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THE BIBLE TRUE FROM THE BEGINNING.

THE BIBLE

TRUE FROM THE BEGINNING.

BY

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*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, ὑφ’ ἧς 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.’

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INTRODUCTION.

THE reader's attention is invited to the following particulars :

1. In the Introduction to Vol. II. it was stated that amongst the subjects considered in Vol. III. would be the narrative of Elisha leaving father and mother, and also, as a subordinate subject, Paul's moral use of the term 'Woman.' It has, however, been found advisable, in order to prevent the undue expansion of this volume, to transfer these two subjects to Vol. IV. That volume will also contain Expositions of the narrative 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 therein, and Expositions given of Ezek. xl., 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 words refer to literal women, will also be considered in Vol. IV. The remaining three volumes will relate, principally, to the Gospels.

2. Evidence referring, directly or indirectly, to the question as to whether the Book of Hermas is, or is not, 'Divinely Inspired,' as Origen designated it, is set forth in c. xxvi. of the present volume, pp. 553-608.

3. Evidence tending to show that the Goats sent into everlasting punishment (Matt. xxv. 46) are not men, but personified Evil Natures in men, from which the Sheep, or personified Good Natures, in the same men, have been separated by the King, will be found in Vol. I., pp. 253, 486-488 ; Vol. II., p. 82. Other evidence to the same effect is yet to be adduced.

4. A statement respecting the principles on which the whole of this work is written will be found on pp. 230-232 of the present volume.

5. Some exception has been taken to the largeness of the work, and to the elaborateness of the plan of exposition followed therein. As an explanation of these features, it may be stated : (*a*) That the work is a Commentary, and it is not expected by the writer that it will, in general, be read in its entirety. But the reader may examine any chapter or passages here considered, and in which he has found difficulty, and he can then attach what value he thinks meet to the method of explanation here suggested. (*b*) The writer has not only had to consider English readers who might prefer such reading as entailed little labour. He has

had to think of those who, in after-days, may test his labour, following him to the Hebrew and Greek to which he has appealed. Moreover, as this is a new method of explaining the parts of Scripture considered, and yet one claiming to be inferred from Scripture, the writer has felt that the principle of loyalty to Christ and to the Bible demanded of him that he should spare no labour needful for the fully-stating of his position, and for the testing and defending of the same on every side. (c) Notwithstanding some elaborateness of treatment, the writer has endeavoured to make his method of exposition capable of being understood by any English reader who will give a little trouble thereunto. It is to this end that every quotation from classic authors has an appended translation. Moreover, any reader, by simply marking on each margin of the page of his Bible the grade-words of any chapter he wishes to consider, using a different symbol—star or cross—for each grade, will soon see for himself how the gradal portions divide. Even if he be disinclined to take this trouble, he can omit those portions of the work which describe gradal transitions, and can restrict his attention to what is said of the meaning of the narratives. In this way he will gradually become familiar with the gradal laws. (d) For reasons which he deems important, the writer could not well give a full table of grade-words, until he had set forth the evidence on which the inductions as to all the grade-words were founded. Hence a full table of grade-words is reserved unto the end of the last volume.

6. The writer is wishful to allay the fears of any evangelical readers, and also to make one or two suggestions that may be serviceable for guidance. Although this work, under Scriptural constraint, is Nonconformist in its aspect, the writer believes that there are thousands of Episcopalian Christians to whom the meaning of the Bible, and loyalty to its truths, are of much greater importance than Ecclesiastical Establishments, or Priestly Prerogatives. He will feel devoutly thankful if he shall be enabled, in any measure, to commend himself to the consciences of these in the sight of God. But as well as to the class thus indicated, the writer would here venture, and that in no spirit of presumption, to address himself specially to Nonconformists. It has been his favoured lot to have been, from his youth, a member of a Congregational Church. In the same fellowship he hopes to live and die. Under the term 'Congregational,' in its more general use, the writer, like many others, includes Baptists. He considers that the practice of Water Baptism, as followed by Baptists, is but the result of a conscientious error as to the meaning of Scripture, whereby spiritual men have, unintentionally, lent the weight of their excellence to an inferior and priestly class, who were attempting to write old Judaism large. Such practice is, in its measure, a fulfilment of the inspired prediction that some would not suffer the dead Mosaic and Prophetic bodies or systems to have burial, and would thus delay the up-standing of these systems, and their rapture to a spiritual state (Rev. xi. 9-12). The writer holds that the practice of Water Baptism, in its entirety, whether as applied to adults or to infants, is a hurtful and unscriptural anachronism. It can hardly be questioned but that the practice of Water Baptism has done more harm than good in Christendom, and anything which has thus done more harm than

good in Christendom cannot be a part of the Christian system. It is not that Baptism needs to be abolished; it only needs to be spiritualized, as the Society of Friends has long taught. Baptism by water should be superseded by the Baptism that is with the Holy Ghost and with Fire. We need no more the figure when we have the thing prefigured. To the leaders, past and present, of Congregationalism, and of Nonconformity in general, the writer is much indebted. Were it possible for him to address Edward Miall and Henry Richards, John Bright and Mr. Binney, as well as Mr. Rogers and Dr. Dale, and last, but not least, his former pastor, the Rev. J. T. Shawcross, once of Malton, and now of Southport, he might fitly do so in the words which Milton addressed to the lords and commons of his day: 'Ye cannot make us now less capable, less knowing, less eagerly pursuing of the truth, unless ye first make yourselves that made us so, less the lovers, less the founders, of our true liberty' ('*Areopagitica*'). To leading Nonconformists of all sections a reminder might be given that, beyond all others, they are keepers of the noble traditions which Milton defends in the added words: 'Give me the liberty to know, to utter, and to argue freely, according to conscience, above all liberties. . . . Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to mistrust her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter? . . . Who knows not that Truth is strong next to the Almighty?' Pastor Robinson's saying, that God has more light and truth to break forth from His Word, is often quoted by Nonconformists. As Josiah Conder expresses it, they do not desire to limit the truth of God to their poor reach of mind. Such claims carry with them an obligation to examine impartially whatever may tend to a better knowledge of the Word of God.

As the Apostle was a debtor to all, so the writer may claim to be, in a degree not very common, a debtor to several Free Churches. He owes thanks beyond what he can ever record with pen, or express with weak stammering tongue, for quickening impulses which his religious life, long years ago, received from a devout Wesleyan Methodist mother; from Miss Patrick, of Pickering, now Mrs. Fletcher, a Primitive Methodist Preacher; and from the Rev. Matthew Bankes, and the Rev. Charles Garrett, who were once stationed in the Malton Wesleyan Methodist Circuit. To these sources of blessing he might add Wesley's Hymns in relation to Christian life, of which Hymns he has availed himself daily, through many years, in his devotional reading. The writer recognises the fact that it would be dishonouring to these various Churches even so much as to modify any of their creeds, unless it were done after careful examination, in a reverential and cautious spirit, and with the full conviction that faithfulness to Christ and to His Word demanded such modification. Although the writer thinks that some of the most cherished doctrines of the Christian Faith need to be set in a more Scriptural light, no evangelical reader need fear that the teaching of this work will lead anyone to think less of the Bible, or of the Saviour's Divine nature and atoning work. The writer's thoughts go back to the day when, as a youth of twelve years of age, he stood by

his mother's death-bed. His beloved father, and one or two friends, were speaking of her excellencies, when she turned her head in her feebleness, and said: 'Not me, but Jesus.' It has often been a comfort to the writer to think that the name of Jesus was the last name on his mother's lips. He hopes that when he comes to die that dear name may be the last on his own lips. But loyalty to the Saviour demands faithful adherence to His Word, and the use of all available light for the understanding of the same. In the flaming brightness of modern Science, the Churches are rapidly being brought into the position where they must either give up much of their literalism, or give up much of the Bible. Already there has been too much forgetfulness of the exhortation which says respecting the Divine commandments: 'Diminish not a word' (Jer. xxvi. 2). Why should we fear to advance from the porch into the temple, from the letter to the spirit, when no word from God's mouth, and no essential truth of the evangelical faith, has thereby to be relinquished?

In conclusion, if a writer may so far presume as to suggest to the reader how to read, he would give the following counsel. Since some think that the work demands undue time for examination, let the reader read the expositions of the histories of Balaam and of Samson, as set forth in this volume. These alone will serve to illustrate the Gradal Theory. After reading these two expositions, let him ask whether this doctrine of the grades demands summary condemnation, or further inquiry. If the latter, let him then ask whether loyalty to truth does not demand that such inquiry shall be given. After examining these two histories, let him read the expositions of Ex. xiv., xv. These will serve to show how the New Testament throws light on the question as to whether these histories are literal or moral. Lastly, let him read the expositions of Ex. vii., viii., to see whether the moral method of explaining the narratives of the plagues, or the literal method, is the more reasonable. These three portions—Ex. vii., viii., pp. 19-64; xiv., xv., pp. 183-232; and the histories of Balaam and of Samson, pp. 233-296, 438-518—only comprise 207 pages. These can be read even in a busy age like ours. They who read to this extent only will be able to censure or approve with intelligence and justice. But whether men hear or forbear, smile or frown, the writer's work is with Him who has given him strength thereunto; with whose weakest and most unworthy servants he must ever class himself; and whose holy Word he desires humbly and fully to follow, regardless of all human traditions, and heedless of all self-affecting consequences.

'All is, if I have grace to use it so,
As ever in my great Taskmaster's eye.'

E. GOUGH.

AUBURN HOUSE, BARROWFORD,
February, 1890.

The Bible True from the Beginning.

THE BOOK OF EXODUS:

CONTINUED.

CHAPTER I.

EXODUS VI.

PHILO, in one passage, defines Moses and Aaron thus: *Μωϋσῆς μὲν ἔστι νοῦς ὁ καθαρῶτατος, Ἀαρὼν δὲ λόγος αὐτοῦ* (De Mut. Nom., c. xxxvii.). —‘Moses is the most pure Mind, but Aaron is his Speech.’ He often brings out this view, that Moses is to Aaron as Thought is to Expression. Thereby he puts most honour upon Moses, and makes him the more spiritual of the two. In general principle, Philo’s opinion has truth in it. The writer would say that Moses is to Aaron as the Law of God, given in the Bible, is to its embodiment or expression in Levitical institutions and ceremonies. Some arguments which have been adduced from other chapters to show that the history is not literal might be applied to this chapter, which also affords additional evidence that the history is not literal.

1. In verse 4 God refers to His covenant to give to the patriarchs a land of Canaan, a land of their sojourning, wherein they sojourned. If this were a literal Canaan, why should it be regarded as so much better a land than that ancient land from which they came out? (Heb. xi. 15). Xenophon’s ‘Anabasis’ shows that the country in the neighbourhood of the Euphrates was not a barren land. It was watered by one of the rivers of Paradise, and was rich in palm and other fruit trees, as well as in cereals. Voltaire, using some disparaging remarks which Jerome makes respecting Palestine, wrote with much raillery against the popular theory that Palestine was an unusually fertile country. His theme needed not his blasphemy and buffoonery. It was his fault that he could not touch such themes without showing his hatred of God and of the Bible.

‘The Scripture was his jest-book, whence he drew
Bon-mots to gall the Christian and the Jew.’

He answers to the description of a man

‘Skilful alike to seem devout and just,
And stab Religion with a sly side-thrust.’

While deprecating his irreverence, we can still give due weight to his arguments. It is inherently improbable that God should have exalted the literal land of Canaan so high above all other lands. The popular view eliminates from Prophecy its most glorious, even if most mysterious, aspects. It turns the references to the good land from spirit into letter, and makes it appear that the land of Divine promise could be measured by ordinary land measurements. Clem. Alex., when quoting the reference to the land of milk and honey, says we must not take the passage Judaistically (*Pæd.*, Lib. I., c. vi., p. 98). Shakespere better realized the truth that Prophecy may have a spiritual and hidden meaning, when he represented King Henry IV. saying of the Jerusalem Chamber :

- K. HEN. 'Doth any name particular belong
Unto the lodgings where I first did swoon?'
WAR. 'Tis called Jerusalem, my noble lord.'
K. HEN. 'Laud be to God—even there my life must end,
It hath been prophesied to me many years
I should not die but in Jerusalem,
Which, verily, I supposed the Holy Land,
But bear me to that chamber—there I'll lie,
In that Jerusalem shall Harry die.'

