and especially since these blessings are irreversible. Even on the Young Men's Grade, the Prophetic Body, or Joseph, shows a disposition to exalt the Sinaitic Manasseh over the Seed Process Ephraim. The Seed Process is that in which the Truth is as seed growing within us, not as fruit yielded, but as yielding fruit. So Florizel, in 'The Winter's Tale,' says:

'Let nature crush the sides o' the earth together,
And mar the seeds within.'

Through this Sinaitic leaning, the Prophetic Body on the Young Men's Grade attaches importance to what is firstborn in time, rather than to what is of superior merit, and it places Manasseh near the right hand of the Man of Faith. But we are shown that Faith on this grade goes out of what seems an easy and natural course, in its desire to do honour to the Seed Process over the Sinaitic Process. On this grade Jacob has wisdom. He guides his hands wittingly. We read, 'And Joseph took both of them, Ephraim in his right hand, toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and he brought them to him' (verse 13). In verse 10 he is already said to have brought them to him, but that was on the Heathen Grade (Philo, Lib. de Sobriet., c. vi.). 'And Israel put forth his right hand, and placed it upon the head of Ephraim, and he was the younger, and his left hand upon the head of Manasseh, guiding his hands wittingly, for Manasseh was the firstborn' (verse 14). The Sept. has 'his hands crosswise' (ἐναλλάξ τὰς χεῖρας). The Hebrew verb לָקַח has the

meaning 'to be prudent' (1 Sam. xviii. 30; Ps. ii. 10), also 'to make intelligent' (Ps. xxxii. 8). Some think that this word is from a verb **שָׂבַב**, meaning 'to interweave,' and that it means here 'to complicate or cross the hands.' The drift of the history, as well as the phrase 'I know it' (verse 19), shows that Jacob is here acting with conscious prudence, and that our Versions fairly represent his meaning. On the Young Men's Grade Israel is not dim-sighted, but knows well which is the younger, and which is the older.

With verse 15 there is again a transition to the Heathen Grade. This portion reaches to the close of verse 16. We have 'this,' **כֵּן**, conjoined with 'young men.' Thus verse 15 is in virtual connection with verse 11. Jacob had kissed and embraced them, and now, according to his promise in verse 9, he blesses them. Although yet on the Heathen Grade, he recognises God as the God of his fathers, and he also refers to Him as the Goël, or Redeemer, delivering him from all evil. They who were on the higher planes of Heathenism had sacrifices, and recognised a Principle of Propitiation. Nothing is said in these portions pertaining to Heathenism of Jacob placing his hands on the heads of the children. Joseph is prominent here as in verse 11. He is blessed as well as his children, and this tends to show that Jacob is here as one recognising Joseph and his seed for the first time. His reference to walking before has a Sinaitic aspect, while the reference to the shepherding befits the Seed Process. The words 'this day' do not appear to refer to a gradal era, for 'this' is part of a conjoined idiom. 'And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God who shepherded me from my continuance unto this day' (verse 15). Philo says, 'He speaks of God who shepherds, not as the Logos, but as The Angel, who is the Logos as a Healer of evils' (Leg. Al., Lib. III., c. lxii.). 'The Angel who redeems me from all evil bless the young men' (verse 16). It has been well noted that this verse does not begin with the words, 'And the Angel,' but with the words, 'The Angel.' This shows the identity of the Redeeming Angel with God. The word **לָמַס**, according to Professor Lewis, means primarily 'staining, or being stained with blood.' Metaphorically it is applied to the man whose kinsman's blood is yet unavenged. In this way it comes to mean 'polluted' (Is. lix. 3). Then it is applied to him whose duty it is to take vengeance, and remove this stain, and who is thus the Goël (Deut. xix. 6). Not only is it applied in a judicial sense to him who takes vengeance. It is applied in a civil sense to him who redeems land and other property (Lev. xxv. 25; Ruth iv. 4, 6). The judicial and civil senses are both reflected in evangelical truth. As Abram both took vengeance on the captors of Lot, and rescued Lot and the spoil (xiv. 15, 16), as David took vengeance on those who burned Ziklag, and rescued captives (1 Sam. xxx. 17, 18), so Christ takes vengeance on the strong man armed (Matt. xii. 29), and redeems us from sin and vain conversation (1 Pet. i. 18). Sometimes the judicial idea is prominent, as when Paul says, 'The Lord is an Avenger (**ἐκδικησας**) in all these things' (1 Thes. iv. 7). This figure seems to be taken from the avenging of blood. Thus, when a priest finds Zechariah murdered in the temple, he says, 'Zechariah is murdered,

and his blood shall not be wiped out until his avenger (*ἐκδικητής*) come' (Protevangel. Jacobi, c. xxiv.). This idea of Redemption is not only applied to deliverance from the pollution of sin, it is also applied to deliverance from all the loss and damage and punishment which sin entails. In this wider application Christ redeems us from the curse of the law, Himself becoming a curse in order to redeem us (Gal. iii. 13). So He redeems us from death (Hos. xiii. 14), and from deceit and violence (Ps. lxxii. 14). They who come from Heathenism are also to be named by the names of the Adamic men of faith, for they are in Faith's line. 'And let my name, and the name of my fathers Abraham and Isaac, be named in them, and let them swarm into a multitude in the midst of the earth' (verse 16). The word 'swarm' is from a word which especially applies to increase of fishes. Writing upon Gen. i. 20, Dr. Clarke says, 'The fecundity of fishes is another point intended in the text: no creatures are so prolific as these. A Tench lays 1,000 eggs, a Carp 20,000, and Leuwenhoek counted in a middling-sized Cod 9,384,000.' This fecundity of Israel is a blessing because it applies to Good-Seed-Men, and not to increase of evil. A little book, 'Dr. Jekyll and Mr. Hyde,' is written to illustrate a double nature in one and the same man.

In verses 17, 18 we have a portion pertaining to the Servants' Grade. We have the words 'see' (verse 17), and *הִנֵּה*, 'this' (verse 18). In verses 13, 14, pertaining to the Young Men's Grade, we have a description of Jacob putting his hands on the heads of the children. The reader will naturally think that what is said in verses 17, 18 relates to this action. But such is not the case. The grades are different. And peculiarities of the text enforce the gradal law.

(a) In verses 13, 14, we read of Jacob's two hands, and we have the plural word 'hands' (verse 14). But in verse 17 we read twice in Hebrew of the 'hand.' Both verses, 17 and 18, only recognise one hand, the right hand of Jacob.

(b) In this case we do not read of Jacob putting his left hand upon Manasseh's head. We only read that Joseph wanted to remove Jacob's right hand from Ephraim's head to the head of Manasseh. Thus, while the Young Men's Grade portion (verses 13, 14) relates to both hands, this Servants' Grade portion relates to the right hand only (verses 17, 18).

(c) In the former portion Joseph is not said to find any fault with his father. But he finds fault in verses 17, 18. In thus acting he shows moral declension. Hence this Servants' Grade Portion agrees with the previous Servants' Grade Portion (verse 12), for that showed moral declension too. Joseph was bowing to his face, and in an earthward direction. Verse 17 is in virtual connection with verse 12, and shows us what was the evil result of the Prophetic Body tending to things outward. It preferred Manasseh, or the Sinaitic Class, to Ephraim, or the Seed Process Class. Philo defines 'Ephraim' as meaning *καρποφορία*, or 'fruit-bearing' (De Mut. Nom., c. xvi.; Leg. Al., Lib. III., c. xxx.). It is to Joseph's eyes that Jacob's action seems evil, for by them he judges. He prefers to have the honours of faith given according to laws of fleshly increase, rather than according to inward merit. He places righteousness of law above the inward graces. Jacob's use of the right hand, as

described in these verses, is an act quite distinct from his use of both hands as recorded in verses 13, 14.

'And Joseph saw that his father placed his right hand upon the head of Ephraim, and it was evil in his eyes, and he took hold of his father's hand to turn it from upon the head of Ephraim to the head of Manasseh' (verse 17). Both by word and deed he tries to change Faith's wiser action. 'And Joseph said to his father, Not so, my father, for this is the firstborn, put thy right hand upon his head' (verse 18). Thus the Prophetic Body manifests Jewish, or Sinaitic predilections, rather than a desire to honour those fruits of the Spirit which are in all inward goodness. The minute and varied changes in these different gradal portions cause this chapter to be a most noticeable illustration of the fact of Verbal Inspiration.

The writer has said that a little part of verse 19 goes with the Servants' Grade Portion in verses 17, 18. How much of verse 19 goes with these verses? It will be said, It is clear that the whole verse connects with verse 18. But the word סוף is used twice in verse 19, and once in verse 20. We have also 'people' in verse 19, and 'Israel' in verse 20, and no other grade-words. It is clear, therefore, that there is a transition of grade somewhere near the beginning of verse 19. We may notice :

(a) That the words, 'And his father refused' (verse 19), seem clearly to refer to Joseph's attempt to move Jacob's hand. Hence the writer holds that these words belong to verse 18. The writer also believes that verse 18 should end with the word 'refused.'

(b) Since these verses, for the most part, are clearly of the Young Men's Grade, it is evident that some early part of verse 19 is in virtual connection with verse 14, the latter part of the previous Young Men's Grade Portion.

(c) In the close of that verse we have an unusual idiom, importing a wise and circumspect management of the hands. Hence, if we regard Jacob's words in verse 19, 'And he said, I know my son, I know,' as alluding to this action of the hands, there is in the close of verse 14, and in the beginning of verse 19, an allusion to wisdom.

(d) Jacob does not say here, 'I know it, my son, I know it,' as if he were referring to what Joseph had just said. He simply says, 'I know, my son, I know.' Sometimes the verb 'to know' is used of general knowledge, where no object is named in Hebrew. Thus the Hebrew of Job viii. 9 reads, 'For we are but of yesterday, and know not.' So the gradal distinctions show that verse 19 should begin with the words, 'And he said, I know, my son, I know.' It is as if Jacob said, 'Though I am crossing my hands in an unusual way, and apparently slighting the first-born, I know what I am doing. I am guiding my hands wittingly. Do not try to prevent my action.' So we do not read of Joseph opposing his father on this Young Men's Grade. He only opposes him on the Servants' Grade, on which he declines.

(e) The repeated כי in the Hebrew favours the view that in the early part of verse 19 Jacob is referring to the two sons, and not to Manasseh only. We may read, 'And he said, I know, my son, I know, both this one shall become a people, and also this one shall be great, and never-

theless, his brother, the little one, shall be greater than he, and his seed shall become a fulness of the Gentiles' (verse 19). This closing phrase tends to confirm the writer's allegation that Ephraim and Manasseh here prefigure those who are gathered from the Heathen nations. Paul uses the phrase, 'Until the fulness of the Gentiles be come in' (Rom. xi. 25), and he may be alluding to this verse.

In verse 20 we have the blessing of Faith, as pronounced upon the Young Men's Grade. To show that this is a blessing of a distinct gradal era it is said to be 'in $\aleph\eta$ day' (verse 20). On the literal theory, it might be asked, Since in verse 15 Jacob has pronounced a blessing, why is it again said in verse 20 that he blesses them, and that too on a particular day? Does not the allusion to the day naturally accord with the teaching that a day sometimes indicates a gradal era? We read, 'And he blessed them in this day, saying, In thee shall Israel bless, saying, God place thee as Ephraim and as Manasseh, and he placed Ephraim before Manasseh' (verse 20). What is meant by 'In thee'? Some think, In Joseph. The writer believes that it is an allusion to this day of the Young Men's Grade, in which 'Israel' blesses. It is true that it is unusual for a day to be directly addressed, but it is not uncommon for eras of time to be regarded as realities. 'Days should speak' (Job xxxii. 7). 'Curse the day,' etc. (Job iii. 8). If the allusion is to Joseph it is difficult to see how the word 'saying' forms any link of connection between what follows and what precedes. The preposition \aleph , 'in,' has just been used in the verse with the word 'day,' and it may be applied to it a second time. It is sometimes used with persons, 'Blessed in Him' (Ps. lxxii. 17), and often with eras of time, 'In that day' (Is. ii. 11).

In verses 21, 22, we have a portion that is on the Heathen Grade. 'Behold' and 'Shoulder' conjoin with 'Israel.' We have also the word 'Amorites,' which shows the Heathen Grade. Thus verse 21 is in virtual connection with verse 16, which closes the previous portion on the Heathen Grade. It will be noticed that in verse 21 we have also the word \aleph , 'with,' of the Servants' Grade. But it is in a Prophetic Sentence, as is the word 'people' in verse 4. Hence it is not evidence that Jacob is now speaking on the Servants' Grade. He is telling them how, when he dies to Heathenism, God will be with them in a higher and better aspect on the Servants' Grade. His death will be a transition to a higher life in which they will have more of God, having come to a higher grade—that of Servants. 'And Israel said to Joseph, Behold I die, and God shall be with you.' Observe—

1. That Jacob is now speaking on the Heathen Grade, or in Canaan's land, but he is referring to a higher grade, that of Servants, to follow his death to Heathenism, on which higher grade God will be with them.

2. That this language is specially addressed to Joseph, the Adamic Prophet. It is this Adamic Prophet who is specially employed in Godly Service.

3. We have seen from xliii. 1, 10, and other passages, how when men go down from a higher personal grade to Godly Service, their going to this Service is spoken of as a return. And in this verse Jacob says to

Joseph, or the Prophetic Body, that God will not only be with them, but that He will cause them to return to the land of their fathers—that is, He will send them out in Godly Service to Canaan to preach to the Heathen. It does not mean that He will bring them back personally to idolatry. It is an error to suppose that this is a promise to lead them out of this tender Egypt to Canaan. We must not look at this chapter and this verse as foretelling the Exodus. It is to the Adamic Prophet that Jacob is speaking, and he is telling them how, when they have come personally to the Servants' Grade, God will return them, in Godly Service, to Canaan, to seek to do good to the Heathen. 'And God will be with you, and He will cause you to return to a land of your fathers' (verse 21).

Next follows a passage which the writer thinks is erroneously regarded. Our Versions read, 'Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow' (verse 22). Against the common view of this passage it may be noted—

1. That Israel was now in Egypt. With the exception of the burial-ground at Machpelah, we have no evidence that Jacob had any property in Canaan. His seed was not to return to Canaan for more than two hundred years. It may, then, be asked of the literalist, How comes it to pass that Jacob has land in Canaan to give away to all his sons, he giving to Joseph twice as much as to any of the other sons? When, also, did he take this portion from the Amorite with the sword and the bow? If he needed the sword and bow to take it, would he not need the sword and bow to keep it? Would not men who had fought to keep this plot out of Jacob's hands, be likely to seize it again when he and his family had removed to Egypt? Would the plot be likely to lie unappropriated for two hundred years? What worth would attach to a present made to Joseph which could not be possessed until a hundred and fifty years after Joseph was dead?

2. Would it have been an act morally justifiable for Jacob to have given to the son who was youngest but one twice as much as he gave to any other son? Was it not an act of special injustice, inasmuch as this son was the richest of all the sons, being next in authority to the king, while his brethren were shepherds? It is assumed that like Spenser's Sir Guyon, Joseph had double measure of virtue and suffering:

'So double was his paines, so double be his praise.'

(Bk. II., cant. ii.)

But natural right rather than moral merit rules in will-making.

3. The word rendered 'portion' does not in any other case mean 'portion.' It is the word שֵׁכֶם , 'Shechem,' or 'Shoulder' (xxi. 14). Gesenius thinks that the word 'shoulder' is here taken metaphorically to denote a piece of land in the form of a ridge, or a shoulder. The Revised Version has in the margin, 'Or mountain slope.' But the word is not used elsewhere in Scripture in any such sense. In Josh. xvii. 14, the children of Joseph complain that they have only one lot or portion; but they do not use this word. The parcel of ground referred to in Josh. xxiv. 32 is said to be in Shechem, and to become the in-

heritance of the sons of Joseph, but this is said to have been bought by Jacob, and not taken with sword and bow.

4. The writer holds that the words לְעַלְיוֹתָם , rendered 'above thy brethren,' do not bear the meaning given to them. The idiom is English rather than Hebrew. Had the Hebrew been referring to Joseph having one portion more than any other son, it is probable we should have had לְעַלְיוֹתָ , the abbreviated לְעַלְיוֹתָ , used to form the comparative, as in Eccles. ii. 13; Gen. xxix. 19, etc. In xlix. 26 we have 'prevailed above' (לְעַלְיוֹתָ), but this is different from 'given above.' The verb 'prevail' sometimes takes לְעַלְיוֹתָ (Ps. lxxv. 4).

In considering the meaning of the passage, we may notice :

1. That Jacob is speaking on the Heathen Grade. Hence we have a conjoined idiom. The words 'behold' and 'Shechem' conjoin with 'Israel.' In verse 22 the word 'Amorite' shows the Heathen Grade.

2. He is speaking to Joseph, the Adamic Prophet, who is the agent specially employed in Godly Service.

3. That he has just referred to the way in which, on the Servants' Grade, God will return Joseph's Class to Godly Service amongst the Heathen.

4. That even on the Heathen Grade the Adamic Prophet has a place and a duty. The writer believes that the meaning of this verse is, that the Man of Faith, even on the Heathen Grade, has laid upon the Prophetic Class the duty of ministering to others.

5. That to give a shoulder is a fitting emblem of the assigning of a burden or duty. We read in Zeph. iii. 9 of serving the Lord with one shoulder. Philo, writing of the gift of the heave shoulder, or, as some render it, 'thigh,' to the priest (Lev. vii. 34), says: *'Ἔστι δὲ καὶ σύμβολον ὁ βραχίον πόνου καὶ κακοπαθείας* (Leg. Al., Lib. III., c. xlvi.)—'The arm is a symbol of labour, and of the suffering of distress.' In De Migra. Abra., c. xxxix., he says that Shechem is *πόνου δὲ σύμβολον*, 'A symbol of labour.' In regard to this verse he says the gift of τὰ Σίγματα to Joseph is a symbol of *πόνου*, or labour in bodily and sense-perceptive things (Leg. Al., Lib. III., c. viii.).

6. The word לְעַלְיוֹתָ in Hebrew sometimes means 'on account of,' or 'for the sake of,' as in Ps. xlv. 22, 'For Thy sake are we killed.' So the writer holds that instead of this passage meaning, 'I have given thee a portion above thy brethren,' it means, 'I have given thee a shoulder on behalf of thy brethren,' that is, a duty, or task, to do something for the brethren. The word 'one' has sometimes the meaning of 'a' or 'a certain,' as in 1 Kings xx. 13. 'There came a prophet.'

7. The Prophetic Class in Heathenism may be said to be of two parts. First, Heathen Teachers in some respects serve the mass of Heathen for their injury. They foster their cruel passions and impurities. So far the Shoulder to bear for others is in Amorite, or Heathen hands. But Jacob only represents the Prophetic Class in so far as this Class serves the Heathen for their good, making them more merciful, and giving them true conceptions of higher things. Jacob takes the shoulder out of the hands of the Amorites, when, by a working of faith, he gathers out of Heathenism a system of duties and labours pertaining

to an official class, which duties are for the good of the people and not for their injury. In thus acting he has no written revelation to guide him. Hence it may be said that he wins this shoulder by his own moral valour, or by his sword and his bow (Hos. i. 7 ; Ps. xlv. 6). Thus Jacob is showing that even in Heathenism, and before they come to the Servants' Grade, when God will be with them, he has given to Joseph, the Adamic Prophet, a certain shoulder, or duty of burden-bearing on behalf of his brethren, which shoulder he has wrested by sword and bow from the Amorite, or Heathen uses, to which it had formerly been put. We may read, 'And I have given to thee a certain shoulder on behalf of thy brethren, which I have taken from the hand of the Amorites with my sword and with my bow' (verse 22). The Hebrew would allow of the view that it was the brethren who had been taken from the hands of the Amorites. But as this would imply that they had been delivered from Heathenism, and this portion is on the Heathen Grade, the writer prefers the former view. Certain duties might be said to be morally above Heathenism, even when persons attending to those duties had not escaped from this grade.

CHAPTER XXVI.

GENESIS XLIX.

It was a common opinion amongst the ancients that dying men had a clear vision of future things, and could give oracles, or prophesy. Socrates, when before the dicasts, said : ' And as to what shall take place after this, I desire to give an oracle to you, O ye who have condemned me, for I have already come where men do especially give oracles, that is, when they are about to die ' (*ἐν ᾧ μάλιστα ἄνθρωποι χρησμοφροῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι*. Apol., c. xxx.). Cicero says that when death is approaching the mind is much more Divine (De Div. I., c. xxx.). In the same passage he alludes to the prophecy of dying Hector, who tells Achilles that Paris and Apollo will afterwards destroy him (Il., Lib. XXII., verse 358). Some have alleged that Jacob's dying words are spoken under this common influence, as if the ancient opinion were true, and as if Jacob were a literal man. Others, whose materialism will not admit of any prophetic wisdom, maintain that Jacob did not utter these prophecies, but that they were spoken in later times, probably by Nathan, who lived in the days of David. Thus they classify Scriptural prophecies with such prophecies as are found in Shakespeare, for example, Cranmer's prophecy at the close of 'King Henry VIII.' They read as prophecies, but are written after the events predicted have occurred. Such opinion, however, does not seem to have anything in Scripture to support it. We need have no hesitancy, therefore, in rejecting it. Philo's view is more Scriptural. 'That speech, "Gather together that I may tell you what shall befall you in the last days," was the speech of one inspired (*ἐνθουσιῶντος*), for the apprehension of future things is not natural to man' (Quis Rer. Div. Her., c. lii.).

Against the theory of the literalist the following objections may be urged :

1. It is one of the marvels of this history that Jacob should be so ignorant at one time and so wise at another. At first he is deceived by a garment dipped in blood. For years he supposes his son to be dead, and all things to be against him, when the truth is the reverse of his supposition. But towards the close of the history he has prophetic power, and can tell his sons what shall befall them in the last days.

2. The command to the sons to assemble does not read like a literal address to a literal family, made by a literal Jacob. So the Adamic aspect of the address is out of keeping with literal history. Jacob speaks as if the sons whom he was addressing were never to die. The men whom he addresses are to pass through these wonderful experiences in the last days. Judah is to be praised, and his hand is to be in the neck of his enemies, and Zebulun is to be a haven for ships. All will admit that the address runs into Adamic history. The writer maintains that it is Adamic from the beginning. While some would say, The history is first personal and then Adamic, he would simply say, The history is Adamic. Jacob himself speaks like an Adamic man when he says, 'I will divide them in Jacob, and scatter them in Israel' (verse 7).

3. The literal theory causes the chapter to have the aspect of giving countenance to injustice and savagery. Benjamin is to raven as a wolf, devouring prey, and dividing spoil (verse 27). Is it commendable for a man to live such a life? Was Robin Hood, or Rob Roy, or the freebooters and buccaneers of other days, worse than one ravening as a wolf? Judah is to have his hand in his enemies' necks. But would the literalist maintain that the enemies of Judah must necessarily be wicked men? On the literal theory, might not men be enemies to him who turned in to the harlot (xxxviii. 16), and yet be good men? But if Judah's enemies must of necessity be bad men, how can the history be literal history? That these fateful blessings are not made to depend on the virtues of these sons is proof that these sons represent a good seed. Only in such case can the blessings be justified.

οὐδείς ποτ' εὐτύχησεν ἔκδικος γεγώς,
ἐν τῷ δίκαιῳ δ' ἐλπίδες σωτηρίας.

(Eurip. 'Helen.,' 1030-1.)

'No lawless man has ever prospered, but the just man has hopes of safety.'

4. Although, in verse 1, Jacob is said to speak unto his sons, yet, in verse 28, he is said to speak to tribes, as if every son was a tribe and not a person.

5. The ignoring of literal and territorial features in this address shows that it pertains to a moral realm. It is only in respect of Zebulun (verse 13), that we have anything like a territorial reference.

6. On the literal theory, some parts of this address are a curse and not a blessing. Such are verses 5-7, 17. But, on the moral theory, it can be maintained that what is good is being blessed when we are pronouncing a curse on the evil that hindered its progress.

It may be added that General Vallancy, followed by Dr. Hales and some modern expositors, have maintained that in these tribal names

and qualities there are allusions to the twelve signs of the Zodiac. The writer does not so think. He believes that Jacob's speech deals with an evolution of moral qualities, as such qualities are indicated in the tribal names. He also regards the following particulars as illustrative of the meaning of the chapter :

1. The previous chapter showed us the blessing of Jacob, the Man of Faith, coming to those who were gathered to Christianity from Heathenism. This chapter refers to the blessing as coming to the Jewish line. Ephraim and Manasseh are not named in the chapter. Moreover, though it refers to the last days, Shiloh has not yet come, and the Salvation is waited for (verses 10, 18). It is very natural for the reader to understand a reference to Christ coming, as relating to His coming to Bethlehem at the beginning of the Christian Era. But Christ is revealed in men (Gal. i. 16) as well as in a published Gospel. In the true sense of the words Shiloh has not yet come to the Jewish nation. In Rom. xi. 26, Paul makes the coming of the Deliverer to Jews coincident with the coming in of the fulness of the Gentiles, and not with the beginning of the Christian Era. 'A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, even as it is written, There shall come out of Zion the Deliverer, He shall turn away ungodliness from Jacob.'

2. In the previous chapter we had several verses relating to the Heathen Grade. But the Jews are in moral advance of that grade. They have God's revealed Truth. It is therefore worthy of notice that no verse in the chapter we are about to consider is on the Heathen Grade, although, in verse 30, we have an allusion to 'Manre,' which is a Heathen-Grade word. The absence of all the Heathen-Grade features from the address of Jacob accords with the view that he is not blessing Gentiles but Jews. Even to Jews the blessing of faith is to come, though it is only through Christ that it can be inherited.

3. The grade-words of this chapter show it to be of importance to notice that the chapter divides into two portions. The former portion is verses 1-28 inclusive. The second portion is verses 29-33. In the former portion Jacob is pronouncing a blessing, and he is giving Faith's forecast, or prophecy, of blessings yet to come to these moral tribes or Good-Seed-Men. In the second portion Jacob is giving a command. As the Revised Version shows, the word 'command' or 'charge,' used in verse 29, is the same verb that is used in verse 33. The Blessing and the Charge are two distinct things, and are spoken on distinct grades.

4. In prophesying to others Jacob is acting in Godly Service. Hence we shall find that in speaking this blessing and prophecy Jacob is on the Servants' Grade. But in the course of that speech he makes several allusions of a Prophetic kind to the Young Men's Grade. He even in one verse makes allusion to Zion. This is in verse 24. He says, 'From there (רִצְּ) is the Shepherd, the Stone of Israel.' Thus 'there' of the Servants' Grade is conjoined with 'Israel' of the Young Men's Grade. The evangelical references in the chapter to God's salvation, etc., show that this conjoined idiom cannot refer to the Heathen Grade. Hence it must refer to Zion. This is made more clear by verse 2. There Jacob first says, 'Hearken, ye sons of Jacob.' Hence it is clear

that he is on the Servants' Grade in speaking, as the 'this' in verse 28 also shows. So these sons of Jacob who are to 'hear' are on the Servants' Grade. But in the close of verse 2 Jacob goes on to use a conjoined idiom. 'And hearken to Israel your father.' The word 'hearken' of the Servants' Grade thus conjoins with 'Israel.' But they to whom Jacob now speaks are already on the Servants' Grade. Hence this conjoined idiom must apply to Zion. It is as if he said, I want you not only to hear with the fleshly ear on the Servants' Grade. I want you to become spiritual men, and to go on to Zion, and to hear with the spiritual ear. Thus this conjoined idiom shows us Jacob's personal position. Though he has come down in Godly Service to the Servants' Grade to speak to those on that grade, he belongs personally to Zion, or the Grade of 'Tongues. He could speak with them in fellowship on that grade if they were spiritual men, instead of having to come down to them in Godly Service. While Jacob gives this address and blessing on the Servants' Grade, he gives the command at the close of the chapter on the Young Men's Grade. Hence the importance of noticing well the distinction between the Blessing and the Command.

5. In verse 1 we have the word 'call.' In many parts of Scripture this verb is applied to the giving of a name, as in ii. 19. In all such cases the word has no special gradal significance. In other cases this word is used with a moral meaning, somewhat as the New Testament often speaks of our calling. Thus maidens are said to come in unto the King if called (Esther ii. 14). It would not be possible for the writer to go here over all the evidence which has led him to make certain inductions. In every chapter we examine he is virtually giving evidence to show why he believes in the Gradal Theory. But he could not have given all his reasons at the beginning, for that would have needlessly doubled his work. He wishes here to say that it was after the examination of many chapters that he inferred it to be a Scriptural doctrine that there are two Processes, the Seed Process and the Sinaitic. And although he cannot here give all his reasons for the conclusion he would state that it is after examination of many chapters and many instances that he has concluded that these two processes have distinct grade-words. This will be seen more fully afterwards. One grade-word of the Seed Process is this verb 'call,' used as above indicated, but not in the sense of naming. The double charge in the opening of this chapter seems designed to comprehend both Processes. The first verse relating to the call is especially for such Jews as may be in the Seed Process, having the truth as a living seed within. The second verse refers to a class who are to hearken, and probably has a Sinaitic aspect. As amongst Heathen, so amongst Jews, there is a class which may be called an election of grace. They have something better than the righteousness of Law. The Truth is a living Seed within them.

The Adamic Man of Faith gives to those in the line of faith, amongst Jewish peoples, an intimation of blessings to come in the latter days. The first grade-word in the chapter is 'hearken' in verse 2. Hence this Man of Faith appears to be speaking on the Servants' Grade to which he has come down in Godly Service. His voice is the voice of Faith looking with eagle-glance to things not seen as yet, and then testify-

ing of them to those who are yet unenlightened. He first calls to him those in the Seed Process. 'And Jacob called to his sons, and he said, Gather yourselves together, and I will tell to you that which shall befall you in the latter days' (verse 1). The assembling together has ever been one of the features of a life of faith. To those thus gathered in godly fellowship God has given by inspired men of faith a revelation of future things. In Is. ii. 2; 2 Pet. iii. 3; Jas. v. 3, the phrase 'latter days' reaches on to the Christian era. After appealing to the men of the Seed Process, Jacob gives another appeal which is probably specially directed to those in the Sinaitic Process. It is in this light that the writer regards Jacob's repeated appeal, rather than as mere poetic repetition. It was common in Greek poetry to repeat the same terms and sentiments. 'Thou camest forth, thou camest forth, O winged one . . . thou broughtest, thou broughtest woful crimes to the country . . . we admire, we admire him, who goes to death for his fatherland' (Eurip. Phœnis., verses 1019-1055). The repeated 'and,' in verse 2, tends to show that Jacob is speaking of two kinds of hearing. First he refers to a hearing on the Servants' Grade, on which he is speaking. Then in the latter part of the verse, where the conjoined idiom 'hearken' and 'Israel' comes in, he speaks of a hearing that will be spiritual, and on the Grade of Tongues. 'Assemble yourselves and hear, ye sons of Jacob, and hearken to Israel your father' (verse 2). In considering these names it will not be needful to repeat at length what has already been said as to their meaning. In this moral evolution Reuben has the first place. In him we have the Principle which recognises God as a Being who has respect to the afflicted or distressed (xxix. 32). It is a Principle very emotional in its nature. As earliest in time it must also be imperfect. It is said by Jacob to be a beginning of strength. We have seen in xxxv. 22 how Reuben tended to a lower grade in a moral declension. Hence it will not be necessary to consider again what is here said of that declension. In the portion pertaining to Reuben there are no grade-words. It is apparently on the same grade as the following portion, which is shown by the words 'Simeon' and 'come' (verses 5, 6) to be on the Servants' Grade. The word 'Israel' in verse 7 is in a prophetic sentence pertaining to the Young Men's Grade. 'Reuben, thou art my firstborn, my might, the beginning of my strength, the excellency of dignity, and the excellency of power' (verse 3). This eulogy, at first, seems out of keeping with what follows. But the use of the word 'first-born,' and the word 'my,' thrice used, seem to imply that Jacob is speaking of a dignity and excellency that are of man and the flesh, rather than spiritual and Divine. It is noticeable that Reuben is the only son thus closely associated with Jacob, and with laws of flesh-and-blood increase. If Reuben exhibits a fleshly glory he also exhibits a fleshly weakness. He is a changing and uncertain Emotion, rather than an abiding and steadfast Grace. Because of his lapsing to a moral adultery with what was on a lower grade he will not excel. 'Unstable as water thou shalt not excel, for thou wentest up to thy father's bed, then thou didst defile [it], he went up to my couch' (verse 4). The word 'unstable' is from a verb which is used of bubbling water that is ever changing its level. This figure has led some to see, as they think, an

analogy between Reuben and the Zodiacal man with the water-pot. So because Levi and Simeon are named together in the next verse some have supposed that they answer to the 'twins' in the Zodiac. Something more than faith in divine pitifulness to human suffering is needed to enable us to take the kingdom of heaven.

In examining xxxiv. 25, the writer stated what he considered to be symbolized by Simeon and Levi. They have a close relation to what is Ritualistic and Priestly, and of the Outward Ear, rather than to what is inward and spiritual. We have seen how they acted in destroying the city Confidence amongst Heathen. The writer also stated why he believed that the word רָיַב means 'wall,' and not 'ox.' Hence it will not be needful to reconsider these features. Levi and Simeon appear to be conjoined here as representing the Priestly Principle and the Outward Ear as associated in Jewish Worship. These principles are destructive and cruel in their treatment of what is out of conformity with their priestly rites and faith. They who hearken to priestly teaching rather than to the Truth of God, are apt to show unmercifulness. But in Israel, or the Young Men's Grade of Faith, these priestly powers are to be divided and scattered in a purification by faith, as the Prophet was to divide and scatter the hair (Ezek. v. 2). An intelligent Faith in the Truth will work havoc with priestly superstitions. As yet, the priestly and rabbinical elements are mighty in Judaism.

Jacob says 'Simeon and Levi are brethren' (verse 5). Outward forms of obedience, and an outward hearing, are in close league with what is Priestly and Ritualistic. As in xxvii. 3, the word לְבָבִים , which sometimes means 'vessels,' seems to have here the sense of 'weapons.' The word at the close of the verse is most commonly taken to denote a short sword or dagger. It is not used elsewhere in the Old Testament. Some would derive it from the verb for 'making a covenant,' and render it 'compacts.' But as Simeon and Levi used swords (xxxiv. 25), and as the previous word suggests violence, and as priests have ever been prone to use carnal weapons, we may take the ordinary reading. 'Weapons of violence are their swords' (verse 5). The soul of faith, and its glory or honour, must seek a better fellowship than that afforded by what is Priestly and external. It must seek for things spiritual, and for spiritual fellowship. 'Into their secret do not enter, O my soul; Unto their assembly be not united, O my glory.' Some would take the word 'glory' as meaning 'the heart.' 'For in their wrath they slew a man, and in their self-will they digged down a wall' (verse 6). It would have been unjust for a curse to be pronounced upon posterity because of what an ancestor had done. It must be noted, however, that while Jacob does not wish Faith's heart and soul to be united with what is priestly, the only things he curses are Anger and Wrath. He does not curse priests, but priestly sins. 'Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel' (verse 7). True Faith has no sympathy with the cruelties of Superstition and Priestcraft. Jacob says he will do this dividing and scattering, though, according to verse 33, he seems now to be a dying man. But if he dies to one grade he lives to another. How often God speaks as if Jacob were

still living! 'Remember these things, O Jacob, and Israel, for thou art My servant' (Is. xlv. 21). It may be noticed that, according to the tribal allotments, these tribes were scattered. Simeon only obtained an inheritance within the portion of Judah (Josh. xix. 1), while the Levites received cities from various tribes (Josh. xxi. 3).

We next come to Judah, the symbol of Praise and Worship. Nothing pertaining to Judaism ministered so highly to man's moral need as the custom of Praising God. Such Praise is not bodily postures, or rites and ceremonies. It is Praise and Worship, as these find embodiment and expression in the Book of Psalms, the most spiritual Book in the Old Testament. There is a species of play on the word Praise when Jacob says, 'Judah, thee shall thy brethren praise.' This Principle of Worship will triumph over all opposition. Amid all the persecutions that Jews have suffered, the spirit of Praise and Worship has not become extinct in Judaism. Even to present times Jews, in proportion to numbers, are probably pre-eminent amongst all nations for musical ability. Mendelssohn and many others have shown that the ancient endowment of Judah has not been lost. In this sense Judah's hand has been in the necks of his enemies. David says, 'Thou hast also given me the necks of mine enemies, that I might destroy them that hate me' (Ps. xviii. 40). We may be certain that it is not literal men, but only Bad-Seed-Men, whose necks were thus given by God to David. The righteous Judge does not give one man the power over another's neck, but He does help us against all forms of sin. God would not have inspired Jacob to foretell Judah's victory, irrespective of Judah's moral nature. Had these enemies been good men Judah's hand would never have been in their neck. It is because they are enemies of Judah, or Worship, that they are wicked, and deserve to be subdued. The other Principles in the house of Faith are to own the supremacy of the Principle of Praise and Worship. A heart to praise God is an exalted blessing. 'Thy hand shall be in the neck of thine enemies, The sons of thy father shall bow down to thee' (verse 8).

In verse 9 Jacob seems to compare the growth of the Principle of Praise to the growth of a Lion. Sometimes the lion is used as an emblem of fierce cruelty. Rutland, in 'King Henry VI.,' P. III., says of Clifford:

'So looks the pent-up lion o'er the wretch
That trembles under his devouring paws:
And so he walks insulting o'er his prey,
And so he comes to rend his limbs asunder.'

But not uncommonly the lion is used as a symbol of majesty and power. Clem. Alex. says that the lion is with the Egyptians a symbol of power and strength, ἀλκῆς καὶ ἰώμης (Strom., Lib. V., p. 567). In this sense all Israel is compared to a lion, much as Judah is here described (Numb. xxiv. 9). In this sense also Jesus is The Lion of Judah's tribe (Rev. v. 5). With Pindar the ἐρίβρομοι λεόντες, or 'loud-roaring lions,' are sometimes the symbol of Valour (Ol. X., verse 21). Jacob represents Judah as a growing lion. First he is a lion's whelp, strong even in his infancy. Then he is a lion capturing prey. Then he is an old couching lion, whom none dare rouse up. Thus the Principle of

Worship is to increase in majesty and strength. It is not the cruelty of the lion on which stress is laid so much as its increase in majestic power. The loud-roaring lion is but a symbol of the Evolution of Praise, and of its Unconquerableness. Some regard the going up from the prey as meaning that he carries the prey up to the mountain. The passage is setting forth Judah's continual increase in strength. 'Judah is a lion's whelp. From the prey, my son, thou art gone up. He stooped down, he couched as a lion, And as a lioness; who shall rouse him up?' (verse 9). They who offer Praise, and glorify God, increase in strength, and triumph over moral enemies. Singing and Triumph are in full accord. 'We will rejoice in Thy salvation, and in the name of our God we will set up our banners' (Ps. xx. 5).

The next verse contains the important prediction respecting Shiloh. It seems inconceivable that a statement so important should be an incidental part of the dying speech of a literal shepherd to his twelve sons. It is doubtless an inspired voice of Prophecy speaking to the race. The verses referring to Judah, refer partly to the Servants' Grade. This is shown by the words 'come' and 'ass.' But they also have a prophetic sentence relating to the Young Men's Grade. The 'peoples' are to pertain to Shiloh. Various explanations are given of this prophecy, some of which eliminate any reference to Christ. The Hebrew in Van der Hooght's Version is עַד כִּי־בֹא שִׁילֹה—'Until that Shiloh come.' The leading views of this passage are as follow :

1. This word שִׁילֹה is supposed to be from the verb שָׁלַח, meaning 'to be tranquil,' or 'at ease' (Ps. cxxii. 6; Jer. xii. 1). Hence it is taken to mean The Peaceful One, and is supposed to refer to Jesus, who is The Prince of Peace (Is. ix. 6), and King of Salem, or Peace (Heb. vii. 1). Many MSS., also the Arabic, and Græco-Venetian, have this reading. Still, it is not the reading followed by the principal Ancient Versions. In the lapse of time this reading seems to have gained in favour. Some MSS. have had other readings corrected into this form in the Margin by a later hand. Three of the thirteenth century, one of the fourteenth, and one of the fifteenth are thus altered.

2. A second reading is that in which, instead of שִׁילֹה, the word has been read שֶׁלֶחַ. Sometimes in Hebrew the word שֶׁלֶחַ, 'which,' is abbreviated into the one letter שׁ, which is joined to another word. Thus שֶׁלֶחַ אַתָּה (Judg. vi. 17) is an abbreviation for אֲשֶׁר־אָתָּה—'Which it is thou.' So it is supposed that the שׁ in שֶׁלֶחַ is an abbreviation of אֲשֶׁר, and that the לֶחַ means 'to whom,' the words 'which to whom,' or 'which to him,' meaning 'to whom the sceptre belongs.' Reference is made by those who hold this view to Ezek. xxi. 32, עַד־בֹּא אֲשֶׁר־לֹו תִּמְשָׁכֶט —'Until He comes to whom is the right.' The Sept. renders the latter words of this verse in 'Ezekiel,' ᾧ καθήκει—'To whom it belongs.' The Greek writers mostly render this idiom as 'to whom it is reserved,' using the verb ἀπορῆμαι, 'to be laid up,' 'to be reserved,' to express belonging. Irenæus, who says that they who inquire about 'the prince and leader failing from Judah, and the Hope of the Gentiles (et qui est Gentium spes), and the vine,' etc., will find that no other person is here

announced than our Lord Jesus Christ, renders the passage thus: 'Quoadusque veniat cui repositum est' (Lib. IV., c. xxiii.)—'Until He shall come to whom it is reserved.' Justin Martyr also has *ἕως ἂν ἔλθῃ ᾧ ἀπόκειται*. (Apol. I., c. xxxii.)—'Until He shall come to whom it is reserved.' He applies the prophecy to Christ. This reading is followed by the Samaritan, Babylonian Talmud, Aquila, Symmachus, some Rabbinical writers, and several MSS.

3. The Vulgate and Jerome appear to have regarded the word, not as derived from *שָׁלֵחַ*, but as derived from *שָׁלַח*, 'to send.' They have 'qui mittendus est'—'Who is to be sent.' Many later Codices have followed this reading.

4. The Sept. has the reading *ἕως ἐὰν ἔλθῃ τὰ ἀποκείμενα αὐτῷ*—'Until the things laid up for him come.' Justin, in arguing with Trypho the Jew, quotes this reading (c. cxx.), but in the same chapter he says: *Δυνατὸν δὲ ἦν μοι, ἔφην, ᾧ ἄνδρες, μάχεσθαι πρὸς ὑμᾶς περὶ τῆς λέξεως, ἣν ὑμεῖς ἐξηγεῖσθε λέγοντες εἰρησθαι "Ἔως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ" ἐπειδὴ οὐχ' οὕτως ἐξηγήσαντο οἱ ἐβδομήκοντα, ἀλλ', "Ἔως ἂν ἔλθῃ ᾧ ἀπόκειται*—'But, said I, I might contend with you, O men, about the reading [of the passage] which you put forth, saying that it should be given as "Until the things laid up for him come." For the Seventy did not put it forth thus, but, "Until He shall come to whom it is reserved."' According to this passage, it seems as if Justin considered that the Jews had falsified the Septuagint Version.

There appears to be the best Textual Evidence in favour of the word *שָׁלֵחַ*, or 'The Peaceable One.' Some would take this word as meaning 'Shiloh,' the peaceable town, and would read 'Until he come to Shiloh.' Sometimes the word 'Shiloh,' as the name of a town, is spelt as here (1 Kings ii. 27). The personal aspect of the words following, 'And to Him,' conflicts with this view. Moreover, it may be noted—

1. That this coming is associated with a transference of a sceptre from Judah. The words 'shall not depart until,' suggest that after the limit assigned is reached, there will be a departure. It is fitting to regard the accession of Jewish forms of worship to a Christian form of worship as involving a change in the Ruling Power. Christ is coming into the place which had been held by Jewish Lawgivers.

2. What is said of the binding to the vine, and the washing of the garments in blood, accords with other references to the Saviour (Is. lxiii. 2, 3).

3. In verse 18, Jacob speaks of waiting for God's Salvation. This implies expectation of a coming Deliverer. When Simeon saw Jesus, he said he had seen God's Salvation (Luke ii. 30).

4. In Prov. xxx. 17, we have the word *שָׂמַע*, as meaning 'obedience.' So the Revised Version renders the word in this verse as 'obedience.' This fact, conjoined with the implication that a sceptre is to depart from Judah, suggests that this Shiloh is some Being in contrast with Judah. It is difficult to see how the sceptre and lawgiver could depart from him, and he at the same time have the obedience of the peoples.

Thus the writer would regard this verse as predicting that Worship, or Praise, as embodied in Judaism, will continue to have a sceptre of moral rule, and to produce lawgivers, until Christ shall come into that Jewish

worship to be Head over all, and have peoples bowing to His name. Moreover, this idiom of continuing until (xxvi. 13) does not, in the very nature of the case, imply dishonour to Judah, or his absolute supersession. He is here being blessed. Worship will undergo a virtual apotheosis when The Shiloh comes. It will die to the Jewish form to live in the Christian form. The word 'lawgiver' is by some regarded as equivalent to the word 'sceptre.' It is also said that ancient kings are sometimes represented as having a sceptre between their feet. But from Deut. xxviii. 57 the writer believes that this phrase, 'from between the feet,' is a figure taken from the birth of offspring. From Judah lawgivers will be evolved, and be ever coming forth in succession as children are born, until the true Lawgiver, even Christ, appears. We may read, 'The sceptre shall not depart from Judah, and a lawgiver from between his feet, until Shiloh come, and to Him shall be the obedience of peoples' (verse 10). The word 'to come' is used of Christ's coming, 'Art Thou He that cometh?' (Matt. xi. 3). Whether with various readers we take the passage as meaning 'Until his Son come,' or 'Until the Rest come,' or 'Until the Sent come,' or 'Until he come to Shiloh,' or 'Until he come as the bringer of rest,' or we take it as given in our Versions, there is still a direct or implied reference to Christ. The attempt to explain the verse on any other supposition would at once bring the expounder into difficulty. The writer believes that the reading in the Revised Version correctly represents the Hebrew. In the days of Jesus there is to be 'abundance of peace' (Ps. lxxii. 7). In Him we have peace (John xvi. 33). Paul says, 'He is our Peace' (Ephes. ii. 14). We read in Micah v. 4, 'And This Man shall be our Peace.'

The figures following seem to glance at the evangelical aspects of Shiloh, The Peaceable One. Christ is as a Servant, bearing sin and carrying sorrow. The ass is a symbol of what bears burdens, and the vine is a symbol of bloodshedding. The writer thinks that there is an allusion to the Saviour's suffering and propitiatory work in what is said of the ass being bound to the Vine, and of the washing of the garments. His soul was poured out unto death. 'Binding His foal unto the vine, and His ass's colt to the choice vine; He washed His garments in wine, And His vesture in blood of grapes' (verse 11). So, in Rev. xix. 13, He is said to be arrayed in a garment sprinkled with blood. He trod the winepress until He was red in His apparel, in order to save the people. As this verse seems to have a Sinaitic and Propitiatory aspect, so the verse following seems to have an aspect according to the Seed Process. It appears to glance at the spiritual fruitfulness of Christ and His Truth. We find in Him wine and milk (Is. lv. 1). The Bride has honey and milk under her tongue (Cant. iv. 11), but Christ bestows these gifts. The fruits in the garden are 'His precious fruits' (verse 16). He says, 'I have drunk My wine with My milk' (v. 1). As He walks in His Church He both brings graces and receives graces. Obedient peoples pay loving homage to Him. In this moral sense 'His eyes shall be red with wine, And His teeth white with milk' (verse 12). The Sept. takes the η as comparative, and reads: 'His eyes are more beautiful than wine, and His teeth whiter than milk.' This view is not

incompatible with the Hebrew, though the writer thinks the ordinary reading is more probable. Still the Bride does say of Jesus, 'His eyes are like doves beside the water-brooks, Washed with milk' (Cant. v. 12). Micah's reference to the One who comes forth from the thousands of Judah to rule (v. 2) tends to show the identity of Shiloh with Jesus. On the other hand, the statement that the sceptre would not depart from Judah until Shiloh came cannot well be reconciled with the literal theory. The Jewish nation had lost its independence before Jesus came. The means used to diminish the force of this historical fact are very unsatisfactory.

In what is said of Zebulun, Gad, and Asher, there appears to be an allusion to two grades. It is as if each verse began with the Servants' Grade, and then in the latter sentence referred prophetically to the Young Men's Grade, the word *זֶה*, 'this,' or 'he,' being introduced. It is supposed that in Zebulun's blessing there is an allusion to literal territory. But there was nothing so pre-eminently advantageous in being located by the sea, or in reaching to Zidon, that Zebulun should be defined by these features. Moreover, according to Zebulun's allotment (Josh. xix. 10), while it seems to have reached to the Sea of Galilee, it did not reach unto Zidon. Asher's district was nearer to Zidon (xix. 28, 29). Zebulun's district did not even come to the Mediterranean, for Carmel was in Asher's district, cutting off Zebulun from the sea. How, then, could Zebulun be a haven for ships? The writer has maintained that Zebulun, whose name means 'Dwelling' (xxx. 20), is a symbol of the fleshly Adamah, or Soulical Body of Flesh. In the New Testament this fleshly body is sometimes represented as undergoing a baptism. It is significant that it is only in the blessing pronounced on Zebulun that we have allusions to water. The word 'seas' is used, but sometimes the word is used without distinct oceans being implied, as when Luke speaks of two seas meeting (Acts xxvii. 41). It seems as if, in the early part of the verse, Zebulun were associated with a literal baptism. He dwells by the shore of seas or great rivers. Then, in the latter part of the verse, he is more closely associated with water. Instead of dwelling on the shore near water, he is in water, and is a haven for ships. The same word *הַיָּם*, 'haven,' is used in both clauses. Sometimes, however, the word is used of a coast rather than of a harbour (Deut. i. 7). The writer believes that the word 'ships' and the word 'dwell' are in virtual contrast. The latter word shows that this Zebulun is near water. The former word shows that Zebulun is in water. In neither case is the water literal. It is a burial with Christ in baptism (Colos. ii. 12). But they who receive literal water baptism can be said to be dwelling near the true baptism. But in the Young Men's Grade there is a baptism into this moral water. There is also a putting away of a body of sinful flesh. It is said that Zebulun's side, or border, is unto Zidon. This word is from *צֹד*, 'to hunt.' Hence it is said to mean 'fishing' or 'fishery.' But *צִיד* (xxvii. 3), also means 'venison,' and this was a symbol of Esau's sinful flesh. Hence the writer believes that Zidon is here a symbol of that sinful fleshly element which is put away in the baptism into Christ. Cyprian says that in the baptism of the water of salvation the fire of Gehenna is extinguished. 'Lavacro aquæ

salutaris Gehennæ ignis extinguitur' (De Op. et Elem., c. i.). It may be said that those who have a moral baptism of the flesh with Jesus are putting away a body of sinful flesh, which is as Esau's venison. We may read: 'Zebulun shall dwell at the shore of seas, And this one shall become a haven of ships, and his side shall be unto Zidon' (verse 13). The literalist may not be able to accept this view, but he has still to show in what sense Zebulun dwelt by the seas, or was a haven for ships, or had a side reaching unto Zidon.