Francis William Newman, in the opening words of his 'History of the Hebrew Monarchy,' shows in what a literal sense he reads these narratives. He says: 'Few nations which have put forth a wide and enduring influence upon others, proclaim themselves to have been indigenous on the land of their celebrity. Tradition, for the most part, points back to a time at which they dispossessed earlier inhabitants, who, as hereditary enemies, are sure to be drawn in unfavourable colours, whether as unfaithful allies, brutish savages, ferocious giants, or, again, as impure, heretical, or atheistical unbelievers.' Such a paragraph in such a place makes Scripture a tradition rather than an inspired Book. It is common with these writers to suppose that the earliest records are the most mythical. Thus Genesis and Exodus are most undervalued. This law of mythical evolution does not, however, invariably hold good. St. Patrick's 'Confession' and 'Letter' state sober facts. It is by later writers, such as Muirchu and Tirechan, that legendary additions are made to his history, representing him as fasting forty days and forty nights on the summit of Cruachangeli, raising nine persons from the dead, writing 365 Canonical Books, etc. It is his hard literalism which brings Mr. Newman to make such statements as the following: 'A general review puts it beyond reasonable doubt that the Book of Chronicles is not an honest and trustworthy narrative' (p. 132). Other writers, while dealing with these narratives as literal history, do not impugn their truth. Mr. Poole's theory is that the Exodus took place about 1552 B.C. The Captivity and Exodus thus pertain to the era of the Shepherd Kings. Philip Smith, B.A., in his 'History of the World,' comes to a similar conclusion. The writer holds that, even though the Hebrew tribes may have been captives in Egypt, the Book of Exodus is not giving the history of such tribes. He could not accept Professor Piazzi Smyth's view that the Great Pyramid is a supernatural inspiration, so far as its measurements are concerned ('Life and Work at the Great Pyramid'), such measurements being given to men as standards. The

writer believes, however, that these chapters are given by Divine Inspiration, and that they give standards of moral truth to guide and bless men while the sun endureth, throughout all generations.

2. Moses is sent to speak to the children of Israel, and the narrative best agrees with the view that he was sent to all the Israelites, and that all refused to hearken to him (verse 12). But if the people were scattered abroad through all the land of Egypt (v. 12), it would not be easy for two literal men thus to go and speak to them.

3. God says He will redeem them with a stretched-out arm, and with great judgements (verse 6). Does the reader think that this great promise simply refers to a deliverance from toilsome brick-making? Are there not hard-working brick-makers who serve their generation according to God's will, and who rejoice amid their tribulations? *Ὁὐκ ἔστι βίον εὐρέειν ἄλυτον οὐδένι* (Gnom.)—'No man can find a life without sorrow.' But religion teaches us to turn sorrow into gladness. Had not Israelites in Egypt as powerful religious consolations as other communities that have suffered injustice? Why should the Universal Father have been so merciful to one class of His children in Egyptian bondage, while for hundreds of years tens of thousands of poor fellaheen have been left to groan in the same land under viziers, and pashas, and extortioners?

4. Men who had been toiling in brick-making might be delivered from their bondage without their character being changed. While their outward circumstances might be improved, they might be no better men, and no worse men, in the days of freedom than in the days of bondage. How, then, does it come to pass that these sons of Israel, by their deliverance from Egypt, are all brought into a new covenant with God? 'I will take you to Me for a people, and I will be to you for a God' (verse 7). 'All the firstborn among the children of Israel are Mine, both man and beast; on the day that I smote all the firstborn in the land of Egypt, I sanctified them for Myself' (Numb. viii. 17).

5. Considering that God is good unto all, it is very noticeable that through all these chapters He never utters a merciful word, or does a merciful deed, on behalf of Pharaoh and the Egyptians, but counts them His enemies. For aught that appears, they might not be His offspring. But literal Egyptians now, and in all past generations, have been as much God's offspring, and as dear to Him, as literal Jews.

6. On the literal theory, it is not easy to see how it can be maintained that the name 'Jehovah' had not been known to the patriarchs (verse 3). Etymologically the name 'Jehovah' is equivalent to 'Jove,' and Jove was known even by ancient heathen.

' Father of all in every age,
In every clime adored,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord.'

It is true that idolaters worshipped objects far inferior to Jove. The worship of dead ancestors, of odé, of demons, of serpents, of concrete idols, has been common. Juvenal asks, 'Who does not know, O Bythinian Volusius, what monsters (*qualia portenta*) demented Egypt worships? This sect adores a crocodile, that grows pale before the

Ibis gorged with serpents' (Sat. XV., verses 1-11). Philo says of the Egyptians, 'But now, passing over to the wildest and most untameable of animals, lions and crocodiles, and, amongst creeping things, the poisonous snake, they honour them with temples, and sacred sacrifices, and feasts, and similar things. For in each sphere of earth and water, of the things given by God to man's use, when they have searched for the wildest creatures, they have found nothing more savage on land than the lion, and nothing wilder than the crocodile in the water, which things they worship and honour. Moreover, they have deified many other creatures, dogs, cats, wolves, and, amongst birds, the ibis and the hawk, and, amongst fishes, either whole bodies, or parts of the same. Than which things, what can be more ridiculous?' (De Dec. Orac., c. xvi.). But while idolaters often worshipped unworthy objects, they sometimes had, in connection with these degraded forms of idolatry, a worship of Jove, which was a virtual recognition of God's Fatherhood. Even the Egyptians, in some parts of their worship of Osiris, Ammon, Kheneph, etc., approximated to this high moral level. Virgil speaks of Jove as Pater ipse, 'The Father Himself' (Aen., Lib. VII., verse 558). Although Jupiter's age is only the Silver Age, while the preceding Saturnian Age is the Golden Age (Ovid, Quat. Mund. Æt., verses 25-28), the attributes of Divine Fatherhood have their best embodiment in Jove or Zeus. Hesiod, after alluding to the Saturnian Age, says: 'Then, secondly, the goddesses begin to hymn Zeus, the father of gods and of men, and they cease from the song, [saying] how he is the mightiest of the gods, and the greatest in power' (Theog., verses 43-49). Greek poets have lofty conceptions of Jove or Jupiter. They represent the gods as gathering around him (Iliad, Lib. IV., verse 1). He wakes while they sleep (Id., Lib. II., verses 1, 2). Proclus (in Platon. Tim., p. 2, verse 49; Orpheus. Apospas., c. vi.) quotes the words, 'Zeus was first. Zeus is the last chief thunderer. Zeus is head. Zeus is the midst, and all things are born from Zeus. Zeus was male, the immortal Zeus was a nymph. Zeus is the foundation of the earth and of the starry heaven. Zeus is the spirit of winds (*πνοιή ἀνέμων*). Zeus is the motive power (*ὄρμη*) of the restless fire. Zeus is the root of the sea. Zeus is sun and moon. Zeus is King. Zeus himself is the chief source of all. He was one power (*ἓν κράτος*), one demon, the great chief of all, one kingly body (*ὀίμας*), in whom all these things are encircled, fire, and water, and earth, and air, and night, and day.' It is not merely the frequent use of the name 'Jehovah' in patriarchal history (Gen. xvii. 1, etc.), it is also the ancient use of the equivalent name 'Jove' amongst heathen nations which causes it to appear strange that God should say He had not been known to the patriarchs by His name Jehovah. We shall have to notice this subject again in the exposition.

7. In hot countries men and women become old somewhat prematurely. It is not, then, very probable that in such a country, and amongst a people oppressed and enslaved, father, son, and grandson would each have been found living to the abnormal length of life of from one hundred and thirty-three to one hundred and thirty-seven years (verses 16-20).

What, then, are the truths that this inspired narrative is bringing before us?

1. In previous chapters we have seen how Moses and Aaron have been sent to an official class of elders (iii. 16 ; iv. 29), and they have gathered some from the Heathen Grade (iv. 30, 31). But in this chapter there is a distinct advance. Moses and Aaron now begin to have a mission to the sons of Israel generally (verses 6, 9, 12, 13), and not merely to an official class, or to some on the Heathen Grade.

2. In making known His will to sinners for their salvation, some means used by God are more effective than others. One of the most important is the knowledge of Moral Law. This is embodied in Scripture. Moses represents that Moral Law. But the truth of Scripture is sometimes embodied in Levitical ordinances. These are useful so far as they are Scriptural, but they have not the power of the moral teaching of Scripture. Thus, Moses, who represents Moral Law, is greater than Aaron, who represents Levitical institutions. It is not likely that God would use less spiritual means if the more spiritual means could do the work. He only sent Aaron where Moses showed weakness of utterance (iv. 14). Moral Law may fail because of its very excellence. It may be too spiritual for fleshly men to comprehend it, and so may need a Levitical interpretation. But the fact remains that God honours most that which is most spiritual, and only gives place to the more fleshly and Levitical modes of instruction where the spiritual method has failed. It was only to be where the signs by the rod of truth failed, that water was to be taken from the water baptism river (iv. 8, 9). So, in this chapter, when God is beginning to send His truth to the people generally, He first sends Moses alone (verses 2, 6). In this mission to the people generally, it is as if Aaron, the Levitical Principle, had not yet come into existence. It is only where the Moral Law, as represented by Moses, has failed (verses 9, 12) that Aaron is joined with Moses, and receives a charge (verse 13).

3. It is a very natural thing that when the chapter has shown us that Moses, acting alone, has failed, and that Aaron is to be joined with him, it should then give us the moral evolution of Aaron's line. The genealogical table in this chapter is dealing pre-eminently with the evolution of the Levitical line. It shows us how Levitical rites and ceremonies began to multiply and increase. The names are all symbols, and are not names of literal men.

4. Moses is the symbol of Moral Law, as embodied in Scripture. There are, however, distinctions in his aspect which it is well to have in mind. We have seen in iii. 3 how Moses came to the mount of God, or Revealed Truth in an earthy aspect, and how he also came to Horeb, or Revealed Truth in a spiritual aspect, in which it is as a Spiritual Voice, or as a sharp spiritual sword. The writer alleged that where God spake (iii. 4, 14), it was God speaking the Truth spiritually from the Grade of Tongues. He also alleged that this spiritual Truth, in that chapter, seemed to have an aspect to the Seed Process. Now, in vi. 2 God is again giving Moses a charge. The grade-words show us this important fact that God is here speaking again from the Grade of Tongues. In other words, when God is beginning to send His truth to the sons of Israel in general, He sends it in its highest and best aspect. He sends it as a spiritual word, going out from Zion. From verse 2 to verse 9,

inclusive, relates to this spiritual Truth, though this portion makes references to lower grades. As spiritual Truth it fails. It fails, partly because of the shortness of spirit (verse 9) of the sons of Israel. That is, they are not spiritual enough to comprehend truth in this spiritual aspect, and need to have it in an inferior and more earthly form, before they can understand it. Still the fact remains that God here sends the spiritual Truth first, and that it is only because the people cannot receive Truth so spiritual, that Truth in a more literal aspect, and accompanied by Levitical Aaron, comes in.

5. The writer has said that Revealed Truth given from the Grade of Tongues is spiritual Truth. He has also said that he thought that in c. iv. the spiritual truth had an aspect to the Seed Process. But we shall yet see reasons for accepting the following doctrine, which the reader will do well to have in mind. That is, that spiritual Truth in Zion can have a Sinaitic as well as a Seed Process aspect. It can be the perfection of the Sinaitic Law. While much of the teaching of the Apostles shows us Spiritual Truth coming from Zion in a Seed Process aspect, we shall see reasons for thinking that Spiritual Truth also comes from Zion in a Sinaitic aspect. The spiritual portion of this chapter (verses 2-9) does not seem to have features peculiar to one Process more than to another. Its statements are comprehensive. Hence the writer thinks that this portion is representing the coming of Spiritual Truth from Zion as Spiritual Truth; that is, in both its Processes. It will be seen that the fact that God is here speaking from Zion, as the grade-words show, and that He is referring to Spiritual Truth, is an important element in enabling us to see in what sense the name Jehovah was not known to the patriarchs.

6. Just as Spiritual Truth can come from Zion in two Processes, the Sinaitic and the Seed Process, so the Truth as spoken on the mount of God, or in the earthly realm, can be spoken according to the same two Processes. In iii. 4, God speaks Spiritual Truth on the Grade of Tongues. Then in iii. 7, Jehovah speaks Truth according to the letter, on the Servants' Grade. So in vi. 2, God speaks Spiritual Truth on the Grade of Tongues. Then, when that has failed, Jehovah speaks Truth according to the letter on the Grade of Servants (verse 10). There is, however, this feature in the charge. Jehovah sends Moses against Pharaoh the king (verse 11). This implies that he is to go against the Man of Sin according to the Seed Process. But here, also, there is failure. Moses begins to speak according to the Sinaitic Process. The expressions 'before,' 'in the eyes,' etc., show this Process, and in verses 12, 30, Moses is said to speak 'before.' Thus he makes it manifest that, according to the letter, the Truth has a Sinaitic Process as well as that Seed Process in which God was sending him. The Sinaitic Process was that which showed weakness. Moses felt himself fleshly. He is uncircumcised of lip. It is just when he has shown his weakness of utterance in dealing with sin that Aaron comes in. He is brought in to supplement this weakness. He can help Moses both in the Seed Process and Sinaitic Process, on the earthly grades, and according to the letter.

7. It will be noticed that, so far as this chapter is concerned, the

Truth in its spiritual aspect is not sent to Pharaoh, but only to the sons of Israel (verses 2-9). It is only where Jehovah is speaking on the Servants' Grade, and thus sending the Moral Law in an earthly aspect, that a charge is given to go to Pharaoh (verse 10). This may be owing to the fact that the Soulical Man receiveth not the things of the Spirit of God (1 Cor. ii. 14), and Pharaoh, as king of Egypt, pertains to the fleshly sphere.

8. While the Moral and Levitical Laws have a certain power for good they sometimes fail. It is made manifest in several of these chapters that Moses, or Moral Law, and Aaron, or Levitical Law, cannot make anything perfect, however far they bring it towards perfection. They need the power of God, and especially do they need the Saviour who is the end of the Law for Righteousness. There is no getting out of Egypt without the Paschal Lamb. This chapter shows us the weakness of Moses, even while it testifies to God's power to deliver Israel.

There are so many transitions of grades in the chapter, that it will be better to consider the grade-words in the examination of the chapter.

The words 'see' and 'do' in verse 1 show that Jehovah is speaking on the Servants' Grade. The allusion to Moses seeing, and the absence of the word 'king,' suggest that the aspect of this verse is Sinaitic. Although there are fleshly Elements which Pharaoh will not send out in the Seed Process by a strong hand (iii. 19), there can be a Sinaitic deliverance through Jesus, in which Israel can come out as by a strong hand thrusting them out. It seems most natural to take the \aleph in verse 1 as meaning 'by' Pharaoh's hand. It is not so much Moses as Jehovah who is to act in this deliverance, but Moses is to see it. It is made known to him as by prophetic truth that there is to be this deliverance. 'And Jehovah said to Moses, Now thou shalt see what I will do to Pharaoh, for by a strong hand shall he send them, and by a strong hand shall he drive them out of his land' (verse 1). Even in causing wicked men to rise against Jesus, the Man of Sin is working to Israel's deliverance. But God alone is to be glorified for that deliverance. We may subscribe from the heart to Pindar's doctrine :

"Ανευ δὲ Θεοῦ σεσιγαμένον γ'οὐ σκαιότερον χρημ' ἕκαστον.
(Olymp. IX., vv. 156-8.)

'It is not worse to be silent [than to speak] about any business that is done without God.'

The writer has said that God is represented in verse 2 as speaking from the Grade of Tongues, from which grade the word spoken must be spiritual. This fact is made manifest by the following feature: The narrative begins on the Grade of Tongues, then it refers to the Young Men's Grade, then it refers to the Servants' Grade. In respect of that grade it gives a charge to Godly Service, then it passes up again to the Grade of Tongues. Thus, while God is speaking on the Grade of Tongues, He speaks of lower grades, and sends His Spiritual Truth in Godly Service to sons of Israel, or those on the Servants' Grade. The word 'appeared' in verse 3 is ordinarily a grade-word of the Servants' Grade. But that it has here its spiritual application to Zion is made manifest by the descent and ascent of grades to which the writer has

just referred. As if to mark off the grades from each other, verses 4, 5 begin with the words וְעַתָּה , 'And moreover.' Verses 2, 3 are on the Grade of Tongues. Then verse 4 speaks of a covenant which had been made on the Young Men's Grade, and we have the word וְעִתָּה , 'with.' Then in verse 5, God speaks of those on the Servants' Grade. The word 'hear' must have its spiritual application to Zion. The prayer is coming in to God in Zion. He is hearing in heaven His dwelling-place. But they who pray are on the Grade of Servants. Hence the words 'sons of Israel' and 'serve' in verse 5 are grade-words of the Servants' Grade. Then verse 6 shows the charge to Godly Service on the Grade of Servants. We have again the words 'sons of Israel' and 'service,' which show that grade. When the narrative has thus come down, step by step, to the Grade of Servants, it begins to rise again step by step, and to show what good results will follow from God's action through Godly Service. First, it reascends to the Young Men's Grade. Thus in the former part of verse 7, we have the word 'people.' But from the words, 'And ye shall know,' in verse 7, to the end of verse 8, we have again the Grade of Tongues. The word 'come' in the beginning of verse 8 has a spiritual application to Zion. When God is speaking on the Grade of Tongues (verse 3), He says His name Jehovah was not known to the patriarchs. Here, in verse 7, He is speaking of spiritual men, or those who come to Zion, and He says, 'Ye shall know that I am Jehovah.' This is a further important qualification of the reference in verse 3 to patriarchs knowing Jehovah. It proves that the knowledge is a spiritual knowledge, such as only those who have come to Zion can possess. It is not a mere philological knowledge of a particular name. Verse 9 shows us how Moses on the Servants' Grade fulfils the charge to Godly Service given in verse 6. Hence we have the words 'sons of Israel,' 'hear,' and 'service,' which prove verse 9 to be on the Servants' Grade. But Moses must here represent Spiritual Truth, since he received his charge on the Grade of Tongues, and came down from that grade to fulfil his charge in Godly Service. He does not bring this spiritual truth to Pharaoh, the fleshly Man of Sin, but only to the holy seed in sinners, or sons of Israel.

Speaking spiritual words in Zion, or a spiritual realm, God says, 'And I appeared to Abraham, to Isaac, and to Jacob in God Almighty, and [by] My Name Jehovah I was not made known to them' (verse 3). It is asked, 'How can this be true, since the patriarchs use the name Jehovah?' (Gen. xxi. 33, xxvi. 25, xxviii. 16). To this objection various replies are given. Dr. Clarke mentions the following: 1. That the 'not' should be taken interrogatively—'Was I not also made known to them?' 2. That Moses throughout Genesis uses the name by anticipation, but that it was only revealed at this time. 3. That He had only revealed to the patriarchs His intention to do good to their posterity, and that now He was about to give those promises an actual fulfilment or existence, the name 'Jehovah' also meaning 'Existence.' 4. That these words are used comparatively. They did not know Jehovah as these Israelites knew Him. Dr. Clarke seems to favour the third view. We may notice:

1. That God is here speaking on the Grade of Tongues, which is in a

spiritual realm. Hence this verse must be referring to a knowledge of Jehovah's name that is spiritual knowledge.

2. That it is alien to the high moral aspect in which the Bible speaks of a knowledge of God or His Name to identify such knowledge with merely philological acquaintance with a particular name. God is not speaking of philological knowledge, but of a moral knowledge, when He says : ' I will set him on high, because he hath known My name ' (Ps. xci. 14).

3. That, although God is speaking as a Spiritual Being in Zion, He says He had ' appeared ' to the patriarchs in El Shaddai, or God Almighty. So, in Gen. xvii. 1, Jehovah is said to appear, and to say, ' I am El Shaddai, ' that is, ' I am God Almighty. ' Hence it follows that when El Shaddai appeared, it was Jehovah who appeared. Whence we may fairly infer that for Jehovah to ' appear ' was something distinct from Jehovah being ' known, ' or His name being known.

4. Men may become spiritual on the Soulical Side, even before they have become spiritual on the Intellectual Side. They may have their affections on things above, and their souls may be following hard after God, even before they have had the eye of the mind fully open to spiritual things. That which appears to the soul's eye is something distinct from the knowledge which comes through God shining into the heart, and giving a light of the knowledge of God's glory in the face of Jesus (2 Cor. iv. 6). Thus the writer holds that the contrast in this verse is not between El Shaddai and Jehovah, but between ' appearing ' and ' knowing. ' The appearing refers to a Soulical revelation of God, the knowing refers to a Spiritual or Intellectual revelation of God. The patriarchs had had the former but not the latter, which is now being given through Moses. Clem. Alex. refers to this τετραγραμμων ὄνομα τὸ μυστικὸν ' four-lettered mystic name, ' or *Ιαοὺ*, that is, ' Jehovah, ' which is only given to those who can enter the adyts, or holy place. This he appears to regard as the realm where God is intellectually known, independent of the sense-nature and outward senses (Strom., Lib. V., p. 562).

5. The Scripture associates the incoming of the Spiritual Era with a revelation of the knowledge of Jehovah that is to be granted to the mind or heart ; that is, to the Intellectual Side. Moreover, the passage which states this fact most clearly, is in affinity with what is said in these verses to Moses : ' I will put My laws into their mind, And on their heart also will I write them, And I will be to them a God, And they shall be to Me a people. And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord, For all shall know Me from the least to the greatest of them ' (Heb. viii. 10, 11). It is evident that this knowing the Lord is something more than merely scientific or philological knowledge. Furthermore, the Greek gives still weightier support to what the writer is urging. It does not speak, as our Revised Version represents it, of a ' fellow-citizen. ' The words are *καὶ οὐ μὴ διδάξωσιν ἕκαστος τὴν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ*. Literally this reads : ' And they shall not teach every man the citizen of himself, and every man the brother of himself. ' We have seen how often the mind is compared to a city. So is it here. The idea is that

of the soul pushing on the mind to get a knowledge of Jehovah. Everyone has a citizen, because every man has a mind. Upon these minds or hearts the laws of God in a spiritual form will be written, so there will be no need for the soul to say to the mind, Get a knowledge of God, or know Jehovah. So there will be no need of Godly Service, so that a man will not have to urge upon his brother to get this knowledge. Thus the writer holds that this passage in Ex. vi. 3 means that while, on the Soulical Side, Jehovah had appeared to the patriarchs, He had not written His spiritual law upon their minds, and hence they did not know Jehovah's name. It is said, 'Therefore My people shall know My name' (Is. lii. 6). We can see that this refers to some spiritual knowledge of God. So is it in the verse before us.

6. The fact that when Moses goes to speak this Spiritual Truth, the sons of Israel cannot receive it, gives some support to the view that this passage is showing that the patriarchs had not the spiritual Law written on their minds, and hence that they did not know Jehovah's name.

Verse 4 refers to a covenant which God made 'with' them on the Young Men's Grade. He made a covenant to give them the land of their sojourning, or Canaan. The writer has alleged that Canaan is a symbol of the realm of idolatry. There was an era when the line of faith sojourned in that realm. Then it moved on to higher grades. It is clear, however, that those who have come to the Young Men's Grade cannot be led back personally by God to Heathenism. That would be moral degeneracy, and God would have no part in that. But the Heathen Realm can be given to them as those who are working in Godly Service. So the heathen were to be given to Christ (Ps. ii. 8). It will be noticed that this verse we are considering does not say that Canaan is to be given to them to dwell in. The very fact that it is said to be the land of their sojourning, compared with the statement that they were 'seeking after a country of their own' (Heb. xi. 14), indicates that Canaan is not given as a dwelling, but as a prize which they will win by Godly Service for the Truth's sake. 'And, moreover, I have established My covenant with them, to give them the land of Canaan, the land of their sojournings wherein they sojourned' (verse 4). The Zipporah Church was given from Heathendom, as were some spoken of in iv. 31. Moreover, it is questionable whether we should not read here, 'I will establish' rather than 'I have established.'

We next have an allusion to those on the Servants' Grade. The words 'sons of Israel' and 'service' show this grade. God hears their cry, for it comes to Him to Zion. The word 'hear' has a spiritual application to the Grade of Tongues on which God is speaking. 'And, moreover, I have heard the groaning of the sons of Israel, whom the Egyptians keep in bondage, and I will remember My covenant' (verse 5). Next, God sends Moses, or Moral Law, in Godly Service, to the holy seed in those who are serving sin, or Pharaoh. Godly Service is always on the Servants' Grade, where those who serve are not in Heathenism. The words 'sons of Israel' and 'service,' in verse 6, show this grade. Moses, as one sent from Zion, must represent Truth in a spiritual form. He is to foretell to the holy seed the mighty deliverance from bondage to sin which God will effect for it. He is to publish Jehovah's name as

he thus proclaims spiritual truth. 'Wherefore say unto the sons of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgements' (verse 6). Instead of being servants to Sinful Flesh, or the Egyptian seed, they will become its masters. They will be rid of evil like those to whom Jaques in 'As You Like It' says,

'You weed your better judgements
Of all opinion that grows rank in them.'

Next we see how those to whom God sends Moses in Godly Service are yet to be raised by Divine power to the higher grades. First we read of exaltation to the Young Men's Grade, this grade being shown by the word 'people.' 'And I will take you to Me for a people, and I will be to you a God' (verse 7). Yea, they shall even come to the Grade of Tongues, and shall know the Lord, having His Law written on their minds. Hence it is added, 'And ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians' (verse 7). These burdens are something heavier than mere bodily slavery. For self-interest a slave-owner would generally pay some attention to the physical strength of his slave, so that he might be able to work for him. Hence his burdens would have some mitigation. But the yoke of sin is only evil. Xenophon speaks of having the mastery over lusts that are not good. *τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν* (Memorab., Lib. I., c. ii., § 24). It is such mastership that God grants to the sons of Israel, 'Ye shall know the truth, and the truth shall make you free' (John viii. 32). 'Everyone that committeth sin is the bond-servant of sin' (verse 34). 'If, therefore, the Son shall make you free, ye shall be free indeed' (verse 36). These sons of Israel are also to be brought into the spiritual land of Zion. This is not Canaan, but the better country, even the heavenly. It is to be their heritage, not a prize given to them as a spoil merely, as Canaan, or the Heathen Realm, was to be given to those who worked in Godly Service. The word 'come' (verse 8) has a spiritual application to Zion. 'And I will bring you in unto the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage: I am Jehovah' (verse 8). The closing words are like God swearing by Himself, since He can swear by no greater. These words are spoken concerning those who are yet in Egyptian bondage, though they are groaning under it, and wishing to be free. The narrative makes it manifest how readily God responds to good desires arising within the wicked, and how He seeks the sinner's good.