In what is said of Issachar we have the words 'see,' 'ass,' and 'shoulder,' all of which are grade-words of the Servants' Grade. His name is from the word denoting 'hire,' or 'recompense.' Doubtless many Jewish teachers have been encouraged to be faithful, not merely by what was given to them by man, but by having respect unto the recompense of a heavenly reward. In this sense Issachar is like a strong ass couching amongst the sheepfolds. The word אִשָּׁאֲרַי , which sometimes has the form אִשָּׁאֲרַי , is rendered in our Version in various ways. The first form is given here as 'two burdens.' In Judg. v. 16 it is rendered 'sheepfolds.' The latter form is given in Ps. lxxviii. 13 as 'pots,' and in Ezek. xl. 43 as 'hooks.' Dr. Davies says that the word indicates two stalls, or pens for cattle, divided by a passage. The prevailing opinion is that the word means 'sheepfolds.' Issachar appears to represent the Principle of Labour on behalf of the sheep, in hope of a Recompense, and in a good aspect. Philo regards Issachar as a symbol of an athlete (De Migra. Abra., c. xxxix.), who works good things (Leg. Al., Lib. I., c. xxvi.). So, as he toils, he sees before him a good rest and a pleasant land in the heavenly resting-places, and in hope of that recompense he gives his shoulder to the burden, and becomes a servant to tribute. As in Judah, so in Issachar, the verses indicate progress. First, he is lying amongst the sheep, strong to labour on their behalf. Then, as he sees the goodly rest, he labours in hope of it. 'Issachar is a strong ass couching down between the sheepfolds, And he saw a resting-place that it was good, And the land that it was pleasant, And he bowed his shoulder to bear, And became a servant under taskwork' (verse 15).

The name 'Dan' means 'judgement.' What is said of him pertains to the Young Men's Grade. We have the words 'people' and 'Israel.' In him, as in Zebulun, we have apparently two aspects. First, he is represented as acting in judgement upon his people as one of Israel's tribes. When men divide themselves (1 Cor. xi. 31) they are thus judging. The judgement is praiseworthy. But sometimes judgement comes to sinful flesh by Divine, rather than by human, action. In the results of sin there is a judgement upon sin. In that case Dan is as a serpent in the sinner's way, or as an adder in his path, and he checks the fleshly horse-nature in the man, biting its heels, and hindering the sinner in his course, causing him to fall backward. Philo was probably right in principle when he wrote concerning this passage: 'The passions ($\pi\acute{\alpha}\theta\eta$) are compared to a horse, for lust ($\pi\acute{\alpha}\theta\omicron\varsigma$) is four-legged, like a horse, and headstrong, and naturally full of self-will and capering. But the Word of Prudence loves to bite, and to wound, and to destroy lust. Then lust, being taken by the heel, and stumbling, the rider falls back-

ward. The intellectual rider that has mounted these passions is the Nous, which falls off from the passions when they are apprehended and taken by the heel' (Leg. Al., Lib. II., c. xxv.). He says in c. xxiv. that Dan means *κρίσις*, that is, 'judgement.' This prophecy appears to relate to the principle of a judgement upon sinful flesh, first, as administered in a godly way by man himself, and then, as coming by God's punitive judgements attending, and waylaying, and biting sinful flesh, and so checking it in its sinful course. In this aspect a blessing is implied even in the comparison of Dan to a serpent or adder. 'Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent in the way, an adder in the path, That biteth the horse's heels, so that his rider falleth backward' (verse 17). While, however, judgement thus tends to destroy sinful flesh, there is One who will specially be manifested to destroy Satan's works. He will condemn sin in the flesh. Hence while this prophecy has related first to a judgement administered by man, and secondly to a judgement of punitive consequences, it refers thirdly to the Judge who will be the Salvation of God, fully delivering men from flesh and sin. To Jesus this verse specially applies. 'For Thy Salvation have I waited, O Jehovah' (verse 18). The man who is speaking of judgements against sin may well think at the same time of Christ as the Salvation from sin, in whom he hopes.

Gad represents a Principle which has faith in Destiny. It believes in an overruling and irresistible power, even that of God. This Principle may be somewhat ignorant, and it may seem for awhile as if all things contravened it. It may appear as if chance ruled the world. As if God were with the big battalions. But, in the end, this Principle will come off victorious. A boasting infidel wrote to an American paper to say that he had two acres of Sunday Corn. He had sown it on a Sunday, and reaped it on a Sunday, and it had grown well on a Sunday, and he was going to sell it, and use the money in circulating infidel tracts. The wise Editor added in a foot-note: 'The writer of this letter forgets that the Almighty does not square up His accounts every October.' The saying was wise. God's mills grind slowly. We have to wait for a tarrying vision; but in the time appointed the end will be. So they who have faith in God, even if He be regarded as ruling by destiny, will, in the end, be victorious. In this light the writer regards the words, 'Gad, a troop shall wound him, But this we shall wound at the last' (verse 19). The word גָּדִי may be 'heel' (Gen. iii. 15), or it may be 'at last' (Ps. cxix. 33). The writer thinks that the latter meaning best accords with the moral nature of the history.

In Asher we see how the Principle of Happiness is as strengthening Bread, and as the dainties of a king. Even human gladness gives strength.

'A merry heart gaes a' the day,
A sad heart tires in a mile o'.'

Much more is the joy of the Lord our strength. God's blessing brings with it true spiritual luxuries. 'Out of Asher his bread shall be fat, And he shall give the dainties of a king' (verse 20). 'The righteous eat what is good, and delight themselves in fatness' (Is. lv. 2.)

Naphtali is an emblem of the Principle of Conflict, a wrestling with

a moral enemy. When that sinful adversary is conquered, the wrestling one will be as a hind let loose, and will give goodly words, words of gladness, and of the clearness of a clarion. The conqueror will be able to speak pleasant words. 'Naphtali is a hind let loose, He giveth goodly words' (verse 21).

The blessing on Joseph is the most elaborate of all the blessings. We have in this portion the conjoined idiom in the sentence relating to the Shepherd, the Stone of Israel. Joseph, in this history in the earthly grades, is a symbol of the Prophetic Body. Especially does he symbolize that Body in relation to the Seed Process. Thus he specially represents the quality of Godly Service, and Usefulness, as embodied in those who sow the seed of Truth in human hearts. The figures used of this Adamic Prophet well accord with the idea that he represents some who gather fruit unto eternal life. He is like a fruitful tree by a fountain of living water. 'Joseph is a son of a fruit-tree, A son of a fruit-tree by a fountain.' The son of a tree is a bough of the tree. So these boughs are spoken of as daughters. 'Its daughters run over the wall' (verse 22). The imagery is suggestive of moral fertility. But they who are useful for God have ever had foes. Jews killed prophets, and stoned those who were sent unto them. It is not very probable that Jacob is indirectly condemning his other sons when he speaks of the archers who have shot at Joseph. Yet, on the literal theory, it may be asked, Who except those brethren had shown such hatred to Joseph? Morally, they who sow the seed of the kingdom have ever been exposed to persecution, and to the sharp arrows of calumniating opponents. 'The masters of arrows will both sorely grieve him, and shoot at him, and lay wait for him' (verse 23). But this Adamic Prophet has a bow as strong as that of his enemies. He has arrows of truth that will be sharp in the hearts of the King's enemies, and God will strengthen his arms, and teach his fingers to fight the moral battle against evil. The Hebrew verbs are future, and the prophecy seems to refer to the future. 'But his bow shall abide in strength, and the arms of his hands shall be made strong from the hands of the Mighty One of Jacob' (verse 24). It is not easy to see how this prediction has been applicable to a Jewish tribe, but it has been applicable to Jewish teachers of Truth as such.

Having alluded to the God of Jacob, the narrative very naturally alludes to Joseph as Divine. We have seen how, on the Grade of Tongues, Joseph is Christ, the Truth, regarded as apart from the human embodiment of Prophetic Teachers. It seems, at first sight, strange that the word 'there' should be introduced at this juncture. The writer believes that it is introduced to form a conjoined idiom with the word 'Israel.' This idiom shows the Grade of Tongues. Hence it is clear that this reference is to the Divine Joseph, or Christ, the Truth. This may be taken as a prediction that from the God of Jacob high on the Grade of Tongues, there is a Joseph, or Saviour, who feeds His flock like a Shepherd, and who is the Stone laid in Zion. Thus, like 'Shiloh,' and 'Salvation,' these terms apply to the Saviour. 'From there is a Shepherd, A Stone of Israel' (verse 24). Dr. Adam Clarke thinks that the word שׁוֹמֵר is here 'name,' and not 'there.' But the grade-words are in harmony if the word be 'there,' as the Sept. takes it. In the other case, the word

'Israel' would not agree so well with the moral history. Jacob has previously referred to God who shepherded him (xlvi. 15), and has anointed a Stone (xxviii. 18). It appears to be right to regard this sentence as a parenthetical sentence. After glancing at the Divine Joseph on the Grade of Tongues, Jacob resumes his description of the way in which this Adamic Prophet is to be strengthened by God. 'By the God of thy father, and He shall help thee.' In the next sentence we have in Hebrew the word *אִתּוֹ*, 'with.' This shows that here, as in the case of Zebulun, Gad, and Asher, the latter part of the blessing reaches prophetically to the Young Men's Grade. Hence the blessings now to be described must be personal blessings, coming to this Body of Prophets, and not mere success in labour. These personal blessings come from all sources. All winds blow these godly men good. The heavens above and the deep beneath, all are in league with them. They will be overtaken by all the blessings described in Deut. xxviii. The 'with' is here rendered 'by.' The change in Hebrew from *אִתּוֹ* to *בְּ* is probably owing to this design to indicate the Young Men's Grade. 'And by the Almighty, and He shall bless thee, Blessings from heaven above, Blessings of the deep that coucheth beneath, Blessings of the breasts and of the womb' (verse 25). The Greek proverb (Gnom.) says that he who does just things will have God for his fellow Soldier :

Δίκαια δράσας συμμάχου τεύξῃ Θεοῦ.

With such help he must be prosperous in all things.

Some difference of opinion exists respecting verse 26. Some would take the words *הַרְיָ אֲבִי* as meaning 'mountains of eternity.' Neither of our Versions follows this reading, which would be 'The blessings of thy father have prevailed above the blessings of the mountains of eternity.' We may notice :

1. That to read thus is to suppose that the word for mountain is spelled here differently from the way in which it is spelled elsewhere.
2. That this reading causes the distinction between the word 'eternity,' and the next word, to be abrupt and awkward.
3. That in this verse blessings are spoken of in two aspects. First, in relation to persons ; secondly, in relation to natural sources of blessing. Jacob deals with the personal aspect first. 'The Almighty, and He shall bless thee.' Then he passes to the second kind of blessings ; Blessings of heaven, the deep, the breast, the womb. Then he comes back again to the personal aspect. 'The blessings of thy father.' This fact tends to show that *הַרְיָ אֲבִי* relates to personal blessings, too, and that it means 'my progenitors.'
4. In these blessings on Joseph Jacob has not mentioned Abraham or Isaac.
5. While he has not named them he has risen to heavenly themes, having alluded to Christ, the Divine Joseph, who is the Shepherd and Stone on the Grade of Tongues.
6. Thus to rise to the Grade of Tongues is to rise above flesh and blood genesis to a spiritual realm. The word *הָרָה*, from which this word *הַרְיָ אֲבִי* can come, means 'to conceive,' 'to become pregnant' (Gen. iv. 1), then it can mean 'parents.' Thus it suggests flesh and blood

increase. It is as if Jacob said, My blessings have ascended higher than the blessings pertaining to a flesh and blood realm, and to the flesh and blood ancestry from which I come. They have referred to heaven, and to Christ who is in heaven. I do not bless by Abraham and Isaac. That would be a Jewish blessing. But my blessing reaches on to a Christian Leader; and so my blessings prevail over the Jewish and earthly blessings.

7. In telling how far this blessing reaches Jacob says עַר תְּאַוֶּה. The latter word is supposed to be a derivative from אָוָה, or תְּאַוֶּה, words meaning 'to measure,' or 'to mark out.' Hence it is rendered 'boundary,' or 'utmost bound.' But the word is not found elsewhere with that meaning. On the other hand, the word is found in Numb. xi. 4, Ps. x. 3, 17, Job xxxiii. 20, Prov. xix. 22, in the sense of 'Desire,' or 'Charm.' Dr. Clarke takes the word as meaning 'Delicacies.' Dr. Davies says that most prefer to take this word as meaning 'Charm,' or 'Delight.' Jacob has referred to the Divine Joseph in Zion. In Haggai ii. 7 Jesus is spoken of as the תְּקוּוּהָה, that is, 'Desire,' or 'Delight,' of all nations. The word here used is in the singular, and the writer believes that it refers to Christ in the spiritual realm, 'The joy of all who dwell above,' the Delight, or Longed-for One, of the everlasting hills. We may read: 'The blessings of thy father have prevailed above the blessings of my progenitors, unto The Desired One of the everlasting hills. They shall be upon the head of Joseph.' This last sentence refers to Joseph as the Adamic Prophet in an earthly realm. But the closing sentence passes up to the Divine Joseph in the spiritual realm. We have seen from previous chapters how, in that spiritual realm, Joseph is regarded as apart from his brethren. He is thus the Nezeer, or separated one, holy to God. This allusion to Him as the Separated One gives support to what the writer has urged of Joseph on the Grade of Tongues being apart from a human embodiment. 'And upon the crown of the head of Him that was separate from His brethren' (verse 26). The word יָרִיב shows that Joseph's separation is not through ill-treatment by his brethren, or misfortune, but a separation of superior holiness. Separation sometimes indicates purity (2 Cor. vi. 17; Heb. vii. 26).

Benjamin is a symbol of the Principle of Godly Sorrow, or Repentance. His name, Benoni, means 'Son of My Sorrow.' The writer is inclined to doubt the accuracy of the translations of this verse. The word עַר occurs in it. This is said to be from עָרַב, 'to strip off' (Prov. xxv. 20), 'to pass on,' and to mean 'prey,' or 'spoil.' It is not the word ordinarily used for 'prey,' or 'spoil.' The writer believes that neither here, nor in Is. xxxiii. 23, does the word mean 'prey.' He would read the latter verse thus: 'Then is it divided unto (עַר) spoil in plenty, the lame take the prey.' The verb חָלַק is sometimes used apart from its noun as thus: 'He did not divide to her in understanding' (Job xxxix. 17). It is tautological to speak of the prey of a spoil. He believes that the עַר is the common word of degree. 'As far as,' or 'unto,' or 'as much as.' The allusion to 'plenty' supports this view. Sometimes this word עַר is a derivative from עָרַב, 'to testify,' and means 'witness,' or 'testimony.' In Exod. xx. 15 it has this meaning. 'Bear false witness.' If עַר be from 'strip off,' it would be likely to apply to

garments as prey, but Benjamin is said to eat it. We read of men eating לֶחֶם , or spoil (Deut. xx. 14). So we read of God's words being eaten (Jer. xv. 16). The writer believes that in this passage Benjamin's progress is delineated. He begins in the morning to eat the testimony of God, that is, the word of truth. Then it takes effect on him so speedily that, although he only ate it in the morning, by night he tears sinful flesh as a wolf, and makes it a spoil. Sometimes an allusion to morning and evening betokens what is ceaseless. 'In the morning sow thy seed,' etc. (Eccles. xi. 6). At other times it betokens rapidity of action. 'In the morning it flourisheth and groweth up. In the evening it is cut down and withereth' (Ps. xc. 6). And the writer believes that in this verse it denotes rapidity of action. When the Truth is eaten, it quickly takes effect, working godly sorrow, and a holy zeal against sinful flesh. The writer would read the verse thus: 'Benjamin [as] a wolf shall raven. In the morning he shall eat the testimony, And in the evening he shall divide spoil' (verse 27). To be as a ravening wolf pertains to the end of his progress rather than to the beginning. Tertullian applies the passage to Paul. 'For he (Jacob) foresaw that Paul would arise from the tribe of Benjamin, eating in the morning as a ravening wolf, that is, in his early life, as a persecutor of Churches, devastating the Lord's sheep; then at evening, in his old age, giving food, that is, leading forth the sheep of Christ as a teacher of the Gentiles' (Adv. Marcion, Lib. V., c. i.).

Verse 28 closes the portion relating to Blessing. It refers to the tribes as on the Young Men's Grade, and to the blessing as spoken on the Servants' Grade. We have 'Israel' in relation to the tribes, and 'this' in relation to the blessing. Every one of these Moral Seed-Men has received his own blessing. These tribes are called 'sceptres.' The word 'sceptre,' in verse 10, is the same word which, in verse 28, is rendered 'tribes.' 'All these are the twelve tribes of Israel, and this is what their father spake unto them, and he blessed them, every one according to his blessing, he blessed them' (verse 28).

We come now to a change in the narrative. We pass from the act of blessing and of prophesying to the act of command. In regard to this portion we may notice:

1. That this concluding portion has respect to two distinct grades. Jacob is in two aspects, and he speaks in relation to two grades. Verse 31 has a past reference to the Servants' Grade. The word 'there' occurs in it three times. This word shows the Servants' Grade. The other verses are on the Young Men's Grade, except that a cave is said to be over against 'Mamre,' this word being a grade-word of the Heathen Grade. In verse 29 we have the word 'people.' In verse 30 we have אִתּוֹ , 'with.' In verse 32 we have the same word 'with.' In verse 33 we have the word 'people.' These words show the Young Men's Grade.

2. But even on the Young Men's Grade we have a double aspect. So the word 'Machpelah,' or 'the double,' indicates this double aspect. In considering c. xxiii., we urged that this Double, or Machpelah, was in relation to the following fact: Amongst the Jewish nation there have been multitudes who believed Prophecy, and so were on the Young

Men's Grade. At the same time they did not believe in Jesus. Thus while they are on the Young Men's Grade, they are, in some respects, like the provoking idolaters who know not the Saviour. This is why this class is said to be over against Mamre, or the Heathen. But while the mass of Jews have rejected Christ, some have believed in Him as a True Prophet. Moreover, that class will increase. Now Jacob, as the Adamic Man of Faith, here representing Faith amongst Jews, comprehends both these classes, and hence he has a double aspect, and a double burial on the Young Men's Grade. He speaks also of a burial on the Servants' Grade for those dying on that grade. That this burial-place is in the land of Canaan tends to show that the history relates to the Christian Era, when the Jews are scattered amongst the Heathen in the great idolatrous, or Canaanitish world. Exactly as in c. xxiii., so here, there is a distinction between 'A Cave,' and 'The Cave.' They who do not believe in Jesus are in 'A Cave,' but they who believe in Him are in 'The Cave.' That is, they are buried with Christ. In xxiii. 9 Abraham asks for 'a cave,' but it is The Cave (verse 11), which is the object of the bargain, and which was made sure to Abraham for a הקנה, or 'Purchased Possession' (verses 17, 18), and it is The Cave, which is here designated the הקנה (verse 32). In xxiii. 19 it is A Cave which is over against Mamre, the provoking people, and so is it in xlix. 30. The reader will do well to notice what has been said of the division of the verses in xxiii. 17, 18, if he is inclined to conclude that 'The Cave' is over against Mamre.

First Jacob gives a command as representing the Man of Faith in a Christian aspect, about to die and to be buried in The Cave, or with Christ, in a field of Ephron, or 'dust,' son of the White, or Zohar. This is a pure earth in both its aspects. 'And he commanded them, and said unto them, I am to be gathered to my people; bury me with my fathers in The Cave which is in a field of Ephron the Hittite' (verse 29). Having thus spoken of the Christian Portion of the Jewish nation in respect to its dying on the Grade of Young Men, he next speaks of the Jewish Portion on the same grade. Jacob, or the Man of Faith, is in all. But in this latter class he is present in an aspect that is not Christian. 'The faith is Jewish. This class only buries in A Cave. It is this twofold aspect which causes the instruction of Jacob as to his place of burial to seem needlessly minute. 'In A Cave which is in a field of the Machpelah, which is over against Mamre, in the land of Canaan, the field which Abraham possessed from Ephron the Hittite, for a possession of a burial-place' (verse 30).

Having referred to two classes on the Young Men's Grade, Jacob makes a past reference to the Servants' Grade. In respect to those dying to this grade, they appear to be brought into close connection with A Cave, as if the aspect was Jewish. In xxiii. 19, there is a record of a burial of Sarah in A Cave. This past reference glances at a lower grade, just as in the Blessing some predictions reached on to a higher grade. 'There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah' (verse 13). Thus the line of Faith is all gathered to a hallowed resting-place, to an earth that is morally white. There is nothing lacking in the line of

faith. The blessings promised to all flow on in an ever-increasing stream.

Jacob then reverts to the highest and best aspect, which relates to The Cave. Verse 32 virtually connects with verse 29. 'The purchased-possession of the field, and The Cave which is in it, from with the sons of Heth' (verse 32). So in xxiii. 20, The Cave is said to be from with the sons of Heth. It is a portion taken from the sons of Terror or Death. Having given the command, Jacob dies to this Grade of Young Men to rise to a higher grade. 'And Jacob ceased to command his sons, and he gathered up his feet to the bed, and expired, and was gathered to his people' (verse 33). It is only in so far as there is something in him pertaining to this grade that he is gathered to his people. It is probable that it is of the Body of Flesh, in its dying aspect, that the words are spoken, and not of the inner and higher life.

CHAPTER XXVII.

GENESIS L.

THIS chapter, like many of the preceding chapters, has in it the verisimilitude of literal history. The allusion to the seventy days' mourning (verse 3) is in accord with what Herodotus says of the embalmers keeping the body in soda for seventy days (Lib. II., c. lxxxvi.). This, however, is but an instance in which 'we see the fancy outwork nature.' When we come to examine the chapter, we find that it is not literal, but moral history.

1. While the allusion to embalming may have the appearance of literal history, there are in this record important deviations from the ancient testimonies concerning embalming. Neither Herodotus nor Diodorus Siculus names forty days as the period during which the embalming process lasted. Herodotus speaks of seventy days. It is, however, an illustration of verisimilitude that Diodorus Siculus says that after the death of an Egyptian king, the people did not celebrate any feast for seventy-two days (Lib. I., p. 46, A.). He refers to two kinds of officials who took a part in embalming, one the *παρασχίστης*, who made the incision, and the other the class of *τῶν ἐπιχρυσῆς*, or embalmers, who applied the embalming spices (Lib. I., p. 57, D.). Both these classes appear to have been distinct from the *ιατροὶ*, or 'physicians,' properly so called. According to the description which Herodotus gives of embalming, it must have been a process very closely connected with idolatrous rites. He hints at an image amongst those shown as models for the painting of the dead being like one whom it would not be lawful for him to name. Some think he is alluding to Osiris. Diodorus also speaks of the day of burial as the day when the dead pass the lake. There is, however, this distinction between such writers and Scripture: They speak of the embalming of the body, but in the Scriptural narrative no mention is made of a body, but Israel is spoken of, throughout, as if he, in his entire manhood, were being carried up to Canaan. Cleopatra says:

'I am fire and air; my other elements
I give to baser life.'

But this chapter does not restrict the embalming process to these elements of the baser life. In his description of the Egyptian process of embalming, Herodotus incidentally alludes to a circumstance which shows the shocking state of Egyptian morals. It is the less likely that a man acting so directly under Divine guidance as did Joseph would be found conforming so closely to the superstitious funereal customs of Egypt. Even the practice of embalming, itself, was based on the unscriptural superstition that the fate of the invisible soul was implicated in the destiny that befell the body left behind.

2. We read in verse 5 of a grave which Jacob had dug for himself in the land of Canaan. When Abraham, years before, had bought a cave (xxiii. 17), and it had been used as a place of burial, does it not seem strange that Jacob should thus speak of having dug a grave for himself. It may be said that he meant he had dug for himself a grave inside the cave. But even so, is it not singular that Jacob should have dug his own grave at least seventeen years (xlvii. 28) before he died?

3. Canaanites, in subsequent times, proved hostile to Israel. Joshua found it difficult to subdue them. How was it, then, likely that Jacob and the patriarchs should be wishful to be buried in a particular field in the land of Canaan far away from all their living kindred? This question connects itself with the important subject of the treatment of the Canaanites by the Jews at God's command. The writer has tried to show that the name 'Canaan' is a symbol of those who bow to idols. Several names of the Canaanitish tribes are names of Seed-Men within the nature, and of an evil kind. Even when the Canaanites are regarded as persons, they are only destroyed as light destroys darkness. When the truth of the Gospel drives out idolatrous practices without, or subdues Bad-Seed-Men within, it is destroying the Canaanites. When the process is completed no Canaanite will be left (Zech. xiv. 21). They who were Canaanites will have died to idolatry, as Paul speaks of dying to the law (Rom. vii. 4). But as those who died to law lived in a higher life, so the Canaanites who are morally destroyed on the idolatrous plane will live on a higher plane. So far as these Canaanitish tribes may have names that symbolize Bad-Seed-Men within the nature, their destruction will be absolute. A full end will be made of them. Such Canaanitish tribes are Hindrances within, and not persons. They are Evil Elements that let or hinder men on their way to the life of God. When Jesus says, 'The kingdom of heaven suffereth violence, and men of violence take it by force' (Matt. xi. 12), He gives us an indication what kind of moral fighting had to be done against Canaanitish tribes under Joshua, who typifies Him. Certainly the Saviour could not mean that there were literal beings in heaven, trying to thrust back those who were seeking to enter in. The enemies we have to conquer may even be friends to whom we give an idolatrous affection. Whatever keeps the soul back from Christ, and from heaven, is a Satan, or one of the Canaanitish tribes which we are to subdue, as far as they are thus hostile. Were a wife to tempt her husband to curse God as did Job's wife, and were the husband to overcome the temptation, he would be conquering a woman of a Canaanitish tribe. Were he by kindness to win a woman of such a heathenish spirit to the love of the truth, he would have slain

the Canaanitish woman in the Scriptural sense of slaying Canaanites. At the same time he might not in either case have touched a carnal weapon, or used the slightest physical force. We have a warfare, but its weapons are not carnal. Let us not so far do dishonour to the Father of mercies as to think that He was speaking of literal human beings and literal destruction of such beings when He said, 'Thou shalt consume all the people which the Lord thy God shall deliver thee, thine eye shall have no pity upon them' (Deut. vii. 16). 'The Lord thy God will send the hornet among them until they that are left and hide themselves from thee be destroyed' (verse 20). 'The Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed' (verse 23). 'Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them' (vii. 2). The writer does not believe that these passages were ever so grossly and so shamefully literalized as to cause suffering to the literal tribes of Canaan. He holds that the narratives of wars, in which so many thousands are said to fall, are moral history. It is a singular fact that these Canaanitish tribes are so often referred to as enemies who are being driven out. It is because they are moral enemies within, keeping us from our moral rights. Thus it is our duty in God's sight to drive them out, and He will help us in this moral battle against our grosser elements. In fighting them we are 'those treading down and stamping on worldly things,' as Clemens Alexandrinus expresses it, *τοὺς καταπατοῦντας καὶ κροαίνοντας τὰ κοσμικά* (Pæd., Lib. I., p. 86). 'If ye will not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell' (Numb. xxxiii. 55). Mr. Birch, of Manchester, some time ago, ventured, on grounds of mercy and justice, to disparage some of the histories of Jewish wars given in the Old Testament. It is very much to be regretted that so many who take this course assume that the Old Testament must be true in the literal sense, or otherwise that it must be uninspired and false. Such passages as the following are sufficient to show that the Canaanitish tribes driven out are evil elements and not literal beings. God drives them out little by little, for His processes of moral evolution, like all true life, need time. The good has to come in as the evil goes out, but we are not born into grace, ready forthwith to eat strong meat. We have to begin with milk. Too rapid a progress would overreach itself. It would be like one of Rupert's rash charges. Evil beasts would increase in our fleshly nature, and this moral land would become desolate if we had not moral forces ready to take and keep supremacy. 'I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land' (Exod. xxiii. 29). History testifies to us that the subjugation of evil in the world has been a gradual process. The best thing for removing darkness is daylight, not lightning. The sudden flash is followed by a deeper gloom. 'The Lord thy God will put out those nations before thee by little and little; thou mayest not consume them at once, lest the beasts of the field increase upon thee'

(Deut. vii. 22). We see that God is closely associated with His people in driving out these foes. They are forces of sin. The unbelieving faint before them and say, 'We be not able to go up against the people, for they are stronger than we' (Numb. xiii. 31). Men of faith say, 'If the Lord delight in us, then He will bring us into this land and give it us, a land which floweth with milk and honey, only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us; their defence is departed from them, and the Lord is with us, fear them not' (Numb. xiv. 8, 9). What is said of beasts increasing does not accord with literal, but only with moral history. The field is a common symbol of Sinful Flesh, in which beasts are found. What is said of Canaan and its allotments assumes that Canaan was full of towns and people. The Israelites struck terror into Moab by their numbers (Numb. xxii. 3). Is it literally likely that such a people in such a land as Canaan, would be in literal danger from literal beasts? Pausanias (Lib. I., c. xli.) and other writers refer to destructive lions and dragons, and Diodorus Siculus says that danger from beasts was one cause of primitive men associating together (Lib. I., p. 5, D.), but the land of Canaan does not appear to have been so sparsely populated that danger could arise from beasts to a nation which was to be numerous as the sands on the shore, or the stars in heaven. On the other hand, if all hindrances were taken out of our way to heaven, and if the courageous and self-denying virtues had no room for exercise, moral beasts or fleshly instincts might multiply against us. We have to win heaven as the ancients preferred to win their brides, taking them by conquest of war.

4. According to the literal theory, Egyptians would not eat with Hebrews (xliii. 32), and Egyptians abominated shepherds (xlvi. 34). How, then, does it come to pass that the Egyptians are so prominent in this mourning for Jacob who was a shepherd? (verses 7, 11). If they had dwelt apart in Egypt, how is it they travel together to Canaan in this funeral procession?

5. Does not the literal view that Joseph went up with chariots and horsemen and a great camp (verse 9) to bury his father, tend to give countenance to the vain pomp and parade which sometimes have a place in funerals, and which are alien to Christian Simplicity? Is there not something more dignified in the death and burial of Atticus, who died as if he was not departing from life, but going from one house to another ('Ut non ex vitâ sed ex domo in domum videretur migrare'), and who, at his own request, was buried without any pomp? 'Sine ullâ pompâ funeris' (Cornel. Nepos. Atticus). Euripides writes (Apospas, Poluidos, etc.):

*ἀνθρώπων δὲ μαινόνται φρένες,
δαπάνας ὅταν θανοῦσι πέμπωσιν κενάς.*

'Men show madness of mind when they send vain outlay to those who are dead.'

6. In verse 4 Joseph seems to be in an inferior position, needing to speak to Pharaoh through others; but in verse 17 he is as one mighty, to whom the brethren come for forgiveness. It is said that the fact of his being in mourning accounts for his not directly addressing Pharaoh (Esth. iv. 2). That, however, does not account for the humility with

which he presents his petition. Moreover, the days of weeping were now ended.

7. We should be sincere at all times, even in times of sorrow. We all know what are the usual limitations and degrees of sorrow. Now, if Egyptians wept for a strange ruler seventy days (verse 3), and then mourned at Atad for seven days, with a great and very sore lamentation (verse 10), it is certain that much of this sorrow, on the literal theory, must have been feigned. Lucius, in 'Titus Andronicus,' says :

'No man shed tears for noble Mutius,
He lives in fame that died in virtue's cause.'

Respectful silence would have been truer honour to Jacob's memory than the wild lamentations of men whose onion-eyed grief had no depth of sincerity in it.

8. It is not very likely that all the elders of the land of Egypt (verse 7) would literally leave their own country to go in a funeral procession to the land of Canaan. Reasons of state would have made such an act inadvisable.

9. It is, on the literal theory, very strange that a second mourning, and that a very grievous one, should have been made for Jacob at the Threshing-floor of Atad, or the Thorn. It is intimated in verse 4 that the mourning days were passed. Why, then, have we this subsidiary mourning? It may be said that it was because they were coming into a new country. But this does not seem to have been a usual custom in respect to funeral processions. Moreover, Canaan, in ancient times, like England in the time of the Heptarchy, was not one homogeneous country, but a number of distinct tribal districts. Plutarch tells us that the cities through which the ashes of Demetrius were carried, sent mourners with garlands to meet the urn (Demetrio); but in this case it is not Canaanites coming to join in the mourning, but Joseph and his company renewing the days of their sorrow.

10. Is it not strange, on the literal theory, that after Jacob had charged his son Joseph with an oath respecting his burial (xlvi. 29-31), he should afterwards charge his sons generally (xlix. 29), without saying anything respecting the previous charge to Joseph?

11. It is a singular feature of the history that although Joseph was one of the youngest sons, although he lived to a hundred and ten years of age, although particular notice is taken of the embalming of himself and his father, he yet speaks, when dying (verse 24), unto his brethren as if they were still alive. It is not like literal history that all these brethren live so long :

'So tickle be the termes of mortall state,
And full of subtle sophismes.'

('Faerie Queene,' Bk. III., cant. iv.)

Excepting the general reference in Exod. i. 6, no notice is taken of their deaths. Surely, also, if Jacob and Joseph were so anxious to rest in Canaan, the other brothers, on the literal theory, would have been anxious to rest there too. It is because these tribes are Adamic. Moses blesses them as Adamic tribes, just as did Israel. They are no more

literal persons in one case than in the other. They are a seed of faith, and an everlasting foundation.

We may now turn to the positive aspects of the teaching of this chapter.

1. In several of these histories the close of one narrative is so arranged as to prepare for the introduction of a succeeding narrative. And the close of this Book of Genesis seems designed to prepare for the Book of Exodus. There are two special particulars in which this is manifest. First, there is in this chapter a transition from the Seed Process to the Sinaitic Process; secondly, there is also the introduction of an Egypt which is distinct from Goshen, or the Egypt of the Seed Process. This indicates the incoming of an Egypt answering to the sinful fleshly Egypt that comes into prominence in Exodus.

2. If it were said to the reader, This last chapter in Genesis describes a series of Baptisms, he would probably be incredulous. None the less it is true that this chapter does describe such Moral Baptisms. It might be entitled Baptisms for dead bodies. Paul speaks of a burial through baptism into death (Rom. vi. 4), and he connects it with the putting away of a body of flesh (Col. ii. 11, 12). Suppose we had gathered together Heathen men and Jews. In those men the Adamic Man of Faith, or Jacob, has some place. Even heathen men have some faith in their prophets. These Jews and Heathen begin to tend up to Christianity. At every transition, as they die to a lower grade, and rise to a higher grade, there is what is equivalent to a burial of Jacob, or the Man of Faith, in a baptism for the putting away of some of the filthiness of the flesh. There would be more than one such transition in this upward progress, and hence it comes to pass that Jacob has several burials. For example, the grade-words show that the burial spoken of in xlvi. 30 is very different from the burial spoken of in xlix. 29, and these again are both different from the burial spoken of in l. 5. We have seen from the grade-words that the first of these burials is on the Grade of Tongues. In like manner the grade-words have shown us that the second of these burials is on the Young Men's Grade. So we see from the words 'find,' 'behold,' 'there,' in l. 4, 5, that the last of these burials is on the Servants' Grade. Nor are these all the burials of Jacob. The embalming is a burial on the Heathen Grade. The word 'servants,' and 'Israel,' in l. 2, form a conjoined idiom, and, as it relates to a body of flesh, this idiom cannot apply to Zion, which is above fleshly Egypt. It must therefore apply to the Heathen Grade. The figure of embalming accords with this Heathen aspect.

3. The writer has said that every one of these burials is as a baptism of a dead body of flesh. But in the moral progress of Jews and Heathen, when they are on the Servants' Grade, they will have a baptism of a ritualistic kind, according to that grade. This is to say, they will have a literal baptism in literal water. This is one of the series of Baptisms described in this chapter. Verses 9 to 11 inclusive are on the Servants' Grade in relation to a particular class. We have in this portion the words בְּ , 'with' (verse 9), 'come' (verse 10), 'there' (verse 10), 'do' (verse 10), 'see' (verse 11), כִּי , 'this' (verse 11), which all show the Servants' Grade. It is significant that in this portion we have emblems

which indicate a ritualistic baptism, or mortification of the flesh. This is outward and cannot go below the literal body, though its adherents claim that a moral virtue is in the rite. It may be noted:

(a) That in this portion we read of the river Jordan, a river which in the New Testament is closely associated with literal water baptism.

(b) There is emphasis laid on the passing through this water. The Hebrew literally says, 'Which is in the passing through the Jordan' (verse 11). This appears so ambiguous, that it has led to controversy as to whether the place was on the Canaanitish side of the Jordan, or the opposite side, or whether the passage was not referring to a ford over the Jordan. It is because the passage is symbolizing the literal baptism on the Servants' Grade, which is a passing through literal water.

(c) Beyond this place is a threshing-floor of Atad. The word 'Atad' means 'thorn.' Thus we have the conjoined ideas of a threshing, and of thorns. But these ideas are sometimes associated with fleshly mortification. 'I will tear your flesh with the thorns of the wilderness' (Judg. viii. 7). Every word in this portion will be found to support the view that Jordan and the Thorn Threshing-Floor are symbols of a baptism that consists of a passing through literal water, and of bodily austerities, such as ascetics practise. The very fact that Joseph comes to this place shows that he has gone back from what is of the Seed Process to what is Sinaitic. It is very significant that, in xlvi. 12, the lapse in this direction was also seen to take place on the Servants' Grade.

While referring to the series of Baptisms or burials for a new life which are indicated in this chapter, notice may be taken of the singular way in which the ancients always connected the soul's moral progress with a passing through a literal or a moral baptism. The Angel says to Hermas, in reference to souls that have gone down into Hades, 'It is necessary for them to ascend through water that they may rest. For they cannot otherwise enter into the kingdom of God than by laying down the mortality of their former life.' He goes on to say that apostles went down to baptize them. 'They went down, therefore, with them into the water, and again they ascended. But these [apostles] went down living, and came up again living; but those who had before fallen asleep went down dead, but came up living' (Lib. III., Sim. 9, c. xvi.). Plato's description of the Hadean rivers, which he gives in the 'Phædo' (cc. lxi., lxii.), implies that it was only by a passage through Hadean water, and a putting away of what was fleshly, that the Elysian fields could be reached. Virgil also says:

'Hæc omnis, quam cernis, inops inhumataque turba est;
Portitor ille, Charon: hi, quos vehit unda, sepulti.
Nec ripas datur horrendas, nec rauca fluenta
Transportare prius, quam sedibus ossa quierunt,
Centum errant annos, volitant hæc litora circum.
Tum demum admissi stagna exoptata revisunt.'

(Lib. VI., v. 325-330.)

'All this crowd that thou seest consists of the needy, and those who had no burial. That conductor is Charon. These whom he conveys by water are those who were

buried. Nor is it permitted to them to cross the dreadful banks, and the rough streams, until their bones are deposited in their resting-places. They wander and fly about these shores for a hundred years. Then, finally, having been received, they see the desired lakes.'

Plutarch gives a singular account of souls being ferried over to Britain. His statement will be quoted subsequently. Diodorus Siculus has some peculiar and ambiguous remarks respecting Egyptian funerals. His words illustrate the close connection which was supposed to exist between a passing through water and the attainment of final rest. He says, 'When the body is about to be buried, the near relations make known the day of the funeral beforehand to the judges (dicasts), and to the relations and friends of the dead man. And they confirm it, saying that he is about to pass the lake, and [giving] the name of the dead. Then, more than forty judges being present, they sit in a kind of semi-circular [boat], prepared beyond a lake, which prepared boat has previously been drawn up by those who have the management of these things, and there stands in the same a steersman, whom the Egyptians name in their dialect Charon. Whence they say that the ancient Orpheus, wandering into Egypt, and beholding this custom, invented the myths relating to Hades, imitating these things in part, and inventing a part himself. . . . However, the boat, having been drawn down to the lake before that the coffin containing the body is put into it, the law gives opportunity to anyone who wills to make an accusation. If anyone comes forth and makes accusation, and shows that the dead had lived a wicked life, the judges give sentence, and the body is deprived of the accustomed burial. But if he who makes the accusation is thought to have accused unjustly, he falls under great penalties' (Lib. I., p. 58, B., C.). In the 'Historia Josephi,' c. xiii., Joseph speaks of his soul having to pass the 'fluctus maris ignei'—'waves of the fiery sea,' which every soul must pass.

4. There are several gradal transitions in the chapter, and they are of a suggestive kind :

(a) Verses 1-3 inclusive are on the Heathen Grade. We have a conjoined idiom in this portion. The word 'servants' conjoins with the word 'Israel.' Since this portion relates to flesh and embalming, it cannot be an idiom pertaining to the Grade of Tongues. It must pertain to the Heathen Grade. This fact is important, and for the following reason. The Jews are not on the Heathen Grade. They have moral light. But the blessing and command in the previous chapter had a Jewish aspect. Hence it is clear that the opening verses in c. 1. do not connect with the previous chapter, none of which is on the Heathen Grade. The previous portion on the Heathen Grade is xlviii. 21, 22. It is with that portion that the beginning of c. 1. is in virtual connection. We have therefore to consider that the opening verses of c. 1. relate to Gentiles in Heathenism, and not to Jews.

(b) Verses 4-6 inclusive are on the Servants' Grade. We have in this portion the words 'find,' 'behold,' and 'there.' This portion is followed by another portion on the Heathen Grade. This fact, as well as what

has to be noted concerning verse 12, shows that this portion also relates to a Gentile aspect.

(c) Verses 7, 8 are another portion on the Heathen Grade. Thus verse 7 virtually connects with verse 3. In this portion the word 'servants' conjoins with the word לִּשְׂרָפִים , 'with.' Since elders of the land of Egypt are here taking part in the burial, it must be a burial in a fleshly realm. Hence the conjoined idiom cannot relate to Zion, but must relate to the Heathen Grade.

(d) Verses 9-11 inclusive are on the Servants' Grade in relation to the Gentile Class. Thus verse 9 is in virtual connection with verse 6. We have in this portion the words בָּרְאָה , 'with,' 'come,' 'there,' 'do,' 'see,' and הִנֵּה , 'this.' These are all grade-words of the Servants' Grade.

(e) Verse 12 is also on the Servants' Grade, but it is in a certain distinction from the previous portion in the following respect: In the previous chapter, verses 29-33, we have a portion in which stress is laid on Jacob commanding his sons. This portion dealt with two grades, Servants' and Young Men. And verses 12-14 inclusive, in c. l., appear to relate to the same two grades in a Jewish aspect. The word 'command' in verse 12 is thus an indication that these verses are in connection with the close of the previous chapter, and that they have a Jewish aspect.

(f) Verses 13, 14 constitute the Young Men's Grade part of this Jewish portion. We have the words לִּשְׂרָפִים , 'with,' and הִנֵּה , 'this,' of the Young Men's Grade. In this portion, as in the latter part of c. xlix., we have again an allusion to Machpelah, and again we see that it is 'A Cave' which is over against Mamre.

(g) Verses 15-21 inclusive are on the Grade of Tongues. We have in verse 20 a conjoined idiom 'do' and הִנֵּה , 'this,' conjoining with 'people.' The exalted references to God in this portion, and the absence of fleshly emblems, show that it does not relate to the Heathen Grade. Hence it must refer to the Grade of Tongues. Thus the word 'servants' in verse 17 has a spiritual application to Zion. It may, however, be noted that Godly Service is very prominent in this chapter, as we shall see. And where, in the close of verse 18, they offer to become servants to Joseph, it appears to be an offer to render Godly Service. As if to show that these two words 'servants' (verses 17, 18) refer to two grades, and that in the former case the word has its spiritual application to Zion, the word 'God' is introduced. 'Servants of the God of Thy father.'

Another important result follows from the fact that this portion refers to the Grade of Tongues. It is this: Joseph is prominent in this portion, and we have seen that wherever Joseph is found on the Grade of Tongues, He is the Joseph who is separate from His brethren—that is, He is Christ the Truth, regarded as apart from His embodiment of Prophets which attaches to Him on the earthly grades. The reader cannot fail to notice how exalted the aspect of Joseph appears in this portion. His brethren ask His forgiveness. Moreover, the Hebrew of verse 19, as the writer thinks, identifies Him with One who is Divine.

(h) Just as in the part of the chapter already indicated, there is an ascent from the Heathen Grade to the Grade of Tongues, so, in the

latter part, there is a descent from the Grade of Tongues to the Servants' Grade. In this way preparation is made for the incoming of the evil aspects with which the opening chapters of 'Exodus' deal. The writer has said that verses 15-21 inclusive are on the Grade of Tongues. The word 'see' in the opening of verse 15 has its spiritual application to Zion. Verse 22 is on the Young Men's Grade. We have in it the word *הַזֶּה*, 'this one.'

(i) Verses 23-26 are a grade lower. They are on the Servants' Grade. We have the words 'see,' *רָא*, 'this,' and 'sons of Israel.' Joseph's allusion to his dying, and the implication that the land of promise is not yet reached, show that these words have not a spiritual application to Zion. Hence they must pertain to the Servants' Grade.

5. There is in the chapter a declension from the Seed Process to the Sinaitic Process. This has an important bearing on the meaning of the chapter, as we shall see in the exposition. The reader may be slow to admit the distinction between these two Processes. The writer will yet, however, have to refer the reader to some hundreds of passages wherein the distinction is indicated by special grade-words, that make its importance manifest.

We may now proceed with the exposition. Verses 1-3, as the grade-words of the conjoined idiom, 'servants,' and 'Israel,' show, are on the Heathen Grade. On this grade the Man of Faith is having a burial or baptism into death in preparation for a new life. But in this baptism into death Jacob is honoured by two classes, and in two ways. Joseph, as we have seen throughout, represents on these earthly grades the Adamic Prophet. Even in Heathenism there are such teachers, as Ezek. ii. shows. But in addition to this teaching class there is the general class of those taught. These two classes are indicated in these verses. Joseph himself honours the Man of Faith, and those whom Joseph sustains or commands also honour him. But this honour is in two forms. First, there is an honour which consists in tears of affection; secondly, there is an honour which is more outward, and consists in an embalming. The moral drift of the chapter will be found to support the view that the embalming indicates a Baptism of Faith on the Heathen Grade which is according to what is Sinaitic, while the shedding of tears indicates a baptism of Faith which is caused by the deeper affection of the Seed Process. The Sinaitic Process in Heathenism must be imperfect, and does not involve knowledge of law, except in the imperfect way in which it is known to the Heathen. Suppose, now, we think of a large Heathen multitude having amongst it prophets. On this Heathen Grade Hospitality is a saving Virtue. 'Recte etiam a Theophrasto est laudata hospitalitas' (Cicero De Officiis, Lib. II., c. xviii.)—'Rightly also has Hospitality been praised by Theophrastus.' Some of those prophets teach that it is a duty to be kind and good, or the gods will be angry and inflict punishment. So under fear of this class of prophets, and in dread of the dishonour and penal consequences attending neglect, some of that multitude obey this class. In this case they are giving spices to the embalming of the Man of Faith. Their kindness, though done in a legal spirit, is yet virtuous. It helps to remove some of the grosser elements of the Flesh from Faith, and it is as the lavishing upon it of

spices. To show kindness is to give spices. Kind acts have a fragrance about them that no spices from Arabia can excel. But another class of these prophets and another portion of this Heathen multitude do not look at the duty of kindness and goodness in this legal spirit. With them kindness is something deeper. They cultivate and enjoin kindness of nature and sympathetic feeling for the sake of the excellence of these emotions, not in dread of penalty. In this case the kindness is not Sinaitic, but according to the Seed Process. We have seen how through all these chapters the term 'Egyptian' has been applied to the tender flesh. It is significant that it is Egyptians who are said to weep. These are Heathen who are in the Seed Process. Moreover, the terms and numbers used accord with this distinction. The number seventy has not so Sinaitic an aspect as the number forty. The embalming is for forty days, and the weeping of the Seed Process is for seventy. On the literal theory it is not easy to account for these two periods. Further, we have the word 'command' used in relation to the embalming, as if to show that it was simply done in a Sinaitic spirit, and in obedience to the orders of the Heathen Prophets. They who thus act are called Physicians and Servants. A physician's work is to heal. When Heathen men, in a legal spirit, do acts of kindness, they are acting as physicians. They are wrapping Faith in spices for a Sinaitic Baptism, with a view to a better life. But yet a physician, though he does acts of kindness, is not necessarily so much a friend as the man who does kindness without reward, and from the loving impulses of an affectionate soul. It is in this light that the writer would regard these verses.

First, the Adamic Prophet on the Heathen Grade gives Faith its baptism according to the Seed Process. This relates to the teaching class only, or to Joseph. 'And Joseph fell upon his father's face, and wept upon him, and kissed him' (verse 1). Then the narrative turns to the Sinaitic Process, and shows us both Joseph, or the Teaching Class, and those who obey that class, joining in the burial or baptism, which is an embalming in spices. On the literal theory it is strange that the physicians should be designated Joseph's servants. 'And Joseph commanded his servants, the physicians, to embalm his father, and the physicians embalmed Israel' (verse 2). On the literal theory we might have expected verse 2 to close with the word 'him' rather than with the word 'Israel,' but the word 'Israel' was needed for the compound idiom. Verse 2 would properly end with the word 'embalming,' for the Sinaitic aspect reaches to that word. The rest of the verse shows us how the Heathen of the Seed Process, as well as Joseph, the teaching Class, wept for Faith, or buried him in a baptism for a new life. Thus Prophets and the people generally are recognised as having a part in the two Processes respectively. 'And forty days were fulfilled for him, for so are fulfilled the days of the embalming. And the Egyptians wept for him threescore and ten days' (verse 3).