When Jesus had spoken of moral eunuchs, He said, 'He that is able to receive it, let him receive it' (Matt. xix. 12). His words imply that His teaching would be too spiritual for some. So as Moses goes to these sons of Israel, and speaks spiritual truth coming from Zion, they are not able to receive it. Usually men in bondage are apt to lend a ready ear to promises of deliverance. The Jews were ready believers in those who claimed power to break the Roman yoke.

'Hope springs eternal in the human breast.'

It is incredible on the literal theory that all the sons of Israel should have disbelieved Moses, if he had come bringing good tidings of deliverance from literal slavery. The meaning of the narrative is that the holy seed in sinners could not receive the truth taught by Moral Law or Moses, when it came in a spiritual aspect, as a Law sent from Zion. Their eyes were too weak to receive so bright a light. Verse 9 shows us Moses acting in Godly Service on the Servants' Grade. The words 'sons of Israel,' 'hear,' and 'service' show this grade. These words come up many times, but every new instance of their use is but fresh Scriptural evidence to show that the teaching respecting grade-words is true. 'And Moses spake thus to sons of Israel, and they did not hearken to Moses from shortness of spirit, and from cruel bondage' (verse 9). The word קָצָר means 'shortness. It is said to mean 'impatience,' or 'anguish.' A provincial idiom speaks of an angry man as 'short-tempered.' This is the only passage wherein this Hebrew noun is found. It is from the verb קָצַר, 'to be short.' 'The bed is shorter' (Is. xxviii. 20). The adjective קָצָר is used in the sense of 'short.' 'Short of days' (Job xiv. 1). In Prov. xiv. 17, 29 we have the expression 'short of spirit or temper,' used of hasty tempers. Hence this expression 'shortness of spirit' is supposed to mean 'impatience.' But why should these sons of Israel be impatient with one who was bringing them good tidings? The writer thinks that the passage means that they lacked spirituality, or power of spiritual discernment. As we speak of being narrow-minded, so these men were short of spiritual intelligence. They were too much in the flesh, and too little in the spirit. This fact, combined with the hard pressure of the yoke of sin, made them unable to receive such spiritual truth. The arch was too low and narrow to allow such a flood of truth to pass under.

When Truth, as sent out from Zion, has thus failed, God begins to send it out from the Servants' Grade, and according to the letter. Verses 10, 11 show us Jehovah speaking on that grade, from which Moses is again sent out in Godly Service. The words 'come' (rendered 'go') and 'sons of Israel' (verse 11) show the grade. 'And Jehovah spake to Moses, saying, Go in, speak to Pharaoh, King of Egypt, that he send sons of Israel out of his land' (verse 10, 11). The word נָכַח, 'go in,' appears to be used here of a going in. Moses is being instructed to deal with Pharaoh as King, and according to the Seed Process. He must follow sin into the inner nature. But instead of so doing, Moses begins to answer according to the Sinaitic Process, or before Jehovah. He speaks on the Servants' Grade, as the words 'behold,' 'sons of Israel,' and 'hearken' show. He tells Jehovah how the sons of Israel have not listened to him at his best, that is, when he went in a spiritual form; and how will the Man of Sin listen to him in his weakness? He is fleshly in his Sinaitic mode of utterance, or in his lip. He needs some Levitical help to enable him to speak, so that the message he delivers will be received. 'And Moses spake before Jehovah, saying, Behold, sons of Israel did not hearken to me, and how shall Pharaoh hear me, and I of uncircumcised lips?' (verse 12). Literally, it does not follow that because slaves did not hear him, a king would not hear him, and especially since he was going in God's name.

But, on the moral theory, it is certain that if that in man which is good is unwilling to obey the Moral Law, that in him which is evil will be still more unwilling to obey it. When the Moral Law in its spiritual form, and the Moral Law according to the letter, was thus weak, God gave to it Levitical help. At this point Aaron comes into existence. What has been said of the spiritual and earthly aspects of Truth is in virtual accord with that double aspect in which the early Christians were accustomed to regard the Christian life, as when Ignatius desires the Ephesians to abide in Christ Jesus, *σαρκικῶς καὶ πνευματικῶς*, 'both after the flesh and spiritually' (c. x.).

Philo's view as to the relationship of Aaron to Moses has been already noted in part. The following passage will give the reader a clear idea of his views on this subject: 'Moses deprecates [meeting] the sophists in Egypt, that is, the body (*τοὺς ἐν Αἰγύπτῳ, τῷ σώματι, σοφιστᾶς*) whom he calls magicians, for by the arts and deceptions of sophisms good manners (*ἡθὴ χρηστὰ*, see 1 Cor. xv. 33) are in a certain sense drugged and corrupted (*φαρμακεύεται καὶ διαφθείρεται*), and he says, "I am not eloquent." This is like saying that he is not naturally fitted for the figurative rhetoric of plausible words. Then he proceeds to affirm most strongly, not only that he is not eloquent, but that, altogether, he is without speech (*ἄλογός*, Ex. vi. 12). He is speechless, not as we refer to the speechless living creatures, but as one who does not think it right [for him] to use the speech that is by the vocal organ, but who signifies and seals upon the Understanding alone, the sights belonging to true Wisdom, who is opposed to false sophistry. And he will not go into Egypt, nor have intercourse with its sophists, until the Word of Utterance has been well exercised, God having shown and perfected all the ideas pertaining to interpretation by the choice of Aaron, whom He is wont to call the brother of Moses, being his mouth and interpreter and prophet. For all these things pertain to the Speech which is the brother of Understanding. For Understanding is the fountain of words, and Speech is its mouth, because through this all the thoughts spring up as springs flowing forth from the ground into the open day. And it is the interpreter of what has been purposed in the purposes. Yet assuredly, being prophet and diviner, it ceases not to give its oracle of the things that are from the inmost shrines, and unseen' (Quod Det. Pot., c. xii.). The writer has stated his conviction that Aaron represents Levitical institutions and ordinances, in so far as such institutions and ordinances interpret Moral Law, or Moses, to those who are too weak to receive that law in its own spiritual form. To Moses and to Aaron, as in conjunction, God now gives a command to both the holy seed, and the Man of Sin. Since Pharaoh is designated 'King,' it appears that this command has a Seed Process aspect. But, as we have seen, the Law is in itself weak to fulfil these commands, and only becomes mighty as God comes to its help. The words 'sons of Israel,' in verse 13, show the Servants' Grade, on which Moses is being sent out in Godly Service, together now with Aaron. 'And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the sons of Israel, and unto Pharaoh, King of Egypt, to bring the sons of Israel out of the land of Egypt' (verse 13).

Having thus shown how Aaron is conjoined with Moses, the narrative proceeds to give the Evolution of the line of Aaron, or the Levitical line. There is this peculiar feature in this Evolution. It begins on the Young Men's Grade, and then passes to the Servants' Grade. The word 'Israel,' in verse 14, shows the Young Men's Grade. Then the words 'Simeon' (verse 15) and 'Shimei' (verse 17) show the Servants' Grade, and this grade is continued to the close of verse 25. Then verses 26, 27 come to the Heathen Grade, as the conjoined idioms show. In each verse, 'sons of Israel' conjoins with אִיִּךָ, 'this one.' Why should the Aaronic line thus begin with the higher grades, and then go to the lower? The writer thinks that it is owing to the fact that Levitical Evolution is in itself a degeneracy. The more we have of outward rites and ceremonies, the less we have of the inner spirit. This does not conflict with the fact that, apart from comparison with what is more spiritual, there may be in Levitical institutions features that are good and helpful to godliness. Men may live on barley meal, but it is to be regretted if this is to supersede flour. From verse 14 to verse 19 inclusive, the narrative deals with what is according to the toledoth, or generations. The word appears to be used here as in Gen. v. 1, with a past reference. These verses appear to deal with the evolution of the Levitical line in connection with the line of Faith. Reuben's family is taken to represent such Levitical institutions, so far as they affect the Young Men's Grade. Such a name as Hanoah, 'trained,' 'disciplined,' 'consecrated,' shows us how Levitical rule and consecration may have an effect even on the life of faith. The names of Reuben's sons found here are those given in Gen. xlv. 9. But the names must have an application to different objects. So in Gen. v., the names have more aspects than one. It is especially to Levitical evolution that the names here given apply. As men in Heathenism began to cultivate gardens, so in Levitical evolution there is a fencing and enclosing which betokens separation and moral culture. The derivation of the names given in verses 14-16 has already been considered in connection with Gen. xlv., and need not again be considered. There may be a variety of opinions as to what is symbolized by Levi and Amram each living a hundred and thirty-seven years. The writer believes that this number is used to show conformity to the great representative of the Sinaitic Church, that is, Ishmael, the son of the bondwoman. He is said to have lived a hundred and thirty-seven years (Gen. xxv. 17). There is something unlike literal history in the fact that, out of all the names here mentioned, there are only three respecting whom the length of their lives is stated, and that two out of the three are said to live to the age of a hundred and thirty-seven years.

Beginning with the names not previously considered, we find that Gershon's two sons are named Libni and Shimei. It is a singular fact that each of these names appears to have 'my' appended. 'Libni' means 'My Whiteness,' and 'Shimei' means 'My Hearing.' They probably import a Legal Righteousness, or what Paul calls righteousness of Law, and a legal hearing or hearing with the outward ear only. Such names are fitting for a line of Levitical Evolution.

Next we read of sons of 'Kohath,' a name that means 'Assembly,'

and that appears to symbolize an aspect of Public Worship. The first son is 'Amram.' Some regard this word as a combination of the Hebrew words for 'People' and 'High.' Hence it is either rendered 'Exalted People,' or 'People of the Highest.' Since 'Kohath' means 'Assembly,' and 'Amram' is a son of Kohath, it not improbably symbolizes some quality connected with gatherings for worship. Hence the writer thinks it is from עָמַר, 'to bind or collect,' from whence comes עֹמֶר, 'sheaf,' and that it symbolizes the bond of fellowship which binds together as in a sheaf those who gather for worship. The next name, 'Izhar,' is the word for 'oil,' the cognate verb of which means 'to shine.' God's witnesses are 'sons of oil' (Zech. iv. 14). This name appears to symbolize the fact that the gathered Church shines as God's witness before men. Otherwise it refers to the ritualistic tendency to the use of lamps, etc. The following name, 'Hebron,' means 'joined,' or 'compacted,' as the sides of a building are joined. It probably betokens fellowship in a still deeper aspect than is symbolized by the outward practice of gathering together in a worshipping assembly. 'Uzziel' may mean 'Might of God,' or 'Praise of God,' especially praise offered by means of musical instruments (2 Chron. xxx. 21). The writer thinks that this latter meaning best accords with the drift of this history. Even if taken as 'God's might,' it may be maintained that the Church is a power of God amongst men. Kohath is said to live to the age of a hundred and thirty-three years, which tends to show that these are not literal men. Those who are interested in the symbolic numbers of such a chapter as this might see what is said of symbolic numbers in Clem. Alex., Strom. VI., pp. 656-8. Clement discusses, amongst other numbers, the symbolic numbers of Noah's Ark. The writer was interested in noticing Clement's statement, that 'the finishing of the structure to a cubit [is a finishing] into the monad of the perfected advance of a righteous man, and into the unity of the faith'—*εἰς πῆχυν συντελεῖσθαι τὸ κατασκευάσασμα, εἰς μονάδα τελευτώσης τῆς τοῦ δικαίου προκοπῆς, καὶ εἰς τὴν ἐνότητά τῆς πίστεως* (p. 658).

The sons of Merari seem to betoken some weaknesses or imperfections in the Levitical line. The name 'Merari' indicates what is bitter, or unhappy, or provoking. So 'Mahli' probably means 'Sickly,' or 'My Sickness,' while 'Mushi' appears to be from a root meaning 'to move away,' 'to depart,' 'to withdraw,' 'to cease.' It may betoken an element of inconstancy, or a tendency to unwholesome change. We read, 'And Amram took to him Jochebed, his father's sister, to wife' (verse 20). The word translated 'his father's wife' literally signifies 'a woman beloved,' and it is used of a variety of relationships, as 'cousin,' or 'near relation' (Jer. xxxii. 8, 12; Amos vi. 10). In the masculine it is used of an uncle (1 Sam. x. 14). Hence it may here signify 'one nearly related,' or 'one beloved.' The name 'Jochebed' probably means 'Jehovah is the glory,' or 'Jehovah is glorious.' This is a very exalted name, and, as Jochebed bears Moses and Aaron, she must represent a morally exalted class in connection with the Amram, or assembly, a class who have Jehovah for their glory, and who glorify Him. What is said in Heb. xi. 23 of the parents of Moses betokens great moral excellence.