In verses 4-6 we have a portion pertaining to the Servants' Grade. But we read in this portion of Pharaoh and of a house of Pharaoh. Where these words have occurred in a portion pertaining to the Grade of Tongues the word 'Pharaoh' denoted the Divine Pharaoh, or God, while the phrase 'house of Pharaoh' denoted the spiritual family in

Zion. But they cannot have this meaning as applied to the Servants' Grade. Here, as in xl. 2, the word 'Pharaoh' appears to denote the kingly power in an earthly realm. In xlix. 12, 17, 18, we saw how, on the Servants' Grade, there was a tending to the Sinaitic Process. So this and the following Servants' Grade Portions are showing us Joseph, or the Adamic Prophet amongst Gentiles, and also those whom he teaches, tending to a Sinaitic and Ritualistic form of faith. There is this striking feature about this portion that Joseph gives no hint of going to a higher grade. He is on the Servants' Grade when speaking, as the word 'find' (verse 4) shows, and he speaks of burying on the Servants' Grade, as the word 'there' (verse 5) shows. And yet, after referring to this burial, he says he will return (verse 5). We have seen in how many passages (xliii. 2, 10, etc.) this word 'Return' is used of a return to Godly Service. So it appears to have this meaning here. But hitherto Joseph in Godly Service has been associated with the Seed Process, though we have seen how, in relation to Ephraim and Manasseh, he was tending to the Sinaitic Process. It is almost certain that these verses therefore are showing us how, on the Servants' Grade, Joseph, or the Prophetic Teachers, change in a moral declension from the Seed Process to the Sinaitic Process. As evidences of that declension we may notice :

1. That he now begins to submit himself to the Kingly power. He asks permission from the king and his house, that is, from kings and senates in relation to this change. Any church or any ecclesiastical order submitting to State Control is passing by an inevitable law from a Seed Process aspect of Christianity to a Sinaitic and Ritualistic Process.

2. There are evidences in this portion that Faith itself has an imperfect aspect. It is said by Joseph that he is going to bury Jacob in a grave which the latter had dug for himself in a Heathen realm, or Canaan. The reference to swearing cannot apply to xlvii. 31, for that portion was on the Young Men's Grade. This is on the Servants' Grade. This grave is not the grave bought by Abraham. It is a grave dug by hand. It is an evil burial-place, for it is a place where Joseph will bury Faith to the Seed Process aspect that it may live in the Sinaitic Process on the same grade. Thus this portion seems to say, See how these prophetic teachers of Gentiles begin to submit to kings and senates, and how they bury their Faith to the Seed Process, and then return to Godly Service in the imperfect Sinaitic Process. The kingly power does not resist this tendency, for kings have ever favoured formal, rather than the more spiritual methods of Godly Service. The expression, 'and the days of his weeping passed' (verse 4), pertain to the Servants' Grade, not to the weeping spoken of in verse 1, which is on the Heathen Grade. The very expression indicates the coming lapse from the Seed Process to the Sinaitic Process. 'And the days of his weeping passed, and Joseph spake to the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying.' This reference to eyes, ears, and the digging which is by hand, show what an external aspect is here coming into the narrative. 'My father made me swear, saying, Lo, I die ; in the grave which I

have dug for myself in the land of Canaan, there shalt thou bury me : and now let me go up, I pray thee, and bury my father, and I will return. And Pharaoh said, Go up and bury thy father according as he made thee swear' (verses 5, 6).

In verses 7, 8 we have again a portion pertaining to the Heathen Grade. This is shown by the conjoined idiom 'servants' and לְעִבְדֵי , 'with' (verse 7). Thus verse 7 connects with verse 3. Although, at first sight, it seems as if verse 7 connected naturally with verse 6, the gradal distinctions show that they are not so connected. There is no aspect of declension about verses 7, 8. These verses are showing how both the Teaching Class, or Joseph, and those taught, in both the Seed Process and the Sinaitic Process, are moving up from the Heathen Grade to the Servants' Grade. In both processes it will only be a weak and ignorant portion which will be left behind in Heathenism. The elders will go up. Verse 7 unto the words, 'the elders of his house,' appears to apply specially to the Sinaitic Process. The writer thinks that the verse should have ended with these words, for what follows pertains to the tender Egypt, or Goshen. 'And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house' (verse 7). This allusion to elders implies that a weaker and more feeble portion was left behind, although the fact is not so stated as it is in relation to the Seed Process portion. The wiser portion of those under kingly rule in Heathendom tend up in this embalming, which is Jacob's burial. The allusion in verse 3 to the days being passed pertains to the Servants' Grade. It does not imply that the days of weeping and embalming, indicated in verse 2, are ended. The weeping and embalming constitute a going up to bury. Of the moral uprising of the Seed Process Portion of the Heathen and their Teachers we read, 'And all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and the house of his father.' All who are in the brotherhood of faith go up, save those who are morally little and weak. It is probable that the flocks and herds denote that the sheep-nature of these little ones was yet in Heathenism, but at the same time in Goshen, or the tender Egypt. They were not yet enlightened enough, or morally strong enough, to rise above Heathenism. Thus the writer would take the second and third 'their' as connected with 'little ones,' not with those who leave the little ones. 'Only their little ones and their flocks and their herds they left in the land of Goshen' (verse 8). It is incongruous on the literal theory that all the men and women should have gone up to Canaan, and that the children and the flocks and the herds should have been left behind. Philo alludes to Joseph in the midst of this Egyptian company as one keeping watch over $\tau\acute{\omega}\nu\ \kappa\alpha\tau\grave{\alpha}\ \sigma\acute{\omega}\mu\alpha,\ \tau\eta\upsilon\ \text{Αἴγυπτου}$ (De Migra. Ab., c. xxix.)—'The things which are according to the body, that is, Egypt.' The term 'elders' carries in it the idea of advanced knowledge and responsibility.

In verses 9-11 we have again a Servants' Grade portion. This is shown by the words וְעִם , 'with,' 'come,' 'there,' 'do,' 'see,' and כִּי , 'this.' Thus verse 9 connects with verse 6. In this portion we have declension. Joseph and those with him are passing from the Seed Process to the Sinaitic Process. As these Prophetic Teachers tend to what is

ritualistic, and seek kingly favours, they have a great accession of worldly rank and dignity. Instead of being a flock, they become like a military camp. Officers of State and the honours of State gather around them. This accession of worldly pomp seems to be indicated in the words, 'And there went up with him both chariots and horsemen, and it was a very great camp' (verse 9). In this declension towards what is ritualistic, the camp comes to the threshing-floor of Atad. The word 'Atad' means 'thorn.' Some render it 'buckthorn.' The word is used in the passage, 'Before your pots can feel the thorns' (Ps. lviii. 9). The association of 'thorns' with 'threshing' is, the writer thinks, indicative of bodily austerities, and mortification of the literal flesh. Multitudes of priests have tended to this threshing-floor. It is said to be אַרְבָּעָה, or in the land beyond Jordan. The Sept. has τὸ πέραν τοῦ Ἰορδάνου—'the country beyond Jordan' (see also Judg. xi. 18; Jer. xxv. 22). Some take the word 'Atad' as a proper name. Others think that the place was so called because thorns grew around it. Some say that this threshing-floor is identical with a place called Bethagla, which is outside Canaan. The phrase 'beyond Jordan' is varied according to the position of the speaker or writer. In some cases it means outside Canaan (Josh. ix. 10; John i. 28), while in other cases it means inside Canaan (Deut. iii. 25). From the drift of this narrative, it is evident that the phrase 'beyond Jordan' implies the Canaan side of the Jordan. Thus it implies also a passing through water. The writer thinks that this passing through Jordan, and the thorn threshing-floor beyond it, indicate literal water baptism, and ascetic bodily mortifications. Probably it would be a rare thing to find priests or anyone else attaching importance to bodily austerities who did not at the same time attach importance to the rite of literal water baptism. Men pass through Jordan to this thorn threshing-floor. In that place of bodily austerity they make a great mourning, or smiting, as the word indicates. They smite on their breasts and lament, but it is not a mourning that God has commanded. It is a device of priests who are lapsing to ritualistic imperfection. 'And they came to the threshing-floor of the Thorn which is beyond Jordan, and there they lamented with a very great and sore lamentation' (verse 10). Even in these priestly austerities, while there is much that is formal, there is sometimes an element of Godly Sincerity. The writer believes that what is said of Joseph's seven days' mourning indicates a genuine sorrow. It is a good rather than an evil aspect. 'And he made a mourning for his father seven days' (verse 10).

The writer holds that, in verse 11, we have a transition in the use of the word 'Egyptian.' It is applied by the Heathen, or Canaanites, to those who have passed through water baptism to the thorn threshing-floor of bodily austerities. They apply it to those whose sorrow is outward and visible, rather than inward and according to the Seed Process. This is their idea of Egyptians—those in the Sinaitic Process, not those in the Seed Process. Thus the word 'Egyptian' comes to be used of what is ritualistic and fleshly lying beyond Jordan, or literal water baptism. 'And the inhabitants of the land, the Canaanites, saw the mourning in the threshing-floor of the Thorn, and they said, This is a grievous mourning to the Egyptians, wherefore the name of it was

called Abel-Mizraim (Mourning of the Egyptians), which is beyond Jordan' (verse 11). The word 'name' is followed by the feminine possessive. Literally 'her name.' The words 'threshing-floor,' 'thorn,' 'mourning,' are all masculine, but the word 'land' is feminine. Thus the name may apply to the land generally as beyond Jordan.

After these references to Gentiles, we have some portions with a Jewish aspect connecting with the latter part of c. xlix., in which we read of Jacob commanding his sons. In xlix. 31, Jacob refers to a burial on the Servants' Grade. He says, 'There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.' It will be seen that there is manifestly one wanting to complete the three couples, and that is Jacob himself. The mention of these couples, and of Leah, seems designed to show that, in connection with Jews, Jacob is to have a burial on the Servants' Grade. But, as being on the Servants' Grade, it must be a ritualistic burial, such as a burial in a literal baptism. So this allusion to Judaism, and the obedience to the command on the Servants' Grade, fittingly follows the account of the imperfect Gentile burial on the same grade. Verse 12 connects with verse 31 in c. xlix. It is like saying, They buried Jacob besides Leah, and completed the three patriarchal couples. 'And his sons did unto him according as he commanded them' (verse 12).

Our Versions begin verse 13 with the word 'For.' This is misleading. The Hebrew has the ordinary word for 'And.' Moreover, while verse 12 is on the Servants' Grade, verses 13, 14 are on the Young Men's Grade. We have the word וְעִם , 'with,' twice used, and we have also זֶה הַזֶּה , 'this one.' Verse 13 is in virtual connection with verse 30 in c. xlix. In both we read of A Cave, and in both it is indicated that the cave is over against Mamre, or Heathenism. That verse 13 does not speak of The Cave, but only of A Cave, shows that it refers to Jews who have not yet believed in Jesus. They are not buried with Him, but they are buried in A Cave, and that is equivalent to a baptism into death for the higher life of the Grade of Tongues. In reading of this cave, we must not only think of it as a Burial-Place, we must also think of it as A Cave in which Patriarchs, that is, Abraham and Isaac, are buried. Thus, even if Jacob is not buried with patriarchs so far as they are buried with Jesus in The Cave, he is buried with them in so far as they are buried in A Cave. But these patriarchs were pre-eminently men of faith. This burial in a cave is a burial effected by the principle of faith working to a higher and spiritual life. Thus on the Heathen Grade we have a Baptism wrought by kindness of act or feeling. On the Servants' Grade we have a Baptism in literal water and bodily austerity. On the Young Men's Grade we have a Baptism in which Faith is the active principle, and in which there is, as respects these Jews, a burial with faithful patriarchs. Inasmuch, however, as these Jews are scattered amongst Heathen, they are said to carry their father towards Canaan. 'And his sons carried him towards the land of Canaan, and buried him in a cave of the field of Machpelah, which Abraham possessed with the field for a possession of a burial-place from Ephron the Hittite, before Mamre' (verse 13).

After describing the burial the narrative shows how, amongst these Jews, there is a prophetic class which returns to Godly Service after the burial of the father. This is a distinct burial from the burial by the sons generally. It relates to the Prophetic Class exclusively. The word 'return' is again used as in verse 5 of a return to Godly Service, but the two passages are not in the same grade. The return to Egypt is to a Sinaitic fleshly Egypt. This accords with the imperfect aspect of these Jews as only coming to A Cave. 'And Joseph returned towards Egypt, he and his brethren, and all going up with him to bury his father, after his burial of his father' (verse 14).

From the allusion in verse 16 to a command of Jacob's the writer thinks that the next portion has a Jewish aspect, and that it relates to those who have come to Zion from Judaism through a burial in The Cave with Jesus. In this case it must be in close connection with xlix. 29, and less closely with xlix. 33. From verse 15 to verse 21 inclusive, the portion pertains to the Grade of Tongues. In this exalted grade Joseph has a more exalted aspect, for He is Christ the Truth as separate from His brethren. On this grade we have a still more exalted Baptism. It is that of a True Repentance or Godly Sorrow. In xlii. 21, xliii. 15, we have seen how Benjamin, or Repentance, is symbolized in action. Here, as in xlii. 21, he is symbolized without being named. Even amongst spiritual men in Zion Repentance has a place. It does not follow that because God has forgiven a sinner therefore that sinner has ceased to think with regret of his past misdeeds. How often Paul refers with regret to the days when he persecuted Christians, even though he had long since obtained mercy! So in the portion we are now coming to consider, we see how even in the Grade of Tongues there is a baptism of Repentance. The opening of verse 16 implies that they give command to some one on their behalf to make confession unto Joseph. Several writers express the opinion that this unnamed messenger was Benjamin. The writer holds that the drift of the moral history shows that this is a just opinion. We have here a manifestation of the deep contrition and penitence of spirit which those who come to Zion manifest. The word 'see' in verse 15 has a spiritual application to Zion. These enlightened ones see that Faith, even in Zion, is dying, to have an uprising to the Grade of Sons of God, and they bury him in a Baptism of Godly Sorrow. 'And the brethren of Joseph saw that their father was dead, and they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did to him' (verse 15). The word 'did' is not the grade-word of the Servants' Grade, nor is it a grade-word at all. In many passages our Versions render the double † as 'And-when.' But as this seems to establish a closer connection with preceding verses than to render them 'And-and,' the writer adopts the latter method. This verse 15, for example, is not on the same grade as verse 14. Under this feeling of godly fear they command one, whom the writer believes to be Benjamin, to express their contrition. 'And they commanded [one] to Joseph saying, Thy father did command before his dying, saying.' Faith is active in this Baptism of Godly Sorrow. What is done in penitence is also done in faith. The phrase 'servants of God' indicates that these brethren are in Zion, and that the word 'servants'

has a spiritual application. 'So shall ye say unto Joseph, Forgive, I pray Thee, now, the transgression of Thy brethren and their sin, for that they did to Thee evil, and now, we pray Thee, forgive the transgression of the servants of the God of Thy father.' As they show contrition so Joseph, or Christ, shows tender sympathy. 'And Joseph wept when they spake unto Him' (verse 17). Those tears are His assurance of forgiveness.

While these brethren personally are on the Grade of Tongues showing contrition, they also come to the Servants' Grade officially in Humble Service to others. They who are contrite before the Saviour will be likely to show contrition in becoming His servants to seek the salvation of others. It is for this reason that the writer regards the words 'behold' and 'servants' in verse 18 as pertaining to the Servants' Grade. The word 'went' accords with the view that they change to another grade, while the word 'fall' indicates an act of humility, such as is involved in becoming servants to others for Christ's sake. 'And His brethren also went and fell down before Him, and said, Behold, we be Thy servants' (verse 18).

In verse 19 Joseph speaks to them in regard to their personal position as on the Grade of Tongues. They are not to fear. He asks a question. The writer holds that in this question the word חַיָּל does not mean 'Instead of,' as in Ps. xlv. 16, but 'under,' as in Gen. xlix. 25. It is as if Joseph said, 'Am I on an earthly fleshly grade on which I should take vengeance as a man takes it?' He cannot mean that the reason why they need not fear was that He was not in God's stead. He is the Divine Joseph who is speaking and is God to them. Joseph on the Grade of Tongues is Divine. 'And Joseph said unto them, Fear not, for am I under God?' In verse 21 the words 'do' and וְיִלְכֹד conjoin with 'people,' this conjoined idiom showing that Joseph is speaking to them on the Grade of Tongues. Instead of upbraiding them for their past evil design He barely alludes to it, and goes on to show how God, His Divine Father, the Heavenly Pharaoh, has overruled the evil to good and saving issues. 'And as for you, ye meant evil against Me, but God meant for good, to bring it to pass according to this day, to save alive much people' (verse 20). God was bringing all into harmony with the day or era of the Grade of Tongues. It may be added that Philo takes the question in reference to being in God's place as indicating that He is in God's stead. He alludes to Him as confessing 'that He is of God, but of no one of those who come into genesis' (De Migra. Abra., c. v.). This peculiar association of genesis with a realm beneath God is very Scriptural. In De Som., Lib. II., c. xv., Philo also expresses the view that this passage means that Joseph is not of what comes into genesis. The writer thinks that he is correct in thus speaking. On this exalted Grade of Tongues Joseph promises to nourish them, and speaks to them kindly, that is, to the heart. 'And now do not fear, I will nourish you and your little ones; and He caused them to rest, and spake to their heart' (verse 21). Philo's words in respect to this interview deserve to be quoted. 'The death of the father has renewed the old fear which ye had before the reconciliation, as though I had given the amnesty for the sake of not grieving the father. But I do not change with the times after this fashion, nor, when I have joined in a treaty, will

I ever do what is contrary thereunto. For I did not watch for the time of opportunities of revenge, but I forgave to the extent of a full deliverance from punishment, granting it, in part, for I must speak the truth, in honour of my father, and part with a necessarily good disposition towards you. But if, even on account of my father, I did all these kind and benevolent deeds, I shall be mindful to do the same for him now that he is dead. For, in my judgement, no good man dies, but he will live on to perpetual time, with the immortal nature of a soul, a nature no longer bound by the needs of the body. Why should I only be mindful of the begotten father? (*γεννητοῦ πατρὸς*). We have also the unbegotten [Father], the Incorruptible, the Everlasting, who sees all things, and hears all things, even those that are in quiet, Him who ever sees the things that are in the secret places of the mind, whom I call as a Witness of my having shared in a true reconciliation. For I, and marvel ye not at my speech, am of God (*τοῦ Θεοῦ εἰμι*), who changed your evil designs to the magnifying of what was good. Be ye, therefore, fearless, partaking for the future of still better things than ye enjoyed while the father was yet living' (Lib. de Jos., c. xliii.). The Sept. also, like Philo, does not take the clause as a question.

Verse 22 is on the Young Men's Grade, as is shown by the word *אִיֶּה*, 'this one.' From the references to Ephraim and Manasseh in the closing portion it is clear that the closing verses have a Gentile aspect, and that they relate to the two Processes. Yet the writer believes that the word 'Egypt' is only used in these closing verses in a Sinaitic aspect. He regards these closing verses as in succession to verse 11. Joseph is here found on the Young Men's Grade, having advanced beyond the Servants' Grade indicated in verses 9-11. So the Gentile house of faith, as well as the Adamic Prophet in his personal aspect, as believers are on the Young Men's Grade. The Egypt in which they dwell is a Sinaitic Egypt, not Goshen. 'And Joseph dwelt in Egypt, he and his father's house, and Joseph lived a hundred and ten years' (verse 22). Such a length of life accords with an era reaching to a third generation. Joseph dwells on this grade in an imperfect sense, resting on it instead of going out to Godly Service. The Joseph of the next verses is Joseph as pertaining personally to lower grades. Verses 23-26 are on the Servants' Grade, as is shown by the words 'see,' 'this,' and 'sons of Israel.' In these verses Joseph appears to be acting in Godly Service, and he also belongs personally to the Servants' Grade. It accords with the view that his aspect is Sinaitic, that he seems to be in closer connection with Manasseh than with Ephraim. He sees sons of the latter, but it is the sons of the former that he specially fosters, nursing them on his knees. These sons are said to be sons of Machir. This word appears to be derived from *מָכַר*, 'to trade, to barter, to sell.' The writer thinks that it indicates a Sinaitic Class of Teachers on the Servants' Grade, who act in a mercantile or commercial spirit in teaching truth. Joseph is himself imperfect and Sinaitic, and he is fostering others to a like end. 'And Joseph saw Ephraim's children to the third generation; also the sons of Machir, the son of Manasseh, were borne upon Joseph's knees' (verse 23). The writer believes that in this Servants' Grade Portion, as in the previous Servants' Grade Portions of the Gentiles, we have indication of a lapse.

When Joseph says, 'I die,' the writer thinks that it means that he dies to the Servants' Grade in his official aspect, and lapses to the Heathen Grade in the same official sense. Before thus dying, however, he acts as a Prophet, giving two predictions. The first appears to refer to an ascent in which God will raise them from the Servants' Grade to Zion, or the land promised to all the patriarchs. In the second prediction he says that God will visit them, and he charges them to take his bones 'from this,' that is, from the Servants' Grade. This taking of the bones indicates that the ascent is not to a spiritual realm, but to the Young Men's Grade. First he gives the Prophetic intimation of an exaltation to Zion to be effected by God. 'And Joseph said unto his brethren, I die, and God will surely visit you, and carry you up from this land to the land which He sware to Abraham, to Isaac, and to Jacob' (verse 24). Even those who are morally declining may yet preach to others of a coming exaltation.

In the next prediction Joseph does not speak of dying. He implies, however, that, although he is not about to leave the Grade of Servants, he is only to be on it as dry bones. 'Thus Joseph is virtually divided. So far as he dies he lapses to the Heathen Grade, and is embalmed. So far as he abides on the Servants' Grade he abides as dry bones, like those described in Ezek. xxxvii. Philo regards these as the incorruptible forms, and those most worthy of being remembered (De Migra. Abra., c. iv.). The writer thinks that the meaning is that this Prophetic Class on the Servants' Grade is about to be as something very dry and lifeless, while, in relation to the Heathen, it is to be as something dead and embalmed. 'And Joseph took an oath of the sons of Israel, saying, God will surely visit you, and ye shall carry up my bones from this' (verse 25). The words 'from this' imply that the bones are on the Servants' Grade. The bones of the dead were sometimes sent from one country to another, as Eumenes sent the bones of Craterus from the Hellespont into Macedonia to the wife and children of Craterus (Cornel. Nepos. Eumenes). Joseph's history, however, is moral, not literal. The charge to carry up the bones is equivalent to a charge to exalt this Prophetic Class, in its personal aspect, from the Servants' Grade to the Young Men's Grade. In these closing verses a Joseph appears to be brought into connection with all the three lowest grades. On the Heathen Grade he is embalmed. On the Servants' Grade he is as bones. On the Young Men's Grade he dwells, or rests instead of working. Of his dying to the Servants' Grade and lapsing to a Heathen aspect we read: 'And Joseph died, the son of a hundred and ten years, and they embalmed him, and put him in a coffin in Egypt' (verse 26). This allusion to embalming, compared with verse 1, indicates, the writer thinks, that part of the last verse is on the Heathen Grade. On that grade the Prophetic Class that has died to the Servants' Grade is treated both in a good way and in a bad way. So far as he is embalmed he is being buried with a baptism of kindness like to that described in verse 1, and which is preparatory to a new life. So far, however, as he is put into a coffin or Ark he is enclosed in what is of wood, and what tends to prevent an uprising. Wood is often a symbol of something evil which will not stand the fire. So the writer thinks it is here an emblem of

something evil, and tending to prevent the uprising of the Prophetic Class to a higher grade. That this takes place in Egypt, also tends to show that Egypt is now assuming an imperfect and Sinaitic aspect. All these closing verses indicate declension, and prepare for the introduction of the evil aspect that is so prominent in the Book of Exodus. Philo's view of these bones of Joseph may here be added: 'The bones at least of Joseph, by which I mean the only remaining incorruptible species (εἶδη) of such a soul that are worthy of mention, the sacred Logos keeps safe, reckoning it unreasonable to associate pure things with what are impure. And the things worthy of mention are these: The believing that God will visit the visible genus (το ὀρατικὸν γένος), and that He will not utterly deliver it to Ignorance, the blind mistress: then the separating (τὸ διακρῖναι, 1 Cor. xi. 31) the mortal things of the soul and the incorruptible things; also to leave in Egypt whatever things, being mortal, pertain to the pleasures of the body, and other excesses of lusts, but to make an agreement concerning the incorruptible parts, so that, with those going up into the cities of virtue, he might be carried, and the making sure this agreement with an oath. What, then, are the incorruptible things? Estrangement from Pleasure which says, Lie with me (xxxix. 7), and let us enjoy the good of human affairs. Sagacity, with Patience, whereby he separates and distinguishes things of vain repute that are considered good, confessing that the true and wise interpretations of things are according to God (xl. 8), and that the uncertain and unwise phantasies are according to the life wandering and full of blindness, not the life of purified man, rejoicing in the delights that come through cooks, and butchers, and butlers; then the being recorded as not obeying but as ruling Egypt, the whole bodily country; the finding himself in being in the genus of the Hebrews (xl. 15), with whom it is a custom to remove from the things pertaining to the sense-perceptions to the things pertaining to the mind, for "Hebrew," being interpreted, means one who passes over' (περάτης, De Mig. Ab., c. v.). Even in his errors Philo has a leaning to the spiritual side. In all that the writer has advanced respecting this Book of Genesis, and in what he has said of the Scriptural use of the term 'body,' he has virtually been seeking to avoid a practice which Thomas Aquinas thus condemns: 'Nam homines imbecillis intellectus non valentes corporalia transcendere, non crediderunt aliquid esse ultra naturam corporum sensibilium. . . . Sed istis accidit sicut alicui eunti ad curiam regis, qui volens videre regem, credit quemcunque bene indutum vel in officio constitutum regem esse' (Expos. Symb. Apos., Art. I., c. iv.)—'For men of weak mind, not having strength to go beyond corporeal things, have not believed that there was anything beyond the nature of bodies perceptible to sense. . . . But it happens to them as to someone entering to the court of a king, who, wishing to see the king, believes that everyone well clad, or placed in an official position, is the king.' Augustine, in the following passage, is going further than modern literalists respecting the meaning of Scripture: 'Omnis igitur Scriptura quæ Testamentum vetus vocatur, diligenter eam nosse cupientibus quadrifaria traditur, secundum historiam, secundum ætiologiam, secundum analogiam, secundum allegoriam. . . . Secundum historiam ergo traditur cum docetur quid scriptum aut quid gestum sit, quid non

gestum, sed tantummodo scriptum quasi gestum sit. Secundum ætiologiam, cum ostenditur quid qua de causa vel factum vel dictum sit. Secundum analogiam cum demonstratur non sibi adversari duo Testamenta vetus et novum. Secundum allegoriam, cum docetur non ad literam esse accipienda quædam quæ scripta sunt, sed figurate intelligenda' (De Util. Credend., c. iii., § 5)—'All the Scripture, therefore, which is called the Old Testament, is delivered after four ways to those who earnestly desire to know it; according to history, according to ætiology, according to analogy, according to allegory. . . . It is delivered, then, according to history when anything written or carried on is taught, which yet is not carried on, but only written as if it were carried on. According to ætiology when it is shown from what cause anything is done or said. According to analogy when it is demonstrated that the two Testaments, the Old and the New, are not opposed to one another. According to allegory when it is taught that certain things which are written are not to be received literally, but are to be understood figuratively.'

CHAPTER XXVIII.

EXODUS I.

THE title to this Book, 'Exodus,' is not taken from the Hebrew, but from the Septuagint. In the Hebrew Bible every Book in the Pentateuch has for a title the opening words of the Book. In Genesis the title is 'In the Beginning,' while the title to Exodus is, 'Now these are the Names.' The title 'Exodus,' or 'The Going Out,' gives prominence to a leading feature of the history, the going out from Egypt. It perhaps gives undue prominence to that feature, and ignores unwisely another very prominent feature, The Evolution of Moral Law. The Book is an unfolding of the action of Moral Law in the redemption of man. We might even speak of it as 'Moral Law, its growth, and its action in Man's salvation.' The justice of such a title will be seen more clearly as we advance.

Such works as those of Bishop Colenso, Dr. Robertson Smith, and others, owe many of their alarming features to the assumption that Moses was a literal man. Dr. Payne Smith boldly affirms that 'No scholar any longer doubts the personal existence of Moses, or the fact of the Exodus' ('Biblical Educator,' Vol. I., p. 4). There may be a literal basis to the narrative in that the Jews may have sojourned in Egypt. Canon Rawlinson, however, does not think that the Shepherd-kings were Jews. He says, 'On the whole, therefore, we lean to the belief that the so-called Hyksos, or Shepherds, were Hittites' ('Hist. of Ancient Egypt,' Vol. II.). Dr. Johnson once said, 'Books of travel will be good in proportion to what a man has previously in his mind; as the Spanish proverb says, "He who would bring home the wealth of the Indies must carry the wealth of the Indies with him."' Men have often brought to the Bible what they afterwards declared they had found in it. They have come to it with minds imbued with literalistic training and teaching, and hence they have only seen in Moses a literal Jew. To express any doubt on such a conclusion as that Moses was a literal man, may perhaps send the thoughts of the reader forthwith to the history of The Transfiguration. He will naturally say, If Moses and Elijah talked with Christ on the mount, they must be literal men. To that objection the writer will not, at present, attempt to reply. He will only say that when he comes to the New Testament he will consider at length the history of The Transfiguration, and try to show that the theory of the literalist respecting that history is unscriptural. He writes these words on review, and has already written what will be found in a later part of

this work respecting The Transfiguration. He holds that the history of The Transfiguration, as well as the history before us, conclusively proves that Moses is an Adamic man like Abraham, and not a literal person. In Deut. xxxiv. 4, the Lord is said to show Moses a land, of which He says, 'This is the land which I swore unto Abraham.' But it was not the literal Canaan, but 'a better country, that is, a heavenly' (Heb. xi. 16), which God promised to Abraham. Hence it could not have been a literal Canaan upon which Moses looked, nor could it have been a literal Mount Nebo from which he saw the land. As we thus go back from inference to inference, we are constrained to conclude that Moses is an Adamic man, and that what is said of him is Adamic history. The writer would again state that he is not arguing against the inspiration and the truth of the history, but only against its literalness. He holds that Christian men are making a blunder when they assume that these Books of Scripture must either be literally true, or otherwise uninspired and false. He takes neither alternative. God will be true, and the Bible will be true, even when Literalism is broken into fragments. The writer would commend to others, and would adopt for himself, the sound principle laid down by Dionysius when referring to those who rejected The Book of Revelation, 'But I would not venture to set aside the Book which many brethren zealously retain, but, taking concerning it a greater opinion than that of my own wisdom, I receive the particular expectation [respecting it] that is somewhat hidden and the more wonderful. For even if I do not understand, I at least suspect that a certain deeper sense is wrapped up in the words (*ὁπποῦν γέ νοῦν τινὰ βαθύτερον ἐγκλείσθαι τοῖς ἑήμασιν*). Not measuring and judging these things by my own reasoning, but assigning more to faith, I have thought that these things are higher than that they can be apprehended by me. And I do not reject those things which I have not taken in at a glance, but I wonder rather that I have not known them' (Eusebius, Hist. Eccles., Lib. VII., c. xxv., § 3). What Tauler said of men of his day is applicable now: 'There be some men at the present time who take leave of types and symbols too soon, before they have drawn out all the truth and instruction contained therein' ('Theologia Germanica,' c. xiii., p. 40).

The Adamic nature of these histories involves another principle of importance—that is, the Personification of distinct natures in the same individuals. We have seen this law exemplified in Jacob and Esau. It is because this principle is generally ignored that the Imprecatory Psalms appear to show a vindictive and unrighteous spirit, and that the doctrine of endless punishment still has a place in some theological systems. It is taken for granted that the Egyptians and Israelites of whom we read in connection with the plagues of Egypt, are distinct men. The writer holds that Scripture itself shows that they are opposing personified elements in the same individuals. Volumnia says to her son Coriolanus :

'Thy Valiantness was mine, thou suck'dst it from me,
But owe thy Pride thyself.'

The devout and beautiful little work just quoted, 'The Theologia Germanica,' which Luther so highly prized, is not only noticeable for the

way in which it gives heaven and hell a subjective embodiment in man's nature in this life (c. xi.), it is noteworthy also for its personification of opposing qualities. It says: 'The old man is Adam and Disobedience, the Self, the Me, and so forth. But the new man is Christ and True Obedience' (c. xvi.). 'In whatsoever creature the Perfect shall be known, therein creature-nature qualities, the I, the Self, and the like, must all be lost and done away' (c. i., p. 4). So we can conceive of a man as compounded of opposing elements. These the Bible personifies as Egyptians and Israelites. Is it likely, on the common theory, that the Egyptians would all have been destroyed (xiv. 28), and the Israelites all saved? Throughout these plagues the Israelites appear to be uninjured, and this is pointed out as one of the wonders of God's dealing (ix. 6, etc.). Does the reader think that the Egyptians were all bad without qualification, and that the Israelites were all good without admixture of evil? On the literal theory can we justly say that the Egyptians all deserved blame and punishment because of Pharaoh's obstinacy? Was there ever a wicked king without some good subjects? If they were not all to blame, why should they all have been destroyed because of the wickedness of the king? All who followed Israel were destroyed, although some could only have followed at the king's command. How can the literalist justify such a wholesale destruction of Egyptian soldiery by act of God? The writer holds that even the teaching of the New Testament on this subject conflicts with the theory of the literalist. In Heb. iv. 1, the Apostle uses the expression, *τις ἐξ ὑμῶν*—'Anyone from you.' In iii. 13 he had also warned them to exhort *ἑαυτοὺς*, that is, either 'one another,' or 'themselves,' daily, lest *τις ἐξ ὑμῶν*, 'any one from you,' should be hardened. This follows a caution, lest there should be in any of them an evil heart of unbelief. In iv. 2 we read, 'For, indeed, we have had good tidings preached unto us, even as also they (*ἴσμεν εὐηγγελισμένοι καθάπερ κακεῖνοι.*), but the word of hearing did not profit them, because they were not united by faith with them that heard.' So the Revised Version renders the words, *ἐκείνους μὴ συγκεκρασμένους τῇ πίστει τοῖς ἀκούσασιν.* It seems generally to be taken for granted that the antecedent to the word 'them,' *ἐκείνους*, is the word 'they,' *ἐκεῖνοι*. The writer thinks that this is an error. He holds that the virtual antecedent is 'any from you' in verse 1. This verse gives a fuller description of such as come short. In iii. 14 the Apostle has the phrase, 'we have become,' *γεγόναμεν*, using the perfect tense. So in iv. 2 he again uses the perfect tense, 'We have had good tidings preached'—*ἴσμεν εὐηγγελισμένοι*. So in the phrase, 'those who have not been mixed,' we have again the perfect—*ἐκείνους μὴ συγκεκρασμένους*. The writer holds that this use of the perfect shows that the reference is to a present time and not to a distant past. We may paraphrase the passage thus: 'Let us who have received a promise to enter rest fear lest a certain Bad Seed part of you seem to come short. For we have glad tidings preached to us as had those of old. But although this word is preached to us the word of hearing has not benefited those Bad-Seed Parts from us which come short, and which have not become mixed in faith, but only in fleshly fellowship, with those Good Seed Parts who truly hear. For it is we who believe, not

the Bad Seed Parts from us, who enter into rest.' Such a passage as this tends to show what is meant by the mixed multitude going with Israel (Exod. xii. 38), and lusting (Numb. xi. 4). It tends to show also that Egyptians and Israelites are not distinct persons, but conflicting natures in the same individuals. Clemens Alexandrinus writes: *ἡμεῖς . . . ἄχολοί τε καὶ ἀνεπίμικτοι κακοφροσύνη καὶ σκολιότητι* (Pæd., p. 89)—'We are free from spite, and unmixed with malice and craftiness.' So the Pseudo Tertullian denounces the Nicolaitanes for believing in execrable intermixtures ('permixtiones execrabiles,' etc. 'Ex hac permixtione,' etc.) of darkness and light (c. iii.).

Other evidence may be adduced to show that this history is not literal history.

1. Neither Herodotus, nor Diodorus Siculus, nor Plutarch, gives any hint that the Egyptians practised infanticide. Degraded nations have been addicted to this custom, and especially to the slaying of female children. But the Egyptians were enlightened beyond most nations of antiquity, and were neither addicted to the offering of human sacrifices nor to infanticide. For purposes of necromancy, Egyptian magi are said *παῖδας ἀθλίους ἀποσφάττειν, καὶ τέκνα δυστήνων πατέρων καταθύειν, καὶ σπλάγχνα νεογενῆ διαιρεῖν* (Euseb., H. E., vii., 10)—'To slaughter wretched children, and to sacrifice the children of unhappy fathers, and to divide the entrails of new-born children.' Justin Martyr alludes to this necromantic inspection of innocent children, *αἱ ἀδιαφθέρων παιδῶν ἐποπτεῦσεις* (Apol. I., c. xviii.). Mr. Trollope, in a note on the passage, quotes illustrations of the practice from several writers. It would not, however, be just to confound certain horrid necromantic rites with infanticide as practised in a nation generally. The very fact that the king needed to give such an order indicates that the practice had not previously been followed. It is the less likely, therefore, that a nation so enlightened as the Egyptians would take readily to so barbarous a custom.

2. The reference to two midwives as the destined agents for the slaughter has not the appearance of literal history. How could two women attend to all cases of midwifery in a nation feared because of its numbers? It is alleged that these midwives were only the chiefs amongst many midwives, and that they are named because of their prominence. But the Bible gives no hint of this. It is difficult to see how two women could supervise the midwives throughout a whole district, or how Hebrew midwives would have been willing to undertake so unpatriotic and murderous a task. In fact, the explanation increases the difficulty. For, to make Pharaoh's command effective, these two women must have made his will known to their subordinates. How could so many Hebrew midwives have kept the king's command against the children of their countrywomen a secret? And, after that command was known, is it literally probable that Hebrew mothers would have allowed midwives to approach them when they knew that those midwives had designs against their children? If all the midwives disobeyed Pharaoh, and feared God, why do they not receive honourable mention?

3. The fecundity of these Israelites seems to transcend literal probability, and to pertain to a moral sphere. During the Middle Ages com-

panies of Flemings, or Huguenots, or other exiles, not numbering fewer persons than seventy, have sought refuge in England. But should we not have deemed it strange if, in a shorter era than two hundred years, one band of seventy-five had so far exceeded Englishmen in fruitfulness as actually to have become a peril to the whole nation? Thucydides tells us how Helots, with certain allies, sustained a ten years' siege at Ithome from their Lacedæmonian masters (Lib. I., cc. ci.-ciii.). He also states that the Spartans, generally, framed laws with a design to guard against the Helots, and he mentions a cruel and mysterious murder of two thousand Helots by these Spartans (Lib. IV., c. lxxx.). But the subject races in Greece seem at all times to have outnumbered the free men. Hence the case is different from that of the wonderful increase of the seventy-five Hebrew men, women, and children. It would have been less wonderful had these been seventy-five Jewish families. The reader may say God could multiply them abnormally. The writer believes that as well as the reader. But what saith the Scripture? Does it teach that they were multiplied thus abnormally? Does not their fertility accord rather with the fruitfulness of good Moral Seed, as well as with those passages wherein Apostles desire Grace, Peace, and other Virtues to be multiplied? (Acts xii. 24 ; 2 Cor. ix. 10 ; 1 Pet. i. 2).

4. On the literal theory it is very unlikely that a king cruel enough to order all his people to throw male children into the river, would have sought to carry out his nefarious designs against the children of the Hebrews by means of two midwives. Moreover, there seems to be a discrepancy between the statements as to modes of killing the children. The charge to the midwives says nothing about casting them into the river. The account given by Josephus seems designed to remove some of the difficulties from this narrative. He represents Pharaoh as acting under the influence of a prediction by his scribes respecting the birth of Moses. This is said to have alarmed him. In like manner we see how Herod was alarmed respecting the birth of the King of the Jews. Josephus also writes of the midwives as Egyptians. It is literally true that midwives were sometimes bribed to assassinate new-born children. The Empress Eusebia, in this way, procured the destruction of the son of Helena, wife of the Emperor Julian (Univers. Anc. Hist., Vol. XVI., pp. 269, 270).

5. The statement in verse 19 respecting laws of parturition as affecting a neighbouring people seems unaccountable on the literal theory. It is said that it was because the Israelitish women had to work in the open air that this peculiarity attached to them in childbirth. But Egyptian customs are not given to change, and in the days of Herodotus Egyptian women had to work in the open air. They bought, and sold, and carried burdens upon their shoulders (Lib. II., c. xxxv.). Do we not do some disparagement to Pharaoh's intelligence, when we suppose that he could deem such a plea as valid? It is in itself contradictory, for, if the children were born before the midwives came in, how could there be need for midwives at all? Clem. Alex. speaks of some women near Iberia who did not remit their usual work even in childbirth, and who immediately after childbirth carried their children (Strom., Lib. IV., p. 498).

6. It is not a light objection to the literal theory that it virtually repre-

sents the midwives as telling a lie, and God as approving of them for so doing. They make it appear that it was the quickness with which the children were born which prevented them from doing the king's will, while this narrative shows that it was the fear of God. We may be certain, also, that God would not have rewarded them for a godly fear which they were ashamed to own, and which they hid from sight under an untruth.

7. The Apostle Paul specially intimates that these histories are not literal. After alluding to the sins of the Israelites in the wilderness, and the punishments that befell them, he says, *ταῦτα δὲ τυπικῶς συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν* (1 Cor. x. 11).—‘But these things happened to them in a figure, and they are written for our admonition.’ Observe—

1. That these things could not happen in a figure and happen in reality at the same time.

2. The Apostle does not say that these things came to them as types of certain things that were to come to us. In that case we should be predestinated to sin in a similar fashion to that in which these Israelites sinned, and to suffer as they suffered. The only way in which the Apostle connects these events with us is to say that they are written for our admonition.

3. The terms used do not bear the meaning usually assigned. Philo speaks of an ‘idea’ which is an *ἀρχέτυπος καὶ παράδειγμα*—‘archetype and paradigm’ of the *νοῦς* or mind (Leg. Al., Lib. I., c. ix.). Had the Apostle used either of these words ‘archetype’ and ‘paradigm’ it might have been alleged that these events were types of what would come to us. But the word *τυπικῶς* used by all the best MSS. does not carry that meaning. Theophrastus writes: ‘*Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι ὡς τύπω λαβεῖν προσποιήσις ἐπὶ χειρὸν πράξεων καὶ λόγων* (Char. i.)—‘Dissimulation, to comprehend it as in a figure, would seem to be a feigning of deeds and words for evil.’ Here the adjective simply means ‘figure.’ So the adverb means ‘figuratively.’ It is like the word *τροπικῶς*. ‘Woman is tropically the sense-nature’ (Philo, Lib. de Cher., c. xii.). ‘That “He breathed into his nostrils the breath of life” is spoken *τροπικῶς*, and needs explanation’ (Orig. Cont. Cels., Lib. IV., c. xxxvii.). ‘It is spoken with *τροπολογία*, figurative speech’ (Id., c. xxxviii.). The Apostle’s words imply that these events recorded in ‘Exodus’ were such events as are recorded in inspired parables. They happened unto them in a figure, but not as events happen in literal history. Augustine, when referring to this passage, says: ‘*Nam quid ego de apostolo Paulo dicam? qui etiam ipsam Exodi historiam futuræ christianæ plebis allegoriam fuisse significat, ad Corinthios epistola prima*’ (De Util. Creden., c. iii., § 8)—‘What also shall I say of the Apostle Paul, who, in his first epistle to the Corinthians, indicates that the history itself of the Exodus was an allegory of a future Christian people?’ Clemens Alex. alludes to the passage thus: ‘But the sufferings (*παθήματα*) of those who committed fornication are, as I have already said, types (*τύποι*) correcting our lusts’ (Pæd., Lib. II., c. x., p. 197).

Ancient writers, other than the Allegorists, sometimes regarded Scriptural incidents in a very subjective aspect. The writer of ‘The

Epistle to Diognetus,' after referring to the things which, by the will of the Logos, he has made known to Diognetus, says: 'Having read and heard these things with diligence you will know what things God supplies to those who rightly love Him, who, becoming a paradise of delights, putting forth within themselves the flourishing, all-fruitful tree, become adorned with all kinds of fruits. For in this place (*χωρίῳ*) the tree of knowledge and the tree of life is planted. But the tree of knowledge does not kill, but disobedience kills. For those things are not obscure that are written, how God in the beginning planted the tree of life in the midst of Paradise, showing that life is through knowledge. Which [knowledge] the men in the beginning did not use purely, and by the guile of the serpent became naked. For neither is life without knowledge, nor certain knowledge without true life. Wherefore the one is planted near the other. The Apostle, seeing the power of this conjunction, but blaming the knowledge which, without truth of doctrine, is transferred to life, says, Knowledge puffeth up, but love edifieth. For he who thinks that he knows anything without the knowledge that is true, and which has witness borne to it by life, knows not; he is deceived by the serpent because he has not loved life. But he who has known with fear, and who seeks life, plants in hope, expecting fruit. May thine heart be thy knowledge. May thy life be the true Logos received [within], of which, bearing the tree, and manifesting fruit, thou shalt ever reap the things that are desirable with God; which the serpent shall not touch, and to which guile shall not apply itself. Nor shall Eve be corrupted, but she shall be a trusted virgin' (c. xii.).

With Origen, according to his 'Homilies on Exodus,' Pharaoh is the devil, the two Midwives are the Old and the New Testaments, Pharaoh's daughter is the Church gathered from among the Gentiles. According to the common opinion of ancient allegorists, he regards male children as representing the rational, and female children as representing the soulical elements in man's nature. Excepting that he lacked a principle of allegorizing deduced from Scripture, and generally applicable to Scripture, Origen, in the judgement of the writer, was a most Scriptural expositor. He writes: 'Asaph shows that the histories in Exodus are problems and parables (*παραβλήματα και παραβολαί ειναι αι κατὰ τὴν Ἐξοδὸν ιστορίαι*), and also [the Book of] Numbers, for when he is about to write of these in the Book of Psalms, he makes his prelude in this fashion: Give heed, O My people, to My law; incline your ear to the words of My mouth. I will open My mouth in parables, I will utter problems from [time] of old, which we have heard and known of, and our fathers have told them unto us' (Cont. Cels., Lib. IV., c. xlix.).

Philo, in his three books on the 'Life of Moses,' writes as a literal historian, and departs from his usual allegorizing method. In other parts of his writings, however, he deals with the life of Moses according to his mystic plan, thus: 'Wherefore, also, Moses, the allwise, begs that he may come into the sight of reasonable and persuasive [words] from the time when God begins to flash within him the voice of truth through the immortal words of her wisdom and knowledge. And not the less is he led to their contemplation, not for the sake of being experienced in

more affairs, for investigations concerning God and His most sacred powers suffice to the spectacle-loving man, but for the sake of getting the advantage over the sophists in Egypt, by whom the mythical arts of persuasion are more honoured than the energy of things that are true. When therefore the mind (*νοῦς*) walks amid the affairs of the Supreme Ruler, it needs no one else to enable it to see, since the understanding alone is the sharpest eye for perceptible things. But when also [it walks amid] the things that are according to sense-perception (*αἰσθησιν*), or emotion (*πάθος*), or the body, of which things the country of Egypt is the symbol, it will need both the art and power of words. On account of which it is agreed that Aaron, the Word of Utterance (*τὸν προφορικὸν λόγον*) shall be joined with him. "Is not?" He says, "Aaron thy brother?" (iv. 14). For the one logical nature being the mother of both, they are a sort of twin products. "I know that he will speak." For the property of Understanding is apprehension, but of Utterance, speaking. "He will speak," He says, "for thee." For the *νοῦς*, not being able to tell to its neighbour the things chambered within itself, needs as an interpreter the word (*λόγος*) to make manifest what things it has felt. Then He says, "Behold he will come forth to meet thee;" since in truth the Word meeting the Thoughts, supplying words (*ῥήματα*) and names, so writes obscure things as to make them plain. "And when he sees thee," He says, "He will be glad." For the Word rejoices, and is fruitful when the Thought is not obscure, because it uses an untripping and gliding interpreter, one who can be seen from afar, Expressive Names, authoritative, and straight-darting, and full of significance' (De Migra. Abra., c. xiv.). When we remember that Philo lived in Egypt, it seems the more wonderful that he should so constantly disparage Egypt by speaking of it as the symbol of the fleshly nature. This fact tends to show that this feature of Scriptural symbolism had been apprehended by the Jewish mind. Tertullian says of the Almighty: 'Cum Ægypto et Æthiopiæ (Exod. xii. 12) exitium comminatur in omnem gentem peccatricem præjudicat. Sic omnis gens peccatrix vocatur Ægyptus et Æthiopia, a specie ad genus' (De Spectac., c. iii.)—'When He threatens destruction to Egypt and Ethiopia, He passes judgement beforehand against every sinful nation. Thus every sinful nation is called Egypt and Ethiopia by a transference of what is specific to what is general.' Clem. Alex., after quoting the allusion to 'the doings of the land of Egypt and of Canaan' (Levit. xviii. 3), says: 'Whether then Egypt and the land of Canaan is a symbol of the world and deception, or of lusts and wickednesses (*παθῶν καὶ κακιῶν*), must not now be considered' (Strom., Lib. II., p. 380). In quoting these ancient works the writer is only seeking to illustrate general principles. He does not follow in detail the teaching of either Philo or Origen respecting these chapters.