The sons of Izhar, or the principle of shining for God as His witnesses, are, first, Korah, then Nepheg, then Zithri. Some regard 'Korah' as from קָרַח, 'to freeze,' and thence 'Ice or Hail' (Ps. cxlvii. 17). The writer thinks it is from קָרַח, 'to make bald,' and that it has reference to vows and consecration, such as those in which men shaved the head. 'Nepheg' means 'to sprout,' and appears to indicate growth and increase. The name 'Zithri' means 'Memorial,' or 'My Memorial.' It may indicate the practice of annual feasts or memorials of sacred events.

Next we read of the sons of 'Uzziel,' that is, 'God's praise,' or 'God's might.' The names of these sons appear to betoken such Divine attributes as are likely to be celebrated by those who praise God. First we read of 'Mishael.' This name is said to mean, 'Who is what God is?' The derivation is very probably correct. The name glances at God's unapproachable Pre-eminence. The next name, 'Elzaphan,' means 'God hides,' or 'God is hidden.' He is a God who hides Himself (Is. xlv. 15). He is past our finding out, and has clouds and darkness round about Him. Though our Version spells Zithri in verse 22 like the Zithri in verse 21, the words differ in Hebrew. The latter word, מִסְתָּרִי, is probably from סָתַר, 'to hide,' 'to protect,' whence comes מִסְתָּר, 'a covert, a shelter, a protection.' The name probably means 'My Shelter,' or 'My Defence,' and indicates what God is to His people. Some render it 'Protection of Jehovah,' taking the yôd at the end of the word as abbreviated for 'Yah.'

Aaron, or the Levitical Principle, is said to marry 'Elisheba.' The name 'Elisheba' probably means 'God has sworn.' It indicates the union of the Levitical Principle with a Divine Covenant. Paul refers to Sinai as a Covenant, and as a woman (Gal. iv. 24). Elisheba is the daughter of 'Amminadab,' a name which probably means 'My people is willing,' or 'A willing people,' or 'The people offers willingly.' It shows that while God makes the covenant on His part, there is a willing people on the human side ready to accept that covenant. Amminadab is the sister of 'Nahshon.' This name appears to be from a root meaning 'to divine,' 'to augur.' Amongst the Heathen the Zipporah Church had a prominent place. This name may glance at a class who, though on the Servants' Grade, have not yet come to the Truth, but practise divination and augury.

Elisheba, the symbol of a Divine covenant, bears 'Nadab,' a name which means 'to be willing,' or 'to offer willingly.' It symbolizes a ready mind. The next name, 'Abihu,' is said to mean 'Father is he.' From the connection of this name with the preceding word, the writer thinks that the name here betokens a generous and fatherly compassion towards others, as when Job says, 'I was a father to the poor' (xxix. 16). This is a quality in opposition to that manifested by Corin's master in 'As You Like It':

'My master is of churlish disposition,
And little recks to find the way to heaven,
By doing deeds of hospitality.'

Next to Abihu is Eleazar, that is, 'God is Helper,' or 'God's Help.' This name also appears to betoken kindness shown for God's sake, or in God's strength, to others. The next name, 'Ithamar,' probably means

‘Coast of palms,’ or ‘Isle of palms.’ The writer thinks that the word is used as a symbol of those who are as a sheltering and fruitful island to those who have been in a stormy sea.

μηδ' ἀλλοδαπῶν κύματι φωτῶν
κατακλυσθῆναι ταμίαιστα.

‘That they may not be utterly submerged in a billow of strange peoples.’
(Æschyl., Sept., vv. 1072-3.)

Hospitable graces seem prominent in this verse. It may be thought that such graces cannot have any special affinity with what is Levitical. Yet benevolence has often been made part of a system of good works. It cannot be classed with the most spiritual gifts, regarded as a good work only, for we may give all our goods to feed the poor, and yet be unprofited.

We read, ‘And the sons of Korah, Assir, and Elkanah, and Abiasaph’ (verse 24). That ‘Korah,’ or ‘to make bald,’ has some relation to religious vows, is the more probable from the fact that the name of his son, ‘Assir,’ is from קָרַן, ‘to bind,’ ‘to take captive,’ and hence to bind one’s own soul, as when a man takes a vow of abstinence. Thus one cognate noun means ‘abstinence’ (Numb. xxx. 14). It is in a certain agreement with this view that the next name, ‘Elkanah,’ means ‘God has acquired,’ or ‘God possesses.’ If a man has taken a religious vow, it may be said that so far God has possession of him. The next name, ‘Abiasaph,’ means ‘the Father gathers.’ It may indicate a gathering to the Divine Father.

‘And Eleazar, Aaron’s son, took him one of the daughters of Putiel for a wife to him, and she bare him Phineas.’ There is a difference of opinion respecting the name ‘Putiel.’ Hird renders it ‘God’s fatness.’ More commonly it is regarded as meaning ‘afflicted of God.’ From the fact that Eleazar is related to the Principle of Help, the writer thinks that this latter derivation is the more probable. She bears Phineas. Some define his name as meaning ‘a serpent’s mouth.’ Philo defines it as στόματος φιάλις, ‘a muzzle of the mouth’ (De Post Cain., c. liv.). If it be ‘serpent’s mouth,’ as the Hebrew seems most to indicate, it is probably a symbol of wise speech. Such wisdom might be manifested in many ways, and, amongst them, in comforting the troubled, or in defending them. While defining and explaining these names to the best of his ability, the writer well knows that others who examine the subject may find that some definitions here given need qualification. He is, however, convinced that these names are not names of literal men, so far as concerns this history. Moreover, it is evident, from the omission of the other tribal names, that these names, given when Aaron is conjoined with Moses, have a special relation to what is Levitical, and to that only.

With verse 26 we have a transition. The Heathen Grade comes in. ‘Sons of Israel,’ together with הַזֶּה, ‘this,’ form a conjoined idiom. From the mention of Egypt, or Sinful Flesh, it is manifest that this idiom does not relate to Zion, but to the Heathen Grade. The same remark applies to verse 27, in which we have also the conjoined idiom ‘sons of Israel,’ and הַזֶּה, ‘this,’ and the word ‘Egypt.’ From the

reference in verse 27 to Pharaoh as king, the writer holds that these two verses have a Sinaitic and a Seed Process aspect respectively. Hence the apparent repetition. Verse 27 is in the Seed Process. The expression 'This is that Moses,' etc., seems designed to bring in the conjoined idiom. As in verse 13 there is a charge on the Servants' Grade, so these verses record a charge on the Heathen Grade. 'This [is] Aaron and Moses to whom Jehovah said, Bring out sons of Israel from the land of Egypt, according to their hosts' (verse 26). This is the first time that the word 'hosts,' or 'battalions,' is applied to the holy seed, though it is used several times subsequently (vii. 4; xii. 17, 51; Numb. xxxiii. 1). It shows that a conflict is about to begin between the holy seed and the seed of Sinful Flesh. The fact that Aaron is named first in verse 26, while Moses is named first in verse 27, accords with the view that the former verse is in the Sinaitic Process, and the latter verse in the Seed Process. 'These are they which spake to Pharaoh, King of Egypt, to bring out the sons of Israel from Egypt, this [is] Moses and Aaron' (verse 27).

The narrative then reverts to the Servants' Grade, and to the charges which had been given on that grade to Moses alone. The Servants' Grade is shown by the words 'behold' and 'hearken' (verse 30). Verse 28 appears to refer to the Sinaitic speaking in verse 1, while verses 29, 30 refer to the Seed Process charge in verses 10-12, when Moses answered 'before' Jehovah, or according to the Sinaitic Process, and showed weakness. Aaron is again unnoticed in this reference to Moses, or Moral Law according to the letter and the earthy sphere. 'And it came to pass in a day, Jehovah spake to Moses in a land of Egypt' (verse 28). The connection between this verse and the following verses is not as close as our Versions represent. They virtually make the text read that Jehovah spake in the day when He spake. There are two eras, and two Processes, one Sinaitic, the other the Seed Process. Verse 28 gives the Sinaitic Process aspect. Then we have the Seed Process aspect thus: 'And Jehovah spake to Moses, saying, I am Jehovah; speak to Pharaoh, King of Egypt, all that I speak to thee. And Moses said before Jehovah, Behold, I am uncircumcised of lips, and how will Pharaoh hearken unto me?' (verses 29, 30). Thus the narrative brings us again to the moral standpoint of verses 10-12, when Moses was showing weakness, and when Aaron was not yet conjoined with him. Thus it is as if Aaron was yet unappointed, but the narrative has just come to that point where Moses has shown his need of a Levitical helper on the Servants' Grade. The difference between Moses and Aaron reflects the ancient distinction between what is in thought and what is in speech, as when Hippolytus says that God—*Θείλησας τε και φθεγγόμενος*—having willed, and having spoken,' made the world (Cont. Hær. Nœt., c. x.).

CHAPTER II.

EXODUS VII.

As an illustration of the way in which some of these records are reflected in classical writings, the following passages may be quoted: *Αὐχμῶν δὲ τότε γενομένων περὶ τὸν Νεῖλον, ἐξῆρξεν τὸ ὕδωρ ἰώδες, καὶ πολλοὶ τῶν Αἰγυπτίων ἀπώλοντο* (Athanæus, Lib. II., § 15.)—‘Once, when there were famines along the Nile, the water flowed violet-coloured, and many of the Egyptians died.’ *Ἡρακλείδης γοῦν ὁ Λέμβιος ἐν τῇ εικοστῇ πρώτῃ τῶν ἱστοριῶν* *Περὶ τὴν Παιονίαν καὶ Δαρδανίαν βατραχίους (φήσιν) ὕσεν ὁ θεός, καὶ τοσοῦτον αὐτῶν ἐγένετο τὸ πλῆθος ὡς τὰς οἰκίας καὶ τὰς ὁδοὺς πλήρεις εἶναι. Τὰς μὲν οὖν πρώτας ἡμέρας κτείνοντες τούτους καὶ συγκλείοντες τὰς οἰκίας διεκάρτερον. ὡς δ’ οὐδὲν ἤνυσον, ἀλλὰ τὰ τε σκεύη ἐπληροῦτο καὶ μετὰ τῶν ἰδεσμάτων εὐρίσκοντο συνεψόμενοι καὶ συνοπτόμενοι οἱ βάτραχοι, καὶ πρὸς τούτοις οὔτε τοῖς ὕδασι ἢ χρῆσθαι οὔτε τοὺς πόδας ἐπὶ τὴν γῆν θείναι, συσσεσωρευμένων αὐτῶν, ἐναχλούμενοι δὲ καὶ ὑπὸ τῆς τετελευτηκότων ὀσμῆς, ἔφυγον τὴν χώραν* (Athanæus, Lib. VIII., c. vi.)—‘Heracleides, the Lembian, in the twenty first book of his Histories, says: “About Pæonia and Dardania God rained frogs, and so great was the multitude of them, that the houses and the highways were full of them. For the first few days the people killed them, and shut their houses to guard against them. But as they did no good by it, and all their other vessels were filled with them, and the frogs were found manifestly boiled with the food, and as, through them, it was neither possible to use water, nor to put the feet on the ground, when the frogs had been gathered in heaps, the people, annoyed by the smell of the dead frogs, fled from the country.”’