In proceeding to examine the teaching of this chapter, we may notice the following particulars:

1. It is clear that the Egypt, and Pharaoh, and Egyptians, now to be considered, are not in the same friendly relation to the house of Jacob, which had existed during the time to which the latter part of Genesis refers. A change is indicated in the words that all that generation died,

and that there arose a new king who knew not Joseph (verses 6-8). We have now a narrative of conflict between Egyptians and Israelites. This is an indication that the Egyptians, like Esau, who contended with Jacob in the womb, represent something evil.

2. This narrative not only shows us the Egyptians and Israelites in opposition. It also shows that the Egyptians are the masters. It is not the Egyptians who are serving the Israelites, but the Israelites who are serving the Egyptians. This is an important fact as bearing on the light in which the history is to be regarded. It shows that it relates to those in whom fleshly Egyptian elements predominate over Israelitish elements. In other words, it shows that these narratives must relate to ungodly men in whom, as yet, the evil is predominant. There is some good in these men, but it is under an evil domination, as is the case with every bad man. Men are in bondage to the Egyptians

‘When raging Passion with fierce tyrannie
 Robs Reason of her dew regalitie,
 And makes it servaunt to her basest part.’
 (‘Faerie Queene,’ Bk. II.)

In whomsoever the evil element rules the good element, we find a bad man. But we have seen that of Jacob's line it was the seventy who represented the house of faith, and the five cattle-men from the extremity (xlvi. 2), who represented the wicked. Hence it is important to find that it is all the generation of the seventy that is said to die (verses 5, 6). That is, the generation of those who seek the face of the God of Jacob (Ps. xxiv. 6) die away from this wicked class. It is the generation of the five from the extremity, or the righteous elements in ungodly men, that are now to be described. As we see Israel increasing strength, and finally breaking away from the Egyptians, we are witnessing God's method of converting sinners. We are seeing how the good that was weak is finally brought off conqueror over the fleshly master that once oppressed it.

3. In this growing strength of good in its conflict with evil, we see also an evolution of a triumph of good law over bad law. Conversion is not a mere victory of a good impulse over a bad one, it is the triumph of a law of righteousness over that which opposed it. Were it not so, God, the great Lawgiver, would not be fully honoured. One of the primary laws which God has planted in men's minds as working for good is compassion for the weak and for children. Amongst the Heathen, Kindness and Hospitality are a saving grace. A prominent feature in these early chapters is the working of a Law of Compassion for the weak and for children as against a kingly law working to an opposite issue. In Hebrews xi. 23 we read of the parents of Moses, ‘They were not afraid of the king's commandment.’ This is as a key-sentence in relation to these early histories. We are first shown how men and women are ready at a great risk to obey a divinely implanted and primary Law of Compassion to the weak, even when it conflicts with a kingly decree. This is the beginning of the Moral Evolution, in which we are to see both the growth of Moral Law, and deliverance of good elements in the wicked from their subjection to evil elements. This Law of Compassion is specially prominent in Heathen Grades,

but it also works amongst those on higher grades. It is in the womanly, or Soulical Nature—that is, the Emotional Nature—that the Law of Compassion is specially active. Hence it is very noticeable how fully these early chapters depict the working of the Law of Compassion, and how prominently they associate it with women. The midwives, Moses's sister, and mother, Pharaoh's daughter and her maidens, all show compassion in their actions. Moreover, this Divine Law of Kindness within them works in antagonism to the law of a mighty king. So Prusias, the Bithynian king, refused at first to give up Hannibal to the Romans on the ground that it would be against the *jus hospitii*, or Law of Hospitality (Corn. Nepos. Hannib.). It is not strange that the Law of Compassion should be highly honoured. To love our neighbour is one of the two commandments on which all the law and prophets hang (Matt. xxii. 40). Even Christians are not independent of this law, though it is not their saving virtue. They have generally recognised Compassion as a duty. Ridley, in his prison, did not forget the poor. The late Bishop Fraser, of Manchester, gave away more than £30,000 to objects of benevolence. Polycarp says: 'And let the elders be compassionate, merciful to all, restoring the wandering, visiting all the sick, not neglectful of the widow, or the poor' (c. vi.). Some old Greek proverbs imply the kindness of the Greeks to the poor. Plutarch says: 'Orphan children do not need stewards as much as unreasonable men' (Lib. Per. Frag., § 20). 'The sick need physicians, and the unfortunate need friends' (Id., § 61). That it is a mighty king who gives the command, and women in their weakness who disobey, shows how the weakness of God is stronger than man. It makes the triumph of this Divine Law of Compassion all the more illustrious. It is like Antigone's noble boldness before Creon, as shown by Sophocles in 'The Antigone,' and by Euripides in 'The Phœnician Virgins.'

4. The gradal distinctions in this chapter are very clearly marked, and in full accord with what we have previously read. They may be noticed in detail thus:

(a) The chapters we have previously considered, so far as they related to Egypt, a fleshly realm, comprehended three grades, Heathen, Servants, and Young Men. The first six verses of this chapter refer to that righteous generation described in Genesis as being in Egypt, and spoken of here also as in connection with Egypt (verse 1). It is therefore a striking fact that these first six verses allude to that righteous generation as being in these same three grades. Thus in verse 1 we have the Heathen Grade. The words 'sons of Israel' and 'come' of the Servants' Grade conjoin with 𐤇𐤍, 'with,' of the Young Men's Grade. It is clear that this conjoined idiom does not pertain to Zion, for it relates to what is in Egypt, or a fleshly realm. Hence it must refer to the Heathen Grade. In verse 2 we have the Servants' Grade. The grade-word 'Simeon,' pertaining to that grade, is used. In verse 6 we have the Young Men's Grade, the word 𐤍𐤁, 'this one,' being used. Thus we see that the Book of Exodus begins on the same gradal plan which is followed in Genesis. This shows that one and the same Divine Spirit guided the hands that wrote both books, whether those hands pertained to one and the same person or not. Dr. Payne Smith says

that in 'Genesis' there are 'eleven separate documents, each beginning with the title, "These are the generations."' He concludes that these were 'records preserved by the heads of the Semitic race . . . handed down from generation to generation by oral tradition' (Biblic. Educat., Vol. I., p. 49). The fact that one system of grade-words pervades all these records shows that they are not so traditional as Dr. Smith supposes. It may seem a trifling thing that the name 'Simeon' should be found following a verse on the Heathen Grade. But there are no trifles in the Bible, as there are no trifles in Providence. Sometimes it seems as if the hedge round about us barely kept us from falling into ruin. We think that a trifle saved us. God's fences may look very thin, but they are impassable.

(b) The chapters in Genesis have not only followed the history of the family of faith in the three fleshly Egyptian grades; they have also, in certain cases, followed it up into Zion, the spiritual realm. So, when the first six verses of this chapter have followed this righteous generation up to the Young Men's Grade, and have represented it as dying to that fleshly grade, verse 7 follows it up to Zion. It represents it in a grander aspect of multiplication and increase than in the preceding verses. In verse 7 we have a conjoined idiom. The words 'sons of Israel' of the Servants' Grade conjoin with בְּיָסָד , 'with,' of the Young Men's Grade. Moreover, there is no allusion to Egypt, or what is fleshly, in the verse. The terms used in the verse suggest such fruitfulness as was promised to Abraham (Gen. xvii. 6), not to heathen men. Hence this conjoined idiom must relate to the spiritual fruitfulness of this seed of faith in Zion. Does it not seem strange, on the literal theory, that these sons of Israel should have increased abundantly, and multiplied, and waxed exceeding mighty, and yet that the Egyptians should be able to keep them all in bondage? It is because this verse 7 is not speaking of those Israelites who became slaves in wicked men to the fleshly Egyptian principle, but it is speaking of the Israelitish Seed in the righteous generation, which, having died to what was fleshly and Egyptian, became spiritually fruitful in Zion. Egypt seems ever to be a country suitable for fleshly symbols. Cleopatra speaks of her brave Egyptians who

'Lie graveless, till the flies and gnats of Nile
Have buried them for prey.'

With Clemens Alexandrinus Egypt is the world: *'Αἴγυπτος δὲ ὁ κόσμος ἀλλήγορεῖται* (Strom., Lib. I., p. 284)—'Egypt taken allegorically is the world.' He, like Cicero and others, ridicules the Egyptians for worshipping cats, crocodiles, serpents, etc., and compares the placing of such objects in grand temples to the filthiness in the adyts of a harlot's soul who is outwardly adorned with gay clothing (Pæd., Lib. III., c. ii., pp. 216, 217).

(c) Having thus traced, in these opening verses, the advance of the righteous generation up to Zion, the narrative then reverts to the wicked generation. In so doing it again alludes to Egypt, or the fleshly realm (verse 8). Moreover, as with the righteous generation, it begins the record of this wicked generation on the Heathen Grade. Verses 8-11 inclusive are on this grade. We have in verse 8 two conjoined idioms.

'Behold' conjoins with 'people,' and 'sons of Israel' conjoin with 'people.' Moreover, as it is the King of Egypt speaking of his class, the idiom relates to a fleshly realm. Hence it must relate to the Heathen Grade. But, in Gen. xxiv. 7 and other passages, we have seen how, by the law of Divine Gradal Pre-eminence, the Divine Being is sometimes spoken of as אֱלֹהִים, 'This One,' or 'He,' in connection with those who are acting on a lower grade. So, though Pharaoh is speaking of what is on the Heathen Grade, He alludes in this portion to a 'This One' אֱלֹהִים (verse 10), whom He fears may join unto their enemies. The writer holds that it is an error to apply this word to the word 'people,' as our Versions do. The word אֲנִי, 'also,' joined with the word indicates that this One is somebody over and above the Israelites. It is Jesus Christ. The Israelites are the enemies. Pharaoh is expressing a fear lest, in this conflict between the fleshly Egyptian seed, and the Israelitish seed, Christ, of whom he has some knowledge, should join to those Israelites who are enemies of the Egyptians, and thus, by His help, the Israelites would go up from this sinful Egypt. On the literal theory we have no reason to think that wars were then being carried on by other nations against Egypt, or that a strong nation likely to be a valuable auxiliary to an invading foe should be so utterly helpless to effect its own deliverance.

(d) Verses 12-14 inclusive are on the Servants' Grade. We have the words 'sons of Israel,' 'serve,' 'service.'

(e) Verses 15, 16, revert to the Heathen Grade. We have a conjoined idiom. The word 'see' conjoins with אֱלֹהִים, 'this one.' Since it is the King of Egypt who is speaking, and his speech is of fleshly increase, the idiom cannot relate to Zion. Hence it must refer to the Heathen Grade.

(f) From the beginning of verse 17 unto the word 'midwives,' in verse 20, the verses are again on the Servants' Grade. We have the words 'do,' עָשָׂה, 'this,' and 'come.'

(g) The latter part of verse 20 brings in the Young Men's Grade. We have the word 'people.'

(h) Verse 21 reverts to the Servants' Grade. We have the word 'do' or 'make.'

(i) The last verse is on the Young Men's Grade. We have the word 'people,' the people thus indicated being Pharaoh's people. In regard to 'people' the conflict must be a conflict between a faith in what is evil and a faith in what is good.

5. If anything could establish the fact that this history is moral and not literal it would surely be the following feature. We have just seen how the grade-words bring before us the three grades of Heathen, Servants, and Young Men. When the chapter is examined more closely it will be found that on every one of these grades a distinct doom is pronounced against the Israelitish children. On the Heathen Grade it is every son who is to be put to death by Hebrew midwives. Nothing is said here of a drowning. On the Servants' Grade it is every child, daughters as well as sons, who is to be put to death. On the Young Men's Grade it is every son who is to be drowned. Moreover, the drowning is to be effected by Pharaoh's people.

We may now proceed to examine the chapter in detail. The names of the sons of Jacob have already been considered, and it will not be needful to consider them again. They are not always set forth in the same order. Benjamin, the symbol of Repentance, seems to be gaining a place amongst the older brethren, as if to show his increasing importance. These names are given as the names of the sons of Israel coming towards Egypt with Jacob. Every man has his own house, his embodiment of moral qualities. All are born of faith, for all come out of Jacob's loins (verse 5). They are seventy in number, for these early verses refer to the righteous generation, and not to the five cattle-men from the extremity (xlvi. 2), whose history and deliverance are about to be described. Verse 6 tells us how that righteous generation died to the Young Men's Grade, and then verse 7 shows us how, in a spiritual sphere, this same righteous generation became a fruitful and mighty multitude. Origen has two or three chapters (Cont. Cels., Lib. III., cc. lx.-lxii.) in which he tries to show that there are mysteries in religion, and that those only who are pure are to be taught the mysteries. His principle is thus expressed: 'Whoever is pure, not only from all defilement, but also from what are supposed to be lesser sins, let him boldly become initiated in those mysteries of the religion of Jesus which very reasonably are granted to those only who are holy and pure.' To the fact that there are these mysteries the writer subscribes, but he does not know where it can be shown from Scripture that the teaching of these mysteries is to be according to character. It seems more rational to think that it should be according to knowledge. If the writer were going as a missionary to the heathen he would feel that it was not wrong to put the first chapter of Exodus before the people as literal history until they were able to comprehend its higher aspects. As a teacher of anatomy professes to describe a man, and justly so, even when he is but teaching anatomy, so we may teach men the fleshly surroundings, or outward body of Truth, before we come to the metaphysics of Truth. It cannot be wrong so to do, for God has caused the Bible to be so written that it has an outward meaning with grand and beautiful lessons in it, as well as a spiritual and underlying meaning. It may seem to the reader fanciful to speak of Egyptians as Fleshly Elements. But Jesus said: 'The tares are the sons of the evil one' (Matt. xiii. 38), and Irenæus says of these tares: τὸ ζιζάνιον, τουτέστι τὴν παράβασιν εἰσενεγκόντα (Lib. IV., c. lxxviii.)—'The tares, that is, the transgression that he (Satan) has brought in,' so that there is ancient authority for not regarding these tares as persons, although Jesus personifies them.

Pharaoh, as set forth in this chapter, appears to be a symbol of Kingly Power working towards what is sinful and fleshly, and against what is good. His decree makes sin mighty, and it is by resistance to that decree that the good in the Israelitish seed begins to gather strength against its fleshly oppressors. Where submission to evil ends, godliness begins. Pharaoh could go far without awakening the resisting spirit when it only awoke against a command to commit murder. This Pharaoh is ever against Israel, as the previous Pharaoh was ever for them. But God acts more mightily in this history where the good is so weak. This Pharaoh is said to rise over Egypt, which phrase, taken in

connection with Gen. xli. 45, suggests a legal aspect. He is ruling by wicked law. He knows not Joseph, or the Adamic Prophet. His will is law. To know is sometimes to approve (Ps. i. 6). This kingly power in an evil aspect is jealous of the good seed in his subjects that is disposed to resist his decrees, and he sees with fear that the good seed is becoming stronger and mightier than the sinful fleshly seed. 'And there arose a new king over Egypt, which knew not Joseph' (verse 8). This verse, and unto the end of verse 11, form a portion on the Heathen Grade. Verse 7 had described the good generation as having come to Zion, or the spiritual realm. Pharaoh takes evil counsel with a fleshly seed. 'And he said unto his people, Behold the people of the sons of Israel are too many and too mighty for us' (verse 9). The writer prefers the marginal reading of the Revised Version, as the other suggests that these good-seed-men outnumbered the bad-seed-men. In the latter case we should have expected the good to go free. The word 'mighty' suggests a strength that is bony and vigorous. The king is afraid of war breaking out between the two seeds, and the Israelitish seed resisting his will. Still further, he is afraid of a mighty Leader, even Jesus, being joined to these Israelites, and enabling them to defeat the fleshly Egyptians, and to get up out of the sinful, fleshly land. To prevent this he tries to keep the minds of the Israelitish seed in darkness. The allusion to cities (verse 11), also the words, 'let us deal wisely,' show an aspect to the Intellectual Side. The Kingly Power wants to keep the good seed in subjection to the evil seed by shutting out light from the mind. Irenæus writes of the importance of using the *oculus mentis*, or eye of the mind, to get the knowledge of good and evil, and he represents the man who turns away from that knowledge as having slain a man, that is, his own manhood (*occidit hominem*, Lib. IV., c. lxxvi.). And Pharaoh wishes to keep the seed of faith from using the eye of the mind. Hence he uses craft. 'Come, let us deal wisely with them, lest they multiply, and it come to pass when war falleth out, He also be added unto our enemies, and fight against us, and it get up from the land' (verse 10). The 'He also' refers to Christ, the true Deliverer from Egypt. The seed of Israel is thus blinded by what Ignatius would call the ill-smelling unction of the doctrine of the prince of this æon (*Ad Eph.*, c. xvii.). The fleshly seed are ready to obey an evil leader in oppressing that which is good. There are princes or chiefs representing bad moral qualities amongst Egyptians, as there are leaders representing opposite qualities in Israel. As yet, however, the good is weak, and the evil mighty. Pharaoh appoints what the Hebrew calls 'princes of tributes.' That is, those who are mighty in levying exactions upon what is good. Taskmasters such tyrannous fleshly qualities can well be called. Sinful flesh is a tyrannous master. 'And they did set over them taskmasters to afflict them with their burdens' (verse 11).

The latter part of the verse speaks of the building of two cities for Pharaoh. The Sept. speaks of three cities, mentioning also On, or Heliopolis, the city of the sun. Some suppose that in this reference to cities we have an allusion to the building of the pyramids. Josephus says that the Jews were set to build pyramids (Lib. II., c. ix., § 1). Diodorus writes at some length respecting the pyramids. He says that

the three pyramids are amongst the seven wonders of the world, and that the largest was built by Chemmis, an Egyptian king. In the time of Diodorus an antiquity was assigned to this pyramid varying from one thousand to four thousand years. It was regarded as so great a wonder that some Egyptians maintained that it had only been built by God's help. It was said that at least 360,000 men had been engaged in the work, but that it was finished within twenty years (Lib. I., p. 40, A., B.). Even on the literal theory, two facts militate strongly against the view that these Israelites built the pyramids. First, the pyramids are built of stone, but the labours of the Israelites were in mortar and brick (verse 14). Secondly, as Diodorus Siculus says, the stone for the pyramids must have come from a great distance. He says it was brought from Arabia. In such case very much of the work in connection with the building of the pyramids must have been done at a distance from Egypt. But the Israelites are spoken of as being in Egypt. Still, the fact that this Evil Kingly Power is named Pharaoh shows that literal history is to some extent reflected in these moral histories. It is not impossible but that, as Josephus says, the shepherd rulers in Egypt were Jews, and that such Jews may have had to build towns, or even pyramids. But this chapter is not teaching us this fact. It is teaching us moral history. In Gen. xli. 48, Joseph is said to lay up food in cities, and in xlvi. 21, he is said to remove the people to cities. A city is usually a symbol of the mind. 'That cities are built to Pharaoh implies some evolutions of evil in connection with the mind. Some writers have alleged that the word rendered 'treasure' or 'store' is a proper name, and that there are three cities, Miskenoth, Pithom, and Raamses. The Hebrew, however, is made to appear very irregular in its syntax by this theory. The word תַּיְבֹּתֶיךָ is generally regarded as derived by transposition from בְּנֵי , 'to collect,' and hence as meaning 'store-houses.' The names 'Pithom' and 'Raamses' are said to be Coptic, and to denote 'a narrow place' and 'son of the sun' respectively. In referring to these words Philo defines 'Pithom' as meaning $\sigma\acute{\omicron}\mu\alpha \acute{\epsilon}\kappa\theta\lambda\acute{\iota}\beta\omicron\nu$ —'A pressing mouth' (De Post. Cain., c. xvi.). Having regard to the drift of the history the writer is inclined to doubt the ordinary Coptic derivation of this word. It is true that Herodotus refers to Πάτουμος , the Arabian city (Lib. II., § 158). The writer thinks, however, that it is as likely that this word is from פִּתּוֹם , meaning 'to be enticed,' 'to be deceived,' from which comes 'פִּתּוֹם,' 'Simplicity,' 'Foolishness' (Prov. i. 22). Although Philo gives the definition of 'A Pressing Mouth,' he virtually associates the word with persuading, saying, $\text{Πειθῶ ὁ λόγος ἐστίν, ὅτι περὶ τοῦτων τὸ πειθεῖν}$ —'Pithom is the word, for Persuading is concerning this,' etc. The writer believes that this city is a symbol of Credulity, Simplicity, Foolishness. In considering Gen. xlvii. 11, the writer urged that the name Raamses did not mean 'son of the sun,' but 'he wastes evil,' or 'evil wastes away.' Notwithstanding a little difference in the Hebrew pointing of the word it will seem natural to the reader to conclude that the word must have the same meaning here. And yet for two reasons the writer believes that this is another word, and has another meaning: 1. The former passage speaks of Raamses as a land in which the Israelites dwelt. This is speaking of a city built for Pharaoh. There is no hint that it is in Goshen. More-

over, the moral history shows that while in one case the word has an aspect to a good seed, in the latter case it has an aspect to a bad seed. 2. When Joseph is said in Genesis to place his father in the land of Raamses it is natural to think that Raamses was then built. But in this case the city is only beginning to be built. The writer admits that the subsequent date of Moses might cause him to speak of it as the land of Raamses, even if the city had not been built in Jacob's day. But it is only as evidence of probability that the writer adduces this argument. He thinks it very probable that the word רַמְסֵס , here used, is a compound of רָעַע , 'to be agitated,' 'to vex,' and מָוֶה , 'a moth' (Is. li. 8). The word would thus mean 'A Moth Agitates.' He takes the word as a symbol of mental Restlessness. It may be said that minds blinded by an evil power are apt to build for that power the two store cities of Folly and Restlessness. Philo evidently thinks that the word for 'moth' is in the word. In fact, he also brings in the idea of agitation. *Ῥαμμεσση δὲ ἡ αἰσθησις, καθάπερ γὰρ ὑπὸ σητός ὑφ' ἑκάστης τῶν αἰσθησεων νοῦς ἐκβιβρώσκειται καὶ διεσθίεσται, σειόμενος καὶ σπαραττόμενος* (De Post. Cain., c. xvi.)— 'Raamses is the sense-nature, for, as by a moth, the mind is wasted away and eaten up by every one of the sense-perceptions, being shaken and mangled.' It is in the foregoing sense that the writer understands the words, 'And they built for Pharaoh store cities, Pithom and Raamses' (verse 11).

From verse 12 to the end of verse 14 we have a portion that is on the Servants' Grade. We have the words 'sons of Israel,' 'serve,' 'service.' The good Israelite seed, notwithstanding some buildings to evil in the mind, begins to show that it has in it a fulness of indestructible life. It flourishes on the Servants' Grade, and causes fear to the fleshly seed. 'And according as they afflicted them, thus they multiplied, and thus they spread abroad, and they were grieved because of the sons of Israel' (verse 12). Spenser is writing of a like moral fruitfulness where he says (Bk. I.):

'The noble hart that harbours virtuous thought,
And is with child of glorious great intent,
Can never rest untill it forth have brought
Th' eternall brood of glorie excellent.'

As the good-seed-men become stronger, the bad-seed-men strain efforts to keep them in subjection. They make them serve their divers lusts and pleasures, and prove rigorous masters. There are no harder masters than fleshly lusts and passions. 'And the Egyptians made the sons of Israel to serve with rigour' (verse 13). Clay is a Scriptural symbol of what is earthy and evil (Ps. xl. 2; Dan. ii. 33), and so the field is an emblem of that sinful flesh in which moral beasts rage. It is not in gold and silver, but in clay and in the field that the Egyptians make Israel serve. They bend them down to grovelling and fleshly service, fit only for what is of the earth earthy. 'And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service wherein they made them serve with rigour' (verse 14).

In Gen. xiv. 4 we read of some who served twelve years and rebelled in the thirteenth. So, after this narrative has shown us the good-seed-

men in bondage to what is evil, it begins to depict conflict between those opponents. Paridell says :

‘ For sure a foole I doe him firmly hold,
That loves his fetters, though they were of gold.’
(‘ Faerie Queene,’ Bk. III., cant. ix.)

These sons of Israel are not thus reconciled to their bondage. Truth may be bowed down under Falsehood, but sooner or later it will strike a blow for its liberty. In this moral conflict the first aspect is that in which Compassion resists Kingly and Powerful Cruelty. This conflict begins on the Heathen Grade. Verses 15, 16 are on that grade. The word ‘see’ conjoins with זֶה , ‘this one.’ There is mention made of Hebrews. This shows the Seed Process aspect. The kingly power may be acting in a legal spirit, but these women are acting from good inward impulses. Two midwives are named. One is called Shiphrah, the other Puah. Philo seems to have derived שִׁפְרָה , ‘Shiphrah,’ from פָּרַץ , ‘to twitter,’ ‘to chirp.’ He defines it as meaning ‘bird,’ $\delta\rho\nu\theta\iota\omicron\nu$ (Quis Rer. Div., c. xxvi.). Origen follows this derivation, defining ‘Shiphrah’ as ‘Sparrow.’ Philo regards פּוּאָה , ‘Puah,’ as meaning ‘red,’ $\epsilon\rho\upsilon\theta\rho\nu$ (Id.), and in this, also, Origen follows him. Origen regards these two midwives as the Old and New Testaments, while Philo regards them as symbols of Divine Knowledge ($\theta\epsilon\iota\alpha\varsigma \epsilon\pi\iota\sigma\tau\eta\mu\eta\varsigma$) and Human ($\alpha\nu\theta\rho\omega\pi\iota\nu\eta\varsigma$) Knowledge respectively. The writer does not accept these views. In modern lexicons ‘Shiphrah’ is generally regarded as from פָּרַץ , ‘to blaze, to be bright.’ In Job xxvi. 13 the same form that is used here occurs, and it has the meaning of Brightness. So Puah is generally derived from פָּאָה , which, like the Greek $\phi\acute{\alpha}\omega$, means ‘to shine.’ Thus these words may be said to have virtually the same meaning. They mean ‘Brightness’ and ‘Splendour.’ But what two things are there which can fittingly be personified as Two Women, both Bright or Splendid, both likely to move in rebellion against a cruel law and a cruel king? If anything could conform to this description, it would surely be The Eyes of Compassion. Even amongst heathen who had little knowledge of right and wrong, the two beautiful Eyes of Compassion would be likely to be the first to rise in rebellion against a law enjoining cruelty towards the children. Jeremiah says : ‘ Mine eye affecteth my soul, because of all the daughters of my city ’ (Lam. iii. 51). What eyes are so bright and beautiful as the eyes of tender womanly Compassion? Exeter, in ‘ Henry V., ’ speaks of his mother coming into his eyes, and giving him up to tears. Such eyes of Compassion are like the eyes of Him of whom we sing :

‘ Truly blessed is this station,
Low before His cross to lie,
While I see divine compassion
Floating in His languid eye.’

Such expressions as ‘ None eye pitied thee ’ (Ezek. xvi. 5) virtually involve the personification of the Eye of Compassion. In Prov. xxviii. 27 lack of Compassion is symbolized as a hiding or turning of the eyes. So the writer regards these two women, Brightness and Splendour, as emblems of Eyes of Compassion. The king lays stress on them being cruel to what they see. ‘ And the king of Egypt spake to the Hebrew

midwives, of which the name of the one was Shiphrah, and the name of the other Puah. And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the wheels, if it be a son, then ye shall kill him, but if it be a daughter, then she shall live' (verses 15, 16). The word 'wheels,' sometimes rendered 'birth-stool,' is dual. It is used in Jer. xviii. 3 of the two round discs of the potter's wheel. Reference will again be made to these wheels when we consider verse 19. The figure by which the eyes are compared to two women is not uncommon. Xenophon, speaking of the imperturbability of the Lacedæmonians, says: 'Thou wouldst think that they were more modest (*αἰδημονεστέρους*) than their virgins in the eyes'—*αὐτῶν τῶν ἐν τοῖς ὀφθαλμοῖς παρθένων* (Lib. de Repub. Lace. See also Longin. de Sublim., § 3). Longinus says that it became Amphicrates to call the pupils of the eyes modest virgins. He quotes Homer's reference to the shameless as having dogs' eyes, and discusses this allusion to 'virgins in the eyes.' David Ruhnkenius, in his notes on this section of Longinus, quotes a sentence from Cappadocian Aretæus (De Caus. Mort., Lib. VII., p. 34), to this effect: *τάδε πάσχει ἀμφω τὰ εἶδεα, καὶ ἡ ἐν τοῖς ὀφθαλμοῖσι παρθένος*—'He suffers these things in his aspect, and the virgin in the eye [suffers].' There is affinity between this phrase and the personification of eyes of Compassion as two women. Ruhnkenius proceeds to consider Longinus's reference to Plato's figure, in which he speaks of wanton eyes as 'harlots.'

Our Versions render the Hebrew 'And' in the beginning of verse 17 as 'But.' This is done through the very natural inference that verse 17 connects with verse 16. But the grade-words show that the verses do not thus connect. While verses 15, 16 are on the Heathen Grade, verses 17, 18, 19, and to the word 'midwives' in verse 20, are all on the Servants' Grade. We have 'do,' *ἦ!*, 'this,' 'come.' In this portion no distinction is made between sons and daughters. Our Versions use the words 'men children' in this portion, but the plural word here used in Hebrew is applicable to all children in the generic sense in which the Bible speaks of sons, or children of strangers (Is. ii. 6). It does not seem, at first sight, that verse 17 connects well with verse 14, where the previous Servants' Grade portion closes. And yet if verses 15, 16 were omitted, the narrative would all read in harmony. The words 'did not do according as the king of Egypt spake unto them,' carry in them an explanation of the following words, 'And saved alive the children.' The two references to a blessing to midwives (verses 20, 21) accord with the view that the midwives are in two classes according to the two Grades of Heathen and Servants. The midwives to whom verse 17 makes reference are a new class distinct from those spoken of in verses 15, 16. But they have in them a like spirit of compassion, and resist the cruel law of the king. The utterance of that cruel decree, and the resistance of this class of midwives, are both indicated for the first time in the words, 'And the midwives feared God, and they did not do according as the king of Egypt spake unto them, and they saved alive the children' (verse 17). Having thus resisted the king's will, they at once come into danger. The good cannot conflict with evil, but it runs some risk. The persecuted Christians in Gaul wrote: *ἐκέλευσεν ὁ ἡγεμῶν ἀναζητεῖσθαι*

πάντας ἡμᾶς (Euseb. H. E., 201)—‘The governor commanded that we should all be examined.’ So these compassionate women have to face the king. ‘And the king of Egypt called for the midwives, and he said to them, Why have ye done this thing, and have saved the children alive?’ (verse 18). Like the haughty king Croton in his conversation with Antigone (Soph. Ant., verse 525), this Pharaoh might be ready to say :

ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή

‘As long as I live no woman shall rule me.’

But these brave midwives have in them a strength which not all the power of Pharaoh can subdue. The writer thinks that our Versions do not rightly render verse 19. They cause it to appear that the midwives are deceiving the king by a deceitful excuse, and then it seems as if God rewarded them for deceit. This is altogether alien to what the narrative is teaching. The Revised Version reads : ‘And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women : for they are lively, and are delivered ere the midwife come unto them.’ Thus it appears that these midwives are showing that the Hebrew women are lively, and more speedily delivered than Egyptian women. Philo appears to take the passage as our Versions take it (De Migra. Abra., c. xxv. ; Lib. de Profu., c. xxx.). But let the reader notice in our Revised Version, just quoted, the word ‘they.’ It is expressed emphatically in Hebrew by the word הֵנָּה. Then let the reader ask, To whom does this word ‘they’ apply—to the Hebrew women, or to the Egyptian women? It is generally assumed that it applies to the Hebrew women. But the English would as well admit of its application to Egyptian women as to Hebrew women. And the writer holds that it is to Egyptian women that the word applies. Notice—

1. These midwives do not say ‘before we come in,’ as if referring to those Hebrew women on whom they had to attend, but they say, ‘ere the midwife comes in,’ as if referring to somebody else.

2. It will be noticed that, in verses 15, 17, 18, 19, 20, 21, the word ‘midwives,’ as applied to those who fear God, is used six times, and in every instance the word is ‘plural.’ But, in the verse before us, instead of the plural we have the singular, ‘midwife.’ How is it that in all the other six cases the word is plural, and only singular in this case? Does it not seem as if this was not a midwife belonging to the Hebrews, but one who waited on Egyptian women?

3. In verse 16 we have a peculiar allusion to the Hebrew women being seen upon the two wheels. This word is used, in Jer. xviii. 3, of the wheels upon which God works His clay. The writer believes that it is used here as a symbol of the anxiety and suffering, which will be like a breaking upon the wheel, or a moulding them as into another shape, and which anxiety these Hebrew women will feel when they think their children are about to be killed. Such agony of mind contrasts with the liveliness of the Egyptian women.

4. The drift of the Moral History supports the view that the writer is urging. This history is showing how tender, womanly Compassion resists cruel Law. But it is the very instinct of Compassion to help

what is weak and feeble. And it is sympathy for the weak which these women are here confessing to the king. It is as if it read thus: 'And the king said, Why have ye done this, to save alive the children? And the midwives said to Pharaoh, We are not careful to answer thee in this matter. It is because the Hebrew women are not as the Egyptian women. The Egyptian women are full of life, and have given birth ere your midwives come to them. But the Hebrew women are weak and need pity, and if we had no compassion on the children, we must have compassion on the weak and suffering mothers.' The word 'lively' is used in Ps. xxxviii. 19 thus: 'But mine enemies are lively.' We may read: 'And the midwives said to Pharaoh, Because not as the Egyptian women are the Hebrew women, for they (the Egyptian women) are lively, and are delivered before the (Egyptian) midwife has come in to them' (verse 19). It is a law of compassion to care for the weak and suffering, but these women of Egypt are strong, and need little compassion.

5. Even in the very order of subjects there is a reason for what is here being urged. Suppose a king were to order certain children to be killed, who would be the greatest sufferers? It might be answered, The Mothers and the Children themselves. Now since the next chapter gives prominence to compassion shown to a castaway child, it is not strange that this chapter should deal with sympathy towards the suffering mother. Suppose, however, that some mothers were themselves cruel and heartless, and not taking care for their offspring, nor resisting the cruel law, such women would show that they were governed by the fleshly Egyptian principle, and would not much need sympathy. But suppose that some women were weak and in agony of fear, as if being broken on wheels, through such a cruel law, those women would show that they most needed compassion, and in this verse these midwives are showing and confessing their compassion for such suffering Hebrew women. It is a common idiom in some parts of the country to express suspense by figures which have some analogy to being upon the potters' wheels. We have 'upon pins,' 'upon tenterhooks,' 'on the rack,' etc.

Because these midwives on the Servants' Grade thus showed compassion, God blesses them by exalting them. The writer has said that the Servants' Grade portion ends with the word 'midwives' in verse 20. But it only ends as night ends in daybreak. The whole verse practically relates to the exaltation of these midwives, for their compassionateness, from the Servants' Grade to the Young Men's Grade. They become a Seed that is a people, and which, in fear of God and faith in Him, will resist those who, in verse 22, are said to be Pharaoh's people. The latter part of verse 20 is a virtual explanation of the first part. The reward of these midwives is a transition to the Young Men's Grade. 'And God dealt well with the midwives, and the people multiplied and waxed very mighty' (verse 20).

When the narrative has thus shown how the class of midwives spoken of in verse 17, and who are on the Servants' Grade, have been rewarded by an exaltation to the Young Men's Grade (verse 20), it then reverts to the two midwives, spoken of in verse 15, who were on the Heathen

Grade. Verse 21 shows us for the first time how these two midwives had feared God, which implies that they had not put the sons to death as the king had commanded them (verse 16). And because they have feared God, they, too, are exalted to a higher grade. They pass up from the Heathen Grade to the Servants' Grade. Verse 21 is on the latter grade. The word 'do,' or 'made,' is the gradal word. It is as if the verse said, God gave them houses on the higher Grade of Servants. 'And it came to pass, because the midwives feared God, that He made to them houses' (verse 21) The words 'to them' are masculine. Hence some have connected this clause with the following verse as if it meant that Pharaoh made the Israelites live in houses to be the more under his control. But the grade-words show that this theory is untenable. Moreover, the masculine pronoun is sometimes applied to women. The former part of the verse suggests that the word 'because' precedes the statement of a reason for a certain action.

On the Grade of Young Men the king next gives a cruel command, as he had given a cruel command on the Heathen Grade (verse 16), and on the Servants' Grade (verse 17). On this grade the penalty is not killing but drowning. It is to his own people that he gives the command. 'And Pharaoh commanded to all his people saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive' (verse 22). Egyptians are to do this to Israelitish children. Thus we have another form of evil, Persecution and Ill-treatment by royal command.

CHAPTER XXIX.

EXODUS II.

GEORGE HERBERT'S theology is not as pleasant as his poetry, when he deems it an evidence of Decay that God is now to be found in the heart rather than according to the ancient Sinaitic method.

'One might have sought and found Thee presently
 At some fair oak, or bush, or cave, or well :
 "Is my God this way?" "No," they would reply,
 "He is to Sinai gone, as we heard tell :
 List ye may hear great Aaron's bell."
 But now Thou dost Thyself immure and close
 In some one corner of a feeble heart.'

Such lines recognise the distinction between the Sinaitic Process and the Seed Process, but they err in exalting the former at the expense of the latter.

The Apostle speaks of Moses as 'Choosing rather to be evil intreated with the people of God, than to enjoy the pleasures of sin for a season' (Heb. xi. 25). Does the reader accept as fact what is thus stated by the Apostle? If he does, he must admit, first, that the Israelites in Egypt were God's people ; secondly, that the Egyptians were not God's people, but a people in whose lives pleasurable sin was embodied. How comes it to pass, then, that even in this nineteenth century no two nations on earth can be found who could justly be classed according to

this moral distinction? The believing people of God are thus divided from the world, but no literal nation is thus divided from any other nation. If these Israelites were literal men, they must have come by flesh and blood, just as other peoples, and they must have had amongst them the same sinful tendencies. Yet, in these early chapters in Exodus, the Israelites are all good and the Egyptians all evil. This feature is as hard to reconcile with literal facts as is the assumption of the so-called English Prayer-Book, that there never can be a sinner upon the British throne.

Philo gives us the following dubious information respecting Moses : 'He was of the Hebrew race, and was born and nurtured in Egypt ; his forefathers, on account of a long continued famine which afflicted Babylon and the neighbouring districts, having, for the sake of food, migrated with their whole house into Egypt, a land level, and low-lying, and most fertile in all things that the human system needs, and especially in corn-fruit' (Vit. Mos., Lib. I., c. ii.). Diodorus Siculus says that at the end of the Jewish laws there was the inscription, 'Moses, having heard God, saith these things to the Jews'—*Μωσῆς ἀκούσας τοῦ Θεοῦ, τὰδε λέγει τοῖς Ἰουδαίοις* (Eclog. Ex., Lib. XL.). Josephus gives us a mythical narrative of a dream which Amram had, shortly before the birth of his son Moses. In that dream God is said to have told him that his son should have lasting and wide renown (Ant., Lib. II., c. x., § 3). Some of the laws of Moses became famous in other nations. Plutarch has a chapter discussing whether the Jews abstained from swine through aversion or through veneration. Different persons speak in the dialogue, but the general conclusion is that the abstinence is owing to veneration. Tacitus says that Moses taught the people not to regard the gods, but to look to him as a heavenly leader (Lib. V., c. iii.). Juvenal seems to have regarded the followers of Moses as superstitious and exclusive.

'Quidam sortiti metuentem Sabbata patrem,
 Nil præter nubes et cœli numen adorant ;
 Nec distare putant humanâ carne suillam,
 Quâ pater abstinuit ; mox et præputia ponunt :
 Romanas autem soliti contemnere leges,
 Judaicum ediscunt, et servant, ac metuunt jus,
 Tradidit arcano quodcunque volumine Moses,
 Non monstrare vias, eadem nisi sacra colenti,
 Quæsitum ad fontem solos deducere verpos '

(Sat. XIV., vv. 96-104.)

'Some whose lot it is to have a father reverencing Sabbaths, worship nothing except the clouds and the divinity of heaven. They think that pork, from which their father abstained, is not different from human flesh : by-and-by they put away also the prepuce. Being accustomed to despise the Roman laws, they learn, and keep, and fear the Jewish law, and whatever Moses has delivered in his mystical volume, as that they are not to show the roads unless to one who worships the same sacred things, and to lead only those who are circumcised to the desired fountain.'

As compared with the laws of Draco, or Solon, or Lycurgus, the laws of Moses, though anterior in time, are more merciful, and not more exclusive. No foreigner was to be initiated into the mysteries in Athenian territories (Aristoph. Schol. in Plut.). It was not lawful for foreigners to live in Sparta, nor for Spartans to fight for foreigners (Nicol. Damas. Hist.). The Spartans were accustomed to cast away

weak and sickly children, leaving them to die in a glen on Mount Taygetus. An analogous mystery surrounds the death of Lyncurgus to that which surrounds the death of Moses. The body of the latter could not be found. It is said of the former, that, having taken an oath from the Spartans, that they would not alter his laws until he returned, he left Sparta, and no one ever knew where he died. One author says he went to Crissa, in Phocis, and, to preclude return, committed suicide. *καταβὰς δὲ εἰς Κρίσαν αὐτὸν διαργάζεται* (Nicolaus Damas. Histor.).

Against the view that this chapter contains literal history, the following particulars may be noted :

1. In Hebrews xi. 23, it is said that the parents of Moses hid him because they saw that he was a goodly child. So, in Acts vii. 20, he is said to be exceeding fair, or 'fair unto God' (*ἄσπετος τῷ θεῷ*). It is not probable that the Bible would have taken this repeated notice of the personal appearance of a literal child. Such notice as is taken in these verses must relate to a different kind of beauty from that which all mothers see in their children. Moreover, it may be asked, Would it have been to the credit of the parents of Moses to spare the child because of his fair appearance, and not because he was their child? Would it have been any less their duty to spare their child if that child had been less fair? Does not the ordinary theory make the Bible teach by implication that the mother of Moses, and other Hebrew mothers, would not have spared a sickly or deformed child? It is said that when the Assyrians sold virgins in the market-place, they received a price for those that were beautiful, and offered a premium with those that were unattractive (Nicol. Damas. Assyr.). Is it likely that the Bible would put a similar honour upon outward appearance? Ignorant Greeks had a higher morality. It was a Greek proverb, 'Looking down into the mirror behold thyself (*εἰς κάτοπτρον κύψας, θεώρει*, Jas. i. 23, 25), and, if thou art fair, do deeds worthy of the same; but if thou art plain, beautify thy lack of comeliness by well-doing' (Plut. Lib., Per. Frag., c. xxxiv., § 48). Plutarch disparages animal qualities as compared with the intelligence of the soul, and asks: 'Who would not rather be Ulysses than the Cyclops?' (Id., c. xxiv.). Socrates says very nobly: 'I go about doing nothing else than persuading your youths and elders not to care for the body or wealth before, nor as much as for the soul, how it may be most excellent, saying that virtue does not arise from wealth, but wealth from virtue, as well as all the other good things private and public pertaining to men' (Apolog., c. xvii.).

2. It is not very probable that the king's daughter and her maidens would literally go to wash at the Nile, according to what is said in verse 5. Kings' daughters sometimes took part in washing garments, as Nausicaa and her maidens washed their garments in the sea (Odys., Lib. VI., verses 85-95). But the word here used is not applied to the washing of garments, but to the washing of the body, and especially in religious rites (Job ix. 30; Is. iv. 14, etc.). It is not likely that kings' daughters would literally come to wash or bathe themselves in a river at a part where slaves had access to it to place an ark, and were within sight of the ark at the time.

3. There is something very touching in the words of Pharaoh's

daughter, 'Take this child and nurse it for me,' when we think of those words as spoken to the unknown mother of the child. But is it very likely, on the literal theory, that the sister of Moses would ask Pharaoh's daughter if she might call a nurse from the Hebrew women? Josephus represents it as being done because the child would only take the breast of one of its own race. If the princess were really taking a child for herself, she would have been likely to have had it nursed elsewhere than among slaves. The narrative would have accorded more fully with literal probability had the mother of Moses been coming to live with Pharaoh's daughter instead of taking the child into her own care.

4. The highly evangelical aspect in which the motives actuating Moses are presented to us, shows that he is not a literal man. What he does is done from a regard to the reproach of Christ (Heb. xi. 26), as seeing Him who is invisible (verse 27), in hope of a recompense of reward, and with a knowledge that God by His hand is to deliver the people (Acts vii. 25). Is it literally probable that a man brought up in an idolatrous court, and trained in the wisdom of idolaters, would have been so spiritual in his actions and motives? It is the less likely that he would have been so spiritual if, according to Josephus, he did literally join with Egyptians in their military expeditions. Some affirm that Stephen is referring to this military part of his career when he speaks of him as 'mighty in his words and works' (Acts vii. 22). They say, The Bible does not mention any of his works while with Pharaoh's daughter, and to what, then, could Stephen be alluding if not to the expedition into Ethiopia? But it is not very likely that Stephen would class a military expedition with mighty works. Moreover, Josephus records no tradition of Moses being mighty in words at this era.

5. It seems strange that a son of Pharaoh's daughter, who is said to have been general in the army, should have gone out alone on two successive days, and on each day have found two men contending with each other. On the first day, at least, the two combatants are alone, no one being in sight until Moses comes. If they got out of the sight of others, it is strange that they did not get out of the sight of this solitary intruder.

6. It is somewhat singular that the father-in-law of Moses should be known by so many different names, he being called Reuel (verse 18), and Jethro (iii. 1), and Hobab (Judg. iv. 11), and Keyni, or the Kenite (Judg. i. 16).

We may now proceed to consider what is the teaching of this chapter.

1. In the first chapter we have had set before us the working of a law of compassion, leading women who feared God to resist the decree of a cruel king. This is as the beginning of the Evolution of Moral Law. But we can see how a difficulty presents itself in connection with the unfolding of Compassion and other good qualities implied in Moral Law. While it is right to be compassionate, it is not right to have compassion on Sin. We ought to pity every sinner, but, at the same time, we are equally under obligation not to look upon his sin, or the sinful elements in him, with any allowance. We are not to pray for the fleshly sin that is doomed to death and extermination (1 John v. 16).

But in these chapters the Israelites and Egyptians are not literal persons, but good-seed-men, and bad-seed-men. Hence, if the narrative showed us Israelites having compassion on Egyptians, it would be representing them as having compassion on sin. Hence there arises one great limitation to the manifestation of these good moral qualities, that is, that they can only be shown to the Israelitish side. Thus, in the former chapter, the midwives were compassionate to Israelitish women only.

But this is not the only limitation. Even those Israelites, as living on the lower grades, are yet in a fleshly realm. There is an element in them which, though not sinful, is yet fleshly, and has to suffer death. But the Moral Law is spiritual, as Paul tells us (Rom. vii. 14). It may have its lower and higher aspects, as letter and spirit, but still, it is not a fleshly law. Moreover, Jesus says nothing can pass from it till all be fulfilled (Matt. v. 18). It would have been difficult, as we can see, for the Evolution of such a Moral Law to have been identified with the Evolution even of a good seed, inasmuch as the good seed has its fleshly grades. Thus it appears to come to pass that the Moral Law has its own separate embodiment, this separate Embodiment being Moses, whom God buries, and whose grave no man knows (Deut. xxxiv. 6). As Moses is advancing in power, Moral Law is advancing, for the things are identical. Compassion and Kindness shown to Moses are thus not merely Compassion and Kindness, but they are such within the limits of right. Thomas Adams, speaking about the text, 'Walk in love,' says, 'Do not step over it, nor cross it, nor walk beside it, nor near it, but walk in it.' So compassion is only good when it is kept within moral limits. When, for example, some English newspapers tried to raise sympathy for the American slaveholders in the war of Emancipation by referring to Paul and Onesimus, they were seeking to foster a godless sympathy. But these chapters in Exodus guard us against such an evil. The being to whom compassion is specially shown in this chapter is identical with the Moral Law. Paul says, 'I delight in the Law of God after the inward man' (Rom. vii. 22). John says, 'The law was given *διὰ* Moses, grace and truth became *διὰ* Jesus Christ' (John i. 17). As grace and truth are embodied in Jesus, so Moral Law is embodied in Moses. In him we see that Law unfolded, and the feelings manifested towards him by others, exactly indicate the feelings which those persons cherish to the Law of God. In this chapter we have a further evolution of the Law of Compassion, while, at the same time, we see the Moral Law itself increasing in strength. This evolution of Law is even more prominent in this chapter than the working of the Law of Compassion, though the reader might at first be disposed to doubt the accuracy of this statement.

2. One of the most important Principles manifest in this chapter is that it brings into prominence, in connection with Moses, or Moral Law, the great distinction between the Sinaitic Process and the Seed Process. This distinction will be seen to set before us several verses in this chapter in an altogether different light from that in which they are usually read. The allusion to Levi in verse 1 is bringing before us the Sinaitic Process first, and then, having begun with the Sinaitic Process,

the narrative leads on to the Seed Process, and these two Processes are alternated in different parts of the chapter. The variation between these two Processes causes this chapter, beyond many that have been considered, to assume a meaning widely different from that usually attached to it. This will be better seen in the detailed examination.

3. It is very naturally assumed that the river spoken of in this chapter is the river Nile, into which the children are to be cast to be drowned. But it is not called the Nile, nor is it called the river of Egypt, nor is any hint given that this is a river into which children are to be cast. The king had given a command on the Young Men's Grade, but this narrative has only brief references to the Young Men's Grade. It pertains chiefly to those grades on which, in the previous chapter, there was said to be killing, but not drowning. So far from the common view being correct, the Sinaitic portions of the chapter show that this river, like the Jordan indicated in Gen. 1. 10, is a symbol of Water Baptism as connected with Law and the Sinaitic Process. The reader may smile at such a statement, but we shall see that more evidence has to be noticed in the chapter in support of it.

4. While the river appears to be a symbol of the rite of Water Baptism in connection with the Sinaitic Process, the Ark in which Moses is placed, and which is deposited by the side of that river, appears to be a symbol of the letter of a word of Truth, in which Moses, or the Moral Law, is placed, and which is associated with the Sinaitic Process. The tables of the covenant were in like manner afterwards deposited in an ark (Heb. ix. 4).

5. The grade-words of the chapter show that it is divided as follows :

(a) Verses 1 to the latter part of verse 6 are on the Heathen Grade. Thus verse 1 may be said to be in virtual connection with verse 16 in c. i. In verse 2, 'see' conjoins with נִיחָ, 'this one.' Since this verse connects with verse 3, which speaks of slime, pitch, etc., it appears that this conjoined idiom does not apply to Zion. Hence it must apply to the Heathen Grade. In verse 4 we have the word 'do,' but it is not applied to present but to future action, and hence is like a prophetic sentence. The sister is waiting for the Servants' Grade, to which 'do' refers, but, as one waiting for it, she has not reached it. In verse 5 we have also a conjoined idiom, 'see' conjoining with 'young women.' In verse 6 we have a transition from the Heathen Grade to the Servants' Grade. The grade-words of this verse will be considered more fully in the exposition.

(b) Verses 7-12 inclusive are all on the Servants' Grade. We have the words 'this,' הִנֵּה (verse 9), 'come' (verse 10), and 'see' (verses 11, 12).

(c) Verses 13, 14 are on the Grade of Tongues. We have the conjoined idiom 'behold' and 'men' (verse 13), and no other grade-words. The fact that this day follows a day on the Servants' Grade, and follows a smiting and burying of an Egyptian, and that no fleshly references are in the verses, shows that this conjoined idiom does not refer to the Heathen Grade. It must therefore refer to the Grade of Tongues. This is an important fact. It proves that the ordinary view as to the connection of these verses with what precedes and follows must be

erroneous. Hence the common view as to the meaning of Acts vii. 26, 27 must also be erroneous.

(d) Verses 15-20 inclusive are on the Servants' Grade. We have in this portion the words 'do,' 'this,' $\eta\iota$, come.'

(e) The former part of verse 21 is on the Young Men's Grade, as the word 'with,' $\eta\kappa$, shows.

(f) The writer believes that from the words, 'And he gave,' in verse 21, to the first word 'service,' in verse 23, the narrative is on the Servants' Grade. The grade-words are 'sons of Israel' and 'service.' In the name 'Gershom' there seems to be an implied reference to the Servants' Grade.

(g) From the words, 'And they cried,' in verse 23, to the close of verse 24, the narrative is on the Heathen Grade. 'Service' and 'hear' conjoin with the word $\eta\kappa$, thrice used. It is clear that this bond-service is not in Zion. Hence this conjoined idiom must apply to the Heathen Grade.

(h) Verse 25 is on the Servants' Grade. We have 'see' and 'sons of Israel.'

The reader must bear in mind that while these several portions are thus distinct from each other as respects grades, some of the portions are themselves subdivided into two portions, according as they are in the Seed Process or the Sinaitic Process.

6. There are legendary narratives reflecting this history of Moses in which the principle of Law or Righteousness appears to find recognition. Dr. G. Smith, in his 'History of Babylonia' (Vol. II., p. 78), says of the kings of Akkad, 'The greatest of these sovereigns was named "Sagon," which means "the right," or "true king." He emerged from a position of obscurity, being husbandman to a water-carrier, and he has left a curious inscription in which he claims relationship with the former royal family. He relates that his father's brother ruled over the country, and that his mother concealed his birth, and, placing him in an ark of reeds, daubed over with bitumen, abandoned him on the Euphrates.' It is well for us to keep our minds open to receive truth even when presented in ænigma. Sophocles says :

Καὶ τὸν θεὸν τοιοῦτον ἐξεπίσταμαι,
σοφοῖς μὲν αἰνκτῆρα θεοφάτων ἀεὶ
σκαίοις δὲ φαῦλον κἄν βραχεῖ διδάσκαλον.

(Frag., No. 49.)

'I know that custom of God : To the wise He gives oracles that are as riddles, but He teaches the simple in ruder form and briefly.'

Clem. Alex. says : 'The Egyptians placed sphinxes before their temples, to show in an ænigma that the doctrine concerning God is obscure. . . . For the sphinx betokens the image both of a beast and of a man. But it would be a long subject to follow the things spoken in the law and the prophets, and to discourse on the things spoken in an ænigma (*δι' αἰνιγμάτων*). For almost all the Scripture gives forth its oracles in this method' (Strom., Lib. V., p. 558). To receive truth even in an ænigma or allegory is infinitely preferable to that Agnosticism which Huxley and others so strenuously defend. These men belong to the class of Spenser's Ignaro (Bk. I.), whose only answer to Prince Arthur's questions was

‘He could not tell.’ They would have maintained that there was no land beyond the sea had they lived before Columbus.

The Evolution of Moral Law amongst men is here represented as having in the beginning a Levitical environment. Religious opinions of right and wrong, and of moral obligation, are found amongst Heathen men in close connection with a Levitical system of rites and sacrifices. It is only, however, from what is good in those systems that Moses, or Moral Law, has his Sinaitic Evolution. The father is a Levite, and so of Jacob’s line Sinaitically. So the mother is a Levite. Thus both on the Spiritual Side and the Soulical Side Moses, or the Moral Law in its letter, comes from an undefiled Israelitish stock. ‘And a man from the house of Levi went and took a daughter of Levi’ (verse 1). As the Levitical institution, in its Intellectual and Soulical aspects, thus arises amongst the Heathen, there soon is evolved from its midst a definite body of Moral Law. Numenius the Pythagorean is admitting this wide aspect of Moses when he asks: *τί γάρ ἐστι Πλάτων, ἢ Μωσῆς ἀττικίζων*—‘For what is Plato but Moses speaking in the Attic dialect?’ (Clem. Alex., Strom., Lib. I., p. 342). Moses in the letter is a Levite of Levites. Like Abram and Sarah, the parents of Moses are closely related, Joachim being both wife and aunt of Amram (vi. 20). In the law of ordinances this becomes a prohibited degree of consanguinity (Lev. xviii. 20). Of the birth of Moral Law from the Levitical system of Heathenism we read: ‘And the woman conceived, and bare a son, and she saw him that he was good, and she hid him three months’ (verse 2). This is the period during which, in conception, the quickening is unmanifested. It is supposed that this goodness is physical beauty. The writer holds that it is that goodness of which Paul says, ‘I consent unto the law that it is good’ (Rom. vii. 16). It is this moral beauty of the Moral Law, personified in one who is independent of mortal conditions, whose eye will never be dim, nor his natural force abated (Deut. xxxiv. 7), which is dear to God. The personified law is *ἀστὴρ ὁ τῷ Θεῷ* (Acts vii. 20), or fair to God. The parents hide this law in their own Levitical house for three months, for they are pleased with its beauty (Heb. xi. 23), and they fear not any appointment of a cruel king. But after three months they begin to feel that they cannot keep this precious treasure to their own Levitical house. While they muse the fire burns. They feel that they must make known this law to others. It is not peril from a king which compels them to set forth their child, for the Bible says they fear not the king’s commandment. It is the principle of Godly Service which is coming into the narrative. They feel that they must testify of what they have seen. So the woman begins to entrust that Moral Law to what are the ancient concomitants of writing, and deposits it by the side of the Ritualistic Stream of Literal Water Baptism. As yet, however, these early testimonies, written to make known law, have imperfect accretions connected with them. Hence she uses slime and pitch. This is supposed to be intended to keep out the water. The writer takes it to be symbolic of the earthly elements attaching to the Vedas and old religious writings of many lands, in which the Moral Law first finds written embodiment. The narrative speaks of the woman not being able to hide him, but it does not say she was afraid to hide him.

It is true that the verb *ἐκτιθέναι*, used in Acts vii. 21, is used by Justin Martyr of the exposure or casting away of infants (Apol. I., c. xxvii.). But, on the other hand, the word is sometimes used of making known the Gospel, as in Acts xi. 4; xviii. 26; xxviii. 23. The writer holds that it is in this sense that Moses is sent forth. He is made known in writing.

From verses 1, 2 it might be hastily, but erroneously, inferred that Moses was the firstborn son. According to that law of evolution, so often recognised in Scripture, and by which the best comes last, Moses is younger than Aaron (vii. 7), and younger than his sister. It is specially to Moses, or for him, that the Ark is taken. 'And she took for him an ark of papyrus, and daubed it with slime and with pitch, and placed the child in it, and laid it in the weeds upon the brink of the river' (verse 3). Philo speaks of Moses as *ὁ καθαρῶτατος νοῦς*, the Purest Mind, and he lays stress on his law-giving and prophetic work (De Cong., Erud. Grat., c. xxiv.), and refers to him as a cosmopolite who inhabits the world as his city and country (Lib. de Conf. Ling., c. xxii.). The Egyptians, as we learn from Pliny (Lib. VI., c. xvi.) and others, did use ships of Papyrus. Ovid speaks of the literal Nile as 'Papyrifera Nili' (Lib. XV., verse 753)—'papyrus-bearing Nile.' One of the most common and most important uses, however, to which the papyrus-plant was put was to make paper, such as was used for books. In Is. xviii. 2, the Sept. translates a word from the same root as *βιβλίνας*, from whence we derive 'Bible.' The writer regards it as significant that this infantile embodiment of Moral Law is represented as being placed in a paper-plant Ark. It was not that the Heathen had the Divine Books as we have them, but even in Heathenism, amid slime and bitumen, and amongst the weeds bordering the ritualistic river of Water Baptisms, the Moral Law, in the letter of it, began to have some place in writings.

From this point the narrative, as the writer thinks, has a different aspect from that which it is usually supposed to bear.

1. From verses 11 to 14 we have reference to men, and to brethren of Moses. From verses 4 to 10 we have reference made to women and to a sister of Moses. Men often represent what is Intellectual in its aspect while women represent what is Soulical in its aspect. So the writer believes that these two portions are dealing with a Soulical and an Intellectual aspect respectively.

2. Verses 11 to 14, which relate to the brethren, deal with two conflicts on two separate grades or days. Verses 4 to 10 also relate to two successive grades. The writer believes that the narrative is showing us how, on this Soulical side, in these two grades, there are also two opposing forces. After the analogy of what we have seen in Gen. xl., however, the grades are not the same on each side. In relation to the women, or soul, the grades are Heathen and Servants. In relation to the men, or mind, the grades are Servants and Tongues.

3. Egyptians and Pharaoh are, in these narratives, symbols of what is sinful and fleshly. Hence the daughter of Pharaoh must represent a fleshly principle. This fact must have an important bearing on the meaning of the narratives which tell of Solomon marrying Pharaoh's daughter (1 Kings iii. 1), and building her a house (1 Kings ix. 24). If

we had any doubt respecting the evil significance of Pharaoh's daughter it would be removed by the words, 'Refused to be called the son of Pharaoh's daughter, choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season' (Heb. xi. 25).

4. The writer believes that in the verses 4-6 the sister of Moses and Pharaoh's daughter represent a spiritual and a fleshly principle respectively in the Soulical Nature and in relation to Moral Law. The fleshly daughter of Pharaoh tends to the ritualistic river of Water Baptism, but the sister of Moses stands far from it. The writer believes that the standing afar off of the sister of Moses is in direct moral contrast with the coming down of the daughter of Pharaoh to wash in the river. The sister of Moses is a Hebrew, as her offer to call a Hebrew nurse indicates her to be, when on the Servant's Grade, and as her action on this grade also shows. Thus she is in the Seed Process. And as such she stands far off from the Sinaitic Water Baptism river. She does this, not to see what shall be done but to know. The verb 'to know' often means 'to experience,' as when Gideon makes the men of Succoth know by beating them with thorns (Judg. viii. 16). She stands afar off from the river to which Pharaoh's daughter comes, and she does it that she may know by experience what will be done to Moral Law, or Moses, when it comes to the Servant's Grade. The word 'know' does not appear to have its intellectual aspect here. Nevertheless it betokens what is a spiritual as compared with a fleshly tendency or experience in the soul. The writer believes that the meaning of this portion is distorted by the way the verses are divided. He would read verse 4 thus: 'And his sister stood afar off to know what shall be done to him, but the daughter of Pharaoh went down to wash unto the river' (verse 4).

5. It is taken for granted that the next sentences, referring to the young women and the handmaid, indicate the young women and handmaid of Pharaoh's daughter. On the literal theory it is strange that Pharaoh's daughter should come unto the river to wash, and yet that her maidens should walk on the river's side, and then that she should be said to send her maiden to fetch the ark as if she were at a distance from the river. Why also have we the distinction between the young women and the maiden? The writer holds that it is an error to regard these young women and the maiden as attendants on Pharaoh's daughter. They are attendants on the sister of Moses. In Luke x. 19, Jesus speaks of treading on serpents, scorpions, and the power of the enemy. The Hebrew word כֹּחַ, 'hand,' sometimes means 'power.' 'When He seeth that their power is gone' (Deut. xxxii. 36). Sometimes it means 'at the side,' 'near' (1 Sam. xix. 3). Hence it is supposed to mean in this passage 'the side of the river.' The writer believes that this is an error. He thinks that the young women attending on Moses' sister are in relation to the Seed Process, while her handmaid is in relation to the Sinaitic Process. He holds that these young women are here said to be trampling upon the power of the river. That is, the sister of Moses, representing the spiritual principle in the soul, by her maidens, or virtues, treads down beneath her feet the merely ritualistic elements symbolized by the Water Baptism river. She sends her handmaid Sinaitically to fetch the Ark, or Writing, in which the Truth is embodied, but she is

not content with its outside letter. She opens it to see its inward beauty beneath the Slime and the Pitch, and thus she comes, according to the Seed Process, to a knowledge of Moses, or Moral Law. Thus of the attendants of the sister of Moses and her action we may read, beginning a new verse: 'And her young women walked upon the power of the river, and she saw the ark in the midst of the weeds, and she sent her handmaid and took it' (verse 5). Virtues are often regarded as maidens, as when Clem. Alex. speaks of Simplicity, Knowledge, Innocence, Piety, Love, as being *πίστεως θυγατέρες*, or 'Daughters of Faith' (Strom., Lib. II., p. 384). We have seen how, in Gen. I. 1, and other passages, weeping indicates the inward emotion of the Seed Process. So, as the sister of Moses looks at the Moral Law in its spirit, and far from the Sinaitic river, new powers of compassion stir within her. A youth weeps. It is not said that the yeled weeps. The change, however, may be owing to a conjoined idiom being needed to show the Heathen Grade. 'Behold' and 'young man,' or 'youth,' show this grade. The writer thinks that the narrative is showing how, as the sister of Moses sees the Moral Law in its spiritual power, she has new powers of compassion; and, as she sees a youth weeping, she begins to weep with those who weep, and in the very act she passes up to the Servants' Grade. It is as if Moses, or Moral Law, were being born to a higher grade through her enlarged powers of compassion. So the sister of Moses, feeling this exaltation of Moses, as by a new birth, to the Servants' Grade, and thus knowing what is 'done' to him, testifies to him as on that grade and says, 'this is one of the children of the Hebrews.' The word *וְזֶה*, 'this,' in this sentence marks the incoming of the Servants' Grade, and the exaltation of Moses, or Moral Law, to that grade. We may read: 'And she opened it and saw the child, and behold, a youth weeping, and she had compassion upon him, and she said, This is from the children of the Hebrews' (verse 6). Philo regards the weeping as owing to his close connection with the body and sense-perceptive phantasies, also through his love of a bodiless nature, and also his seeing the deceived and blinded mind of the multitude (Lib. de Confus. Ling., c. xxii.).

6. Our Versions begin verse 7 with the word 'then.' Thus it is assumed that Pharaoh's daughter has found the child, and then that the sister of Moses comes forward to make a proposal. This is an error. The verses we have been considering were on the Heathen Grade, but the verses we are now considering are on the Servants' Grade. We have the words 'this' and 'come.' There is also on this grade a virtual conflict between the sister of Moses and the daughter of Pharaoh. The former is trying to bring in Moses, or the Moral Law, to the fleshly daughter of Pharaoh, and to do this according to the Seed Process. Pharaoh's daughter at first receives Moses according to this Process, and then her fleshly influence leads him back to the Sinaitic Process. Thus we have two conflicts in these two Soulical Portions (verses 4-6 and verses 7-10), just as we have two conflicts between what is spiritual and what is fleshly in the two Intellectual Portions (verses 11, 12, and verses 13, 14). The writer has already stated that the word 'to call,' when not used of giving a name, is a grade-word which betokens the

Seed Process. When in verses 7, 8 the sister of Moses is said to call a nurse, the verb 'call' shows that she is seeking to bring the Moral Law in to Pharaoh's daughter according to the Seed Process. The fleshly daughter of Pharaoh has a natural tendency to the Sinaitic river of Water Baptism. She likes that better than an inward purification. However, the sister of Moses proposes to call a Hebrew, or Seed Process nurse, to foster the child, or Moral Law; even for this fleshly Woman, and she bids her do as she proposes. It is a new history that is beginning, and it is not connected with a drawing from the river. 'And his sister said to the daughter of Pharaoh, Shall I go and call for thee a woman, a nurse from the Hebrews, and she shall nurse for thee the child?' (verse 7). As yet the child is not actually in possession of Pharaoh's daughter. The fact that not even Pharaoh the father is named in these two portions relating to Pharaoh's daughter, shows that their aspect is Soulical. The writer thinks that Origen was in error in regarding Pharaoh's daughter as a symbol of the Gentile Church. She is a symbol of Fleshliness warring against what is spiritual in the Soul. The Bible does not name her, but Josephus calls her 'Thermuthis'—*Θέρμουθις* (Lib. II., c. ix., § 5). Some of the traditions respecting Moses while with Pharaoh's daughter may reflect his moral victories over evil. When writing of Moses subjugating enemies, Josephus says that he passed by a hard road where there was a multitude of serpents (*διὰ πλῆθος ἕρπετων*). To destroy these he prepared baskets like to arks (*κιβωποῖς*), from papyrus (*βίβλω*). These he filled with ibes, a species of birds destructive to serpents, and when he came on to the dangerous ground he let them loose, and they destroyed the serpents. This incident, in its symbolism, reminds us of the birds coming down upon the carcasses (Gen. xv. 11). Moses shut up the Ethiopians in 'Saba, the royal city of Ethiopia, which Cambyses afterwards named Meroe.' Just as Jason could only get the golden fleece after killing the dragon, and after Medea had fallen in love with him (Ovid, Met., Lib. VII.), so Moses, after killing the serpents, conquers this city through Tharbis, the daughter of the king of the Ethiopians, falling in love with him, and through his promising to marry her (Lib. II., c. x.; § 2). It is evidently from this Ethiopian Scba that Josephus considers the queen of Sheba to have come (Lib. VIII., c. vi., § 5). The mystical account of the birds in papyrus arks destroying the serpents may reflect the truth that the written Moral Law subdues Serpent-worship and Satanic vices, but it lies outside the realm of literal history. What is said in Scripture of this daughter of Pharaoh must be unalloyed truth, but it no more finds its embodiment in a literal sphere than does the history given by Josephus.

When consent has been given to call a nurse, the maiden, or the sister of Moses, calls the mother of Moses. That very call implies that the mother of Moses is being brought from a Sinaitic to a Seed Process aspect. That is, worship which had been Levitical in its Soulical aspect now becomes more spiritual, and as Moses, or Moral Law, had first been evolved in a Levitical aspect (verse 2), so now the mother becomes according to the Seed Process to foster the Moral Law as according to that Process. The maiden calls the mother absolutely from the Sinaitic

Process to the Seed Process, not to Pharaoh's daughter. 'And the daughter of Pharaoh said to her, Go. And the maid went and called the mother of the child' (verse 8).

The fleshly daughter of Pharaoh may allow the spiritual element in the soul to call for a form of worship that shall foster Moral Law in its Seed Process aspect; but, if that Moral Law comes thus in to Pharaoh's daughter and abides with her, this fleshly daughter will have a price to pay. The Moral Law in its spiritual aspect cannot thus come in to the Fleshly Element in the Soul without that Fleshly Element suffering loss. That spiritual Law, if it come in and abide, will be death to sinful flesh. This is the hire Pharaoh's daughter will have to pay for having a spiritual Moral Law brought in to her and fostered in her by a spiritual foster-mother or system of Worship. This fleshly woman promises to suffer this loss. She promises, but does not perform. Instead of performing, when the Moral Law is brought in to her in this spiritual Seed Process form, she changes it into a Sinaitic form. The hire given is what the Seed Process nursing mother will charge, and that will be a giving up of fleshliness. 'And the daughter of Pharaoh said, Take this child away and nurse it for me, and I will give thy hire. And the woman took the child, and nursed it' (verse 9). Under the fostering care of a spiritual system of worship the Moral Law becomes powerful, and its nurse brings it in to the fleshly element in the soul, or Pharaoh's daughter. 'And the child became great, and she brought him in to Pharaoh's daughter' (verse 10). But as some fleshly souls could not endure what was enjoined (Heb. xii. 20), so, when this spiritual law came in to Pharaoh's fleshly daughter, she could not endure it in that spiritual form. Instead of allowing that Moral Law to be nursed by the spiritual foster mother of the Seed Process, she turned it into a Sinaitic child of her own, nursing it according to her own fleshly form. The writer holds that it is moral degeneracy which is indicated in the words, 'And he became to her for a son' (verse 10). That this was as a fleshly nursing, contrary to the nursing by the Hebrew mother, seems indicated in the words: *καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν* (Acts vii. 21)—'And she nourished him for a son to herself.' That this is an act of degeneracy is manifest from two reasons: 1. The statement that he refused to be called the son of Pharaoh's daughter (Heb. xi. 24) shows that it was not in kindness that she nourished him into a son to herself. This was a bringing back of Moral Law from a spiritual to a fleshly form, from the Seed Process to the Sinaitic Process. It was virtually a refusal to fulfil the promise made in verse 9, that is, to pay the hire. 2. The fact that Pharaoh's daughter names him as if he were her son, and also the words she uses betoken degeneracy. It is said she called him Moses, and this because she drew him from waters. 'And she called his name Moses, and she said, Because I drew him out of the waters' (verse 10). There is some diversity of opinion respecting the name 'Moses.' Most persons derive it from the verb מָצָא here used, and which means 'to draw out,' 'to drag out' (Ps. xviii. 16). Others say that the word is Coptic, from the two words 'water' (μῶ), and 'saved' (σῆς), and that it means 'water-saved.' Josephus says: 'The Egyptians call water μῶ, and those who have been saved from water σῆς' (Ant., Lib. II., c. ix., § 6). Philo

writes: 'Then she gives a name, assigning indeed the name "Moses" on account of the taking of him out of the water. For the Egyptians name water $\mu\omega\zeta$ ' (Vit. Mos., Lib. I., c. iv.). It seems more natural, however, to derive the word from the verb given in the Hebrew text. Clem. Alex. says that Moses has three names. On earth he is called both 'Moses' and 'Joachim,' while, after his ascent to heaven, he bears, according to the Mystæ, the name 'Melchi' (Strom., Lib. I., p. 343). The question arises, In what sense did Pharaoh's daughter draw him from the waters? It will be said, She took the ark out of the river. But we may notice:

(a) That whatever force attaches to what has been said respecting verse 5, goes to show that it was not Pharaoh's daughter, but the sister of Moses who took the ark from the bulrushes.

(b) Why did she not give to him this name as soon as she had taken him from the bulrushes, instead of delaying until he had been taken away to be nursed and then brought back to her house?

(c) She does not say I have taken him from the river, but I have drawn him from the waters.

(d) The ark of bulrushes was not in the waters, but in the bulrushes at the water's side (verse 3).

(e) There are waters which are living and which betoken a process of life. Trees are planted by such waters (Ps. i. 3), which break forth even in moral deserts (Is. xxxv. 6). The writer holds that the meaning is that Pharaoh's daughter is here boasting that she has drawn out the Law from its spiritual form in which it was like a tree in waters, and she has turned it into dry Sinaitic letter.

(f) It is a Scriptural symbol to represent the Law as rods in waters. Jacob put such rods in the watering-troughs (Gen. xxx. 38). So, in 'Hermas' (Lib. III., Sim. 8, c. ii.), the rods which represent the Law of the Lord are covered with water. 'Tegerentur ab aqua.' From this water of life the fleshly Egyptian woman draws the Moral Law, turning it into Sinaitic letter. That which tends to turn a spiritual law into a fleshly law is evil, and Egyptian.

(g) The name 'Moses' is so associated with a literal Law as to show that it has often an imperfect and unspiritual aspect. Thus, circumcision is said to be after the custom of Moses (Acts xv. 1).

We have now a transition to the Intellectual Side. The words 'went out,' in verse 11, indicate this transition of the Moral Law from what is Soulical to what is Intellectual. The sisters and the women disappear, and we now read of brethren. The Moral Law is coming to the mind. Moreover, it comes according to the Seed Process, in that we read of a Hebrew. Verses 11, 12, relate to the action of Moral Law in the conflict on the Seryants' Grade, and according to the Seed Process. Moses sees how the good seed is burdened by what is fleshly and Egyptian. The word 'see' shows the Servants' Grade. The Moral Law takes the side of the Israelitish good-seed-man who is being smitten by the Egyptian bad-seed-man. These two opponents are in one and the same nature. As yet, the fleshly element is master. 'And it came to pass in these days, that Moses became great, and he went out to his brethren, and he looked on their burdens, and he saw an Egyptian

smiting a Hebrew, one of his brethren' (verse 12). Philo, who always regards 'Israel' as meaning 'one who sees God,' writes concerning this passage: 'For having perceived the labour of him who sees God, which the King of Egypt, the Wickedness which is governor of the *παθῶν*, had laid upon him, he sees the Egyptian man, the human and befitting lust smiting and tormenting him who sees, and looking about the whole soul hither and thither, and seeing no man standing, for there is not one who sees God, but only things driven about in confusion and agitated, smiting and apprehending the pleasure-loving [soul], he hides it in the scattered and whirled about mind, which is deprived of kinship and knowledge pertaining to what is good' (Leg. Al., Lib. III., c. xii.). Ephrem the Syrian speaks of the Egyptian whom Moses slew as a præfect (Præfectus), one who had been the most cruel of Pharaoh's taskmasters, and whom Moses had frequently admonished, but without effect (In Exod.). There is, in the Hebrew of verse 12, the word *לִּזְרֹק*, preceded by *בְּ*, 'in' or 'by.' The Sept. renders this word as 'sand,' *αμμυς*. It is from the root *לִּזְרֹק*, which sometimes means 'to whirl.' Hence it is supposed to apply here to sand, as something whirled by the wind. The writer is inclined, through moral reasons, to doubt this explanation. Observe—

1. That Moses is a symbol of Moral Law, while the Egyptian whom he smites is sinful flesh.

2. But all works of Law are weak to destroy sin (Gal. iii. 5) apart from Christ. Hence it is inherently probable that this verse will have some allusion to Jesus.

3. In Is. lxiii. 5 the need of Jesus is thus expressed: 'And I looked, and there was none to help, and I wondered that there was none to uphold.' So the writer holds that the expression, 'And he looked this way and that way, and when he saw that there was no man' (verse 12), does not mean that Moses looked to see if he was unobserved and might kill the Egyptian without being discovered, but it means that he looked to see if there was any human help that could avail to smite sin.

4. While the verb *לִּזְרֹק* has the meaning 'to whirl' (Hos. xi. 6), it is more commonly used of child-bearing. A travailing woman is *לִּזְרֹקֶת* (Jer. iv. 31). Sin is to have travail-anguish, *לִּזְרֹק* (Ezek. xxx. 16). And the writer holds that the meaning of this passage is that Moses conquered Sin through a travailing in child-birth, that is, of the Child Jesus.

5. It seems somewhat incongruous to speak of hiding a body in whirling sand. On the other hand, Jesus is a Hiding for sin. Moreover, we have seen how there was a Child for Lamech's bruising (Gen. iv. 23). There is a moral salvation wrought by a moral child-bearing (1 Tim. ii. 15). In the Evolution of Moral Law there must come an Evolution of the Divine Child, who is the Law's Helper and Embodiment.

6. The word *בְּ* as naturally means 'by' as 'in.' It is in the foregoing sense that the writer would read the words, translating thus: 'And he looked hither and thither, and he saw that there was no man, and he smote the Egyptian, and hid him in' (or 'by') 'a travailing in

birth' (verse 12). The word 'hide' also means 'to bury' (Gen. xxxv. 4).

7. Stephen's allusion to Moses seems to imply a contrast between what he was in a Sinaitic and fleshly aspect under the influence of Pharaoh's daughter, and his power when in the Seed Process. This power, however, is set forth in a moral aspect as in the use of words rather than swords. We read: *καὶ ἐπαιδεύθη Μωσῆς πάση σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ* (Acts vii. 22, 23)—'And Moses was instructed in all wisdom of the Egyptians, but he was mighty in words and works of himself.' The second sentence has not *καὶ* repeated as in Matt. x. 38, etc., but it has *δὲ*, which most commonly contrasts with *καὶ*, as in Acts xvii. 33, 34. In the Saviour we find the true Logos, who gives us moral power over sin.

8. We know how the term 'Logos,' or 'Word,' is applied to Jesus. It is therefore noticeable that the Mystæ say that Moses *λόγῳ μόνῳ ἀνελεῖν τὸν Αἰγύπτιον*—'with a word only, slew the Egyptian' (Clem. Alex., Strom., Lib. I., p. 344). Porphyry says that some Christians regarded the writings of Moses as ænigmas full of secret mysteries (Euseb., H. E., Lib. VI., c. xix.).

Having thus shown how Moral Law becomes mighty on the Servants' Grade, through the power of Christ to destroy sinful flesh, the narrative then passes on to show how, in a spiritual realm, Christ is made as destructive to spiritual wickedness as He had been to fleshly wickedness. Verses 13, 14 are on the Grade of Tongues. We have the conjoined idiom 'behold' and 'men.' The second day is the second in the evolution of Moral Law, as the Spiritual Realm succeeds the Earthly Realm. The Grade of Young Men is virtually ignored in this portion, which only deals with the Grades of Servants and Tongues. They are first and second, as we read of a first Adam and a second Adam. The writer thinks that verses 13, 14, have a very different meaning from that usually supposed.

1. In verse 10 we have seen that, as respects the second conflict on the Soulical Side, the sinful influence works to turn Moses from the Seed Process to the Sinaitic Process, from being nursed by a Hebrew woman into becoming a son to Pharaoh's fleshly and Sinaitic daughter. Hence it is inherently probable that in this second conflict on the Intellectual Side, the sinful influence will work to turn Moses from what is of the Seed Process to what is Sinaitic.

2. The two men seen by Moses striving on this second day are both Hebrews. Thus they pertain to the Seed Process. There is one 'that soweth discord among brethren' (Prov. vi. 19).

3. In urging them to peace, Moses does not speak according to what is Sinaitic. He does not say, The law forbids contention. On the other hand, he speaks according to the Seed Process, referring to the law of brotherhood. 'And he would have set them at peace again, saying, Sirs, ye are brethren' (Acts vii. 26).

4. While Moses thus comes very near to these men, there is one of the two men who sins beyond the other man. Both had done wrong, for it is said, *ἰνατί ἀδικεῖτε ἀλλήλους*—'Why do ye act unjustly to one another?' (Acts vii. 26). But one man sins pre-eminently in that he

sins against the law of brotherhood. This is a sin against the Seed Process, and is worse than sin against the letter of a Sinaitic Law. The sin is described in this aspect by Moses. 'And he said to him who acted turbulently, Wherefore dost thou smite thy fellow?' (verse 13). So he is described in Acts vii. 27 as ὁ ἀδικῶν τὸν πλησίον—'He who did wrong to his neighbour.'

5. It is this man, who is sinning against the Seed Process law of brotherhood, who cannot endure to have Moses come so close to him in such searching questions respecting brotherhood. Hence it is said, 'But he who did his neighbour wrong thrust him away' (Acts vii. 27). That is, he thrust him back from the Seed Process into the Sinaitic direction in which his words show him to be tending.

6. As he thus sins by thrusting back Moses, he uses language which has a legal and Sinaitic aspect. 'Who made thee a ruler and a judge (δικαστήν) over us?' (Acts vii. 28). Even in this Sinaitic aspect, he and they for whom he speaks deny the authority of Moses (verse 35).

7. While this man thus begins to use Sinaitic language, he specially deprecates Moses having come to him in the searching language of the Seed Process. We have in Exod. ii. 14 the word דַּבַּר, 'speaking,' without any object following. It is said that the word is used elliptically, and that the words לִבְךָ, 'in the heart,' are to be understood after the verb. We do read in Gen. xvii. 17, Ps. iv. 5, of speaking in the heart. Thus the word is said here to mean 'thinkest.' The words σὺ θέλεις, 'dost thou will?' (Acts vii. 28), may be thought by some to corroborate this view. But the writer thinks that while the two passages, Exod. ii. 14; Acts vii. 28, are equivalent in thought and almost in mode of expression, there is not identity in the modes of expression as respects this speaking. Moses means to do a certain thing by speaking, but there is a distinction between his intention and the speaking. One passage lays stress on the intention, and the other on the speaking. He would read thus: 'And he went out on the second day, and, behold, two men, Hebrews, strove together, and he said to him who did wrong, Wherefore dost thou smite thy fellow? And he said, Who made thee a prince and a judge over us? Is it to kill me thou art speaking, according as thou didst kill the Egyptian?' (verses 13, 14). That is, he cannot endure this speaking according to the Seed Process, talking of the Law of Brotherhood. The Word is too searching when it comes in that form. It was by action according to the Seed Process that the fleshly Egyptian was killed, and this man fears the action of the Moral Law in this searching Process.

8. In the close of verse 14 we have the word דְּבַר. It is very common for this word to have the meaning of 'thing,' or 'matter.' 'Hast done this thing' (Gen. xx. 10). Sometimes, however, the word has a meaning according to its derivation from the verb דַּבַּר, 'to speak, and means 'word,' 'speech.' 'The word of Jehovah came unto me' (1 Chron. xxii. 8). 'None spake a word unto him' (Job ii. 13). The writer believes that it has the latter meaning in this verse. Usually it is supposed to mean that Moses was afraid, because the fact of his having killed the Egyptian had become known. But the verses which record the killing of the Egyptian are on the Grade of Servants. This verse is

on the Grade of Tongues. The meaning appears to be that Moses is finding that his speech has had in it Christ the Logos, or Word. He sees how the sinning Hebrew has shown fear of the Word that he has spoken. In speaking a word urging to brotherhood, Moses has been speaking Christ, and he himself trembles before the power of this Divine Logos that is speaking through him. Christ was the Spirit of the speech of Moses. He made the Moral Law in its spiritual aspect like a sharp sword against sin. Thus we may read: 'And Moses feared, and he said, Truly the Word is known' (verse 14). Justin Martyr says (Apol. I., c. lxiii.), 'The Word of God is His Son.' It is this Word which is being made known by Moses. He fears in the sight and presence of this Invisible and spiritual Word. 'He endured as seeing Him who is invisible' (Heb. xi. 27). It is said in Acts vii. 29, *ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τοῦτῳ*, which is rendered, 'And Moses fled at this saying.' The writer would read it: 'But Moses fled in this Word.' The flight suggests danger, but the allusion in Exod. ii. 15 to Pharaoh seeking to kill Moses, shows whence danger arises. On the literal theory, if he had fled at that saying, he must have fled before Pharaoh had heard of it and sought to kill him. But it is only when Pharaoh seeks to kill him that Moses flees (Exod. ii. 15). So his departure from Egypt is represented as a persevering in what pertained to the invisible, and it is a leaving Egypt disregarding wrath from a king. Thus, instead of fleeing for fear, he has no fear, but is only impelled by what is an invisible attraction to faith. 'By faith he forsook Egypt, not fearing the wrath of the king, for he endured (*ἐκατέρησσε*) as seeing Him who is invisible' (Heb. xi. 27). As there is a good conversation in Christ (1 Pet. iii. 16), so there can be a fleeing in Him as the invisible Word from that which is sinful and fleshly.

In verse 15 the narrative again reverts to the Servants' Grade. This grade is continued to the end of verse 20. We have in this portion the words 'hear,' 'this,' 'come.' According to grades, verse 15 connects with verse 12. In verse 12 Moses has been acting according to the Seed Process, and killing a fleshly Egyptian. This fact, and the allusion in Heb. xi. 27 to the king's wrath, tend to show that the word *כִּי*, in verse 15, has probably the meaning of 'thing,' 'matter,' and relates to what is said of Moses in verse 12. The kingly power, in its sinful fleshly aspect, does not like Moses in his Seed Process aspect as a smiter of sinful flesh. He seeks to kill the law, or Moses, in that spiritual Seed Process aspect. But Moses, who sees the Invisible, flees from that which is outward and before Pharaoh's face, in order to get inward, where he can work an inward judgement upon wicked flesh. The word 'Midian' means 'Strife,' or 'Contention.' In Gen. xxxvii. 28, Midianites are symbols of an evil seed. But this chapter is not speaking of Midianites, but only of the land of Midian. Had Moses been content to stand before Pharaoh's face, as a mere Law in Letter, he could have had honours in abundance. But he saw the Invisible Logos, and in that he fled. He was not willing to give up the spirit merely to have honour for the letter. He counted the reproach of Christ greater riches than Egypt's treasures. Hence he grieved the king by smiting the Egyptian that was in conflict with the Hebrew in the inward nature, and, when

Pharaoh was angry with him for it, he acted like David, who, instead of humbling himself before a fault-finder, said, 'I will be yet more vile than thus, and will be base in my own sight' (2 Sam. vi. 22). So Moses flees from before Pharaoh's presence into the land of contention, or Midian, wherein he will fight for that which is spiritual and after the Seed Process, and against what is Sinaitic and fleshly. 'And Pharaoh heard this thing, and he sought to kill Moses'—that is, to kill him to the inward Seed Process, and to keep him before his face, and outward in the letter only. 'And Moses fled from Pharaoh's face, and he dwelt in the land of Midian, and sat down by the Well' (verse 15). The Hebrew speaks of The Well. When Pharaoh's daughter is showing how she had turned back Moses from the Seed Process to the Sinaitic Process, she said she had drawn him from the Waters. She had drawn him from the Waters of inward life, that, like herself, he might go to bathe in the river of literal Water Baptism (verse 5). But here Moses is found by The Well. This the writer regards as symbolic of the Living Water which Christ gives to those who truly come to the Seed Process.

Just as we have had conflicts described in the previous part of the chapter, so we have another moral conflict described at this well in the land of Midian, or Conflict.

1. The Being to whom these daughters pertain has two names as described in these chapters. As a Priest He is called Jethro. 'Jethro, his Father-in-law, the Priest of Midian' (iii. 1). The narrative, in its unfolding, shows us that Reuel is to Jethro as the Seed Process is to the Sinaitic Process. The title Priest clearly carries a Sinaitic aspect. The name 'Reuel,' or 'God's Companion,' like Enoch, has two aspects. In Gen. iv. 17, Enoch is evil, and in v. 22 he is good. So in Gen. xxxvi. 4 there was a Reuel of an evil aspect as there is a Reuel of a good aspect here. These varying names of Jethro indicate different moral aspects. At the same time men sometimes bore two or three names. Thus Porphyry's original name was Meleck, or King, but Longinus gave him the name Porphyry, or Purple (Eunap. XII., p. 16). Then Jerome calls him Bataneotes (Com. ad Galat.). The writer believes that all that is said of Jethro and Reuel goes to prove that Jethro is Christ in a Sinaitic aspect, while Reuel is Christ in a Seed Process aspect. Philo defines Reuel as ποιμασία Θεοῦ—'God's Shepherding' (De Mut. Nom., c. xvii.).

2. It is the Principle of Godly Service that is specially prominent here. Something is being done for a flock.

3. In the watering of this flock there is a conflict between two opposite forces, one Soulical, the other Intellectual. So in the previous narrative a distinction has been made between the Soulical and the Intellectual sides.

4. Both the daughters and the shepherds who oppose them are in the Sinaitic Process. As daughters of the Priest they must be Sinaitic. So the shepherds, whom Moses in the Seed Process fights against, cannot be in the Seed Process. There is, however, this great difference between them. Though the women, personally, are only in the Sinaitic Process, yet, so far as they minister to the flock, they draw water for the flock from the Seed Process well. People who only know a Sinaitic system of

Truth may have good impulses in their souls. They may show deeds of Soulical kindness to the flock of God. So far as they do that, even though they are only in the Sinaitic system, they are acting according to the Seed Process. The prominence of womanly Compassion in these chapters gives a certain support to the view that the action of these priestly daughters in filling the troughs imports a Soulical Seed Process manifestation of kindness to others by those who are, as yet, only in the Sinaitic Process personally. But while, on the Soulical Side, there is this disposition to go beyond the Sinaitic aspect of Godly Service, there comes in the Intellectual Side, represented by the shepherds, and these shepherds conflict with the good Soulical tendencies. How often men will be good on the emotional side so long as their intellectual tendencies and creeds are kept out of sight. A Belfast Orangeman of the most virulent type might be ready to give relief to a suffering Catholic if they were simply meeting as men. But if they were meeting as disputants about a creed, the Orange virulence would then be apt to assert itself, whatever need might pertain to the Catholic. Men's impulses are often more merciful than their creeds. Thus, in this narrative, we are being shown how, in Godly Service, there is a conflict between the Soulical and Intellectual Tendencies of those who are in the Sinaitic Process. The former tend to a Seed Process form of kindness. The latter resist this tendency. Moses, dwelling by the Well of Life, helps the better but weaker side. We read, 'And to the Priest of Midian were seven daughters, and they came and drew water, and filled the watering-troughs to water their Father's flock' (verse 16). It will be noticed that they are not said to drink the water themselves, but only to draw it for the flock. The Hebrew says 'A flock,' and this expression seems to contrast with 'the flock' in verse 19, which has drunk of the water. 'And the shepherds came and drove them away, but Moses rose up and helped them, and watered their flock.'

5. After the flock has been watered Christ is represented, not as a Priest, but as Reuel. He is in this aspect as a King in the Seed Process, rather than as Priest in a Sinaitic system. It is not strange that Christ should be in two aspects. Ancient kings were sometimes both priests and kings. These daughters come to Reuel in respect of their flock, but, as yet, they have not drunk themselves of the waters. 'They made me keeper of the vineyards, But mine own vineyard have I not kept' (Cant. i. 6). Reuel asks them why they have come so hastily. They can tell Him how it is they have done so well in regard to the flock, but He has cause for fault against them in that, personally, they have forsaken the Man of the Seed Process, even though he had drawn water for their drinking, as well as for the flock. 'And they came to Reuel their Father, and He said, Why have ye hastened to come to-day?' (verse 18). There is a sense in which believers should not make haste (Is. xxviii. 16). 'And they said, A man, an Egyptian, delivered us out of the hand of the shepherds, and, moreover, he did certainly draw water for us, and he watered the flock' (verse 19). The emphasis laid in Hebrew on the drawing for them suggests that they ought to have drunk themselves of the water. Hence Reuel finds fault that they have, in their personal aspect, forsaken the Moral Law in its Seed Process aspect for the Sinaitic

or Priestly aspect. 'And He said to His daughters, And where is he? Why is it that ye have left the man?' (verse 20). In the close of verse 20 we have again the verb 'to call,' used, as in verse 7, to indicate the Seed Process. Christ is bidding these daughters call to Moses, or Moral Law, that he may abide with them according to the Seed Process. The added statement that he shall eat bread, probably glances at the Intellectual side, the side of the exclusive shepherds of verse 17. Moses will have fellowship with them according to the Seed Process, eating with them the Bread of Truth that will enlighten them. 'Call for him, and he shall eat bread' (verse 20). While, primarily, the verse thus bears a spiritual meaning, it may be said to commend the graces of Hospitality and Compassion. Ancient writers commend nations for these virtues, as modern peoples praise nations for wisdom or military power. Heracleides says: 'Generally there is much kindness to strangers in Crete, and they are called to the chief seats' (Peri Polit.). 'Of the Tyrrhenians he adds: 'They love those who entertain strangers.' Of the Phasians he writes: 'They are hospitable, so that they supply necessary things to the shipwrecked, and having given them three Mina (£ 12 3s. 9d.) dismiss them.' It is a principle widely recognised that 'Happiness is a flower which grows by the wayside of usefulness.'

With verse 21 there is a transition, first to the Young Men's Grade, as לְעִי , 'with,' shows, and then back to the Servants' Grade, which is continued to the first word 'service' in verse 23. Moreover, there is not only a change of grade, there is also change of Process. The statement that Moses was content to do something implies that he was coming to a lower position than that which he might morally have claimed. The allusion to Jethro as Priest, in iii. 1, also shows that he is now passing back to the Sinaitic Process. Jethro, the Saviour according to the Sinaitic Process, is on the Young Men's Grade, and with Him, even in His Sinaitic aspect, Moses is content to dwell. As the Son of Man, and after the flesh, He is sinless, and the Law cannot find cause of offence in Him. For that reason it is said: 'And Moses was content to dwell with the Man' (verse 21). But when the narrative passes from Christ to those who are being given by Christ to Moral Law in this Sinaitic aspect, there is a change from the Young Men's Grade to the Servants' Grade.

Moses, or Moral Law, now begins to have a people given to it. We read: 'And He gave Zipporah, his daughter, to Moses' (verse 21). It does not say 'one of His daughters,' or 'His oldest,' or 'His youngest.' It speaks of her as if she were not one of the seven. And she is not one of the seven. They came to the Seed Process. Zipporah is only in the Sinaitic Process. Moreover, she is the first gathered to that form of Moral Law. Hence she must represent a somewhat imperfect people. The writer regards the symbolism thus. The word 'Zipporah' is from צִפּוֹרָה , 'to chirp,' and means 'a little bird' (Dan. iv. 11; Ps. cii. 8). It is specially applied to all the species of sparrows. The writer thinks that Zipporah is a symbol of peoples practising augury. This was a nobler form of worship than devil-worship, or serpent-worship. It at least was a recognition of Providence, and an appeal to heaven. Philo speaks of Zipporah as $\text{τὴν πτηνὴν καὶ μετάρσιον ἀρετῆν}$ (Lib. de Cher.,

c. xiii.)—‘The winged and lofty Virtue.’ Even in the latest part of their history divination by means of birds was common with the Romans. Cicero, in his work on Divination, refers to various kinds of auguries. From this verse we see that a people practising augury are enlightened enough to be found on the Servants’ Grade, and, as such, they are gathered to Moses in his Sinaitic aspect. From Zipporah, or the practice of augury given to him by Christ, a seed is produced called Gershom. We may say that this was a seed given in a strange land, for it was a seed given from Heathenism like Joseph’s two sons (Gen. xli. 51, 52), and not a seed given from enlightened Jews. These do not appear to have practised augury, but all the enlightened heathen practised it. It was as common with Greeks as with Romans. Aristophanes, in his comedy ‘The Birds,’ even where speaking in scorn, gives us hints of the general prevalence of augury or divination by birds. He says :

ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοὶ
οἷς θετέον αὐτοῦς.

(1176.)

‘Birds are now gods to men, to whom they must sacrifice.’

He represents the birds as saying :

ἔσμεν δ’ ὑμῖν Ἀμμων, Δελφοί, Δωδώνη, Φοῖβος, Ἀπόλλων,
ἔλθοντες γὰρ πρῶτον ἐπ’ ὄρνις, οὕτω πρὸς τ’ ἄργα τρέπεσθε,
πρὸς τ’ ἐμπορίαν, καὶ πρὸς βίωτον κτήσιν, καὶ πρὸς γάμον ἀνδρός.

(Vv. 692-4.)

‘We are to you Ammon, Delphi, Dodona, Phoebus, Apollo, for when you have first come to the birds, then you turn to your affairs, to merchandise, and to the gaining of a livelihood, and to marriage.’

Just as Scripture speaks of a bird of the air carrying the voice (Eccles. x. 20), so Aristophanes says :

οὐδεὶς εἶδε τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἰτις ἄρ’ ὄρνις.

‘No one, unless perchance some bird, knows anything of my treasure.’

All manner of birds were regarded by the augurs, as the eagle (Appian De Aug., Lib. I., c. ix.), the vulture (Plut. Komul.), the hawk (Plin., Lib. X., c. xiii.), the crow (Virg. Eclog. I., verse 18), the owl (Æl. Hist. Anim., Lib. XV., c. lix.), the raven (Id., c. xlviiii.). So smaller birds, as swallows and sparrows, were noticed. Apollonius of Tyana, a magician, professed to understand the language of sparrows. It is no far-fetched symbolism for Scripture to represent augury as a Bird from which a people is born to Moses, or Sinaitic Law, in a land outside the Jewish realm, and thus in a strange land. Those ingathered by this system of Augury are given to Moses. He names the child. ‘And she bare a son, and he called his name Gershom, for he said, I have been a sojourner in a strange land’ (verse 22). Some think that גֶּרְשֹׁם, ‘Gershom,’ is from גֵּרָשָׁ, ‘to expel.’ Others think that it is composed of גֵּר, ‘a stranger,’ and שָׁמָּה, ‘there,’ and that it means ‘A stranger there.’ The immediately following reference to a stranger tends to show that this latter is the true meaning. As ‘there’ is a grade-word of the Servants’ Grade, the writer takes this name as indicating this grade. These followers of augury had come to that grade even while strangers to knowledge of the inspired Law.

At this point the narrative reverts to sons of Israel, or those who are not in the strange heathen realm. Moreover, this Pharaoh dies. He dies from bad to worse. Just as the seed of Israel dies to go higher up, this Pharaoh dies to go lower down. That is, he passes away as human kingly power to be manifested in a more Satanic form as the great Adversary of God's people. The succeeding Pharaoh will be seen to be in more direct hostility to God than this first Pharaoh. He will be Satan the adversary. So soon as the former Pharaoh dies, and the throne is left to the more Satanic Pharaoh, these sons of Israel groan under the fleshly taskmasters. These sons of Israel are good-seed natures in wicked men on the Servants' Grade. The evil is as yet master over them. The words 'sons of Israel' and 'service,' show that the following sentence pertains to the Servants' Grade. 'And it came to pass, in the course of those many days, that the king of Egypt died, and the sons of Israel sighed by reason of the bondage' (verse 23).

Then follows a portion on the Heathen Grade. The words 'service' and 'hear' seem to conjoin with the thrice repeated \aleph , or 'with.' So the allusion to the covenant seems to support the view that this passage relates to the bulk of the heathen, in whom sinful flesh is a taskmaster, making them cry out. God had made a covenant to bless all nations in Abraham (Gen. xxii. 18). Thus there is a moral gradation in these verses. Verses 16-20 deal with those who come to Moral Law in the Seed Process. Verses 21, 22 deal with a class gathered to Sinaitic Law from Heathenism. The early part of verse 23 deals with wicked men on the Servants' Grade, while the following words deal with the rest of the Heathen. 'And they cried, and their cry came up to God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob' (verse 24). A new verse ought to begin with the words 'And they cried.'