It is generally maintained that these plagues were specially designed to put contempt upon the gods of Egypt. Keil and Delitzsch say: ‘The judgements upon the gods of Egypt consisted in the slaying of the firstborn of man and beast.’ The writer thinks that it would not be easy to establish the truth of this theory, Canon Rawlinson, in his ‘History of Ancient Egypt,’ Vol. I., describes at considerable length the various gods worshipped by the Egyptians. No one could read this description, and yet think that the gods of Egypt were brought specially into condemnation in these inspired narratives of the plagues. The Bible refers to these plagues as God’s signs (Ps. lxxviii. 43), and His evil angels (verse 49). But it nowhere refers to the Egyptians as worshipping locusts, lice, darkness, etc., nor does it describe these plagues as judgements upon heathen gods. It is true that the Nile, as an entire river, was regarded as sacred by the Egyptians. Plutarch says they regarded it as Osiris, but in the same sentence he tells us that they regarded the earth as Isis (De Isid., c. xxxii.). The Egyptians are not on this account usually regarded as earth-worshippers. He mentions certain rites connected with the river Nile, such as the casting into the river of the head upon which curses had been laid (Id., c. xxxi.). But he speaks of the ocean as if the Egyptians also regarded it as Osiris, and

he describes the procession in which the sacred ark is carried to the sea (c. xxxiv. 39). Athanæus says that Parmenan called the Nile 'the Egyptian Zeus' (Αἰγύπτου Ζεῦ, φησί, Νεῖλε, Lib. V., c. xxxvi.). The Egyptians never regarded the Nile as sacred in the sense in which they regarded the Ibis as sacred. They did not refrain from the Nile, nor had they scruples regarding its use for agricultural purposes. Herodotus tells us that whoever killed an Ibis or a Hawk, whether he did it wilfully or accidentally, had to die (Lib. II., c. lxxv.). But he shows clearly that the Egyptians were not united in opinion as to what things were sacred. He says that to some of the Egyptians the Crocodile was sacred, and to others not (Lib. II., c. lxxix.). He says the same of the Hippopotamus (Lib. II., c. lxxxii.). He tells us (Lib. II., c. lxxxii.), as does also Plutarch (De Isid., c. vii.), Juvenal (Sat. XV.), and others, that the Egyptians worshipped, or regarded as sacred, certain fishes. But while such facts are clearly established, other facts have to be considered. As we have seen, the Egyptians were not united in their worship. Moreover, they did not worship all the fish in the Nile, but chiefly fish with scales (Herod., Lib. II., c. lxxxii.). Neither did they regard all the products of the field as sacred. In fact, when they abstained from some kinds of food, as pulse, it was often because they regarded such food as impure, and not because they counted it sacred (Herod., Lib. II., c. xxxvii.). So it was only certain animals which they regarded as sacred, though Cicero speaks in very wide terms respecting this part of their worship. 'Omne fere genus bestiarum Ægyptii consecraverunt' (De Nat. Deor., Lib. III., c. xv.).—'The Egyptians have consecrated almost every kind of beasts.' The writer does not know of any evidence to show that lice, or hail, or locusts were regarded by them as sacred, though the scarabæus, or beetle, was one of their most common sacred symbols. Plutarch says that certain priests refrained from the water of the Nile, 'not reckoning the water of the Nile polluted by the crocodile, as some think, for nothing is so precious to the Egyptians as the Nile; but it is supposed that the drinking of the Nile water tends to make a man fat and very fleshy' (De Isid., c. v.). Considering how Scripture uses Egypt as a symbol of fleshliness, this traditional association of the river of Egypt with fleshliness is worthy of notice.

Philo refers to the insignificance of some of the objects multiplied in these plagues, and his words invalidate the theory that these were objects worshipped by the Egyptians. He says: 'When men carry on war they seek out the strongest auxiliary to help them, that shall fill up their own weakness. But God, the highest and greatest Power, being in need of no one, if He should be minded to use organs for inflicting penalties, does not choose the strongest and greatest, caring not the least for the strength of these [organs]; but He prepares, through the mean and small (τοῖς ἐντελείσι καὶ μικροῖς), unconquered and unconquerable powers, and He wards off by them those who are doing unjustly, according as it is now. For what could be meaner than a small ant (συνισπός)? But nevertheless it becomes so strong that all Egypt is compelled to give way, and to cry out, 'This is the finger of God!' (Vit. Mos., Lib. I., c. xix.).

The similarity between the plagues of Egypt and the symbolic plagues

described in the Book of Revelation, tends to show that the plagues of Egypt are also symbolic. In both series of plagues, waters are turned into blood (Rev. viii. 8), and destruction is caused by hail (viii. 7), darkness (verse 12), and locusts (ix. 3).

Philo's view of the plagues may here be quoted. He says: 'Ten plagues (*τιμωρίαι*) are brought upon the land, the perfect number of punishment, according to the perfections of those who have sinned. But the punishment surpasses customary punishments. For the elements of the universe, earth, and water, and air, and fire are applied, God deeming it right that the ungodly should be destroyed by the same things through which the world had been perfected; so that, for an example of the power of the authority which He uses, the same things which He had beneficently formed for the genesis of all things, He turns, when He so wills, to the destruction of the ungodly. And He distributes the punishments (*κολάσεις*) by threes; the first three, from the grossest elements, earth and water, from which the bodily qualities have been perfected, He commits to the brother of Moses. An equal three from air and fire, the most wind-producing elements, He commits to Moses alone. And one in common, the seventh, He entrusts to both. The other three for the completion of the ten He assigns to Himself. He begins to apply the first from water. For since the Egyptians specially honoured water, thinking it to be the beginning of the genesis of all things, He thought fit to call this first to the rebuking and admonition of those who were being dealt with. What, then, promptly happened? The brother of Moses, by Divine direction, bringing down the rod upon the river, immediately from Ethiopia to the sea, it is turned into blood. And there are turned into blood with it—lakes, canals, fountains, wells, springs, everything throughout Egypt of the substance of water' (Vit. Mos., Lib. I., c. xvii.). While quoting this paragraph, the writer does not accept its teaching.

Other ancient writers turn some of these incidents to an evangelical use. Thus Ambrose writes: 'Moses virgam projecit in terram, quæ et ipsa imago erat corporis Domini: ideo omnium Ægyptiorum potestatem absorbit' (Lib. de Salomone)—'Moses threw his rod on to the ground, which rod was itself a type of the Lord's body, whence it absorbed the power of all the [rods] of the Egyptians.' Irenæus regards the rod of Moses, and its transformation, as a type of the Saviour's coming in the flesh to weaken and absorb everything that rose up against God's ordering (Lib. III., c. xxix.).

For such reasons as the following the writer does not regard this chapter, or the narratives of the plagues, as literal history:

1. We know from a sufficient amount of evidence that the Egyptians of these ancient times were idolaters, just as other nations were idolaters. They had not come to believe and know the truth. Why, then, should this particular nation of idolaters be regarded pre-eminently as God's enemy? Why should they be used to point God's morals through all time for not obeying a command brought by two strangers, such command entailing a disregard for their own religious and social customs? Yet all done against the Egyptians is regarded as done against God's enemies. 'Thou hast overthrown them that rose up against Thee'

(xv. 7). 'The enemy said, I will pursue' (xv. 9). 'He increased His people greatly, and made them stronger than their enemies; He turned their heart to hate His people, to deal subtilly with His servants' (Ps. cv. 24, 25). Surely there were some Egyptians who feared God and worked righteousness, as there were such in other nations (Acts x. 35). How comes it to pass, then, that these Egyptians are all regarded as God's enemies, and the enemies of His people, while the Israelites are all regarded as His people? Had ancient Egyptians been desired to judge of God as we have to judge of Him, that is, by what is said of Him in the Bible, they might have inferred from His dealings with their forefathers in the days of Pharaoh, that He had no kind feelings towards their race. They might have said of Him what the brothers Grimm say of the bearded Otto: 'Er war strenge und ohne Milde'—'He was harsh and without mildness.' On the supposition that Israelites and Egyptians are personified and opposing Elements in the same human nature, this difficulty vanishes. We ought to have the less prejudice against this view for the reason that it has been so common in all lands and times thus to personify parts of a man's nature. The idea of a duality in human life underlies Homer's reference to the two jars placed on Jupiter's floor, one having good things, the other evil, which things Jupiter, having mingled, gives to man:

δοιοὶ γὰρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
δῶρων ὅσα διδῶσι, κακῶν, ἕτερος δ' ἔει, ἔαων.

(Il., Lib. XXIV., v. 527.)

Plutarch says: 'With all who exist a certain portion of evil is in all things mingled'—(φουμένους τε μίγνυται τις ἐν πᾶσι κακοῦ μοῖρα, Cons. ad Apol., c. vi.). The same law finds illustration in Virgil's words:

'Sunt geminæ Somni portæ: quarum altera fertur
Cornea, quâ veris facilis datur exitus umbris.
Altera, candenti perfecta nitens elephanto;
Sed falsa ad cœlum mittunt insomnia manes.'

(Æn., Lib. VI., vv. 893-6.)

'There are two gates of Sleep, of which one is said to be made of horn, by which easy egress is given to true dreams, the other sparkling because made of white ivory, but the infernal gods send through this false dreams into the world.'

We read in 'Hermias' (Lib. II., Mand. VI., c. i.): Δύο εἰσὶν ἄγγελοι μετὰ τοῦ ἀνθρώπου, εἷς τῆς δικαιοσύνης, καὶ εἷς τῆς πονηρίας—'There are two angels with man, one of Righteousness and one of Wickedness.' Shakespeare often personifies qualities:

'Ingratitude! thou marble-hearted fiend,
More hideous when thou shew'st thee in a child
Than the sea-monster.'

(*Lea*r, Act I., Sc. 4.)

'Down from the waist they are centaurs, though women all above; but to the girdle do the gods inherit, beneath is all the fiends' (*Lea*r).

'If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions' (*Othello*).

Mr. Tupper opens his 'Proverbial Philosophy' with the lines:

'Thoughts that have tarried in my mind, and peopled its inner chambers,
The sober children of reason, or desultory train of fancy.'

Considering how common is the tendency to Personification which God has implanted within us, and how it pervades all Poetry, we cannot deem it strange that the same law of Personification should be prominently recognised in God's inspired Word. The writer holds that Israelites and Egyptians in Egypt are thus Personified and opposing Elements in man's moral nature.

2. Moses is said to be given as a god to Pharaoh. On the theory that Moses is a literal man this would seem to imply that a man may sometimes be regarded as a god. Irenæus would almost seem to have been wishful to qualify this honour as far as he could. 'Et ipse autem Moyses homo Dei existens, Deus quidem datus est ante Pharaonem, non autem verè Dominus appellatur, nec Deus vocatur a Prophetis, sed fidelis Moyses famulus et servus Dei, dicitur a Spiritu, quod et erat' (Lib. III., c. vi.)—'And Moses himself also, being a man of God, was given as a god before Pharaoh. But he is not indeed called Lord, nor is he called God by the prophets, but it is said by the Spirit, Moses was a faithful minister and servant of God, which indeed he was.' Jesus refers to some being called 'gods' (John x. 34), but Moses is pre-eminently honoured as God to a particular king. On the literal theory this would almost seem to justify the worship of Moses. Such a view does not well comport with the modest judgement which from of old men have formed as to the frailty and imperfection of what is human, when compared with what is Divine. Ælianus, in his 'Varia Historia' (Lib. II., c. xix.), says: 'Alexander, when he had conquered Darius, and had gained the Persian sovereignty, minding great things for himself, and deified by the prosperity which at that time encompassed him, commanded the Greeks to vote him to be a god. It was ridiculous. For the things which he did not possess by nature, these same things he asked for and gained from men. Some voted one way and some another. But the Lacedæmonians voted thus: Since Alexander wills to be a god, let him be a god—(Ἐπειδὴ Ἀλέξανδρος βούλεται θεὸς εἶναι, ἔστω θεός). Thus, speaking laconically, and according to their native custom, the Lacedæmonians rebuked the folly of Alexander.' When Alexander asked one of the Indian gymnosophists how a man might become a god, the latter gave the sensible answer: 'By doing things which it is not possible for a man to do' (Clem. Alex., Strom., Lib. VI., p. 634). It is not literally probable that God would make one man a god to another man. He will not thus give His glory to another.

3. It is noticeable how, throughout this history, the land of Egypt is spoken of as Pharaoh's land. 'Out of his land' (verse 2; vi. 11). It is never regarded as Jehovah's land. This is because it is a realm of Sinful Flesh. The literal Egypt belongs to God as much as does any other land. The earth is the Lord's, and all its fulness. But God has no portion in sin.

4. It is not like literal history that the great King of Egypt would ask a literal sign from two Hebrew shepherds that they had come on a Divine mission. It is evident from the narrative that Moses would not have been able to give such signs apart from God's help. How, then, could it have been customary for Pharaoh to ask for such signs? And if it was not customary, why should he ask a sign from Moses? Had

he not said that he knew not Jehovah? (v. 2). How, then, could he expect any great wonder to be wrought in Jehovah's name?

5. Paul speaks of Jannes and Jambres withstanding Moses (2 Tim. iii. 8). How is this statement to be harmonized, on the literal theory, with the fact that no names are given in 'Exodus' to any magicians, and that they appear to be many in number, and not two merely?

6. A river in Lebanon is famed to have run red with the blood of Adonis. But surely, if the river Nile had literally been turned into blood, a wonder so great would have been more noticed in ancient writings. Had all the water in the river, and in streams, and ponds, and vessels, been thus turned into blood, it is difficult to see how life could have been so well continued, or how the Israelites could have escaped, any more than the Egyptians, from so terrible a calamity.

7. Does the reader think that it is to God's honour to maintain that Egyptian wizards had power to change rods into serpents? The Bible does not say that they seemed to do it, but that they did it (verse 12). The ready explanation which Justin Martyr, and other early writers, have always at hand in regard to such difficulties, is that these things were done by the help of wicked demons. But where is the Scriptural evidence for any such theory? Why cannot evil men in the present day turn rods into serpents by the help of demons? To resort to this explanation is simply to push the difficulty back into darkness, and then to deny its existence.

8. The Lord of heaven and earth would never ask a literal man to send forth His people. We might say in such case to the mightiest Pharaoh: 'Should it be according to thy mind? He will recompense it, whether thou refuse, or whether thou choose' (Job xxxiv. 33). But the case is altogether different when we regard these words as a command to the Sinful Nature in a wicked man to let the Good Nature in that same man go free.