The last verse reverts to the Servants' Grade, on which God also sees the suffering sons of Israel. He also knows some of them. In Gen. xlii. 8, to discern is to know according to the Seed Process. So the seeing and the knowing, spoken of in verse 25, appear to refer to the two Processes. As regards what is outward and Sinaitic He sees. But there are some amongst them to whom His law comes more inwardly, and according to the Seed Process. These He knows. It is as if there were two classes, with whom God had two different relationships. 'And God saw the sons of Israel, and God knew' (verse 25). The words 'saw,' and 'sons of Israel,' show the Servants' Grade.

CHAPTER XXX.

EXODUS III.

THIS chapter is often referred to by Christian writers as affording evidence that Christ manifested Himself to the ancient Jews. Justin Martyr says (Apol. I., c. lxii.): 'Our Christ conversed with him (Moses) from a bush in the form of Fire.' So in c. lxiii., he applies the title

'I AM' to Christ. Irenæus says : 'Verbum ait de rubo ad Moysen' (Lib. IV., c. xlvi.)—'The Word speaks from the bush to Moses.' That the history is moral and not literal may be inferred from such considerations as the following :

1. There are chronological difficulties in the history which are not easily removed. Shakspeare, in 'A Winter's Tale,' represents Time as saying :

' It is in my power
To o'erthrow law, and in one self-born hour
To plant and o'erwhelm custom.'

Law and custom are overthrown and overwhelmed in these chapters. Human frailty disappears. Life loses its brevity. The Apostle James speaks of the rich man passing away as the flower of the grass (i. 10). With Pindar man is *σκιᾶς ὄναρ* (Pyth. VIII., verse 99), 'the dream of a shadow.' Homer says that the earth produces nothing *ἀχιδόντερον*, or 'more frail,' than man (Odys., Lib. XVIII., verse 130). Ovid says :

' Nihil est toto quod perstet in orbe,
Cuncta fluunt.'

(Met., Lib. XV., § 60.)

' There is nothing in the world that abides ; all things flow by.'

These testimonies to human frailty hardly hold good on the theory that these histories in Exodus are to be taken literally. For example, Moses becomes shepherd to a man having seven daughters old enough to tend flocks. Full forty years pass by (Acts vii. 30), and Moses is still found tending the flock of the same man, while his wife has a son young enough to be circumcised as children were circumcised by their parents (iv. 25). The writer does not deny that men and their relationships might literally remain unchanged during such long eras. He only contends that such unchanging features accord better with moral than with literal history.

2. It is equally difficult to reconcile the history with literal geographical conditions. Goshen was distinct from the dwelling-places of the Egyptians (Gen. xli. 34), and there the Israelites dwelt, even in the time of the plagues (viii. 22). Yet every woman is told to borrow of her neighbour and of the sojourner in her house, and this is described as a spoiling of the Egyptians (iii. 22). How comes it to pass that Israelites had Egyptian sojourners in their houses if every shepherd was an abomination to the Egyptians? (Gen. xli. 34). And if Goshen was a district apart from the places where the Egyptians dwelt, how could every Israelitish woman have an Egyptian neighbour?

3. It is not easy to find justifiable reasons, on the literal theory, for what is said of spoiling the Egyptians. This incident is often appealed to by adversaries of truth. The writer has no sympathy with the shallow-brained and swinish drove of doubters, who, led by what Young calls 'the snout of grovelling appetite,' are glad to smell out something in the Bible that may, as they think, weaken its testimony against their vileness. But all doubters are not of this swinish generation, and even Christian men have found difficulty in this narrative of the spoiling. Irenæus refers to the way in which they had built cities for the Egyptians,

and had been oppressed by them. Then he adds: 'Quid igitur injuste gestum est, si ex multis pauca sumpserunt, et qui potuerunt multas substantias suas habere, si non servissent eis, et divites abire, paucissimam mercedem pro magna servitute accipientes, inopes abierunt?' (Lib. IV., c. xlix.)—'What wrong, then, is done, if, from so many things, they take a few, and if they, who might have had much wealth of their own, had they not served them, and have gone away rich, taking a very small reward for so great service, go away with hardly anything?' He goes on to compare the act to that of a stolen slave, who has served his master for years, and helped to make him rich, and who, afterwards, goes away taking a little of what he had helped to get for his master. Irenæus thinks that the wrong is not with the slave, but with the man who stole him, and made him a slave. This argument is used specially against the Marcionites, who referred to this command to spoil the Egyptians as evidence that there was a God of the Old Testament who was evil, and in opposition to a God who was good (Tertul., Lib. II., Cont. Marc.). Theodoret (Quæ. xxiii. in Ex.) and Tertullian (Cont. Marc., Lib. IV.) both take the view that is held by Irenæus. Augustine writes: 'Quia enim hoc Deus jussit, qui noverat quid quemque pati oporteret, hi furtum non fecerunt, sed Deo jubenti ministerium præbuerunt' (Quæ. xxxix.)—'For since God commanded it, who knew what everyone ought to suffer, these did not commit a theft, but they rendered a service at God's command.' Such arguments are not without force. They would, however, have been more effective had it been Pharaoh or the taskmasters whom these Israelites spoiled, instead of their neighbours and those sojourning in their houses.

4. It is a noticeable peculiarity of this history that a literal mountain should be honoured with the title of 'the mount of God' (verse 1). Ancient forms of worship were closely connected with mountains and high places. Apollo had his shrine on 'the steep of Delphos.' Jupiter speaks of Hector as having offered oxen to him on the top of Ida (Il., Lib. XXII., verse 170). But right and wrong, holiness and sin, are not settled by territorial boundaries. If nothing is unclean in itself (Rom. xiv. 14), neither can mountains, in themselves, be holy or unholy. To regard a special mountain as God's mountain, or special ground as holy ground, would be to countenance that superstitious regard for places which tends to supersede the inward excellencies of judgement, mercy, and truth.

5. Would it be an act capable of justification in a court of equity that all the Canaanites in Palestine should be dispossessed to make room for an Israelitish people coming from Egypt? It may be said, We must not apply modern standards of right in judging of the acts of ancient nations. We must bear in mind, however, that it is God Himself who says He will bring them up to Canaan (verse 17). Moreover, Jesus spake in commendation of these writings of Moses, and never disparaged what was written therein. It is said by God that He will bring them to a land flowing with milk and honey (verse 17). But if the literal Canaan flowed with milk and honey, it could only have been through the patient and laborious toil of the Canaanites who had gathered the herds, and planted the vineyards, and improved the land. Would it have been an

act of justice for God to take from them all the result of their labour to give it to a people who had never joined in the toil? Lycias pleads against Poliarchus before the judges, *οὐ γὰρ περι μικρῶν κινδυνεύομεν ἀλλὰ περι τῶν ὄντων ἀπάντων*—‘We not only run risk of losing some trivial things, but of losing all our possessions.’ Might not the Canaanites have justly made a like plea? And is it to be said that even the Almighty debarred them from all reparation, and sanctioned the spoiling of them?

6. Solon writes :

*πολλοὶ μὲν πλουτοῦσι κακοὶ, ἀγαθοὶ δὲ πένονται,
ἀλλ' ἡμεῖς αὐτοῖς οὐ διαμεψόμεθα
τῆς ἀρετῆς τὸν πλοῦτον ἐπέι τὸ μὲν ἔμπεδον αἰεὶ,
χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.*
(§ 13.)

‘Many wicked men are rich, and some good men are poor, but we [who are good] will not exchange with those [wicked] the wealth of virtue, for this is always steadfast; but human wealth is now one man’s, and then another’s.’

This exaltation of virtue above mere human possessions is common with ancient writers. And would it not be to disparage the Bible in comparison with such writers to say that it taught that God promised the Jews a land of sensuous delights, and encouraged them to fix their hopes on such a land? What if Canaan had flowed with milk and honey, were not those fleeting possessions? Fire would burn houses then as now. Invading forces would lay waste, mildew and blight would cause to wither, moth and rust would corrupt, and thieves would steal. Would it have been morally healthy for these Jews to have fixed such great hopes on such fleeting possessions? Might they not have had such possessions and still have said as Solomon said about his gardens and parks, ‘All was vanity and a striving after wind’ (Eccles. ii. 11). Jesus teaches us not to take thought for what we shall eat or drink, but for God’s kingdom (Matt. vi. 31). Is it then probable that when He spake from the bush He would give different counsel, and promise to lead man to a literal country of sensuous delights?

7. According to the literal theory, the Almighty is caused to appear somewhat partial. He says of the Israelites, ‘I have seen the oppression wherewith the Egyptians oppress them’ (verse 9). Are we to infer that no subject people ever suffered like these Israelites? Were the naturally apathetic Egyptians cruel beyond all precedent to slaves? Have there not been peoples in different lands and ages who have suffered more than these Israelites suffered? These Israelites had not the experience of being driven in slave-gangs for hundreds of miles, or of being battered down in slave-ships, or of coming under the Legrees of the American slave-days. Why should there have been special and miraculous intervention on behalf of this particular nation of Israelites in Egypt beyond what was granted to other oppressed peoples? If God opened the dungeon-door for some, why was not that door opened for all? It is only as against literalists that the writer would ask such questions. They are inapplicable as respects the Bible.

8. Is it literally probable that a man ever talked with his Maker on such familiar terms as those on which Moses is here represented as talk-

ing with God? Semele was said to be scorched with a sight of Jupiter's glory. And how could weak man look on Jehovah, before whom heavenly beings veil their faces? Is it likely either that Israelites would literally ask what God's name was? (verse 13).

9. Is it not literally improbable that a nation coming out of bondage would have been governed in all its procedure by action of God? We do not read of any running away, or any devising of plans for getting liberty, or any preparing of weapons. It is evident that this bondage is such a bondage as only God can remove. His hand brings out the people, and this fact, that the deliverance is all wrought by moral and divine means, goes to show that the bondage is not literal but moral.

We may now turn to the positive aspect of this subject.

1. What is probably the most important Principle in this chapter is the following: It is showing how Moses, or Moral Law, comes into connection with the Bible. The ark among the bulrushes, and covered with slime and pitch (ii. 3), was symbolic of written Truth in the imperfect form in which it was found amongst the Heathen. The marriage with Zipporah, or the Bird (ii. 21), also, showed us how Moral Law received a people from Heathenism who practised augury. But in the first two chapters not a word is said of Moses having direct converse or communion with God. How comes it to pass, on the literal theory, that he should be forty years in Egypt, and other forty years in Midian, without conversing with God? and then that during the last forty years of his continuance on earth his intimacy with God should be so close? The most striking peculiarity of this chapter is the way in which Moses begins to have free and full communion and converse with his Maker. This is because this chapter is showing us how Moral Law, or Moses, now comes into connection with the Bible, or an inspired revelation of God's will.

2. The symbol of this Revelation, as the narrative in all its details tends to show, is what is called Horeb, the mount of God. It is when he comes to this mountain that Moses has fellowship with God. Moreover, it is a striking feature of this symbolism that it is of a double aspect. The mountain, as 'the mount of God,' is a place from which the truth can be seen Sinaitically. But as 'Horeb,' it is a place from which the Truth can be heard spiritually, and according to the Seed Process. It will be noticed that Moses first sees (ii. 3), and then hears (verse 4). The reader may think that these verses all follow on very naturally. The grade-words, however, show that what is seen is seen on earth, and on the Servants' Grade, while what is heard is heard in heaven, or on the Grade of Tongues. In the early part of this chapter it will be seen that the Divine name used in connection with what can be seen is 'Jehovah' (verses 2, 4). It is Jehovah who is on an earthly grade, and has 'come down' (verses 7, 8). But the Divine name used of Him who speaks from heaven is 'God' (verses 4, 6). It is before God who speaks in heaven that Moses veils his face (verse 6). When Elijah stood on Mount Horeb before the Lord (1 Kings xix. 11), there was first something to be seen, a wind rending mountains, and earthquake and fire. But afterwards there came something to be heard, 'a still small voice,' and it was when the spiritual voice came that Elijah, like

Moses, covered his face (verse 13). The name 'Horeb' הֲרֵב , is usually regarded by lexicographers as from הָרַב , 'to be desolate.' We have the word הָרֵב , meaning 'desolation' (Gen. xxxi. 40; Ezek. xxix. 10). Hence 'Horeb' is defined as meaning 'desolate.' It is supposed to be named from the desolate aspect of the Sinaitic region. The writer is convinced from the moral drift of the history that this derivation is erroneous. There is a word, הָרַב , 'to be sharp,' 'to cut,' then 'to wound,' 'to fight' (2 Kings iii. 23). From this verb comes הָרֵב , 'a sword' (Numb. xiv. 3; Deut. xiii. 16). The participle of this verb would be הֲרֵב , 'Horeb,' that is, 'cutting.' The writer believes that 'Horeb' means 'cutting,' and that it is a symbol of the Truth of the Bible in its spiritual aspect, 'The sword of the Spirit which is the Word of God' (Ephes. vi. 17). As the mount of God, this is a mount of vision from which the Truth can be seen Sinaitically. But as Horeb, it is the Truth as a sharp sword which is not seen, but which is heard by all who have an ear to hear what the Spirit saith unto the Churches.

3. In c. ii. we read of a flock belonging to Jethro as Priest. This was a flock in a Sinaitic aspect, and it was called in Hebrew 'a flock' (verse 16). But the flock, as having drunk of life's waters, was called 'the flock' (verse 19). This was the flock of Reuel. So in iii. 1 we read of Moses shepherding 'a flock,' and this is said to be a flock of Jethro the Priest. That is, it is the Church in a Sinaitic aspect. But we also read in verse 1 of 'the flock' which Moses is said to drive beyond the wilderness. The history and the grade-words make it plain that these are two flocks in two processes, and in two grades. Jethro's Sinaitic flock is in the wilderness of Sinai (Acts vii. 30), and for Moses in connection with that Church there is a Fire to be seen. But 'the flock' is Reuel's Seed Process flock, and that is not in the wilderness of Sinai. It is driven beyond the wilderness (iii. 1). The history will show us that this flock is driven beyond the wilderness in the sense that it passes beyond the earthly grades with their trials, and comes to the Grade of Tongues. To Moses in connection with this flock there is a voice from the midst of the bush, the voice of Him giving the oracular utterance, $\tauὸν \chiρηματίζοντα$ (Clem. Alex., Strom., Lib. IV., p. 517).

4. In harmony with the foregoing facts, we shall find that there are two bushes symbolizing these two flocks or Churches. It is the Sinaitic flock on an earthly grade, that of Servants, from which there is an appearance as of a Flame of Fire. But there is another bush from which no flame is said to proceed, but only a voice. Moreover, what comes out of this bush is a call—this word, as in ii. 20, showing the Seed Process (verse 4). This bush from which the call comes is not on the Servants' Grade like the burning bush, it is in Zion, or on the Grade of Tongues. Hence in verse 5 we have the conjoined idiom 'place' and הֵיא , 'this.' This idiom cannot refer to Heathenism, for the ground is said to be holy. It must, therefore, refer to Zion. But in verses 2, 3, and the beginning of verse 4 to the words 'to see,' we have no fewer than eight grade-words of the Servants' Grade, some being repetitions. We have the words 'see,' 'behold,' and 'this.'

5. Moses is an Adamic man of Moral Law, and is personified in connection both with the Sinaitic Church on the Servants' Grade, and

the Seed Process Church on the Grade of Tongues. On each grade he receives a commission. As God sends out Light and Truth (Ps. xl. 3), and as a Law goes forth from Zion, and the word of the Lord from Jerusalem (Is. ii. 3), so Moses, as Moral Law, is first sent out. This is as a sending out of Moral Law apart from a personal embodiment, just as Jesus, in one aspect, was separate from His brethren.

6. In the latter part of this chapter, however, the Moral Law receives a personal embodiment. Moses gathers elders (verse 16). These, as embodying Moses, and as sent to Pharaoh to ask him to let the people go (verse 18), represent a body acting in Godly Service.

7. There are many gradal transitions in the chapter. We have portions relating severally to the four grades of Heathen, Servants, Young Men, and Tongues. The grade-words, and the various transitions, can be noticed more clearly as we proceed. It may, however, be said here, that from verse 1 to the words 'turned aside to see,' in verse 4, the narrative is all on the Servants' Grade, as the words 'see,' 'behold,' and 'this,' show. Then the succeeding portion to the close of verse 6 is on the Grade of Tongues. The word 'behold' (verse 4) evidently has its spiritual application to Zion, as the conjoined idiom 'place' and 'this,' in verse 5, shows.

Moses, representing the principle of Moral Law in a Sinaitic aspect, shepherds or tends a Sinaitic flock belonging to Christ in His priestly aspect. In this aspect He is called 'Jethro.' The name 'Jethro' in Hebrew seems to be compounded of the word 'Excellence,' then 'Overplus,' with the word 'His' appended. We may speak of it as 'His Excellence,' or 'His Abundance.' Philo defines it as 'Overplus,' περισσός (Lib. de Agric., c. x.). The elements of Moral Law, even as known in an imperfect form, and amongst the more enlightened Heathen, who have come to the Servants' Grade, foster in Christ's flock the virtues of which He approves. In relation to this Sinaitic flock Moses is stationary, and not driving the flock. 'And Moses was shepherding a flock of Jethro his Father-in-law, priest of Midian' (verse 1). The word 'father-in-law' will bear the meaning 'brother-in-law.' Hence some allege that Jethro was Reuel's son. But the death of Pharaoh is mentioned in ii. 23, and it seems likely that if Reuel had died the fact would have been noted. The name 'His Excellence' may be given to Jethro in relation to Moses, for Christ is the End or Perfection of Law, and makes good its failures.

While Moses, in his Sinaitic aspect, feeds a flock of Jethro, he leads off or drives away the Seed Process flock of Reuel. He leads this flock beyond the wilderness to the spiritual rest in Zion. The wilderness was to be glad for them (Is. xxxv. 1), as they thus returned to Zion (verse 10). Our Versions give the impression that he led the flock through the desert to its farthest limits. We are told that in the neighbourhood of Horeb there was no water (xvii. 6). It is not probable that Moses would lead a flock through a desert to a waterless land. It is to Zion he leads this Seed Process flock. It is a moral shepherding, and Philo is more Scriptural than the literalist when he says of it, 'Moses was shepherding the sheep of Jethro, priest of Midian, and he himself prays that he may not be a negligent shepherd, and that all the

multitude and people of the soul (τὸν ὄχλον καὶ λαὸν ἅπαντα τῆς ψυχῆς) may not be neglected, but that it may meet with a good shepherd, who will lead it from the snares of folly and unrighteousness, and all sin, and bring it into the principles of instruction and other virtue' (Lib. de Agric. c. x.). As Chrysostom indicates, a shepherd would lead his flock to good pasture, not to places λεπτόγεια καὶ ἀπόκρημνα—'scant of soil and precipitous' (Hieros. Log. II., § 117).

Having shown us how Moral Law in these two aspects influences these two flocks for good, the narrative then shows how Moral Law comes into connection with Revelation. It comes first to the mount of God, or Truth, in its aspect of what is on earth, and can be seen. So long as Moses is in this aspect he has not come fully to Horeb, or the Truth, in its spiritual aspect as a sword. Still, he is coming towards it. The Hebrew has the ך at the end of 'Horeb,' which often means 'towards.' The word 'came' shows the Servants' Grade. The Truth, even in its Sinaitic aspect, is more worthy to be called 'the mount of God' than is any literal mountain in the Sinaitic desert. Understanding is to be destroyed out of Mount Esau (Obad., verse 8). There is true understanding in the mountain of Divine Truth. This action of Moses in coming to the mount is distinct from his action in shepherding the flocks. He himself is to receive enlightenment beyond all the wisdom of Egypt. 'And he came to the mount of God towards Horeb' (verse 1).

We come now to the account of the burning bush. Philo regards it as ἀδύταν, or a shrine, from which God our Saviour gives an oracle (Lib. de Prof., c. xxix.), and he also philosophizes concerning it as if it were designed to lead Moses back from mere outward observation of things to the investigation of causes. This chapter will show us that this view is not without some element of truth in it. Barnabas also speaks of God giving an oracle (χρηματισμοῦ) to Moses from the bush (c. xvii.). That the appearance in the bush has a Sinaitic aspect is clear from Stephen's declaration that the Angel appeared to him in the wilderness of Mount Sinai in a flame of fire in a bush (Acts vii. 30). Some define ך as 'a thorn bush,' and others as 'the senna bush.' What is the symbolism of this fire in a bush? It is very commonly said to be a symbol of the church in suffering. It is supposed to show how the Israelites, in the furnace of Egyptian persecution, were supported by the indwelling presence of Christ. This theory must be erroneous, and for the following reason: The Egyptians who oppress the Israelites are a seed of sin. Christ would never dwell in His people as a power to enable them to have immunity in the midst of sin. He comes to destroy sin, and to save us from it. Moreover, this Fire is not outside the bush, but in the midst of it (verse 2). It is not a bush in a fire, but a Fire in a bush. It is not Persecution, but Christ who appears in a Flame of Fire. Christ has eyes like fire (Rev. i. 14), and is as a Wall of Fire round His Church, and as a Glory in it (Zech. ii. 5). He is in Israel's assemblies, kindling the shining of a flaming fire by night (Is. iv. 5). The writer holds that this bush from which the Fire is seen is an emblem of Jethro's Sinaitic flock. This is not wicked and in Egypt. Hence this fire cannot symbolize Persecution. But the Sinaitic Church

is very frail to have Christ dwelling in it. 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap' (Mal. iii. 2). A bush is inflammable, and the natural tendency of fire in a bush would be to burn it. How, then, in a weak imperfect Church can Christ, who is as a devouring Fire to sin, have a dwelling-place? This question directly concerns Moses, or Moral Law. The Law makes no allowance for sin. It requires perfect obedience. Yet here is a conjunction of a perfect and holy Saviour with an imperfect people. He dwells amongst them, and does not destroy them because of sin. This is as wonderful as for a flame of fire to dwell in an inflammable bush. And Moses, the Man of Moral Law, is just the man to wonder how such a thing can be. It is as if his action were superseded. So he wants to find out how this wonder comes to pass. His investigation will bring him directly to the great fact of Christ's propitiation for sin. It is here that we see Scriptural Revelation come in. Moses turns aside to see. To see what? Not the fire in the bush, for that had already appeared to him. But he turns aside to see why—that is, he is turning to Scripture. Philo very justly says: 'Led then by the love of wisdom he seeks the causes,' etc. (Lib. de Prof., c. xxix.). Moses speaks of God as dwelling in this bush (Deut. xxxiii. 16), which tends to show that it is a Church. He dwells (Numb. v. 3) and walks in Israel's camp (Deut. xxiii. 14). He could have consumed the bush in a moment, but He would not contend against it with His strong power. 'Fury is not in Me; who would set the briars and thorns against Me in battle? I would go through them; I would burn them together. Or let him take hold of My strength that He may make peace with Me' (Is. xxvii. 4, 5). 'It is of the Lord's mercies that we are not consumed' (Lam. iii. 22) by His devouring fire. This verse seems to indicate that there is some burning of the bush in the fire, only it is not eaten up. The fire rages against the sin. The angel in 'Hermas,' purifying the Tower, or Church, says: 'Si venerit Dominus hanc turrim consummare, nihil inveniet, quod de nobis queratur' (Lib. III., Sim. 9, c. x.)—'If the Lord come to consummate this tower, He will find nothing for which He will make complaint against us.' The Saviour, as a Fire, finds something in the bush to destroy, some sinful element, but in wrath He remembers mercy, and the bush is not eaten up. 'And the Angel of Jehovah appeared to him in a flame of fire out of the midst of the bush, and he looked and, behold, the bush burned in fire, and the bush was not eaten up' (verse 2). It is said 'he looked,' and hence he saw the bush. When, therefore, he is said to turn aside to see, is it not obvious he is turning aside to look at something else? He is really turning aside to the mount of God—that is, he is turning to the Truth in its Sinaitic aspect as to a mount of vision, from which mount of vision he will see why this bush is not devoured. In 'Hermas,' the finding out of reasons for the wonders seen is an important part of the action. Moses is now about to receive direct and inspired revelation. But it is to come first in an imperfect form. He is to see according to the letter rather than to hear the spiritual voice. The expression 'turn to see' suggests that there is a looking to something apart from the bush. It would, however, be as

becoming to speak of men turning aside to read the Bible as to say *πρὸς ἱκεσίαν τοῦ Θεοῦ ἐτράπησαν*—‘They turned to prayer to God’ (2 Maccab. x. 25). The word *הִרְאָה*, ‘sight, or vision,’ which is a grade-word of the Servants’ Grade, most probably refers to a revelation of truth, and not to the burning bush. If it refer to the latter, it is to the vision as seen in Scripture. The writer believes, however, that it relates to an inspired revelation as seen from God’s mount, and in a Sinaitic aspect. ‘And Moses said, I will turn aside now, and I will see this great vision, why the bush is not burnt’ (verse 3). Philo speaks of this bush as the weakest (*ἀσθενέστατον*) plant, and one aspect in which he explained its symbolism may here be quoted: ‘In the midst of the flame there was a certain most beautiful Form, comparable to nothing visible, a most god-like Image (*θεοειδέστατον ἀγαλμα*), a Light flashing with a more radiant appearance than that of fire, which one might have supposed to be the image of The Everlasting One (*εἰκόνα τοῦ Ὄντος*). And He is called Angel, because He made known what was about to happen in the clearer peacefulness of a voice out of the wonderfully wrought vision. For the burning bush is a symbol of those who are suffering wrong, and the flaming fire of those who do wrong, and inasmuch as that which was being burnt was not consumed, it is a symbol that those who are wronged shall not be destroyed by the things laid on them, but that to them who lay on, what is done shall be ineffective and unprofitable, while to the others the plot shall be harmless. But the Angel [is a symbol] of the Foreknowledge of God, who lightens with much peace, beyond the hopes of all, the things that were exceedingly fearful’ (Vit. Mos., Lib. I., c. xii.). The writer thinks that Philo is more unscriptural here than in some references to this subject previously quoted from him.

We now come to a passage which reads thus: *וַיִּרְאֵה יְהוָה כִּי כָר לְרִאֲזוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים*. Our Versions read these words: ‘And when the Lord saw that he turned aside to see, God called unto him.’ Observe—

1. That in Hebrew there is the word *ו*, ‘and,’ before the verb ‘see’ and the verb ‘call.’ When two sentences thus come together, each preceded by ‘and,’ our Versions often turn the two ‘ands’ into ‘and,’ ‘when.’ The writer has previously said that sometimes this practice establishes too close a connection with what precedes. In the case before us it establishes too close a connection both with what precedes and with what follows. It alters the passage, and gives it an erroneous significance. In this case we shall see the meaning better if we take ‘and’ in both clauses according to the Hebrew.

2. After the allusion to seeing we have the verb ‘to call.’ This verb, as here used, is not in relation to naming. It is, therefore, a Seed Process verb. We shall have many illustrations of this fact. It is thus in a different Process from the Sinaitic Process, to which what Moses has seen with the eyes pertains. The bush from which the voice comes is a Seed Process Church, the flock led beyond the wilderness to the Grade of Tongues.

3. It is not only in a different Process but on a different grade that God speaks from the bush. The conjoined idiom in verse 5 shows this fact. But the eight grade-words of the Servants’ Grade in verses 2, 3,

and to the words 'to see' in verse 4, show that this portion is on the Servants' Grade. Hence the words 'to see' should end a verse. What is said of the call begins a new portion on a new grade.

4. The rapid transition from the name 'Jehovah' to 'God' supports this view.

5. The fact that the name 'God' is used in some subsequent verses on the Grade of Tongues while the word 'Jehovah' is used on a lower grade also tends to the same conclusion. The meaning of the early part of verse 4 appears to be that Jehovah saw with pleasure that there was a turning aside to read and contemplate the Truth now being revealed. Thus, connecting with verse 3, we may read, 'And Jehovah saw that he turned aside to see' (verse 3). Then, beginning a new verse, pertaining to the Seed Process and the Grade of Tongues, we may read: 'And God called to him from the midst of the bush.' Even as the Divine Spirit, whose words were a two-edged sword, God could speak from the midst of the bush. We think it strange that the fire should burn in the bush and the bush not be burnt. But we do not wonder at the voice from the bush. Yet the wonder was greater for the voice to come from a bush and the bush still be unconsumed. The voice was mightier than the flame. 'The voice of the Lord cleaveth the flames of fire' (Ps. xxix. 7). If it 'breaketh in pieces the cedars of Lebanon' (verse 5), was it not wonderful that the bush should be unbroken by it? This was the sword of Truth, spiritual, all penetrating. Even to be near it and in Zion caused the ground to be holy, and required the man of Law to keep at a distance from Him in whose sight the heavens are not clean. This voice speaks from the spiritual Church in Zion, and is as a sword to sin; but yet the Church is not destroyed. It lives in Christ. 'And He said, Moses, Moses, and he said, Behold me' (verse 4). The word 'behold' has here a spiritual application to Zion. The words 'place,' and $\aleph\eta$, in verse 5, form a conjoined idiom, and show the Grade of Tongues. What the writer has said about the voice being Horeb, or the Sword, finds some support from the fact that it was One with a drawn sword who bade Joshua pull off his shoes from his feet (Josh. v. 14, 15), as Moses is here bidden to do. It is because Moses, the Moral Law, is in God's presence that it must act reverently. It was common in the East for men to be without sandals when they entered the royal presence. So the ancients revered sacred places. The stranger says to blind $\text{\textcircled{C}}$ edipus:

STR. *πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας
ἕξειθ' ἔχεις γὰρ χώρον οὐχ ἀγνὸν πατεῖν.*

CE. *τίς δ' ἐστὶ ὁ χώρος; τοῦ θεῶν, νομίζεται;*

STR. *ἄθικτος, οὐδ' οἰκητός αἱ γὰρ ἔμφοβοι
θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.*

(Soph. CE. ep. Col., vv. 36-40.)

STR. 'Before asking any more questions, come forth from this sacred place, for thou art on a spot where it is not right to tread.'

CE. 'What place is it? To which of the gods is it supposed to belong?'

STR. 'It is a place not to be touched, nor dwelt upon, for the terrible goddesses (the Furies), the daughters of Earth and of Darkness, have here their seat.'

And in Zion, from which the Divine voice is issuing, the feet must be kept, for it is God's holy hill and dwelling-place. It is not by Moral

Law, however perfect, that access is to be had to that holy hill. The Law makes nothing perfect. Moses, as representing Moral Law apart from human embodiment, has a place in Zion ; but he is not permitted to draw into close fellowship with God. There is a better aspect of perfect Moral Law, as it is found in Christ, who becomes our indwelling Righteousness. 'And He said, Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' (verse 6).

The voice of God, the Horeb, or Sword of the Spirit, goes on revealing God to the Adamic man of Moral Law. It is in the Truth that this revelation is next given. As if to show that this spiritual apprehension of Truth is by the inward ear, and not by the outward eye, Moses is said to cover his face, and to fear to look upon God. He had looked upon Him in the Sinaitic Church, when He appeared in the burning bush. But it is from a higher bush, and also on the holy ground of Horeb, that God now speaks. If a voice came out of a bush nothing would be seen, but only a voice heard. This passage, however, not only speaks of God as speaking out of the midst of a bush, but it refers to Moses as fearing to look upon God. It is as if, in connection with this grade also, God was both manifesting Himself in His Church, and in His Truth as apart from the Church. He is speaking on Horeb, as well as from the midst of the bush. He is manifesting Himself in express words as the Being who had been with the patriarchal fathers, and all the line of faith. 'And He said.' Our Version begins, 'Moreover He said.' The two phrases, 'And He said' (verses 5, 6), probably answer to the speaking from the midst of the bush, and the speaking from Horeb, or in the Truth, respectively. 'And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God' (verse 6). He receives the Truth inwardly, not by an outward or fleshly eye.

We come now to a transition. Verses 5, 6 are on the Grade of Tongues, and so is all verse 4 from the words, 'And God called.' But verses 7, 8 are on the Heathen Grade. Moreover, it is Jehovah who is speaking, who in verses 2, 3, and the first sentence of verse 4, manifested Himself on the Servants' Grade. Now He is revealing His will even concerning the Heathen. In verse 7 we have a conjoined idiom, in which the word 'seeing' of the Servants' Grade, twice used, conjoins with 'people' of the Young Men's Grade. It is clear that this idiom does not relate to Zion, for it is applied to those in Egypt, or the flesh, and there is nothing fleshly in Zion. Hence it must apply to the Heathen Grade. This fact is further shown by the occurrence of a second conjoined idiom. The verb 'hear' (verse 7) conjoins with שָׁמַע, 'this' (verse 8). Since the land spoken of is Egyptian, this second conjoined idiom also shows the Heathen Grade. Still further, we have in verse 8 the word 'Amorite,' which is a grade-word of the Heathen Grade. Jehovah's reference to Himself as coming down also indicates a low grade. Jehovah has seen the moral suffering of the dark Heathen in their fleshly state, wherein His people, or the good seed in the Heathen, have groaned under the fleshly elements. He is about to send Moral

Law to them from Horeb, and the mount of God, that is, from Scripture, as well as from the two bushes, that is, the Churches. We are to reveal truth in our life and actions, as well as in the Bible that we carry with us to Heathen nations. These verses show how God's pity was over the Heathen, even in their darkness and fleshliness, and He had something in them which He calls 'My people.' 'And Jehovah said, I have surely seen the affliction of My people which is in Egypt, and I have heard their cry from the presence of their taskmasters.' He may well see and hear what is outward and Sinaitic, for He even knows all about their inward state. 'For I know their sorrows' (verse 7). He has come down to take a part in their deliverance, even while He sends Moses, or Moral Law, to them. He will work in and with His Law, a personal Helper to their Salvation. He will deliver them from the hand, that is, the inward powers of what is fleshly, as well as bring them to a land outside Heathenism. He has condescended to come down to do this saving work. 'And I am come down to deliver them from the hand of the Egyptians, and to bring them up from that land to a good land and a large, to a land flowing with milk and honey, to a place' (verse 8). At this juncture the grade-words show that there is something inaccurate in our Versions.

1. In verse 17 we read of a bringing up to the land of the Canaanites, etc., to a land flowing with milk and honey. But this is in a charge respecting elders who are to be sent out in Godly Service (verse 18) along with Moses. To say that they who act in Godly Service in the Heathen realm are to be led into a land flowing with milk, imports triumph. It is like saying they shall possess all this Heathen realm for an Israelitish seed. But that is very different from saying that they should be led personally to live in a Heathen Realm.

2. Verses 7, 8 refer exclusively to what is personal. Nothing is said of a class going out to do good to others. To say that such a class was to be led to the land of the Amorites, would be equivalent to saying that such a class would be led back into a Heathenish state.

3. While in verses 7, 8 we have two conjoined idioms, 'see' conjoining with 'people,' and 'hear' with 'this'; we have also in verse 8 the word 'place' of the Servants' Grade. But it is in what is equivalent to a prophetic sentence. They are not in that place yet. It is what they will one day be led to, and it is this place which is a land flowing with milk and honey. That is, Jehovah will lead them up to the Servants' Grade, on which the Truth, as it is in Jesus, will be preached to them. This is to come to milk and honey, or the land in which these things are found. Clem. Alex. writes: 'But our Gnosis and spiritual Paradise is our Saviour Himself, in whom we are well planted, having been transferred and transformed into the good land (*εις την γην αγαθην*) from the old life. The change of planting ministers to an excellent fruitfulness. The Lord, therefore, is the Light and the True Gnosis into whom we are transferred' (Strom., Lib. VI., p. 617). The writer thinks that this moral application of the phrase 'good land' is Scriptural.

4. While the word 'place' thus shows the Servants' Grade, the word 'Amorites' shows the Heathen Grade. It follows, therefore, that it is in error that the word 'place' is pointed as if it were construct, and is

made to read, 'place of the Canaanite.' The word 'place' must end a sentence. The words following must be in apposition with the previous part of the verse, which, like it, is on the Heathen Grade. It is especially in apposition with the words 'them,' 'people,' etc. It is, in fact, showing us who these idolatrous peoples are that Jehovah will bring up. Hence it is a most comforting promise to the Heathen. The grade-words show that we should read thus: 'And I am come down to deliver them from the hand of the Egyptians, and to bring them up from this land into a land good and large, to a land flowing with milk and honey, to a place; the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite' (verse 8). Jehovah is on the Heathen Grade in speaking, so it is right to say 'this land.' The use of the word 'place' instead of 'land' also gives countenance to what is being urged. A place is more limited than a land of many tribes.

The reader will perhaps admit that when reference has already been made in verse 7 to hearing a cry, it seems superfluous to say in verse 9 that a cry has come. It is because verse 7 relates to the Heathen on the Heathen Grade, while verse 9 is referring to those on the Servants' Grade. These are wicked men, but, even in such, there is a good seed called 'sons of Israel.' Verse 8 spake of Jehovah in relation to Canaanites, Amorites, etc. This verse speaks of Him in relation to sons of Israel. As He is compassionate to the Heathen, so He is compassionate to good elements, even in wicked men. Even in the child of Jeroboam there was found some good thing toward the God of Israel (1 Kings xiv. 13). The words 'behold,' 'sons of Israel,' 'come,' and 'see,' in verse 9, all show the Servants' Grade. 'And now, behold, the cry of the sons of Israel is come unto Me; moreover, I have seen the oppression wherewith the Egyptians oppress them' (verse 9).

From verse 7 to verse 9 inclusive, the chapter is showing the sympathy of Christ for the Heathen, and for those on the Servants' Grade. It is He who will bring the Heathen to a land good and large, and flowing with milk and honey. The literal Canaan was not large. Barnabas very justly gives such promises a moral meaning. 'What, then, is the milk and honey? First of all the little child is quickened by honey, then by milk. So also we who have been quickened by the faith of the Gospel, and by the word, shall live, and we shall rule the land' (c. vi.). Figures of spacious room and fertility were anciently used either of Elysian fields, or of a time of millennial happiness. After visiting the abodes of the wicked, Æneas comes to the abodes of the righteous, of which Virgil thus speaks:

'Devenere locos lætos, et amoena vireta
Fortunatorum nemorum, sedesque beatas,
Largior hic campos æther et lumine vestit
Purpureo.'

(Lib. VI., vv. 638-41.)

'They came to the happy places, and the pleasant meadows, and the blessed seats of the delightful woods. Here the sky decks the fields more bountifully, and with a purple light.'

Lucian, when writing of the land with fruit-trees bearing twelve kinds of fruit monthly, says: 'There are seven rivers of milk, and eight of wine'

(Ver. Hist., Part II., § 13). The fabled banquets, and the nectar and ambrosia of the gods, are but reflections of the truth indicated by the expression, 'a land flowing with milk and honey.' Joel, in a like moral sense, says: 'The mountains shall drop down new wine, and the hills shall flow with milk' (iii. 18). Zechariah also says: 'Corn shall make the young men cheerful, and new wine the maids' (ix. 17). There is a moral as well as a literal fertility.

We have, in this chapter, an orderly evolution of the forces working for the elevation of man. First, Jehovah tells how He has heard a cry and will deliver. Secondly, we see how Moses, or Moral Law, apart from a personal embodiment, is sent on a mission of mercy. Then, thirdly, we see how Moral Law receives an embodiment, being sent to a class of elders who will go out in Godly Service. Verses 7-9 have spoken of Jehovah's sympathy. Verse 10 begins to speak of the sending of Moses, or Moral Law. Jehovah first speaks of sending that Law to the Heathen, to confront Pharaoh, or Satan, the king of sinful flesh, and God's enemy. Verse 10 is on the Heathen Grade. Thus it connects with verse 8. We have a conjoined idiom. The words 'sons of Israel,' of the Servants' Grade, conjoin with 'people' of the Young Men's Grade. It is clear this conjoined idiom does not apply to Zion, for it is used of some in Egypt, or a fleshly realm. It must, therefore, apply to the Heathen Grade. The grade-words show us that expressions apparently unimportant, as 'from Egypt,' all help to make the gradal distinctions clear. What infinite wisdom must have been in action in this careful selection of the minute words and particles of Scripture! The sending of Moral Law from the mount of God, or the Bible in a Sinaitic aspect, to the Heathen, is thus described: 'And now, come, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the sons of Israel, out of Egypt' (verse 10). When the Bible Society sends the Word of God to the Heathen, this promise is being fulfilled. It is only in respect to the Heathen that Jehovah here speaks of sending Moses Sinaitically. But, at this point, we have a transition. God begins to act from Zion, and in relation to the Moral Law in a spiritual aspect. Even from Zion, according to promise, the Law is to be sent (Is. ii. 3). Verse 11 is bringing before us the Grade of Tongues, on which God is speaking. It connects with verse 6. The verse implies that God has commissioned Moses to go down to the sons of Israel on the Servants' Grade, though this fact is not expressly stated. Although God speaks on the Grade of Tongues, He is sending down Moses, or the Law, in a spiritual Seed Process aspect, to the Servants' Grade. This grade is continued unto the words 'with thee' in verse 12: Those words should end verse 11. 'Sons of Israel,' and *וְעִי*, 'with,' show the Servants' Grade. God is not on that grade as He speaks; He is only promising to be on it. Thus, as in the previous portion we saw that Jehovah acted as well as Moses, so these words show that God will act as well as Moses, or the Moral Law, in its spiritual aspect. The Law is weak without God, and owns its weakness. We should read verse 11 thus: 'And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt? And He said, For I will be with thee' (verse 11). This verse does not

connect with the previous verse, though it seems so to do. The rest of verse 12 refers to the two higher grades of Young Men and Tongues. The word 'people' in verse 12 has its application to the Young Men's Grade, while $\pi\lambda$, 'this,' which is twice used, and 'serve,' appear to have a spiritual application to Zion, God's holy hill. Upon that holy hill, when the people have been brought out of the fleshly Egypt, and above it, they shall serve God in spirit and in truth. This will be evidence all sufficient that God had sent out this spiritual Moral Law. That which brings men to Zion must have been sent out from Zion. 'And this shall be the token unto thee that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain' (verse 12). This is Mount Zion. It is as much a moral mountain as that of which we read: 'In this mountain shall the Lord of hosts make unto all peoples a feast' (Is. xxv. 6). It is not probable that God would wish the people to serve on one particular earthly mountain more than another. The best service is spiritual service, rendered by spiritual men who have come to Zion, and this is the service here indicated. They who have been serving sinful flesh, or Egyptians, will then serve God. This very prophecy is a virtual implication that the sons of Israel were not serving God at the time when He was speaking to Moses. No man can serve two masters. Sons of Israel could not serve Egyptians and serve God at the same time. They must get out of Egypt if they want to serve God.

But, now that the Moral Law is coming in to men, it becomes an important question in whose name that Law is to speak. Even in the present day, as in days of old, the question is discussed, Is there an everlasting law of Right and Wrong? What is the standard of Morality? Justin Martyr refers to a theory which was held *μηδὲν εἶναι ἀρετὴν μηδὲ κακίαν, ὁδὸς δὲ μόνος τοῦς ἀνθρώπους ἢ ἀγαθὰ ἢ κακὰ ταῦτα ἡγεῖσθαι* (Apol. I., c. xxviii.)—'That there was neither Virtue nor Wickedness, but that it was by opinion only that men spake of good things or bad things.' Cicero believed that there was one true and original law, universal in operation, which called to duty and deterred from injustice. Modern utilitarians maintain 'that the Moral Faculty is complex and derived.' Mr. Bain attributes the Moral Faculty to the operation of Prudence, Sympathy, and the Emotions generally, combined with the institution of Government or Authority ('Ment. and Moral Science,' p. 455). We need not quarrel with this theory on one condition, to which, however, Mr. Bain does not conform. It is that when we speak of the Moral Faculty as derived, we shall, beyond all things else, speak of it as derived from God. All other derivations are subsidiary to this. So, when we speak of Government, beyond all things else we must go back to the government of our God and Saviour. It is a miserable Ethical Philosophy that leaves God out of its teaching. When Moses, the embodiment of Moral Law in its spiritual aspect, wanted to know in whose name he should speak to man, he was told to speak in the name of the I AM. This brings out the great fact that the distinctions between good and evil are everlasting, like God Himself. The everlasting night contrasts with the everlasting day. Philo thinks men would want to know the Divine name for

purposes of supplication (Lib. de Abra., c. x.). On the literal theory it seems unaccountable that Jews in Egypt should have need to ask of a literal man what was God's name. But, on the other hand, if Moses represents the Moral Law in all its spirituality coming to men, it is very natural, and in full accord with historical fact, that men should be represented as asking, Who is the Being who sent this Law, and how does it reflect His attributes? Or has this Law a purely human origin? Or is it in the nature of things? Verses 13, 14 relate to the Servants' Grade, though they are spoken in Zion. We have 'behold,' 'come,' 'sons of Israel,' but all these terms refer to the class to which Moses will go, not to his position while speaking. He wants to know in what divine name he, the Moral Law, is to speak to men. 'And Moses said to God, Behold I come to the sons of Israel, and I say to them, The God of your fathers hath sent me unto you, and they shall say unto me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say to the sons of Israel, I AM hath sent me unto you' (verses 13, 14).

The knowledge of God's everlasting existence, and of an everlasting Moral Law, carries in it a virtual implication of man's immortality. Herodotus claims that the Egyptians first taught this doctrine. *πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοι εἶσι οἱ εἰπόντες, ὡς ἀνθρώπου ψυχῆ ἀθάνατος ἐστὶ* (Euterp., § 123)—'The Egyptians are the first who uttered the sentiment that the soul of man is immortal.' The divine name, I AM THAT I AM, is a fitting symbol of Everlasting Life. Like the circle, this Name returns endlessly upon itself. We have not two predicates, which would imply variation, we have the same predicate repeated. Like the quotient in some decimals, it would go on giving the same figure for ever. The name suggests unchangeableness, and endlessness. The way in which this predicate of endless existence was applied by the heathen illustrates the meaning of the Name here used. Plutarch says: 'The temple, in Sais, of Athenæ, whom also they regard as Isis, had this inscription, I am all that has been, and that is, and that shall be'—(*Ἐγὼ εἰμι πᾶν τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον*. De Isid., c. ix.). On the temple of Apollo, at Delphos, there was the inscription, Thou Art (EΙ). Plutarch has a short chapter on this subject wherein he says: 'What, then, really is Being? (ὄν). It is that which is everlasting, and unbegotten, and incorruptible, to which no one time brings change, for time is something moveable, and made like to moveable matter, and ever flowing, and never holding; like a vessel of decay and genesis. Where, indeed, mention is made of after, and before, and of what shall be, and of what has been, from thence is the confession of not-Being (*τοῦ μὴ ὄντος*). For to affirm Being of that which has not yet been, or which has ceased to be, is silly and out of place. . . . Whence it is not right to say of Being that it was, or shall be. For these are certain declinations, and changes, and alternations of what does not naturally continue in Being. But we must say, God is, and He is according to no time, but He is according to the immovable, and timeless, and inalienable æon, wherein there is no before, nor after, nor about to be, nor past, nor older, nor younger, but one Being is filled up in the everlasting Now, and that only is really Being, which is according to this, not having been, nor about

to be, nor beginning, nor ending. Thus, therefore, it behoves those who worship to salute and address It, or, by Zeus, as did some of the ancients, saying, 'Thou Art One' (*εἷς ἕν.* De Ei Apud Delph., cc. xix., xx.). In the divine name, as made known to Moses, there is virtually an elimination of past and future. Through all tenses of time Jesus is the same (Heb. xiii. 8). To use Plutarch's phrase, we may say that He has an everlasting Now. I AM THAT I AM.

'Eternity with all its years,
Stands present in Thy view,
To Thee there's nothing old appears,
Great God, there's nothing new.'

Philo translates the name according to the Sept. 'Say, He says to them, I am the Existing One (*Ἐγὼ εἶμι ὁ ὢν*), in order that, having learned, they may again teach the difference between being and not being' (Vit. Mos., Lib. I., c. xiv.). The name, spelt as *Ιαώ*, and spoken by Horus, the Limiting or Law-giving Æon, is very prominent in the Gnostic Philosophy. This particular name Jehovah was specially sacred with the Jews. Theodoretus writes (Quæst. 15, In Exod.): 'Hoc apud Hebræos dicitur inenarrabile. Prohibitum est enim hoc lingua pronunciare. Scribitur autem quatuor literis, et propter id tetragrammaton appellant. Samaritani autem vocant illud Jabe, Judæi vero Aja'—'This name with the Hebrews is called unutterable. It is forbidden to them to utter it with the tongue, but it is written in four letters, and hence they call it, Tetragrammaton. The Samaritans call it Jabe, the Jews Aja.'

For the sake of clearness, it may be well to note here the following particulars :

1. Verses 7-9 declare the sympathy of Jehovah in a Sinaitic aspect towards those on the Heathen Grade.
2. Verse 10 represents Jehovah sending Moses, or Moral Law, to those Heathen.
3. Verses 11-14 show how God, from the Grade of Tongues, sends the Moral Law in a spiritual aspect to those on the grades of Servants and Young Men.
4. Verse 15 relates to Jehovah's sending Moses, or Moral Law, in a Sinaitic aspect, to those on the Grade of Servants. What is here particular No. 4 follows naturally particular No. 2.
5. Verses 16, 17 refer to a class of elders and Godly Service, in which elders Moral Law, or Moses, finds embodiment. This class is here in a Sinaitic aspect, and it is successful in its work. It is on the Heathen Grade.
6. Verses 18-20 refer to a like class of elders, and Moral Law, and Godly Service, but it has a Seed Process aspect. Mention is made of Hebrews. Pharaoh is king. This class is unsuccessful. It also is on the Heathen Grade.
7. Verse 21, passing from Moral Law and its official embodiment of elders, deals with the people generally. It refers to the Heathen Grade, but in a Sinaitic aspect.
8. Verse 22 deals in like manner with the people generally on the Heathen Grade, but it has a Seed Process aspect.

In No. 4 of the foregoing particulars the writer expresses his conviction that verse 15 refers to Jehovah sending Moral Law in a Sinaitic aspect to those on the Servants' Grade. The name 'God' is used, but it is associated with 'Jehovah.' The grade-words, 'sons of Israel,' and וְאֵלֵינוּ , 'this,' which is twice used, show the Servants' Grade. The word וְאֵלֵינוּ , 'again,' seems to connect with the preceding verse, but the writer thinks that its connection, as respects the Sinaitic Process, is with verse 10. 'And God said again unto Moses, Thus shalt thou say unto the sons of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you, this is My name for ever, and this is My memorial to all generations' (verse 15). Even in a Sinaitic aspect, the Moral Law has to go in God's name. He has given the letter of the truth as well as its spirit.

What has been said, in this exposition, of the bushes, and vision, and voice, is not inconsistent with the passage: $\text{ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν φλογὶ πυρὸς βάτου. ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ Κυρίου}$ (Acts vii. 30, 31)—'The Angel appeared to him in the wilderness of Mount Sinai, in a flame of fire, in a bush, and Moses seeing, wondered at the Vision. But when he came near to perceive, there became a voice of the Lord.' The word κατανοῆσαι befits a seeing with the mind, and accords with the references to Moses being told not to come near the bush from which the voice came, and to his covering his face. In the following verses Stephen appears to conjoin the different charges to Moses. Verses 32, 33 refer to the charge given in Zion, while verse 34 passes to the Sinaitic charge on the earthly grades.

In Verse 16 Moses, or Moral Law, receives a charge to gather to itself a Personal and Official Embodiment of Elders. This charge appears to have respect to Godly Service. Even amongst the Heathen, God will raise up some to whom some intimations of a Moral Law will be given, and who will be teachers of others. The teaching class is already in existence. The elders are there before Moses comes to them, but they are scattered. The Moral Law is to be a link of union to bind them together, and just in the degree in which, amid their blindness, they apprehend this Sinaitic Moral Law, will they gain advantage against the cruel and evil rites that were Egyptian and fleshly. In this respect they will gain an advantage, and will come up from the afflictions of Egypt to a land of milk and honey. In this case even the land of milk and honey is an imperfect Heathen land. The word 'Amorites' is used concerning it. It is a land of milk and honey in so far as it represents a good element of teaching in Heathenism as contrasted with an Egyptian and afflictive element. Verses 16, 17 are on the Heathen Grade. The word 'Israel' of the Young Men's Grade conjoins with 'appeared,' and 'do,' of the Servants' Grade. It may be to avoid too many words of the Servants' Grade in this conjoined idiom that the word 'see' is omitted. The word 'Amorites' in verse 17, as well as the word 'Egyptians,' shows that the conjoined idiom does not refer to Zion, but to the Heathen Grade. Even when these elders are brought up from affliction, they will still be in Heathenism. They are

only coming from a lower to a higher form of Godly Service in Sinaitic Heathenism. Still, God is bringing them up, and so far they are coming to milk and honey. They are coming to some knowledge of Moral Law, and are getting possession of a land that had been pure Heathenism. 'Go and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, Isaac, and Jacob, hath appeared to me.' The word 'appeared' shows a Sinaitic aspect. The appearance is not that in the bush on the Servants' Grade. It is rather what pertains to the Heathen Grade, as in verses 7, 8. 'Saying, I have surely visited you, and [seen] that which is done unto you in Egypt, And I have said, I will bring you up from the affliction of the Egyptians, unto the land of the Canaanite. and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey' (verse 17). This is a moral possession, and its milk and honey are imperfect compared with that of which Wesley sings :

'Rejoicing now in earnest hope,
I stand, and from the mountain-top,
See all the land below,
Rivers of milk and honey rise,
And all the fruits of Paradise,
In endless plenty grow.

A land of corn, and wine, and oil,
Favoured with God's peculiar smile,
With every blessing blest ;
There dwells the Lord our Righteousness,
And keeps His own in perfect peace,
And everlasting rest.'

Though less favoured with evangelical light, the land spoken of in this chapter is not less a moral land. As regards literal fertility, other lands were as well favoured as Palestine. Euripides, writing of Bacchus on his way to the Phrygian and Lydian mountains, says : 'The plain flows with milk, and it flows with wine, and it flows with the nectar of bees' (Bacc., verses 142, 143). Ovid, urging men to eat fruit and avoid flesh, says, there are swelling grapes on the vines, and there are sweet herbs, nor is the milky fluid taken away, while the earth gives its riches in heaps (Lib. XV., verses 75-80). In this Sinaitic aspect the teaching class get to milk and honey by God's blessing, even if they do not get out of Heathenism.

Verses 18-20, however, bring this teaching class before us in a Seed Process aspect, and in that aspect it is not so successful. Suppose we conceive of a comparatively enlightened class of Heathen Teachers. Such a class has some conception of a Sinaitic law. It can forbid outward and gross sins. We could conceive of that class gaining a good supremacy as respects the religious rites and outward actions of the Heathen. But when we come to see its influence upon the thoughts and intents of the heart, when we ask if it can get those whom it teaches to deny all ungodliness, and to be pure, gentle, and good, then we find it is unsuccessful. These verses are teaching us that fact. They are in the Seed Process. We have the word 'Hebrews,' and references to a mighty hand. We have in the verses a conjoined idiom. The words

'hear' and 'come' conjoin with 'Israel.' The fact that these elders are in Egypt, and under its king, shows that the conjoined idiom cannot relate to Zion. Hence it must refer to the Heathen Grade. 'And they shall hearken to thy voice, and thou shalt come, thou and the elders of Israel, to a king of Egypt, and thou shalt say unto him, Jehovah, the God of the Hebrews hath met with us.' The divine names do not appear to be used for purposes of contrast in the latter part of the chapter as in the early part. 'God' and 'Jehovah' are conjoined, and applied to both Processes. To this Egyptian king they are to propose a three days' journey into the wilderness in order to sacrifice. In Gen. xxx. 36, a three days' journey is a symbol of a separation. The Israelitish seed wants to be separate from the Egyptian seed. God only avows Himself to be the God of the Israelitish line, which shows that the Egyptian line is sinful. Literally, the expression, 'God of the Hebrews,' would make God partial. Paul says, 'Is God the God of Jews only? is He not the God of Gentiles also?' (Rom. iii. 29). The Hebrews cannot serve God while the Satanic king of Egypt is their king. So they want to get out of his dominions, and a three days' journey on the way over the wilderness to Zion, that they may offer a spiritual sacrifice to God. Nothing is here said of priests. All are priests. All wish to serve God in spirit. Prodicus says (Xenoph. Memorab., Lib. II., c. i.): 'But if thou wishest the gods to be propitious to thee, serve the gods.' The elders are wishful to act on that principle in respect to the true God, but the fleshly king of Egypt is yet strong over them. 'And now, let us go, we pray thee, a journey of three days into the wilderness, that we may sacrifice to Jehovah our God' (verse 18). They do not speak of returning when they have got three days' journey's distance. To return is not in their thought. It will, however, require a mightier power than their own strong hand, and the teaching of Moral Law as far as known to them, to set them free from Satan. He is a strong man armed, and keeps his prey very firmly. It will be long before he will cry out as a conquered foe for mercy. God knows the obstinacy of this man of sin. 'And I know that the king of Egypt will not give you leave to go, not even by a mighty hand' (verse 19). God shows that deliverance will come from above. He Himself will break the power of the Satanic king upon the Servants' Grade. The word 'do,' in verse 20, shows this grade. Then, by means of His work against sin on the higher grade, the teaching class on the lower grade will get free. This law holds good now. Heathen teachers cannot get men from Heathenism until help comes to them from those who are more enlightened, and on higher grades. Then they can obtain a victory. God says: 'And I will send forth My hand, and smite Egypt by all My wonders, which I will do in its midst.' That is, in the inner Seed Process parts of the fleshly nature. 'And after that he will let you go' (verse 20). In these verses the weakness of man's hand, and the power of God's hand, are in virtual contrast. God would not allow Israel to say: 'Mine own hand hath saved me' (Judg. vii. 2). 'Thy right hand, O Lord, hath dashed in pieces the enemy' (xv. 6). It is not likely that God would have smitten the nation for Pharaoh's sin had Pharaoh been a literal man.

The narrative now passes from the official class, or elders, to the Heathen generally. We have, in verse 21, the conjoined idiom, הַזֶּה, 'this,' and 'people.' Since the people are under Egyptians, this idiom cannot refer to Zion, but must apply to the Heathen Grade. Moreover, the words, 'in the eyes of,' show an outward and Sinaitic aspect. In that aspect, as in verse 17, there is again success. There is a going out from Egyptian supremacy, but not from Heathenism. Clear light has not yet come. In this going out they do not go empty. They find milk and honey, so far as it can be found in Heathenism. So verse 17 spake of a milk and honey in Heathenism. God will effect this Sinaitic deliverance for the Heathen, causing the Egyptians to favour them. 'And I will give this people favour in the eyes of the Egyptians, and it shall come to pass that when ye go, ye shall not go empty' (verse 21). This word 'empty' generally means 'to have nothing inside,' as 'empty pitchers' (Judg. vii. 16). It is made to appear in our Versions that they will not go empty, because they will spoil the Egyptians. The translation of 'and' as 'but' is here very misleading. The verses are distinct. Verse 21 is in the Sinaitic aspect, in which the good seed has success. Verse 22 is in the Seed Process aspect, in which it has not a like success, and does not go out. So, in verse 19, there is not the same success in the Seed Process which there had been in the Sinaitic Process (verse 17). As if to show the difference between the Processes we have different figures. Verse 21 uses the figure of being empty, thus suggesting eating and what is food. Verse 22 speaks of clothing, and gold, and silver, and of a putting on, which do not well accord with the word 'empty.' Verse 21 speaks of a going out, but verse 22 speaks of neighbours who are in the house as if they were still dwelling together. In this case there is not a going out. The Egyptian seed and the Israelitish seed are dwelling together. Every Israelitish woman has a neighbour, for in every Heathen soul there is a fleshly element which is very near. Nevertheless, that fleshly element is but a sojourner in the soul. Sooner or later it will be cast out. While it is in, the good seed must begin to spoil it. The word rendered 'borrow' also means 'to ask,' 'to demand.' Saul was the king asked for, or demanded (1 Sam. xii. 13). This was not a borrowing. So Israel's seed must demand from the fleshly Egyptian seed its gold, and silver, and garments, and begin to turn that wealth to good use, adorning the seed of the Israelitish line with it. Thus there is to be a spoiling, even if there is not yet a separation. If Egypt's king will hold them fast, they must begin and make his line suffer for it. Thus a rebellion of good against evil is beginning in these Heathen Souls, according to the Seed Process. The woman shows the soulical aspect. The mind is yet dark. There is a feeling after the right. The word 'vessels' has sometimes a soulical meaning. 'And every woman shall ask of her neighbour, and (or 'even') from her that sojourneth in her house, vessels of silver, and vessels of gold, and ye shall put them upon your sons and your daughters, and ye shall spoil the Egyptians' (verse 22). If the neighbour and sojourner are distinct, it would imply that the good seed are to do harm to the seed of flesh outside their own nature as well as within it. Inwardly, the fleshly Egyptian is but a sojourner, and has

not to abide for ever. This spoiling of the Egyptians is not, as some think, the obtaining of goods under false pretences. It is a process taking place in the soul where the good and spiritual elements begin to spoil the elements that are evil and fleshly. Would that we were more given to this practice of spoiling the Egyptians. In this moral sense, as well as literally, 'The wealth of the sinner is laid up for the just' (Prov. xiii. 22). 'They that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey' (Jerem. xxx. 16). Young wisely bids us ill-treat the vicious Self, which opposes the Virtuous Self.

' When Virtue bids,
Toss it, or to the fowls, or to the flames.'

CHAPTER XXXI.

EXODUS IV.

LONGINUS speaks of Moses, the Jewish lawgiver, as being not at all an ordinary man. *ὁ τῶν Ἰουδαίων θεσμοθέτης, ὃς ὁ τυγχῶν ἀνὴρ* (De Sublim., § 9). He is especially charmed with the becoming way in which Moses sets forth the power of God, as in the words: 'God said, Let there be light, and there was light.' The writer would extend the application of the statement that Moses was not an ordinary man. God Himself is the Author of this Book of Exodus. The man, or men, whom He used to write were holy men, borne along by Him as a ship is carried on by winds, but their names we know not. He who in this Book is called Moses is not a literal man at all. He is a personified Adamic representative of God's Moral Law. That his history, as here set forth, is not literal but moral, may be maintained by such evidence as the following:

1. Is it literally probable that a man with a stick in his hand would be having a long conversation with the Almighty, and that God would literally say to him, What is that in thine hand?

2. It is not very probable that a man who had been talking so intimately with his Maker, and who had been so directly commanded by Him to go into Egypt, and to gather the elders, would have gone to ask a man's permission to do what God had told him to do.

3. Moses had just stated to God that the people would not believe him when he went to tell them that God had sent him. But when he went to ask Jethro's permission to go to Egypt (verse 18), he did not, so far as appears in the record, say anything about God having commanded him to go. He only says he wants to go and see if his brethren are alive. He must have been sure, on the literal theory, that they were alive, or he would not have said they would not believe him. Does not the speech of Moses to Jethro under these circumstances suggest concealment and deception? But a mission to deliver Israel would never have begun in sin.

4. God says to Moses: 'All the men who are seekers after thy soul are dead' (verse 19). On the literal theory this speech is almost as

hard to understand as the speech of Moses to Jethro. There was still a cruel Pharaoh in Egypt, and there were tyrannical taskmasters. It may be said that all who had known Moses forty years before were dead. In that case it is still strange that the evil should all have died, and that the good should all be living. If Aaron and the elders were living, it does not seem to be a literal probability that the enemies of Moses would all be dead.

5. We read in verse 5 that Moses took the rod of God in his hand. Does the reader think that a branch from a literal tree, a branch which worms could eat, or fire burn, or an accident break, was deemed worthy of the ennobling epithet of the rod of God?

6. Moses was to tell Pharaoh that if he refused to send away Israel, God would kill his firstborn (verse 23). Does the reader suppose that the Lord of heaven and earth ever sent such a challenge as this to a literal king of Egypt? Would God act on such a law of retaliation as to kill a king's innocent child because that king had oppressed His people?

7. We are told that Jehovah met Moses in the inn, and sought to kill him (verse 24). Does that statement bear the aspect of literal history? God and man are not on such terms of equality as that a poor dweller in a house of clay can contend in a literal conflict with the Almighty. Why, also, should God thus meet Moses and seek to kill him, when Moses was going whither God had sent him? If it be said that it was because his child was uncircumcised, may it not be fairly answered, Was not this fact known to the Lord when He gave the commission to Moses?

8. On the ordinary theory, it is strange to read in verse 20 that Moses returned to Egypt, and then to find in verse 27 that he is still at Horeb, or the mount of God (iii. 1). While thus mentioning some objections to the literal view, the writer fully believes in the verbal Inspiration and moral truth of all that the chapter states. He regards its teaching thus:

1. As compared with the previous chapter, there is in it a moral advance to higher grades. The previous chapter, especially in its later portion, dealt very largely with those on the Heathen Grade. This chapter has two limited references to the Heathen Grade, but it refers most extensively to the Servants' Grade. Thus the first thirteen verses are all on the Servants' Grade. The grade-words in this portion all pertain to that grade. They are 'hear' (verses 1, 8, 9), 'appear' (verses 1, 5), וַיֵּרָא , 'this' (verse 2), 'come' (verse 6), 'behold' (verses 1, 6, 7), 'servant' (verse 10), עַבְדִּי , 'with' (verse 12).

2. One important Principle in the chapter is this, It deals with the Reception of Moral Law by those to whom God sends that Law. God may send it. but Moses, as Moral Law, says they will not believe him. The principle laid down in the New Testament that some cannot do with strong meat, but need to have a dilution of truth in the form of milk, applies here. Even Jesus, the Truth, said that they to whom He spake could not bear all He had to say. And Moses, as a pure Moral Law, is too concentrated a form of truth for the people to believe it, unless it comes to them in a milder and more attenuated form.

3. This brings us to what is the leading Principle in the chapter—that is, it brings in the intervention of Levitical representations of Truth as embodied in Aaron. He is to be a mouth to Moses (verse 16). Through his Levitical ordinances the truth of Moses, or Moral Law, is to be made known to the people. We are given to see, however, that it is not so much of God's purpose, as through the weakness of Moral Law in its power of utterance, and through the incredulity of those to whom the Law is sent, that this Levitical Aaron comes in. Had Moses been fully competent and obedient, even in these acts of outward utterance, Aaron would not have come in. Thus this chapter shows that while Moses, or Moral Law, is directly from God, Aaron, or the Levitical Institution, is only a Divine concession to human weakness. It is a picture given to teach a child until it can understand reading. So, it is a mouth given to a spiritual Teacher to enable him to speak a language which children can understand.

4. In the close of c. ii. we have had a reference to a Sinaitic Church from the Gentiles, or Zipporah's family. This is 'A flock.' But as well as a Sinaitic Church of Gentiles, there is a Jewish Church. Stephen appears to be referring to this church as in the wilderness, in Acts vii. 38. This church is not associated with the bush. A very common symbol of the believing Jewish Church, as on the Young Men's Grade, is the word 'men.' We have had illustrations of this fact in Joseph's history. Now these two Sinaitic Churches of Gentiles on the Servants' Grade, and of Jews, cannot go down to the wicked Egypt. That would be a great act of apostasy. It is only those who go down to Egypt in Godly Service to save the wicked who can go to that sinful Egypt without sin. The very fact, therefore, that Moses goes down to Egypt with Zipporah, or a Gentile Church, and that he goes down with 'men,' or Jews, on the Young Men's Grade, shows that this journey cannot be to the sinful Egypt. It can only be to the tender fleshly Egypt of the Seed Process, of which we have read in Genesis. Hence there comes out the fact that the word 'Egypt' is used in this chapter in two senses. So far as Moses goes to Pharaoh, he is going on Godly Service to a sinful fleshly Egypt. But so far as he goes with churches into Egypt, he is going into the tender fleshly Egypt of the Seed Process, and in this aspect Pharaoh is ignored. It is this fact of the two Egypts, and the two journeys, which causes the account given of the movements of Moses to appear so conflicting. It may be noticed :

(a) That verse 18 refers to Jethro's Sinaitic Church, or Zipporah and her son, and its journey to the Egypt of the Seed Process. Hence it has no concern whatever with the charge to Moses to go to Pharaoh, and there is no recognition in the verse of Pharaoh and the sinful Egypt. This verse is on the Servants' Grade, as the word 'see' shows.

(b) Verses 19, 20 refer to the Jewish Church, or 'men.' This, also, cannot be a church going to sinful Egypt. It is going at God's command to the Egypt of the Seed Process. This church is marked off from Zipporah's church by the fact that it is on the Young Men's Grade. We have the words 'men,' and 'upon the ass.' The words 'ass' and 'shoulder' are grade-words of the Servants' Grade, but, as we have seen from Gen. xxi. 14, xxiv. 15, xlii. 26, when an object is upon or above

the ass, or the shoulder, we have a grade-symbol of the Young Men's Grade. This portion does not recognise Pharaoh, or sinful Egypt.

(c) Verses 21-23 refer to the return of Moses to sinful Egypt, and to Pharaoh, this return being with an intent to set Israel free. Thus it is not a sinful return, but is Godly Service. Hence, in this portion, Zipporah and the men have no place. They are not sharing with Moses in this journey.

(d) After the Moral Law has thus been indicated in its action in relation to a Gentile Church, and to a Jewish Church, going to the tender Egypt of the Seed Process; and in its action in relation to a sinful Egypt and on behalf of sinners, verses 24-26 show us how Zipporah and the Jewish Church do come to the tender fleshly Egypt. The circumcision is showing it. The Inn, as in Gen. xlii. 27, is a symbol of the great Gentile world. This is the aspect towards Zipporah.

(e) But there is also in these verses an aspect towards the Jewish Church, or the men, spoken of in verse 19. Verse 26 begins with the words, 'And he desisted from him.' This imports a change of person and a change of grade. He desisted from him in relation to the Zipporah Church on the Servants' Grade, because he was turning to the Jewish Church on the Young Men's Grade. What is said in verse 26 of the husband of bloods, is not a mere repetition of what was said in verse 25. It is Zipporah on the Servants' Grade who speaks in verse 25, but it is the wife on the ass (verse 20), and in the Jewish Church of the Young Men's Grade, who speaks in verse 26. Their speech, as we shall see, imports a coming into Egypt. Thus the distinction between the Sinaitic Process and the Seed Process is important in this chapter, as well as in many preceding chapters.

5. In iii. 16, Moses had to gather elders for Godly Service from the Heathen Grade. The word 'Israel' was part of a conjoined idiom. But in iv. 29 Moses and Aaron are said to gather all the elders of the 'sons of Israel.' This grade-term, 'sons of Israel,' shows the Servants' Grade. Hence this is a gathering of a distinct class of elders from those gathered on the Heathen Grade, as described in iii. 16.

6. We have seen how the mount of God and Horeb appear to symbolize the Word of God, both in letter and in spirit. It is, therefore, a significant fact that the next chapter after that which records the coming to Horeb, represents Moses as having a rod in his hand. Moreover, it is very significant that Moses is said to have this rod in his hand when he is with the Jewish Church of 'men' (verse 20), but nothing is said of him having the rod when he is with the Zipporah Church (verse 18). That this rod is a symbol of the Word of God is the more likely from the fact that the Word has previously been symbolized by rods. Jacob put rods in water (Gen. xxx. 38). In Jerem. i. 11, 12, the Word is likened to a rod, as is also done in 'Hermas.' When Jesus sent out His servants, He said they were to take 'a staff only' (Mark vi. 8). He certainly did not mean a walking-stick. It is far more reasonable to think that He meant the inspired staff of truth. Clem. Alex. seems to regard the minister's staff as *καλήν βακτηρίαν τὴν εὐεργεσίαν*—'the good staff of well-doing' (Pæd., Lib. III., c. vii., p. 236). The rod in the hand of Moses is a symbol of that mighty Word of God whereby he can

do signs. The power of Moses is in his rod. He is weak in the words he utters as one having Aaron for his mouth. In ancient symbolism rods had a very prominent place. In some cases they have a power which is suggestive of the power in the rod of Moses. Thus, of the thyrsus, or ivy-wreathed wand of Bacchus, used by certain Bacchanal women, we read in the *Bacchæ* of Euripides: 'And one, having taken a thyrsus, smote upon a rock, whence a dewy stream of water gushes out. Another laid down her wand (*νάρθηκα*) on the level ground, and there the god sent up a fountain of wine' (verses 705-7). Mercury, also, was famous for the fair golden rod which he carried in his hands, and with which he called souls from death (*Odys.*, Lib. XXIV., verses 1-4). The rod was likewise associated with certain poetic and prophetic gifts. Hesiod writes: 'Thus spake the daughters, ready in speech, of mighty Zeus. Moreover they gave to me to pluck the wonderful sceptre, the branch (*ῥίζον*) of the flourishing laurel, and they breathed unto me the divine voice, that I might celebrate before they are, the things that shall be' (*Theog.*, verses 29-32). When it is said of the Saviour, 'The Lord shall send the rod of Thy strength out of Zion' (*Ps.* cx. 2); and again, 'He shall smite the earth with the rod of His mouth' (*Is.* xi. 4), is it not most probable that this rod is a symbol of the Word of God, the Word of Divine wisdom? The expression, 'They that handle the law' (*Jer.* ii. 8) accords with this view. The Athenians often symbolized a special attribute of a god by what was borne in the hand. They represented Zeus as holding a sceptre, Athenæ a spear, and Bacchus a torch (*Pausanias*, *Attic.*, Lib. I., c. i., § 3; c. ii., § 4). It is inherently more probable that this rod is the Word of the Law by which, as by a sceptre, God rules men's hearts, than that it is a literal stick from a literal tree. The literalistic theory of the rod gives countenance to monkish fables such as that which tells how a dead elm-tree, when touched by the coffin in which was the dead body of San Zanobi, put forth leaves and flowers (*Vasari's* 'Lives of Painters,' vol. v., p. 6).

This chapter begins on the Servants' Grade, as the words 'behold,' 'hear,' and 'appear,' in verse 1, show. The word 'appear' also indicates the Sinaitic Process, or the Moral Law in word or letter, rather than in spirit and power. It is in the letter that Moral Law shows weakness. It was in iii. 15 that a charge was given to Moses on the Servants' Grade, and in the Sinaitic Process. The allusion to Moses answering appears to connect with that previous charge. Paul says: 'The law is not of faith' (*Gal.* iii. 12). Moses acts on the conclusion that even if Moral Law, in the letter of it, comes to men in God's name, they will not believe in the message, nor in the divine authority of the messenger. So, apart from the blessing of God working in men the work of faith, men are slow to receive the moral law of Scripture as from God. How many thousands are there in England who are unaffected by the sublime moral teaching of Scripture, and to whom it is a powerless book! 'And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice, for they will say, The Lord hath not appeared unto thee' (verse 1). Paul speaks of the law as weak through the flesh (*Rom.* viii. 3), and we read in *Heb.* vii. 18 of the weakness and unprofitableness of a commandment. The law is weak through our flesh. But

more than that, it is weak in itself, in so far as it assumes a fleshly or a Sinaitic aspect. Hence it is not unfitting that Personified Law, in a Sinaitic aspect, should be represented as showing weakness. But, for the encouragement of faith, God shows what signs are to be wrought by the rod, or the Truth of the Bible, as used by this man of Moral Law. 'And Jehovah said unto him, What is this in thine hand? and he said, A rod' (verse 2). Philo takes the staff, or rod of Moses, as a symbol of instruction: *παιδεία, ἣν ῥάβδον καλεῖ* (Leg. Al., Lib. II., c. xxii.)—'Instruction which he calls a rod.'

In regard to these signs to be wrought by the rod of truth, it would be an error to regard them as merely wonderful portents. They are signs of higher truths. Like circumcision, like the dividing of the victims by Abram, like the eucharistic breaking of bread and pouring of wine, the very mode of the wonder wrought answers to the truth symbolized. In regard to these signs one or two particulars may be noted:

1. Moses has the rod in his hand. It is his weapon. We fight with the truth. When the serpent becomes a rod again it becomes a rod in his hand (verse 4). Hence, when, in verse 6, Moses is told to put his hand in his bosom, the writer holds that it is the hand as having the rod in it. So, in verses 17, 20, the hand and the rod are again associated.

2. The two signs wrought by the hand and the rod are called signs (verses 8, 9), but the pouring of water upon the dry (verse 9) is not spoken of as a sign. Nor is the hand, or rod, named in connection with this pouring out of water. This act, as the writer thinks, is in marked distinction from the two signs wrought by hand and rod.

3. The two signs of the hand and rod are designed to produce faith. So the narrative teaches. But it does not teach the same respecting the pouring out of the water.

4. Fixing our attention, then, on the two signs to be wrought by the word of Truth, or the rod of Moses, it may be asked, reasoning backward: What are the two effects produced by the Truth which seem best to answer to the two signs of these effects as here given?

(a) First of all, the Truth, in some of its aspects, naturally tends to produce fear. Nothing so vividly alarms as the sight of a serpent. We speak of shunning a thing as we would shun a viper. The writer believes that this change of the rod into a serpent, and the flight of Moses from its face, illustrates the action of the word of God as productive of Fear. This Moral Law has its Terrors. In this aspect the divine rod is reflected in Mercury's

'Snaky-wreathed Mace, whose awfull power
Doth make both gods and hellish fiends affraid.'

(*'Faerie Queen,'* Bk. VII., cant. vi.)

Felix saw the rod as a serpent when Paul reasoned with him and made him tremble. The Apostle speaks of knowing the Lord's fear (2 Cor. v. 11). Nature's moods are usually calm, but she has her terrifying storms. The ways of Providence are mostly mild and gentle, but sometimes they are full of calamities and judgements. And while the Law of God is mostly full of Light and Blessing, it has its sterner phases,

and looks 'to the broad gate and the great fire.' It denounces sin, and alarms the sleeping conscience, thundering from the lips of a Jonathan Edwards, rather than gliding from the honied lips of a Melancthon. It will be seen, however, that it is only when the rod is cast towards the earth that it becomes as a serpent. That is, it is only terrifying when directed against what is of the earth, earthy. Thus, so far as a man seeks the things that are above, the Law in this terrifying aspect cannot do him harm. And, as Seneca says, 'Per alta Virtus it' (Accid. cum Prov., c. v.)—'Virtue passes through lofty things.' The Arimaspians poem refers to the way in which evil things have a downward tendency :

*Δύστηνοί τινες εἰσιν' ἔχουσι γὰρ ἔργα πονηρά'
 'Ὀμματ' ἐν ἀστροῖσι, ψυχὴν δ' ἐν πόντῳ ἔχουσιν.
 Ἦπου πολλὰ θεοῖσι φίλας ἀνὰ χεῖρας ἔχοντες
 Εὔχονται σπλάγχνοις κακῶς αναβαλλομένοισι.*

'For some are a wretched race, and have works that are evil. They have their eyes amongst the stars, but they have their soul in the deep. While, forsooth, they often lift up friendly hands to the gods above, they pray with their inward parts wickedly turned contrary' (Long. de Sublim., § 10).

This may remind the reader of words of Dr. Watts :

*'Their lifted eyes salute the skies,
 Their bended knees the ground,
 But God abhors the sacrifice
 Where not the heart is found.'*

In this sense the rod is cast towards the earth, or against earthy things. And, although the rod thus produces fear, Moses is not to flee altogether away from it. If the Bible alarms, it is not for the sake of repelling, but of saving. Hence what Moses has to do is to get out of the way of its sting and its sharp tooth. He must come behind it. As the ancient myth said that there was a calm and temperate region behind the north wind, so behind the terrifying aspects of the truth there is safety. Moses is to come behind, and take hold of it behind, and then the terrifying aspect will pass, and there will be a peaceful, soul-comforting rod of Truth in the hand. It is only those who behave proudly against the Almighty, running upon Him with a stiff neck (Job xv. 25, 26), and breaking His fence (Eccles. x. 8), who get bitten by the serpent. To them the Truth will have a sharp sting.

(b) A second great attribute of the Truth of God is that it wounds and heals. The writer believes that what is said of the hand coming to the bosom, and first being leprous, and then, when it is brought to the bosom again, becoming whole, is intended to illustrate this wounding and healing power of the Truth. It kills, and then makes alive. It reveals and brings out to the light the plague of sin, and then it removes the plague. It may fairly be inferred that even this second sign is wrought by the rod. This rod was in the hand of Moses in the beginning (verse 2), and it is taken into his hand when the first sign ends (verse 4). The signs are to be done by the rod (verse 17), which is an implication that they will not be done, in any case, without the rod. The rod is in the hand, and the hand is brought to the bosom, indicating that it is when the truth is received into the heart that it wounds and heals. The arrows pricked to the heart at Pentecost, and

then the word that had wounded caused those who had been wounded to rejoice. Augustine tells how God flagellated him in his evil days ('et in omnibus flagellabas me!' Confes., Lib. III., c. iii.); but the chastening was to bring him to God, and to peace. So Godly Sorrow leads to life. The poet prays concerning his heart:

'And, if it be not broken, break,
And heal it if it be.'

Thus the rod first brings sin to light, and wounds, and then, when the truth comes again into the soul, it heals. It is in this light that the writer regards these two signs.

We read of the rod as directed against earthy things, and producing Alarm. 'And He said, Cast it towards the earth. And he cast it towards the earth, and it became a serpent, and Moses fled from its face' (verse 3). But Jehovah shows us how to avoid the terrors of the Law. 'And Jehovah said to Moses, Put forth thine hand and take it by the tail: (and he put forth his hand and laid hold of it, and it became a rod in his hand)' (verse 4). This alarming effect of Truth is designed to lead men to believe in the Divine authority of Moral Law. 'That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee' (verse 5). It would be difficult to conceive of anything more suitable to symbolize fear than the sudden change of a rod into a serpent. Men have ever felt a terror of serpents. Theophrastus tells us how the superstitious man calls out the name of the Phrygian god Sabazius if he sees a brown serpent in his house (Charact., c. xxxi.). Virgil tells how Æneas and his friends fled dismayed from the two serpents ('Diffugimus visu exangues,' Lib. II., verse 212). In another place he tells how Æneas is stunned by the sight of a serpent ('obstupuit visue Æneas,' Lib. V., verse 90).

We are next shown the wounding and healing power of the rod when brought into the breast. This is a higher quality than the ability to produce Fear. Sometimes the word for 'bosom' signifies within the breast (Job xix. 27). So this bringing of the hand, and, as the writer believes, of the rod in the hand, into the breast, illustrates the application of God's law to the inner man. Even if the reader reject the view that the rod is in the hand, the hand itself is sometimes a symbol of power. And the power of Moses is the power of Moral Law. But the writer thinks it is more natural to conclude that the rod is in the hand. Through that rod the plague of sin is brought to light. 'And Jehovah said, furthermore, unto him, Bring in now thine hand into thy bosom. And he brought his hand into his bosom, and he brought it out, and, behold, his hand was leprous, as white as snow. And He said, Put thine hand to thy bosom again. (And he put his hand to his bosom again, and he brought it out from his bosom, and, behold, it was restored as his flesh)' (verse 7). The wounding and healing power of the Truth may carry conviction where the Terrors of the Law may fail. 'And it shall come to pass, if they will not believe thee, and will not hearken to the voice of the first sign, that they will believe the voice of the latter sign' (verse 8). These signs are spoken of as voices. They are manifestations of the Divine voice, speaking through the word.

We come now to a third singular event. This is not spoken of as a sign. Moreover, Moses is not told to do it now. This is further evidence that it does not refer to the rod. The reference is to the future. Moses is only told to do this thing if they refuse to believe the signs wrought by the hand that held the rod. 'And it shall come to pass, if they will not believe even these two signs, neither hearken to thy voice.' Then follows the command. It is not said that faith will follow from the poured-out water. Observe—

1. That in ii. 3, 5, a river appears to be a symbol of the rite of literal water baptism.
2. That people who do not receive the truth with an enlightened and intelligent conviction may yet be willing to submit to some Levitical and outward rites, such as that of literal water baptism.
3. That, in such cases, the water poured upon the earthy body will be nothing but water, even when administered as a Christian baptism.
4. That, although such water will remain water, it may yet, indirectly, be a means of inward blessing to those who receive it in a devout feeling, and thinking that in so doing they are obeying God.
5. That, while water baptism may thus be a source of inward life, it will only be life in a fleshly aspect. It will be as blood, not as water.
6. That this peculiar word יָבֵשׁ , or 'the dry,' can fittingly be applied to the earthy body according to the analogy by which the figures of land, field, etc., are applied to man's fleshly environment. So the Valentinians, referring to man's body, speak of $\text{ταύτης δὲ ξηρᾶς γῆς}$ (Iren., Lib. I., c. i., § 10)—'This dry earth.' Clemens Alex. has the same expression (Epitome, p. 797). Both apply it to the literal body as distinct from the Soulical Body of Flesh. The writer holds that in this conditional command God is directing that if men are not moved by Fear, or by the wounding and healing power of the Truth, then the Levitical element must come in. Rites and ceremonies are for those who cannot receive Truth in its stronger form. The river here spoken of is an emblem of Literal Water Baptism. The dry upon which this water is poured is the human body. The Hebrew teaches, although our Versions do not, that even when the waters are poured on the body, or the dry, they will still be waters. But while they will remain waters they will be for blood, not upon the dry, but in the dry—that is, they will work life of a certain fleshly kind within the fleshly nature. It is a common Scriptural symbol of life and fertility for water to be said to be poured upon what is dry. God will make 'the dry land springs of water' (Is. xli. 18). 'The parched ground shall become a pool, and the thirsty land springs of water' (Is. xxxv. 7). The blood spoken of in this narrative is not said to turn again to water. The Hebrew has in verse 9 a very singular repetition of the verb 'to be.' The writer holds that the first use of this verb is showing that, even after the waters are poured out, they will continue to be waters; but, while they do not change, they will be a cause of life of a fleshly kind, and, in this way, will become blood, or for blood. He would read thus: 'That thou shalt take of the waters of the river, and thou shalt pour out [upon] the dry, and they shall be the waters which thou hast taken from the river, and they shall become blood [or 'be for blood'] in the dry' (verse 9). The second

Hebrew word 'dry' is spelt a little differently from the first word 'dry,' and this may be owing to the fact that, while the first word applies to the earthy body, the second word applies to the Soulical Body of Flesh. Men will get good out of the Levitical rite of Water Baptism even if the water keep unchanged.

After this Levitical reference to the river, Moses exhibits that fleshly weakness which causes the inbringing of Aaron, the outward and Levitical representative of Moral Law, or Moses. The man of Moral Law in a Sinaitic aspect is weak and fearful, for he has a fleshly aspect. 'And Moses said to Jehovah, O Lord, I am not a man of words,' that is, eloquent. Philo, with some truth, will not associate Moses with merely probable things, or persuasive things, but only with unmixed truth (Lib. de Sac. Abel, c. iv.). His distinction between Aaron and Moses is in its essential principles Scriptural. Aaron is the outward Logos, who speaks truth to the people, while Moses is the inward *διάνοια*, or Understanding, who sees pure truth in its inmost and invisible recesses (Quod Det. Pot., c. xii.). Outward ritualistic representations of truth are to the eternal truths of the Moral Law much as the Letter is to the Spirit, or the Voice to the Mind. Moses adds: 'Neither from yesterday, nor from the third day, nor since Thy speaking to Thy servant.' This reference to yesterday and the day before, both in Hebrew (v. 14) and in Greek, denotes all the past. 'For heavy of mouth, and heavy of tongue am I' (verse 10). There is a gravity which is commendable, as when Plato is spoken of as *καθεστώς ἐν ὄγκῳ καὶ μεγαλοπρέπει σμυνότητι* (Long. de Sublim., § 12)—'Having elation and excellent gravity.' Moses does not lack gravity of thought. It is only in his power to speak to the people so as to win assent that he fails. God shows him that even the weak and feeble are of God's making, and can be used by Him. 'And Jehovah said unto him, Who hath made the mouth for the Adam, or who maketh a man dumb, or deaf, or seeing, or blind? Is it not I, Jehovah?' (verse 11). God can and does use imperfect instruments. Without a Levitical environment He could have been with the mouth of the Moral Law. It is difficult to see how a man could continue to shrink from duty if God had literally spoken thus to him: 'And now go, and I will be with thy mouth, and I will teach thee what thou shalt say' (verse 12). Even this great promise does not conquer the fleshly weakness in the Moral Law in its Sinaitic aspect. As God gave the Jews a king in His wrath (Hos. xiii. 11), so He gives Aaron and the priestly system in anger, even if that anger be mingled with pitying condescension for Law's moral weakness. Moses virtually asks for an intermediary and helper to act on his behalf amongst the people. 'And he said, O Lord, send, I pray Thee, by the hand of him whom Thou wilt send' (verse 13). In the early part of the chapter, where Moses is using the rod, and God is telling him what to do if the people are unbelieving, Moses does not show unwillingness. It is specially in reference to words to be used that he is reluctant to go. For this, God is angry with him, and yet, in anger, He gives him a promise that Aaron, the representative of the Levitical system, shall be his helper. 'And the anger of Jehovah was hot against Moses, and He said, Is there not Aaron thy brother, the Levite?'

At this point we come to a change of grade. We have the conjoined idiom 'behold,' with אִיךָ, 'this one,' twice used. This conjoined idiom refers to what is Levitical. The order in which the next few verses present the grades shows that this conjoined idiom relates to the Heathen Grade. The name 'Aaron' is supposed to be from a root meaning 'to give light,' 'to shine,' 'to be luminous.' Inasmuch as the Levitical, or Ritualistic system, is an outward but imperfect manifestation of the truth of Moral Law, it may be for this reason that the name 'Aaron' is given to it. God is speaking to Moses on the Servants' Grade. But He tells him that Aaron, or a Levitical and Sacrificial system of rites and ceremonies, already exists on the Heathen Grade. Moreover, that system is undergoing an evolution. It is coming towards the Servants' Grade to meet Moses. That is, the Levitical system as it passes up from Heathenism, is coming to a clearer knowledge of Moral Law. More essential virtue is entering into its ceremonies. And when it comes to the Servants' Grade, and sees Moral Law, especially when it sees it in connection with the rod, or the word of Truth, it will be glad in its very heart. The word 'see,' in the close of verse 14, indicates transition to the Servants' Grade. Then verse 14 continues to speak of the Servants' Grade, using the words אִיךָ, 'with,' and 'do.' Verse 16 passes on still further to the Young Men's Grade. We have here the words אִיךָ, 'this one,' and 'people.' Thus from verse 14 to verse 16 inclusive, the narrative deals successively with the grades of Heathen, Servants, and Young Men. The fact that verse 16 refers to the Young Men's Grade, and verse 15 to the Servants' Grade, is evidence that the conjoined idiom, in verse 14, refers to the Heathen Grade. Thus from the words, 'Is not Aaron thy brother,' to the words 'meet thee,' in verse 14, we have a brief allusion to the Heathen Grade, from which Aaron, or the Levitical system, is coming up to meet the Moral Law, and the rod of Truth, or the Bible, on the Servants' Grade. This Levitical system is a man of words. He can speak to the people. Aaron's name may also indicate his close connection with the things that do appear as compared with things unseen and eternal. 'I know that he will surely speak, and also, behold, he cometh to meet thee.' Then we pass again to the Servants' Grade. 'And he will see thee, and he will be glad in his heart' (verse 14). Moses, as the Moral Law, is to put the words of God into his mouth, and Aaron is to give them a Levitical utterance to the people. But whether those words are spoken by Moses directly, without a Levitical interpretation, or they are spoken through Aaron, God will, in either case, be with the mouth of the speaker. He will bless the Truth, whether spoken in word or in Levitical representation. Still, Moses is in moral advance of Aaron. The Moral Law is greater than any Levitical representation of it. 'And thou shalt speak unto him, and put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do' (verse 15). Philo paraphrases thus: 'But if there be need of an interpreter, thou shalt have thy brother for an underserving mouth (*ὑποδίακονικὸν στόμα*), that he may tell to the multitude the things from thee, and that thou mayest tell to him the divine things' (*τὰ θεῖα*, Vit. Mos., Lib. I., c. xiv.). Amongst the ancients the offices of priest (*ἱερεὺς*) and prophet (*μῦντις*) were often

closely conjoined (II., Lib. I., verse 62), but they were not in all respects identical. The latter term has the wider application.

With verse 16 the narrative passes to the Young Men's Grade, the grade of faith. Things Levitical may have a voice to strengthen faith, although they themselves naturally belong to the Servants' Grade. On this grade Moses, or the Moral Law, is to be for God, to Aaron. His truth will be received in faith, and accepted as Divine, and not as man's word. 'And he shall speak for thee to the people, and it shall come to pass he shall be to thee for a mouth, and thou shalt be to him as God' (verse 16). Verse 17 reverts to the Servants' Grade, as we see from the words הַזֶּה, 'this,' and 'do.' Moses is here told to take the rod wherewith he must do the signs. It is strange, on the literal theory, that a man should have to take a particular rod in his hand to go and deliver a nation. But it is not strange that the Moral Law should have to take with it that inspired word of truth which has ever been a power to work wonders, and to lead men to faith. 'And thou shalt take this rod in thine hand, wherewith thou shalt do the signs' (verse 17).

There is now a transition. Moses is now about to lead two churches into the tender Egypt of the Seed Process, over which God is King. The Satanic Pharaoh has no place in this portion. Moses says he will go to see those yet, or again (Gen. iv. 25), living. These are they who have died to the Sinaitic Process, and who now have in them the inward life. The writer thinks that the הַזֶּה is not 'whether,' but simply 'the.' Moses is about to lead the Gentile Zipporah Church from Christ, as Jether or Jethro, in order to take it into the Seed Process Egypt. This is virtually to lead it to Reuel. He is passing from Christ as Priest, to Christ as the Life within. The verse is on the Servants' Grade, as the word 'see' shows. 'And Moses went and returned to Jether his Father-in-law, and he said to Him, Let me go, I pray Thee, and I will return to my brethren which are in Egypt, and I will see those who are again alive, and Jethro said to Moses, Go in peace' (verse 18). It will ever be pleasing to Christ to have His flock led to a higher knowledge of Him. The narrative then passes to the Young Men's Grade, and to the Jewish Church, or 'men.' Mention is made of some who sought the soul of Moses—that is, the Sinaitic Seed in the Jewish Church sought the essential life of Moral Law, wishing to turn it into mere letter. But there has been a moral advance. That Sinaitic generation is dead, and now Moses is directed to lead it to a better life, even that of the Seed Process in the tender Egypt. The men who sought the life cannot be Pharaoh, or his servants, for he belongs to the sinful Egypt, in which no church, not even that of Jews, is found. Moses leads this Jewish Church to the Seed Process, having the rod of God in his hand. But for that rod, he could not thus lead it into a higher life. 'And Jehovah said to Moses in Midian, Go, return into Egypt, for all the men who were seekers after thy soul are dead' (verse 19). The Moral Law takes the Church from Judaism, which is as his soul or wife, and all her seed. It will be noticed that in this case mention is made of sons (verse 20); but, in reference to the Zipporah Church, we only read of a son (verse 25, ii. 22). The ass seems to be introduced for showing the Young Men's Grade. To be upon the ass is a symbol of that grade.

The Hebrew seems to represent both wife and sons as riding upon one ass. It is because all are on the Young Men's Grade. 'And Moses took his wife, and his sons, and caused them to ride upon the ass, and he returned towards the land of Egypt, and Moses took the rod of God in his hand' (verse 20). He is only going towards Egypt yet. There will have to be the circumcision before this better Egypt is fully reached.

Notwithstanding the definite statement in verse 20 that Moses returned towards Egypt, verse 21 speaks as if he had not yet returned, just as verse 27 speaks of him as still in the mount of God, or Horeb. It is because verse 21 is speaking of a different Egypt, and a different journey, from those described in verse 20. Verse 21 is referring to a sinful Egypt, and wicked men, and Satan, or Pharaoh, while verse 20 refers to a believing Jewish Church and a tender Egypt. Moreover, the verses are on different grades. Verse 20 is on the Young Men's Grade. But verse 21 is on the Servants' Grade, as the words 'see' and 'do' show. Moreover, this portion, relating to sinful Egypt, having begun on the Servants' Grade, passes up, first to the Young Men's Grade, then to the Grade of Tongues, and then, in preparation for the following portion, relating to the Good Egypt, it comes down to the Servants' Grade. Thus verse 21, unto the word 'hand' in our Version, is on the Servants' Grade, having the words 'see' and 'do.' Then from the words, 'But I will harden' (verse 21), unto the words, 'Let My son go' (verse 23), we have the Young Men's Grade. This is shown by the words 'people' and 'Israel.' Then the words, 'that he may serve Me' (verse 23), evidently glance at a Service above the Young Men's Grade. Hence, like the service upon the mountain, spoken of in iii. 12, it must relate to a spiritual service. Thus the word 'serve' appears to have its spiritual application to Zion. Then the latter part of verse 23 comes again to the Servants' Grade. We have the word 'behold.' All this portion refers to a visit of Moses, or Moral Law, in Godly Service, to the sinful Egypt, for the deliverance of sinners from Egypt. This portion is distinct from what relates to Zipporah, and to the Jewish Church. The reader may deem it a flimsy surmise to conclude that the word 'men' of the Young Men's Grade is a symbol of the Jewish Church, but he must bear in mind that all the evidence on the subject is not yet laid before him. Even this portion wherein 'men' is used of a class in distinction from Zipporah, is to some extent evidence in support of what has previously been said on this subject.

The commission to go to the sinful Egypt with the rod of Truth, and to confront the Satanic Pharaoh, is thus expressed: 'And Jehovah said to Moses, In thy going to return towards Egypt, see that thou do before Pharaoh all the wonders which I have put into thine hand' (verse 21). The wonders are those to be wrought by the Truth, its terrifying and wounding and healing powers. The Truth always produces effects of a like kind. It is not very likely that God would seek to overawe the mind of a literal Egyptian king by portents wrought through a literal rod. But He does confront Satan with works done by the Truth. We have next a portion on the Young Men's Grade. Hence the Hebrew 'and' should not be rendered 'but.' We read, 'And I will make his

heart obstinate, and he will not send away the people' (verse 21). This does not apply to a literal king of Egypt, but to Satan. Paul says: 'The law came in beside that the trespass might abound' (Rom. v. 20). 'The sinful passions which were through the law wrought in our members to bring forth fruit unto death' (vii. 5). 'Sin, finding occasion, wrought in me, through the commandment, all manner of coveting' (vii. 8). Thus the law, which is holy and righteous and good (verse 12), and from a holy God, becomes 'the power of sin' (1 Cor. xv. 56). The command to do right begets in the sinful nature a desire to do wrong. What we are forbidden to do we all the more intently long to do, so far as the man of sin rules us. Thus the very command by Moses to the man of sin, or Pharaoh, to send forth the people, must make him more obstinate in his determination to keep the people. Thus the Law of God tends to make Pharaoh obstinate, and so far it may be said God is making him obstinate. So Jesus said God had hid some things from the wise and prudent (Matt. xi. 25), and that He had come for judgment, that some who saw might be made blind (John ix. 39). If we feed a beggar, we may be said at the same time to feed any vermin that may attach to the beggar. But we only thought of the man, not of the vermin. When God sends light to men, it strengthens the Jacob seed in them to activity of goodness, and it strengthens also the Esau seed to activity of evil. It makes the latter more obstinate, but since it is making good seed more powerful also, and God will be with the good seed, the bad, however it grows, will sooner or later find that the good, by God's help, has outgrown it. Hence the gardener will not stop manuring his garden because he makes some weeds grow. He will risk that evil, knowing that good trees are growing also, and that, by-and-by, he will have rooted out those weeds.