9. There is some force in the objection, Where did the scribes obtain water to turn into blood, when all the water was already blood? It is not likely, either, that if Pharaoh had seen the river Nile and all the water inland turned into blood, he would have calmly asked the magicians to turn more water into blood. Since, also, the Nile and all rivers and streams were turned to blood, how could fresh water be found by digging near the river? The Bible does not say that they found it. Neither does it say that the river was changed back again from blood into water. We are going further than Scripture justifies, and further than the moral purport of its record justifies, when we assume that the blood was again changed into water. The damage done by the hail is a permanent damage (x. 12). So the changing of the river into blood is a permanent change.

We may now turn to the positive aspects of this subject.

1. Pharaoh represents Satan ruling in Egypt, or Sinful Flesh. The Egyptians are sinful Fleshly Elements in man's nature. The Israelites are a Holy Seed in man's nature, opposed to those Fleshly Elements. In the unconverted sinful state, the evil Elements are masters. Hence the Israelites are in bondage to the Egyptians. But this state of bondage is coming to an end. The Evil Seed are about to bow to Moses,

representing God's Moral Law. 'All these thy servants shall come down unto me, and bow down themselves unto me' (xi. 8). The Israelites are to come out from bondage to Egyptians, and to go free. This is equivalent to what we call Conversion. It is deliverance from bondage to flesh and sin. And these plagues are the means used by God for bringing out the Israelitish seed into this moral freedom. Whence it follows that these Plagues must symbolize those forces which God brings to bear upon Sin and Sinful Flesh whenever He is translating men from a state of sin into a state of grace.

2. It is certain that in this Moral Change God makes use of Moral Law. Hence Moses has a leading place in this history. Especially does God use Moral Law as embodied in the Word of Truth. Hence we find that not only is Moses prominent, but the Rod or Staff of Revealed Truth is prominent also. While God uses Moral Law, and the Bible that embodies it, He also uses Church organization, and Levitical rites and ceremonies. Hence Aaron is conjoined with Moses in this work of Deliverance. But Levitical Ordinances, and outward forms of worship and teaching, are not independent of Scripture. So far as they are lawful they are an embodiment of Scripture. They are an outward manifestation of Truth. The singing, the public prayers, the public reading of Scripture, the sacraments, all are outward Levitical manifestations of Scriptural truth. Hence Aaron has a rod as well as Moses. But while the Moral Law and Levitical Institutions use Truth, it is God who worketh above all, and through all, and in all, so far as there is a working to the weakening of the Sinful Seed, and the deliverance of the Righteous Seed. Hence it comes to pass that we have the singular fact, altogether at variance with literal history, that the rod is sometimes regarded as Aaron's rod (verse 10), and sometimes as the rod of Moses (verse 15), and sometimes as a rod that is in God's hands (verse 17). Some may regard the allusion in verse 17 to 'Mine hand' as meaning the hand of Moses. But the writer holds that it is most grammatical, and especially when the Hebrew of this verse is compared with iv. 23, to regard the reference as being to Jehovah's hand.

3. When Moses, or the Moral Law, has been shown acting apart from Aaron, or Levitical Law, and as failing, and then, when Aaron has been conjoined with him, it is natural to think that the first impressions made on the Man of Sin and Sinful Flesh will be made by this new help given to Moses. So it seems to be characteristic of these early miracles that they have a Levitical and Sinaitic aspect.

(a) Pharaoh is not spoken of in this chapter as a king.

(b) We have such expressions as 'before Pharaoh,' 'before his servants' (verse 10), 'in the eyes of Pharaoh,' 'in the eyes of his servants' (verse 20), which show the Sinaitic Process.

(c) Aaron is specially prominent. He has to speak to Pharaoh (verse 2), and to cast the rod before him (verses 9, 10), and to stretch out his rod over the Egyptian waters (verse 19). He is said to be three years older than Moses (verse 7), but the writer does not regard this fact as showing pre-eminence. He rather regards it as illustrating the Scriptural law that the more spiritual son is generally the younger son. Thus Ephraim was greater than Manasseh, and David than all his brethren.

So the Moral Law is greater than its Levitical representative. Moses is god to Pharaoh, and Aaron is his prophet.

4. The various signs being regarded as God's plagues upon Sin, designed for the sinner's salvation, it is natural to ask, What do these plagues symbolize? For the present we may confine our attention to this chapter while trying to answer this question. In the enumeration of these plagues it is usual for writers to speak of them as ten plagues. Philo, as we have seen, thus numbers them. Milton writes :

‘ Thus, with ten wounds,
The river-dragon, tamed, at length submits
To let his sojourners depart.’

These ten plagues are regarded as the Plagues of Blood, Frogs, Lice, Flies, Murrain, Boils, Hail, Locusts, Darkness, and the Death of the Firstborn. According to this enumeration the turning of the rod into a dragon is not regarded as a plague. Neither is the destruction of the Egyptians in the sea so considered. This book (xi. 1) virtually excludes the drowning in the sea from the list of the plagues. It is more than a plague: it is a full destruction. The writer holds, however, that the turning of the rod into a dragon is as truly a plague as any of the other signs. He regards it as symbolizing the action of Fear as directed against Sin. It is true that the narrative does not represent Pharaoh and his servants as fearing before the serpent. But Moses feared before the Nachash, or serpent (iv. 3), and it is certain that the natural effect of the sight of the Tannin, or dragon (vii. 9), would be to produce fear. This word ‘tannin’ is used of ‘sea monsters’ (Gen. i. 21). The word denotes a long creature, and Serpents can fittingly be classed under this designation. Ovid speaks of ‘longo corpore serpens,’ or ‘the serpent with a long body’ (Lib. II., Fab. 10). Early writers seem to have regarded it as a natural result that the tannin, or dragon, should produce Fear. Philo says: ‘The brother of Moses, having taken the rod, and having shaken it exceedingly by way of manifestation, cast it upon the ground, and immediately it became a dragon (*δράκων*). Those who were round about beheld it, and at the same time were astounded by fear, and retreated and fled’ (Vit. Mos., Lib. I., c. xvi.). It was the rod of Aaron, and not Aaron apart from the rod, that caused this dragon to appear. That is, it was the Truth of God, acting through Levitical forms, etc., that produced Fear. So it was the rods of the magicians, and not magicians apart from their rods, that produced dragons. And it was Aaron's rod that devoured the rods of the magicians (verse 12). As the rod of Aaron is an emblem of Divine Truth, or Divine Wisdom, so the rods which it devours must be emblems of a Wisdom in opposition to God's Wisdom. In other words, we see here how the Wisdom that is from above confronts and devours the Wisdom that is from beneath, and that is earthly, sensual, and devilish. Even such worldly Wisdom can be made to produce terrors, that is, it can be made to appear as Dragons. Arnobius speaks of some who ‘fingentes se deos genus omne mortalium territant’ (Ad. Gent., Lib. I., c. liii.)—‘Representing themselves as gods, terrify the entire mortal race.’ It cannot be doubted but that designing men have kept countless thousands from the light by working on their superstitious fears. They have dissuaded them from reading the Bible,

and have taught them to believe that they would be risking their salvation to receive any teaching but their own. Fear can be mighty for evil as well as for good. The writer regards the action of the magicians in this respect as representing the influence of a Sinful Wisdom in exciting Fear, and keeping men from yielding to the Fear produced by Godly Wisdom. But the Heavenly Wisdom, sooner or later, will devour the earthly Wisdom. 'The Wisdom of this world is foolishness with God. For it is written, He that seizes (*δρασσόμενος*) the wise in their craftiness' (1 Cor. iii. 19). Isaiah might be alluding to this history when he represented God as saying, 'I will proceed to do a marvellous work among this people, a marvellous work, and a wonder, for the Wisdom of their wise men shall perish, and the Understanding of their prudent men shall be hid' (xxix. 14; 1 Cor. i. 19). Evidently these *חֵטְוֹת*, spoken of by Isaiah, have a Wisdom which is to perish. Why, then, may we not infer that the *חֵטְוֹת*, spoken of in Ex. vii. 11, have also a Wisdom which is to perish, such perdition being symbolized by the devouring of their rods? We are here made to see that 'There is no wisdom, nor understanding, nor counsel against the Lord' (Prov. xxi. 30). So Jesus said, 'I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay' (Luke xxi. 15). Even if there be real Wisdom in possession of these magicians, so far as it has been used for Pharaoh it must perish from that use. Aaron's rod will absorb it, and turn it into God's service.

5. The next plague is that of turning the waters into blood. We have already had a river referred to in two senses. In i. 22 it is a symbol of a death by drowning, to which some on the Young Men's Grade were to be cast. But in ii. 5, iv. 9 it is used as a symbol of literal Water Baptism. In this case we read of washing in the river, or pouring water from the river, but nothing is said of drinking from the river. But, in the chapter before us, the pre-eminent feature of this symbolic river is that its waters are for drinking. 'The Egyptians shall loathe to drink of the water of the river' (verse 18). 'The Egyptians could not drink of the water of the river' (verse 21). 'The Egyptians digged about the river for water to drink, for they could not drink of the water of the river' (verse 24). Pharaoh is to be met on his way to these waters. In the Bible, to drink of water is often a symbol of emotional pleasures. The essential feature of this plague is that it makes the waters, which had been enjoyable drink, to become loathsome and undrinkable. In other words, just as the turning of the rod into a dragon symbolized the action of Fear working against Sin, so this turning of the waters into blood symbolizes the action of Loathing of Sinful Pleasure, as working against Sin. Sometimes God curses blessings (Mal. ii. 2), and here He is cursing the pleasures of Sin, and making them Loathsome. God's Law and Worship do tend to make the pleasures of Sin as undrinkable as blood. By troubling the conscience, by revealing God's wrath against ungodliness, by reminding the soul of Divine pleasures, these servants of God turn the river of sinful pleasure into blood. The highest value of the Nile consisted in its use for drinking purposes. The people are referred to as those who drink from this river (Herod, Lib. II., c. xviii.). But there is a moral sense in which God is against the Egyptian rivers (Ezek. xxx. 10).

These are the rivers of sensual delights which so captivated Lot (Gen. xiii. 10). The foolish woman is inviting the simple to this river when she says, 'Stolen waters are sweet' (Prov. ix. 17). Man, in his filthiness, loves to drink iniquity at this river (Job xv. 16). God remonstrates with him who comes to it, and says, 'What hast thou to do in the way of Egypt, to drink the waters of Sihor?' (Jer. ii. 18). He wants us to drink of the river of His pleasures (Ps. xxxvi. 8), the streams that gladden His city (Ps. xlvi. 4). The rivers of Eden, allusions in Scripture to a cup, also to the red wine which the wicked drink (Ps. lxxv. 8) accord with the view that the emotional nature, and its lusts and pleasures and pains, are symbolized by water, and streams, and drinking. Philo gives a terrible list of vices springing from the love of pleasure (De Merc. Meret., c. iv.). The Apostle contrasts lovers of pleasure with lovers of God (2 Tim. iii. 4). The reader will see that throughout the record of this plague, nothing is said of its effects upon sowing or reaping, but only of its relation to the Egyptians drinking the water. This accords with the view that the water is here a symbol of Sinful Pleasure. The scribes or magicians produce like results. Sometimes those who are ministers to sinful pleasures, by the burden they lay upon their dupes make sin a drudgery rather than a delight. Apart from effects produced by God's law and worship, there is a sorrow of the world working death. There are feelings of ennui and lassitude following, as natural results, from debauchery, which may be said to be a turning of the waters of sinful pleasure into blood. Thus the writer would urge that these two first plagues represent Fear and Loathing of Sinful Pleasure respectively.

6. In the close of chapter vi. the charges given to Moses and Aaron have special reference to the two lowest grades of Heathen and Servants. So the chapter we are about to consider deals with those two grades, but especially with the Grade of Servants. Unto the words, 'And Pharaoh shall not hearken to you' (verse 4), which ought to go with verse 3, we have the Servants' Grade. This is shown by the words 'see' (verse 1), 'sons of Israel' (verse 2), and 'hearken' (verse 4). The remainder of verse 4, from the words, 'And I will lay,' is on the Heathen Grade. This is shown by the conjoined idiom, 'sons of Israel' and 'people.' Since it applies to Egypt this conjoined idiom must apply to the Heathen Grade, and not to Zion. Our Versions, by their system of translating the Hebrew conjunction 'and' cause the grades to appear too closely connected. Verses 5-13 inclusive are all on the Servants' Grade. We have the words, 'sons of Israel' (verse 5), 'do' (verses 6, 10, 11), 'come' (verse 10), 'servants' (verse 10) and 'hear' (verse 10). The rest of the grade-words can be considered in the examination of the chapter to which we may now proceed. We shall find, as we proceed, that there is a gradually accumulating effect produced upon Pharaoh. First he appears to be unyielding. Then he says he will let the people go to-morrow (viii. 9, 10). Then he wishes them to go, but not to go far away (viii. 28). Then he says they shall go without delay (ix. 28). Stroke follows stroke, until at last he thrusts them out.