Even while yet subject to the man of sin, the good element in these sinners is owned by God as His firstborn. In defence of that firstborn, He will yet smite the sinful firstborn of fleshly Egypt, which now has the birthright. 'And thou shalt say to Pharaoh, Thus saith Jehovah, My son, My firstborn, is Israel' (verse 22). God would not have so pre-eminently honoured literal Jews as against literal Egyptians. To Him Egypt is as dear as Palestine. It is the good seed in a man that is Israel, and the fleshly seed in the same man that is Egypt. The Moral Law, in God's name, challenges the fleshly ruler to let the Israelitish element go free from its bondage to sin, that it may serve God in Zion, or a spiritual realm. 'And I say unto thee, Send forth My son, that he may serve Me' (verse 23). Then follows the threat which is on the Servants' Grade. If Pharaoh prove obstinate, God will cut off his firstborn, and cause the birthright to pass to the Israelitish side. It is no literal Egyptian child that God is here threatening, but a firstborn of Satan, as Polycarp called Marcion: τὸν πρωτότοκον τοῦ Σατανᾶ (Eus., H. E., 161). 'And thou art unwilling to send him: behold, I will slay thy son, thy firstborn' (verse 23). He does not say, 'If thou kill My son,' for Satan cannot kill God's Israel, but God can kill the sinful seed of Satan. The children of this wicked one are moral tares.

The narrative now reverts to the good Egypt, and to the two churches, the Zipporah, or Gentile class, and the Jewish class. First we have

reference to Zipporah's class, or those gathered from heathen who practised augury, as the most enlightened heathen practised it. They are in the Inn, or the great world. It is strange, on the literal theory, that this meeting should be in a particular Inn, or Lodging-place. The prominence of Hospitality amongst Heathen nations accords with the application of the term 'Inn' to the great Gentile world. One common name for the inn was *πανδοκεῖον*, or 'all receiving,' because an Inn received all kinds of people. Just as Æschylus refers to the invisible land to which Charon ferries the dead, as the all-receiving land, *πάνδοκον εἰς ἀφανῆ τε χέρσον* (Sept. Cont. Theb., verse 854), so he speaks of hospitable homes as all-receiving homes. Orestes says: 'Tell to the masters of the dwellings to whom I am come, bringing fresh intelligence, and hasten, as the dark chariot of the night is hurrying on, and the hour wherein travellers should cast anchor in the all-receiving dwellings of hosts.' *ἐν δόμοισι πανδοκοῖς ξένων* (Chœph., verses 645-9). King Admetus, even with his wife dead in the house, says: 'My roof knows not to thrust away nor to dishonour guests' (Eurip. Alcest., verses 566-7). Clemens Romanus says: 'Through faith and hospitality, Rahab the harlot was saved' (Epis. I., c. xii.). He also says: 'We have known many amongst us who have given themselves to bonds that they might redeem others. Many have sold themselves into slavery, and, taking their purchase-money, have fed (*ἐφώμισαν*) others' (Id., c. lv.).

1. We have seen that Moses is leading Zipporah, or the Gentile Church, to the Seed Process, or tender Egypt.

2. But to pass from the Sinaitic Process is as a dying to that Process. So in verse 19 we read of some being dead who sought the soul of Moses. This was a dying to the Sinaitic Process. So the Lord seeks the dying of Moses, or to kill him, in the sense that He seeks to cause him to die to the Sinaitic Process, and to live to the Seed Process. The putting to death is as much moral as is a dying with Christ in baptism.

3. There is some controversy respecting the terms used. The word *תִּמְתָּ* appears to be the Hiphil infinitive of the verb *תָּמַת*, 'to die,' 'to put to death,' with the pronoun 'him' appended. The form is found in xvi. 3, 'to put to death (*תִּמְתָּ*?) this whole community with hunger.' In Prov. xix. 18 we have a word of the same form, which appears to be a noun derived from another verb. Our Version renders it 'his crying,' the appended pronoun being possessive. 'Chasten thy son while there is hope, and to his moaning (*תִּמְתָּ*) let not thy soul give regard.' Some would derive this word from the same verb, 'to put to death,' as if it meant that the father was not to have regard even to killing the child. But surely the Bible would not have described the flogging of a child to death as a chastening in hope. We cannot think that the Bible would authorize the flogging of a child to death as Peter the Great of Russia flogged his son. King Tenna, in the island of Tenedos, passed a law that any man taken in adultery should be beheaded. When his own son was taken, and he was asked what was to be done, he said, Apply the law (Ex Heraclid. Polit., c. vii.). But the Bible does not justify such pitiless severity to a child. Fathers must not provoke their children to wrath. Hence the writer thinks it is more probable that the word in Prov. xix. 18 is from *תָּמַת*, 'to be

agitated.' Sometimes the verb is rendered 'troubled,' and has the *yôd* after the *ו*. 'I remembered God, and was troubled' (יָדַדְתִּי אֱלֹהִים), Ps. lxxvii. 3). In Ps. xlii. 5 it is rendered 'disquieted.' Thus some might regard the passage as meaning that God sought the moaning, or sighing, of Moses, that is, sought to produce in him the tenderness of feeling which befits the Seed Process. The writer does not, however, take this view. Circumcision of a moral kind is associated by Paul with figures of death and burial (Col. ii. 11, 12). The fact also that in the previous verses God has been speaking of killing a child, gives some countenance to the view that Jehovah is here seeking to cause Moses to die to the Sinaitic Process that he may live to the Seed Process. Thus this expression is a corroboration of the view that, in verse 18, we have the words, 'And I will see those who are again alive.' Moses is here passing through a death, for it is by such a passage that he will come to see those who have died to the Sinaitic Process, and now live the better life of the Seed Process. This happens in the moral way to Zion. 'And it came to pass, in the way, in an Inn, that Jehovah encountered him, and sought to cause him to die' (verse 24). Then this Zipporah Church circumcises her seed with what Justin Martyr speaks of as *πετρίναις μαχαίραις τοῖς Ἰησοῦ τοῦ Κυρίου ἡμῶν λόγοις* (Dial., c. cxiii.)— 'Stony knives, even the words of our Lord Jesus.' The sharp stone is probably a symbol of the Truth as a destroyer of what is fleshly. It is being applied by her in a spiritual method. After thus circumcising her class, she can say that she has come into a more vital union with Moses, or Moral Law. There is blood relationship, or union of soul, now existing between them. Moses is her husband, not by any outward Levitical bond, or covenant, but by the power of an inward and endless life. She casts the fleshly element at his feet as something that has become a prey to him. Her language is not taunting Moses with cruelty, neither is it the language of an angry woman, as Burns alleges in his 'Ordination':

'Or Zipporah, the scaldin' jad,
Was like a bluidy tiger
I' th' inn that day.'

It is only showing into what vital fellowship she has now come with Moral Law in the Seed Process, as compared with the Levitical union of the Sinaitic Process. 'And Zipporah took a flint, and cut off the foreskin of her son, and she made it touch his feet, and she said, For a bridegroom of bloods thou art to me.' The foreskin at his feet was as her bridal dowry, laid at her husband's feet on this better marriage. After this circumcision Jehovah ceases from Moses, as on the Servants' Grade, and in relation to the Zipporah, or Gentile Church, and He turns to the Jewish Church on the Young Men's Grade. The conflict on that grade is only shown in its result. The woman on the ass (verse 20), like Zipporah, comes into a blood-fellowship with Moses, according to the Seed Process. Sometimes the word 'bloods' has an evil meaning (Gen. iv. 10; Ps. v. 7, etc.). But it is not likely to have this meaning in relation to a bridegroom. 'And He ceased from him.' These words should go with verse 25. We read next: 'Then she said, A bridegroom of bloods in regard of the circumcision' (verse 26). In

this circumcision Moses has come into the Egypt of the Seed Process, according to what is intimated in verses 18, 19.

The narrative then turns to the sinful Egypt to which Moral Law, or Moses, is to go for the deliverance of sinners. Aaron, or the Levitical system, which has been in a Heathen realm, is now, by Divine direction, brought into connection with Moral Law, as found on the Servants' Grade, and at the mount of God, that is, the Truth of the Bible in its Sinaitic aspect. God directs the Levitical man to His Moral Law, and Aaron, acting under God's direction, welcomes that Law, kissing it in his gladness of heart (verse 14). 'And Jehovah said to Aaron, Go to meet Moses towards the wilderness. And he went, and met him in the mountain of God, and kissed him' (verse 27). Aaron, as an inferior, goes to meet Moses, and not Moses to meet Aaron. Even the kissing may be regarded as an act of homage (Ps. ii. 12; Hos. xiii. 2). The priestly system, which has existed in an elementary form in Heathenism, is now coming to the Servants' Grade. It is entering the realm of trial, or the wilderness. It is no longer to be a system of human devising, and of augurs, and idolatrous priests, but it is to be a system prescribed by the Revealed will of God. Hence Moses enlightens the Levitical man by means of God's words. 'And Moses told Aaron all the words of Jehovah wherewith He had sent him, and all the signs wherewith He had charged him' (verse 28). This interview is on the Servants' Grade, as the close of verse 14 shows. On that grade, Moses and Aaron begin to gather a personal embodiment of Elders for Godly Service. These elders of the Servants' Grade not improbably apply to some gathered from outside of Egypt. Moses is in the mount of God. They appear to be a Sinaitic class of teachers. 'And Moses and Aaron went and gathered all the elders of the sons of Israel' (verse 29). The words 'sons of Israel' show that these elders are on the Servants' Grade. But when this teaching class has been gathered, it at once begins to act on the Heathen Grade. We have in verse 30 a conjoined idiom, 'do' and 'people.' The prominence of Levitical Aaron shows that this idiom does not relate to Zion. It must relate to the Heathen Grade, from which a good seed is being gathered. As was indicated in iii. 8, they are coming up to a place on the Servants' Grade. They have not, however, come to the Seed Process like the Zipporah Church. The prominence of Aaron, and the allusion to the eyes, show the Sinaitic aspect in which these Heathen are beginning to receive Truth. Aaron and Moses, or Levitical Ordinances and Moral Law, are naturally in close connection. 'And Aaron spake all the words which Jehovah spake to Moses, and he did the signs before the eyes of the people' (verse 30). Verse 31 also opens with a conjoined idiom, 'hear' and 'people.' But as they are only hearing of what has taken place on the Servants' Grade, it must be to the Heathen Grade the idiom refers. These Heathen, to whom the Truth in a Levitical aspect is coming, receive that Truth. They hear that Jehovah has visited sons of Israel, that is, that He has a class on the Servants' Grade whom He is delivering. Then they come to that grade. The bowing and worshipping are as a dying to Heathenism, and an accession to the worship of the Servants' Grade. Jehovah is bringing them to 'a place.' 'And the people believed, and heard that Jehovah

had visited the sons of Israel, and that He had seen their affliction.' The words 'see' and 'sons of Israel' show the Servants' Grade. To this these Heathen now come, dying to Heathenism. 'And they bowed their heads, and worshipped' (verse 31). Practices of worship are now begun by those thus coming up from Heathenism, which will never cease while sun and moon endure, throughout all generations.

CHAPTER XXXII.

EXODUS V.

SHAKESPEARE says in 'All's Well that Ends Well,' 'The web of our life is of a mingled yarn, good and ill together; our Virtues would be proud if our Faults whipped them not, and our Crimes would despair if they were not cherished by our Virtues.' These narratives illustrate this mingling of the yarn of life. Israelites and Egyptians are the Good and Ill, the Virtues and Faults thus intermingled in the same human nature. That these are personified qualities, not persons, and hence that the history is moral and not literal, the writer would urge for such reasons as the following:

1. It is not literally probable that two men belonging to a captive and despised race, two men to whom the king could say, 'Get you unto your burdens' (verse 4), could yet come and go as freely as Moses and Aaron are here represented as doing in their interviews with the king. Oriental kings, in ancient times, were surrounded with much pomp, and were not easily reached by those who wanted interviews with them. Themistocles got into a concubine's chariot in order to gain access to the king of Persia (Diod. Sic., Lib. XI., p. 271, A., B.). The following extract from Nicolaus of Damascus (Hist.) gives an amusing idea of the power of Persian kings: 'If the king commands any man to be whipped, the man is thankful, as having met with good luck because the king has remembered him.' The crouching slaves who, on Egyptian sculptures, bow and prostrate themselves before kings, show that the royal dignity was very high in Egypt. How is it, then, that Moses and Aaron do not in any case salute or compliment Pharaoh? Paul courteously saluted Felix and Agrippa (Acts xxiv. 10, xxvi. 3). Even in old time it was a religious duty to respect established authorities, and not to speak evil of dignities. Had Pharaoh been a literal Egyptian king, it is not probable that Moses and Aaron would have had such free access to him, or would have given their unpleasant message to him with such stern authority, or such scant courtesy. They do not come in to Pharaoh as men humbly asking for a favour, but as men demanding a right. No two literal men ever adventured themselves thus into a tyrant's presence, to ask him to set a whole nation of his captive subjects free.

2. It is not very probable that a literal Egyptian king would have spoken of a god of any kind as Pharaoh speaks of Jehovah. The Pharaoh of the days of Abram (Gen. xii. 17, 18) showed no disposition to dare the Divine displeasure. How is it, then, that the Pharaoh of the days of Moses could say, 'Who is Jehovah that I should obey His

voice to send Israel away? I know not Jehovah, and, moreover, I will not send Israel away?' (verse 2). That is not the speech of a literal king of Egypt. It is the speech of one who 'opposeth and exalteth himself against all that is called God' (2 Thes. ii. 4). Philo several times refers to this answer of Pharaoh as an illustration of daring impiety (Vit. Mos., Lib. I., c. xv. ; De Post Cain, c. xxxiii. ; De Ebriet., c. vi.). He says in one place: 'I was appointed cupbearer, not forsooth to a man who prepared sobriety, and godliness, and the other virtues, but to a man gluttonous, and intemperate, and unjust, and with a large mind for ungodliness, who ventured to say, I know not the Lord, so that probably I prepared those things for him with pleasure. But marvel not that God and the antitheistic mind (*ἀντιθεος νοῦς*), Pharaoh, find pleasure in opposite things' (De Som., Lib. II., c. xxvii.). The writer thinks that Philo is more true to Scripture in identifying Pharaoh with the antitheistic Mind than are they who regard him as a literal king of Egypt. It is not of a literal Pharaoh that God says, 'And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them' (Is. xix. 4). A fierce king could only rule a few years, but the fierce man of sin could rule through many generations.

3. Why should God visit Israel with plague and sword if the king of Egypt made it impossible for them to escape? (verse 3). Would God punish men for not doing what it was impossible for them to do? But it is the duty of the good seed in the heart to conquer the evil seed. Moreover, if that Good Seed submits quietly to a moral slavery to fleshly elements, God may justly come with plague and sword to destroy that sinful flesh. These chapters show how He did come with plague and sword. When God destroys sinful flesh in a man, He may be said to be coming upon the man. So, in coming upon sinful flesh, He may be said to be coming upon the Good Seed that has been serving that flesh. It is a sin not to conquer in the conflict with Pharaoh, but, at the same time, we can only conquer by God's help.

4. In verse 4 the king of Egypt is said to call Moses by his name of Moses. But that name was given to him by Pharaoh's daughter (ii. 10). On the literal theory, how could Moses be thus known by name at the Egyptian court without his slaughter of the Egyptian (ii. 12) also coming into remembrance? It was said in iv. 19 that the men were dead which sought his life. But would not the renewed knowledge of Moses at the Egyptian court have tended to renew the old feelings of hostility against him?

5. What is said of the making of bricks without straw cannot well be reconciled with literal history. It is literally true that straw was sometimes used in the ancient process of brickmaking. Philo says that the straw bound the brick together. (*πλίνθου γὰρ ἄχρυστα δεσμός*. Vit. Mos., Lib. I., c. vii.) But straw was not so indispensable for the making of bricks as might be inferred from a literal reading of this narrative. Some have concluded from this fact that the straw was only needed to bake the brick. It is said that the Egyptians only cut off the ears of the corn, and hence that straw would be in the fields. But this could only be at a certain limited part of the year. The chapter before us makes no limitation as regards time. It is difficult to see how the children of

Israel could literally have gone all over Egypt seeking and finding straw, and making at the same time their daily quantity of bricks from the mud or clay of the Nile. The allusion in verse 14 to yesterday and to-day is hard to reconcile with a literal scattering all over Egypt.

Respecting the teaching of this chapter the following particulars may be noted :

i. The first thirteen verses of the chapter are all on the Heathen Grade, though there are some distinctions to be considered which occur in this portion. In iii. 18 we had a conjoined idiom, 'come' and 'Israel,' which showed the Heathen Grade. That verse was in the Seed Process, speaking of Hebrews. It also referred to a three days' journey and a sacrifice. So v. 3 speaks of Hebrews, and a three days' journey, and a sacrifice. Is it not, then, very noticeable that in the portion to which this verse belongs we have again a conjoined idiom which shows the Heathen Grade? In Pharaoh's answer as king, we have the words 'works,' of the Servants' Grade, conjoined with 'people,' of the Young Men's Grade. The allusion to the wilderness, and to Pharaoh, shows that this idiom does not apply to Zion. It must therefore apply to the Heathen Grade. The comparison of the above two portions thus gives very weighty support to one part of the gradal theory. There are many such harmonies in these chapters which show that little words and divergencies deemed too trivial for notice are yet divinely appointed landmarks in this realm of inspired truth. These grade-words establish, without human help, the doctrine of Verbal Inspiration. God has finished His work in revelation as perfectly as He has finished the material work of His hands. He has made His inspired servants do what George Herbert advises us not to do, that is, stay for the last pin. Of the whole Bible we may say: 'I know that, whatsoever God doeth, it shall be for ever, nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before Him' (Eccles. iii. 14). Mr. Dunkeley, the able writer who has written so much under the name 'Verax,' in an Article on 'A Bow drawn at a Venture,' appears to regard the early Books of the Bible as the playthings given to the race in its childhood, answering a good purpose for children, and prized by them even after childhood, but yet regarded as childhood's things. He also thinks that the earliest ideas of God were of a localized Being, not of a Universal Governor. So far, however, as the Bible is concerned, it cannot justly be regarded as reflecting these early imperfections of our race. Instead of giving support to the theory of a localized God, it shatters that theory to fragments by its opening words: 'In the beginning God created the heavens and the earth' (Gen. i. 1). Moreover, instead of its opening Books being discarded playthings, behind the race, they are temples of everlasting Wisdom crowning those heights up which our Editors and Men of Science are still toilfully climbing :

' There might you see the lengthening spires ascend,
The domes swell up, the widening arches bend,
The growing towers like exhalations rise,
And the huge columns heave into the skies.'

In the first thirteen verses of this chapter, which pertain to the Heathen Grade, we have several conjoined idioms. Thus we have 'come' with

'Israel,' and 'people' (verse 1), 'hear,' with 'Israel,' twice used (verse 2), 'works,' with 'people' (verse 4); 'behold,' with 'people' (verse 5). The words אִתִּי, 'this,' and 'people,' twice used, conjoin with 'do' (verses 6-8). 'Service' and 'do' conjoin with 'men' (verse 9). 'Find' and 'service' conjoin with 'people,' twice used (verses 10, 11). So 'works' and 'people' conjoin (verses 12, 13). The prominence of Pharaoh, and the fact that these people are in a fleshly Egypt, show that these conjoined idioms do not pertain to Zion. Hence all these verses must be on the Heathen Grade.

2. The last two verses in the previous chapter showed us a class welcoming the light, and coming up to the Servants' Grade. There was, however, this peculiar feature about this ascent, as about that described in iii. 8, that it did not recognise Pharaoh. There was not, therefore, a sinful opposition to the Truth, and a clinging to Heathenism after Light had come. But in the classes to which this chapter turns, even though they are on the Heathen Grade, there is a sinful working of Pharaoh in them. He rules them, and it is to him that Moses and Aaron direct their appeal. It may truly be said that while some Heathen welcome light, and at once leave the darkness, others cling sinfully to their idols even after a clearer light has come to them.

3. While much of this chapter relates to those on the Heathen Grade, there are some noticeable distinctions in the chapter. Verses 1, 2, relating to the demand to go and keep a feast, appear, from indications in the chapter, to pertain to Moses and Aaron in a Sinaitic aspect. But verses 3-8, as well as other verses in the chapter, which refer to Hebrews and a sacrifice and king Pharaoh, are in the Seed Process. On the literal theory, the charge in verse 3 seems to be varied from the charge in verse 1. We might, on that theory, ask why a second charge was given. Other evidences of transition from one to the other of the two Processes will be considered in the exposition.

4. There is a further noticeable contrast in this chapter. It is this: Apart from distinction of Process, it has a distinction between the inner and the outer application of Moses and Aaron's teaching, that is, of Moral Law and its Levitical embodiment. These can have an inward effect for good or evil; and, on the other hand, we can teach truth outwardly, both in its Sinaitic and in its Seed Process aspect. It will be found that from verse 5 to verse 9 inclusive, the narrative pertains to what is אִתִּי, or 'in the people' (verse 6), not 'of the people,' as our Versions represent. But from the words, 'And the taskmasters of the people went out' (verse 10), the narrative has an outward aspect. The word 'in' is not before the word 'people.' Nor is this the only mark of distinction between the Inward and the Outward action of Truth. In Gen. xix. 15 we have seen how important is the distinction between 'a city' and 'the city.' So we have had other illustrations of the importance that may attach to the presence or absence of the article. Now, in this chapter, where the reference is to an action of Truth 'in the people,' the word 'people' has no article before it in Hebrew. Thus in verses 5-9 the word אִתִּי, 'people,' occurs thrice, but in no case does the article 'the' precede it. But in verses 4, 10-12 the word occurs four times, and in every case it is preceded by the article. In verses 1, 16, also, the word applies

to what is outward, not to 'people of the land' (verse 5), but in these cases a possessive pronoun follows the word, and it would not have been according to rule to have also placed the word 'the' before the noun.

5. One of the most important principles in this chapter is the following: It represents a great moral Deterioration, and a subsequent Recovery from that Deterioration. Since Pharaoh is a man of sin, it must be wrong for either Moses or Aaron to obey him, or to speak of themselves as his servants. But, as we examine the chapter, we shall see that they do obey him. In verse 4 he says to Moses and Aaron, Get ye to your burdens. We have no hint that they fail to obey him. From the time when that command is given, a new class comes into the narrative, called 'officers,' or 'scribes.' In verse 6 the Hebrew speaks of this class as 'its officers,' that is, the people's officers. Hence they are not an Egyptian seed, but an Israelitish seed. The writer holds that the narrative shows that these officers represent Moses and Aaron in a process of Deterioration. Because of this Deterioration they are not called by their own names, for they are ministering to sin. As they come into being and serve Pharaoh, Moses and Aaron pass from the history, but as these officers come out from Pharaoh (verse 20), Moses and Aaron again assume their proper name and place, while the officers pass finally from the history. It is as these officers come into Pharaoh's service that we have Deterioration, and it is as they come out from that service that we see Recovery from that Deterioration. This fall and recovery is made manifest both in regard to the Seed Process and to the Sinaitic Process.

6. While these officers cry unto Pharaoh, and call themselves his servants (verses 15, 16), they do not cry unto Jehovah, and speak of themselves as His servants. When they have come out from Pharaoh, Moses begins to appeal to God. He is said in verse 22 to return to Jehovah, for these officers represent a departure from Jehovah to the service of Pharaoh. It becomes, therefore, important to know in what this Deterioration consists. Pharaoh speaks of it as a getting to their own burdens (verse 4). Hence it is in connection with some labour. That labour was a making of bricks, a working in miry clay. But it is specially impressed on these officers and the taskmasters that they are not to go on giving straw for the making of these bricks (verse 7). It is said in verse 7 that this straw is given $\text{לְלֵבֵן הַלְּבָנִים}$. Some think that the word לְבִי means 'to bake,' 'to burn.' Others say it means 'to whiten,' 'to purify,' while some say the word itself has the meaning of brick-making. The use of the verb in verse 14, without any accompanying noun, gives support to this last view which our Versions adopt. Observe—

(a) That the allusions in the narrative to burdens and works show that the idea of more or less Labour is prominent in the narrative.

(b) That the taskmasters and officers spoken of in verse 7 are said to be in the people, and are not said to be Egyptian.

(c) That it is evident that these officers and taskmasters have previously been in the habit of giving straw to the people.

(d) Equally clear is it that failure to give straw causes an increase to the labour of the people.

(e) That this increase of labour is made still worse by the added command that they must go out and gather straw for themselves. These features go to show that the Moral Deterioration consists in ceasing to lighten the labours which the man of sin lays upon the good seed, and in helping to make their burdens still heavier. God sent Moral Law to be to His seed a means of deliverance from the Service of Sin. But if ever that Law becomes a means of making men more subject to sin, there is Deterioration, and the Law in that aspect ceases to be Moses and Aaron. It becomes a Servant of Pharaoh. It is one of the most common forms of moral aberration for that which is good to be used in the service of that which is evil. Zeal for God is good, but when Paul manifested that zeal in persecuting Christians, he could not be called an Apostle. The zeal was perverted. Amongst Heathen peoples, as well as amongst people on higher grades, the truth known, whether known in greater or less degree, has sometimes been used to buttress idolatry, or to strengthen sin. The Hindu can turn the fact of God's omnipresence into an excuse for idolatry, on the plea that if God be everywhere, He must be inside the idol. Ancient idolatry, with its corruptions and anti-theistic influences, was strengthened by good men who had enlightened views of morals, and yet used their influence to make idolatry respectable. Notwithstanding the high moral tone of the teaching of Socrates, his last act was to recommend the sacrifice of a cock to Æsculapius. In Cicero's 'De Natura Deorum' (Lib. II., cc. xxx.-xxxvii.), we have powerful arguments against a godless philosophy, but they are all based on a polytheistic or idolatrous basis. In one of the finest passages in all Cicero's writings he apostrophizes Philosophy, but it is rather a eulogium on himself than a tribute of praise to his Maker. 'But both of this fault (*i.e.*, blaming Nature rather than our own error), and of all our other vices and sins, the whole cure is to be sought for in Philosophy. As into her bosom, in the early part of our life, our inclination and desire impelled us, so now, under these heavy misfortunes, and tossed by a great tempest, we have fled into the same port from which we had come out. O Philosophy, thou guide of life! O thou discoverer of Virtue, and expeller of Vices! what could we do, what could the whole life of man do, without thee? Thou hast formed cities, thou hast called the scattered race of men into fellowship of life, thou hast joined them together, first in homes, then in wedlock, then in communion of speech and language. Thou hast been the originator of laws, the teacher of manners and of discipline. To thee we flee! From thee we ask help! To thee, even as before in great part, so now fully, we deliver ourselves. One day spent well, and according to thy precepts, is preferable to an immortality of sinning' ('Est autem unus dies bene, et ex præceptis tuus actus, peccanti immortalitati anteponendus.' *Tusc. Disp.*, Lib. II., c. ii.). Who can fail to admit the moral beauty of the closing sentiment in the above extract? Yet the strength of Cicero's reasoning is used to aid idolatry. The Truth misapprehended, or mistaught, or set forth in a corrupt form, has often tended to harden men in sin rather than to free them from its burdens. Such passages as 'Be not righteous overmuch'

(Eccles. vii. 17), and the charge respecting the virgin (1 Cor. vii. 36), have sometimes been turned to evil. The verse teaching that the Apostles might forgive sins has been used to buttress a godless system of indulgences, tending to fasten Satan's yoke more securely on men's necks. God sent His law to give men rest, but if, instead of giving rest, it is used to serve sin, teaching men that bodily austerities will excuse wrong-doing, binding them over to serfdom to proud priests, making them slaves to debasing superstitions, in all such cases, instead of lightening the burdens of sin, it is increasing them. Instead of giving straw to cause a little rest from Satan's drudgery, it is withholding the straw, and adding to the burdens. When men serve sin with religious forms, or, as they think, with Scriptural sanction, they are apt to sink more deeply in evil than sinners who use no religious cloak for sin. Through all history there has been manifest this tendency to the perversion of what is good to the service of sin. It is as when men appeal to the Bible to justify their cruel wars. Thus the Deterioration appears to be the tending to make Satan's yoke heavier rather than to give Rest from it. It is as when the scribes made their proselyte twofold more a son of Gehenna than themselves (Matt. xxiii. 15).

7. This Deterioration and subsequent Recovery will be seen in the exposition to be made manifest both in the Seed Process and in the Sinaitic Process, both in the inward working of Truth and the outward working. There is, however, this peculiar feature in the Process as respects the outward working. The Deterioration is represented as beginning on the Heathen Grade, passing on to the Servants' Grade, and it comes into a certain connection even with the Young Men's Grade. Then, when Recovery sets in, we have an inverse process, and the narrative tends down again to the Heathen Grade. These features will be better seen in the exposition to which we may now turn.

After having shown in the close of c. iv. how some on the Heathen Grade joyfully received Truth, and passed up to the Servants' Grade, the narrative proceeds to show how, in respect to others, there had to be a conflict with Satan, or Pharaoh. He still led them captive. But the representatives of Moral and Levitical Law begin to confront him. They appear to do this in a Sinaitic aspect first, then passing to the Seed Process aspect. 'And afterward Moses and Aaron came and said to Pharaoh, Thus saith Jehovah the God of Israel.' They are beginning to speak to men in God's name, and as His messengers. 'Send away My people, that they may keep a feast to Me in the wilderness' (verse 1). The words 'came' and 'people' are the conjoined idiom showing the Heathen Grade. This command is as a challenge to the man of sin to permit the establishment of public worship amongst Heathen men, who are thereby to become travellers Zionward. The word 'feast' is used of a rejoicing feast, as when a multitude keep holyday. The man of sin, however, is yet mighty in his supremacy over these men, and boldly defiant against the Almighty. His mouth speaks great swelling words (Jude 16), as he opposes and exalts himself against God in God's temple of human minds (2 Thes. ii. 4). 'And Pharaoh said, Who is Jehovah, that I should hearken to His voice, to send Israel away? I know not Jehovah, and moreover I will not send

Israel away' (verse 2). The words 'hear' and 'Israel' form a conjoined idiom. If Heathen men began to meet for worship as Christian pilgrims, they would be escaping from Pharaoh. But the man of sin will not cease to oppose such a deliverance until God takes him out of the way.

The words of Moses and Aaron now assume a Seed Process aspect. They refer to the Hebrews. Their speech accords with iii. 18. They are bolder in their demand upon Pharaoh. They ask for a three days' separation from sinful fleshly Egypt, that they may offer to God an inward and spiritual sacrifice. 'And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God, lest He fall upon us by pestilence, or by the sword' (verse 3). This fear of punishment tends to show that Israelites and Egyptians are parts of one and the same nature. If the holy seed does not rebel against the sinful seed, and escape from it, God will chastise it with sore judgements, in which judgements the Egyptian seed will be destroyed.

The king of Egypt, acting according to the Seed Process, begins to gain some authority against Moses and Aaron. These are already beginning to turn the people from their burdens, but Pharaoh commands them to turn to their own burdens—that is, he commands them into his service. He turns them into ministers of sin. It may be said, How can the pure truth of God be thus made to serve evil uses? But Paul speaks of 'the many corrupting the word of God' (2 Cor. ii. 17), and we know how Satan used Scripture to encourage Christ to sin (Matt. iii.). Men may wrest Scripture to their own destruction. So this Egyptian man of sin begins to hinder the truth from doing good, and to command it to do evil. 'And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens' (verse 4). The words 'works' and 'people' form the conjoined idiom, which shows the Heathen Grade. Thus far the narrative has had an outward and Godly Service aspect. The Moral Law has been acting against sin by its outward instruction. But now it assumes an inward aspect. We are first shown how, within a people, the Moral Law may be perverted, and have an evil instead of a good influence. It may add to the burdens of the good seed instead of lightening them. It may do the will of Satan in them instead of the will of God. In this aspect the representatives of the Moral Law cease to be spoken of as Moses and Aaron. They are called officers, and are classed with taskmasters, for they are helping to bind a burden of sin upon the righteous seed. Pharaoh sees how the good seed is beginning to multiply, and how Moses and Aaron are beginning to lighten their burdens, so he commands them as his servants, and instead of permitting them, as heretofore, to lighten the burdens of the good seed, he commands them to increase the burdens. Even the use of straw in brick-making, by giving cohesion to the clay, would lighten labour. So Moses and Aaron had begun to lighten Pharaoh's yoke, and to give the good seed a little reviving in its bondage (Ezra ix. 8). But the man of sin bids them cease to do well, and to learn to do evil. We have now the word 'people' without the article. Throughout this portion, apply-

ing to a people, the word אָנִי , 'they,' is also prominent in Hebrew. It is used four times in verses 7, 8. It seems to be used to characterize a class, as in Gen. xlii. 8, etc.

We read, 'And Pharaoh said, Behold a people of the land are now many, and ye make them rest from their burdens' (verse 5). David made the Ammonites pass through the brick-kilns (2 Sam. xii. 31). It was very laborious work, and is a fitting emblem of the hard bondage of sin. The way of transgressors is as hard as brick-making in a hot land, and under cruel taskmasters. Now that Moses and Aaron are working in the good seed at Pharaoh's orders, they are officers classed with taskmasters, and helping them in their cruelties. It is an evil thing that Pharaoh has these officers at command, and that he can stop all action tending to lighten the burden of sin. In this day, or era, of the inward but perverted action of truth, Pharaoh rules thus: 'And Pharaoh commanded in this day the taskmasters in a people, and its officers, saying, Ye shall no more give straw to a people to make the bricks as formerly; let them go and gather straw for themselves' (verse 7). It is especially for the punishment of the desire to go and sacrifice to God that Satan wants to have them oppressed. While no straw is to be given to lighten the burden, the full amount of service is to be rendered. The officers are not to diminish aught from that. Our Versions use the old word 'tale' for 'number,' a word used by Milton in 'L'Allegro' of the shepherd counting his sheep:

'And every shepherd tells his tale
Under the hawthorn in the dale.'

It is Pharaoh who is the prime instigator in all this tyranny. 'And the tale of the bricks which they did make heretofore ye shall lay upon them, ye shall not diminish aught thereof, for they be idle, therefore they cry out, saying, Let us go and sacrifice to our God' (verse 8). The next verse, like verses 6-8, appears to relate to the inward and perverted action of truth, but it is apparently Sinaitic in its aspect. Even Levitical teaching as to duties of penance, etc., and as respects sacrifices may have an unwholesome influence within men, just as perverted teaching respecting God's moral Law can have an evil influence. We read of this aspect: 'Let heavier work be laid upon the men that they may labour therein, and let them not hearken to lying words' (verse 9). The words 'service,' 'do,' conjoin with 'men.' It is possible that the closing word 'hear' may indicate the Servants' Grade, from which Pharaoh wants to have them kept back.

With verse 10 there is a transition to the outward perverted action of the Truth. The Moral Law, and the Levitical Law, or Moses and Aaron, go out in an erroneous form, teaching men at Satan's command, not at God's command. Instead of saying, Thus saith Jehovah, they say, Thus saith Pharaoh. We read now of the people, yet the words 'find' and 'work' conjoin with 'people,' and show the Heathen Grade. The going out is in outward teaching, and is virtually Godly Service. 'And the taskmasters of the people went out, and its officers, and they spake to the people, saying, Thus saith Pharaoh, I am not giving you straw.' It is not said, 'I am no longer giving you straw,' as if he had previously given it to them. His words rather import that he will not

give them any lightening of their burden as Moses and Aaron have done. His command is, that if they want straw to make their burden lighter they must seek it for themselves. 'Go yourselves, get your straw where ye can find it, for nought of your work shall be diminished' (verse 11). Satan is a hard master. There is not one touch of mercy in all Pharaoh's words and actions. The enemy thrusts sore at the holy seed, and would fain see them fall. The people have now to wander about, seeking rest, yet unable to find it. Instead of finding straw they only find chaff or stubble (Is. xli. 2). They are scattered about the fleshly land as sheep having no shepherd, and are wandering in search of a lightening of their labour, but only increase their burdens by their wanderings. Sinners are like men who sink themselves deeper in the mire by trying to get out. It will only be as they turn to God that they will be delivered. God makes sin a weariness to those who are seeking rest in it. 'Behold, is it not of the Lord of hosts that the peoples labour for the fire, and the nations weary themselves for vanity?' (Hab. ii. 13). 'And the people were scattered abroad in all the land of Egypt to gather stubble for straw' (verse 12). There is no true straw for lightening labour in Egypt. Even when the people are scattered all over the Egyptian land, they can find nothing but stubble. True rest must come from a better source than from sinful flesh. The taskmasters urge them on to their exhausting labours, and require them to finish each day's task as fully as if they had the straw that made burdens light. 'And the taskmasters were urgent, saying, Fulfil your works, a day's business in its day, according as in there being the straw' (verse 13). They want them to be as diligent in doing wrong under Pharaoh's command, as they had begun to be diligent in the use of the straw that made labours lighter, and which straw Moses and Aaron had given.

With verse 14 we have a transition. From verse 10 inclusive we have seen how Truth, in its perverted and outward action according to the Seed Process aspect, has tended to make the yoke of Satan heavier on the Heathen Grade. Now these same officers, who represent Moses and Aaron in their perverted aspect, are found in action on the Servants' Grade. Increased light has come, but yet the Truth is being perverted to evil. And on this higher grade the sufferings of these officers become greater. The more light men have, the more painful will it be for them to buttress what is evil, that is, assuming that they are acting with any degree of conscientiousness. We have now a more definite hostility between taskmasters and officers. The taskmasters are said to be Pharaoh's. They are also said to appoint the officers. Further, we read of the officers being beaten. None of these features were manifested on the Heathen Grade. We read now, for the first time in this chapter, of 'sons of Israel.' In verses 14, 15, we have the words 'sons of Israel,' 'came,' 'do,' 'servants,' which are all grade-words of the Servants' Grade. Thus this Deterioration of Moses and Aaron is assuming a worse aspect, but it is also an aspect which brings them increasing suffering. As this suffering increases, its influence will be salutary, and by means of it a Process of Recovery will set in. As yet, however, these officers cry to Pharaoh, and call themselves his servants, so that even amid their increased sufferings they must yet be

serving sin. They are causing the sons of Israel to err. 'And the officers of the sons of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task, both yesterday and to-day, in making brick as heretofore?' (verse 14). These officers now begin to cry out under their sufferings. As yet, however, they have not turned to the Lord. They cry to Pharaoh as men might cry to an idol. How many there are who complain against sin and yet serve it! Some will rail against drink, and yet look upon it with lust, and drink it. Men will find fault with bad systems before they have broken away from them. It is a hopeful sign that these officers are beginning to complain of the injustice they meet with in Satan's service. When men cry out that Satan's yoke is heavy, we may hope that they are getting tired of it. 'And the officers of the sons of Israel came and cried to Pharaoh, saying, Wherefore dealest thou thus with thy servants?' (verse 15). They tell how all that might make their yoke lighter is kept from them, while their service is a mingling of drudgery and blows. They are wretched souls, 'bruised with adversity.' 'Straw is not given to thy servants, and they say to us, Make brick, and behold, thy servants are beaten' (verse 16).

We come now to an important sentence. It is rendered in our Versions: 'But the fault is in thine own people.' This is supposed to show that Pharaoh is acting unjustly, and blaming Israelites, where it is his own people who are in fault. The grade-words show that there must be an error in our Versions.

1. Verses 10-13 are on the Heathen Grade, as the conjoined idioms show.

2. From the beginning of verse 14 to the words 'are beaten,' in verse 16, it is clear that the narrative is on the Servants' Grade. In this portion we have 'sons of Israel' (twice), 'come,' 'do' (twice), 'servants' (thrice), 'behold.' These nine words of the Servants' Grade do not appear to conjoin with the word 'people' at the close of verse 16. If they did, the narrative would again be on the Heathen Grade. But it is manifest from the number of the words of the Servants' Grade, and their disconnection, for the most part, with the word 'people,' that this word is a word of the Young Men's Grade. Hence it cannot be a mere adjunct to the preceding sentences, and it cannot mean 'the fault is in thine own people.'

3. The words in Hebrew are **וְהָטְאוּ עֲוֹן**. There is no word 'is' in the Hebrew. The word rendered 'fault' is not pointed like the ordinary word for fault, or sinfulness, **חַטָּאת** (Gen. iv. 7; Prov. xiv. 34). On the other hand, if we leave out the vowels, which are a human invention, and take the second person masculine Kal, of the verb **טָפַח**, we shall have **חַטָּאת**, as in the Text. The writer holds that it is this form of the verb that is used here, and not the noun. It should be pointed **וְחָטַפְתָּ**, instead of **וְהָטְאוּ**. This verb means 'to fail,' 'to miss,' whence comes the noun 'sin.' But the verb often has the idea of missing, or failing to find something. 'He that hasteth with his feet misseth' (Prov. xix. 2). 'He that misseth me wrongeth his own soul' (Prov. viii. 2). The meaning appears to be as follows: These personified representatives of Moral Law, in a perverted aspect, have served Pharaoh, the man of sin,

on the Heathen Grade. They have also followed that man of sin on to the Servants' Grade. But on that grade they have been so beaten, and have found Pharaoh's service so hard, that they have determined they will not follow him any further. They have become his servants, but they will not become his people, to believe in him on the Grade of Faith. By treating them so badly on the Grade of Servants, he has missed having them on the Grade of Young Men. Thus this short sentence is like a note of rebellion. It is like saying, O man of sin, we are tired of thy hard service, and we are not going to follow thee on to the Young Men's Grade. Thou hast missed getting us in that capacity. Apprenticeship under thee has been so painful that we will not give thee our manhood, but will turn back. Thus we may read: 'And thou hast missed thy people.' On the literal theory it is somewhat strange that they do not blame Pharaoh rather than his people.

If the man of sin fails to bring them to the Young Men's Grade, he still proves himself a hard master on the Servants' Grade, on which they have spoken to him. 'And he said, Ye are idle, ye are idle; therefore ye say, Let us go and sacrifice to Jehovah' (verse 17). This allusion to sacrifice, compared with verse 3, and iii. 18, shows that verses 12-18 are in the Seed Process. The good seed is getting idle in respect to Pharaoh's service, for it is about to withdraw from it. There is a certain literary fitness in Law being represented as perverted and in Satan's service, in a Book which is about to describe a personal deliverance from that service. The Moral Law has a Deterioration, and is perverted to a vile using, and then it is represented as having a Recovery. They are not good and faithful servants to Pharaoh now, but are tiring of his service. Still, he gives his harsh command as aforetime, and threatens, but his power is waning. 'And now, go serve, and straw shall not be given you, yet ye shall present the tale of bricks' (verse 18). Now light comes to the representatives of Law on this Servants' Grade, and in the Seed Process. The words 'see' and 'sons of Israel,' in verse 19, show this grade. They tend to prove, also, that 'people' in verse 16 pertains to the Young Men's Grade. On the Servants' Grade, these perverted officers have their eyes now open to the true nature of Satan's service. They are coming to themselves. They see they have been in evil. They have been made wise by suffering, and now are coming away from the hard bondage in which the man of sin has been oppressing them. 'And the officers of the sons of Israel saw that they were in evil, when it was said, Ye shall not minish aught from your bricks, a day's business in its day' (verse 19). The evil is wrong-doing, not mere suffering.

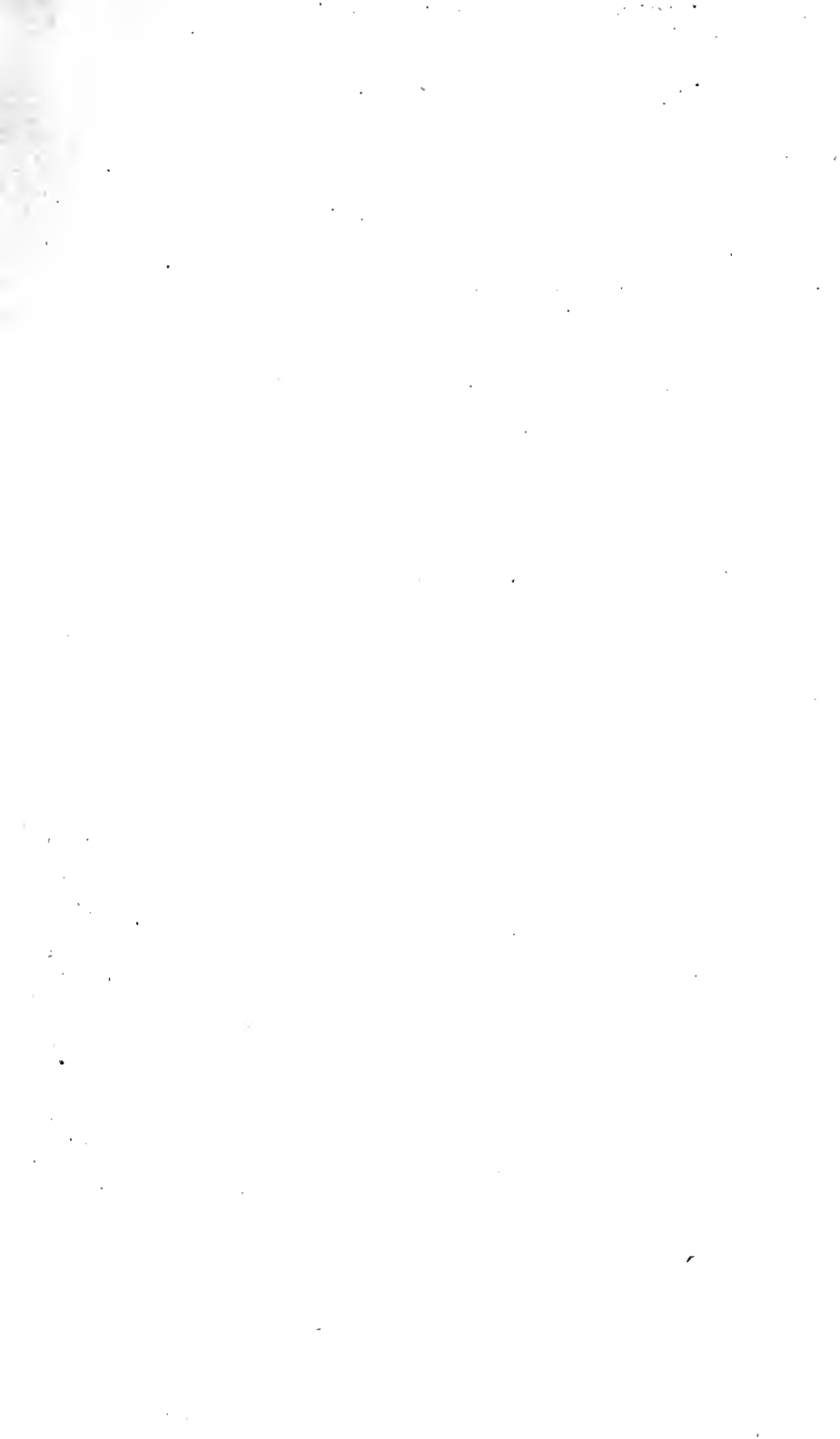
When the narrative has thus shown us a Process of Recovery in the Seed Process, it begins to show the same Process of Recovery in the Sinaitic Process. Verses 1, 2 are in that Process, and it is probably comprehended in the charge given in verse 4 to get to their burdens. In Gen. xlv. 1, the figure of standing is applied to those in the Sinaitic Process as in comparison with those in the Seed Process. And we have here the same figure used for the same purpose. In the Sinaitic Process the officers seem to have followed the man of sin even to the Young Men's Grade, but they are now coming out from that Service. And as

they come out, Moses and Aaron are standing to meet them. That is, the perversion of the Moral and Levitical Law to sinful uses is now ending. The imperfect officers are passing, and Moses and Aaron are coming into their true position as servants of God. First we are shown how, on the Young Men's Grade, there is Recovery, or a departure from Pharaoh. The word וְיָצְאוּ , 'with,' shows this grade. 'And they attained unto Moses and Aaron standing to meet them, in their coming out from with Pharaoh' (verse 20).

While verse 20 is on the Young Men's Grade, verse 21 is on the Servants' Grade. It is also in the Sinaitic Process, as the allusion to the eyes shows. The words 'see,' and 'servants,' show the Servants' Grade. This change of grade shows that verse 21 is not in close verbal connection with verse 20. Moreover, the writer holds that the common view of this passage is erroneous. It is assumed that the officers are speaking to Moses and Aaron. But these officers were servants of Pharaoh. The writer holds that it is Moses and Aaron who are speaking. Their appeal to Jehovah shows it. Servants of Pharaoh, as the officers were, would not appeal to Jehovah. This verse gives powerful support to what the writer has been saying about a Deterioration and Recovery. False doctrine, or truth perverted, causes genuine truth to be hated. It is as if that which was false put a sword into the hands of the man of sin to kill that which was true. While the officers were serving Pharaoh, Moses and Aaron were as dead. But now that there is Recovery, Moses and Aaron are coming to life, and the officers who represent perverted truth are passing away. Moses and Aaron are asking God to judge these officers for the evil they have done against the truth. God does judge them, and they come into the history no more. Of the speech of Moses and Aaron we read thus: 'And they said unto them, Jehovah look upon you and judge, for ye made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us' (verse 21). Thus verses 16-21 show a Recovery both in the Seed Process and the Sinaitic Process, as far as respects the Servants' Grade and the Young Men's Grade. The narrative, however, has not yet shown a recovery on the Heathen Grade. But it was on that grade that the charge was given to get to the burdens (verse 4). It is, therefore, significant to find that the next verses deal with the Heathen Grade, and that they indicate Recovery. The figure of returning to the Lord shows Recovery. As on the higher grades Recovery in the Seed Process is first described, so it seems to be on the Heathen Grade. This grade is shown by the conjoined idiom זֶה הַעָמָל , 'this,' twice used, and 'people.' In each of the verses, and in relation to each Process, we have this conjoined idiom. The allusion to the people not being delivered shows that the idiom does not pertain to Zion, but to the Heathen Grade. Of the Seed Process Recovery and appeal to God instead of to Pharaoh we read, 'And Moses returned to Jehovah, and said, Lord, wherefore hast Thou evil entreated this people? Wherefore this Thou hast sent me?' (verse 22). As yet the Moral Law had caused iniquity to abound, rather than diminished it. As yet Law was the strength of sin. Moses may therefore ask why he had been sent. Christ would do what Law was too weak to accomplish. The narrative

then passes to the Sinaitic Process, still keeping to the Heathen Grade. The words 'come' and 'this' conjoin with 'people' twice used. 'And from when I came to Pharaoh to speak in Thy name, he hath evil entreated this people, neither hast Thou delivered Thy people at all' (verse 23). The reference to coming to Pharaoh to speak in Jehovah's name appears to be in virtual contrast with that era of Degeneracy when he spake in Pharaoh's name. Thus these verses indicate Recovery from Deterioration.

END OF VOL. II.



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