Hitherto God has charged Moses, but He has not clothed him with power. But now He is about to make Moses mighty. He is appointing him to be as God to Pharaoh. He is giving His Law Divine

supremacy over the Man of Sin. It would be impossible for man to triumph against God. So, from the time that Moses is appointed as God to Pharaoh, Moses becomes unconquerable. Pharaoh may fight against him, but he is fighting against God, and must fail. The Truth is here being clothed with Divine attributes, and hence the Man of Sin cannot overthrow it. So Aaron is receiving Divine appointment to be the prophetic representative of that Law. The word 'prophet' primarily means one who announces or tells. So in this passage it appears to have that meaning. It is not that Aaron is to foretell future events, but that he is to speak forth openly what Moses has told him in secret. And because he is appointed by God, his speaking will be powerful. 'And Jehovah said to Moses, See, I have given thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet' (verse 1). God is about to make the Moral Law Divine, and to bring sin into subjection to it. Philo several times refers to this peculiar phrase. He applies it as follows: 'But when the Egyptian pays the penalties on account of those who had been ungodly, he (Moses) is god of Pharaoh, who rules the country. And why? It is, in part, because he transcribes the laws for the advantage of those who make intercession; ever feeling after and having in hand Divine things, being called up by the Prophetic Law-giver, and receiving from Him the interpretation and prophecy of the sacred laws' (De Mut. Nom., c. xxii.). 'The wise man is said to be god of the foolish, but he is not god in truth, just as the spurious four-drachm piece is not really four drachms. When compared with [Him] who is verily [God] he shall be found a man of God, but when he is compared with the foolish man he is perceived to be a god in respect to outward presentation and seemings, but not in very truth' (Quod Det. Pot., c. xlv.). In the New Testament the word 'prophesy' is sometimes used in the sense of 'to utter,' 'to preach,' rather than 'to predict' (1 Cor. xiv. 1, 3). At the same time, even Levitical institutions foreshadow things spiritual, that are yet to come. Both Moses and Aaron are to adhere to what is Divinely revealed. Neither of them has authority to say less or more than Jehovah speaks to Moses, and when this word is addressed to the Man of Sin, it is with a view to the deliverance of those who are in bondage to sin. 'Thou shalt speak all that I command thee, and Aaron thy brother shall speak to Pharaoh that he send sons of Israel out of his land' (verse 2). Egypt is Pharaoh's land, not God's. By giving increased light God will be making sin to appear more sinful. Thus He will be hardening Pharaoh's heart. He will also promote hostility between the Good Seed and the Bad Seed, as He sent an evil spirit between Abimelech and the men of Shechem (Judg. ix. 23). He turns the heart of the Egyptian Seed to hate His people (Ps. cv. 25), but if His light causes sin to be more sinful, it also brings superior strength to the Good Seed. 'He increased His people greatly, and made them stronger than their enemies' (Ps. cv. 24). When God's hosts are marshalled for war, the hosts of the enemy will be aroused and hardened by this action of their opponents, but they will be hardened to their destruction. God will work for His people. They are not to be saved by mere action of Law. 'By grace have ye been saved, through faith, and that not of yourselves, it is the gift of God' (Ephes. ii. 8). We read,

'And I will harden Pharaoh's heart, and I will multiply My signs and My wonders in the land of Egypt, and Pharaoh will not hearken to you' (verse 3). It is thus, the writer thinks, that verse 3 should end. What follows relates to the Heathen Grade. The word 'hosts' is here used of those on that grade, as in vi. 26. God's hand will work deliverance for the Good Seed on that Heathen Grade as well as for the Good Seed on the Servants' Grade. 'And I will put forth My hand against Egypt, and I will bring forth My hosts, My people, the sons of Israel, from the land of Egypt, by great judgements' (verse 4). 'Sons of Israel,' and 'people' form the conjoined idiom showing the Heathen Grade.

When verse 4 has thus glanced at the Heathen Grade, the narrative again adverts to the Servants' Grade. Such grade-words as 'sons of Israel,' 'do,' show that the immediately following verses are on this grade. Thus the words, 'And Pharaoh shall not hearken to you' (verse 4), virtually connect with, 'And the Egyptians shall know that I am Jehovah' (verse 5). Where Moral or Levitical Law is weak against the Man of Sin, Jehovah will be their strength. 'The Lord is known by the judgement which He executeth' (Ps. ix. 16). It is this kind of knowledge of Jehovah, and not spiritual knowledge, which is indicated in verse 5. 'And the Egyptians shall know that I am Jehovah, in My stretching out My hand upon Egypt, and I will bring out the sons of Israel from their midst' (verse 5). At present they are like mingled seed (Dan. ii. 43), but there is to be a separation. The word 'mixed' had often a moral or subjective meaning, as when the Chorus speaks of 'new sufferings (*πόννοι*) mixed (*συνμμιγυεῖς*) with old evils' (*κακοῖς*, Æschyl., Sept., verse 737). These judgements of God are only for the sinful Egyptian Seed. The doom of the old Python is a fitting emblem of the doom to come to Pharaoh, whom God calls a dragon (Ezek. xxix. 3), and who is Satan.

'Populisque novis, incognita serpens,
Terror eras ; tantum spatii de monte tenebas.
Hanc Deus arcitenens, et nunquam talibus armis
Ante, nisi in damis capreisque iugacibus, usus,
Mille gravem telis, exhaustâ penè pharetrâ,
Perdidit, effuso per vulnera nigra veneno.'
(Ovid, 'Python. Serp.')

'And to new peoples, an unknown serpent, thou wast a terror, so huge a space of mountain thou didst have in possession. This one, the god who holds the bow (Apollo), and who had never before used such arms, unless against deer and flying goats, destroyed, [making him to be] heavy with a thousand darts, the quiver being almost exhausted, the poison oozing out through the dark wounds.'

Moses and Aaron now go forth as in Godly Service. The Law serves God, and all Christians who act in Godly Service serve Him. The reader will notice how prominently the Principle of Godly Service is honoured in these various chapters. We all need to do more work as witnesses for Jesus and for Truth. As Young says :

'Thoughts shut up, want air
And spoil, like bales unopened to the sun.'

His added words may be taken by every Christian, and applied to the Christian duty of bearing open testimony to the Truth.

'Thought, too, delivered, is the more possessed,
 Teaching we learn, and, giving, we retain
 The births of intellect ; when dumb, forgot.
 Speech ventilates our intellectual fire ;
 Speech burnishes our mental magazine,
 Brightens for ornament and whets for use.
 What numbers, sheath'd in erudition, lie
 Plung'd to the hilts in venerable tomes,
 And rusted in ; who might have borne an edge,
 And play'd a sprightly beam, if born to speech,
 If born bless'd heirs to half their mother's tongue.'

The representatives of Moral and Levitical Law now testify for God without gainsaying. 'And Moses and Aaron did according as Jehovah commanded them, so did they' (verse 6). Moses is now commencing the last forty years period of his life (verse 7). From 2 Sam. xix. 32, we see that to be eighty years old is to be very old. Hence it would seem as if the history were showing that the lives of Moses and Aaron lie outside the limits of flesh and blood conditions. Moses, as the more spiritual, is the younger son. 'And Moses was a son of eighty years, and Aaron a son of eighty and three years, when they spake unto Pharaoh.'

Pharaoh, the Man of Sin, embodies in himself the sin of unbelief. It is natural for a wicked and unbelieving generation to ask for signs. Jesus had to say to some, 'Except ye see signs and wonders, ye will in no wise believe' (John iv. 48). The sign to be shown before the Man of Sin is to be shown by the Levitical Aaron, using the rod of Truth to cause Fear. He is to cast down that rod, and then it will be a terrifying dragon. 'And Jehovah spake to Moses and to Aaron, saying, When Pharaoh shall speak unto you, saying, Show a wonder for you.' It is a part of his sin to ask for a sign. This is not done from a desire to know the Truth. Arnobius says, 'Enimvero dissoluti pectoris in rebus seriis quærere voluptatem' (Ad. Gent., Lib. I., c. lix.)—'For truly it is a mark of a graceless breast to be seeking after pleasure in serious things.' Pharaoh's quest is from a carnal curiosity, not from love of Truth. When the rich man wanted a sign for his brothers, he was referred to Moses and the Prophets (Luke xvi. 29). When wicked men wanted a sign from Jesus, He referred them to Jonah (Matt. xii. 29, 30). So, when Pharaoh wants a sign, the rod of truth is to be used. 'Then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh ; it shall become a serpent' (verse 9). They act according to this Divine command. 'And Moses and Aaron came unto Pharaoh, and they did thus, according as Jehovah commanded, and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent' (verse 10). In the very nature of things, the natural effect of the sight of a serpent or dragon would be to produce Fear. The Man of Sin, however, has also a Wisdom which can produce Fear, and he calls for the exponents of that wisdom to oppose the wisdom that is from above. It is usual to attribute what is done by these men to the influence of demons, or to magic. Josephus writes: 'He commands the priests (τῶν ἱερέων) to make manifest the same sights for him, as showing that the Egyptians were wise in the knowledge of such things, and that it was not he alone who could be skilful in what pertained to God, for that he was bringing

before him such a sight as might cause him to be persuasive with the unlearned. And when they had cast down their rods they became dragons (*δράκοντες*). But Moses, unconfounded, said, I myself, O King, do not despise the wisdom of the Egyptians, But I say that the things done by me as far excel the magic (*μαγείας*) and art of these men as Divine things surpass human things. And I will show that my works are not according to sorcery (*γοητείας*), and the deception of what is only apparently true, but that they are made manifest according to the fore-knowledge and power of God. When he had said these things he cast his rod on the ground, commanding it to change into a serpent (*εἰς ὄφιν*). It was obedient, and moving round it devoured the rods of the Egyptians, which seemed to be dragons (*αἱ δράκοντες ἐδόκουν*) until it had destroyed them all. Then it returned into its own form, and Moses took it [again]' (Ant., Lib. II., c. xiii., § 3). Josephus here hints that these rods of the magicians only seemed to be serpents. So Philo uses language that suggests that the magicians did not actually do these things. He says, 'τὸ ὕδωρ εἰς αἱματος χροῖαν τρέπουσι' (De Migra. Abra., c. xv.) — 'They turn the water into the colour of blood,' as if they only changed the colour, not the nature, of the water. So he says, 'ἀπατᾶν δοκοῦντες ἀπα ὧνται' (Id.)—'Thinking to deceive they are deceived.' Lange refers to the Psylli, who can make serpents as rigid as sticks, and he thinks that this is the natural fact that is here in opposition to the sign of Moses. But the Hebrew uses the same language of both signs. If the rods of the Egyptians did not turn to serpents, so far as the Hebrew text is concerned, we have no right to think that Aaron's rod turned to a serpent. There are several particulars connected with this subject to which we may now give attention.

1. The narrative does not say that Aaron's serpent swallowed their serpents. It only says Aaron's rod swallowed their rods. That is, the Heavenly Wisdom devoured the Wisdom that was from beneath. This fact that the rod is said to swallow, tends to show that the history is moral, and not literal.

2. We have seen, in relation to Moses, how the Moral Law has a Seed Process aspect, as well as a Sinaitic Process. In the former aspect God calls to Moses (iii. 4). In the Sinaitic Process He appears to him (iii. 2). And now that representatives of an earthly Wisdom are coming into the narrative, there appears to be a recognition of the same two Processes, even in connection with this worldly Wisdom, and different names are given according to the two Processes.

(a) First, we read of the Seed Process thus: 'And Pharaoh called also for wise men and for sorcerers' (verse 11). The verb 'call' shows a Seed Process aspect. The word 'sorcerer' means one who uses charms, or mutters incantations.

(b) Then the narrative passes to the Sinaitic aspect, and it is in this aspect that Pharaoh's magicians act, just as it is in the Sinaitic aspect that Moses and Aaron are now acting. The Sinaitic aspect is thus set forth: 'And moreover they, the sacred writers (*ἱερόγραμμαῖς*) of Egypt, did in like manner by their secret arts' (verse 11). The word 'sacred-writers' is from a root meaning 'to grave or write deep.' As Josephus speaks of these men as priests, so ancient scribes were closely connected with

the priestly order, and were teachers, guardians of sacred things, etc. Herodotus refers to the scribe of the sacred treasures of Athenæ: *γραμματιστῆς τῶν ἱρῶν χρημάτων τῆς Ἀθηναίης* (Lib. II., c. xxviii.). When Paul says, 'Where is the wise? where is the scribe?' (1 Cor. i. 20), he appears to be giving a challenge to the Egyptian wise men, whose worldly wisdom opposes the wisdom of God. Philo speaks of these men as 'sophists,' *σοφισταί*, and 'magi,' *μάγοι*. Josephus, in the passage quoted, refers to them as using magic (*μαγεία*), and sorcery (*γοητεία*), and deception (*πλάνη*). How such terms as 'magi,' 'sorcerer,' etc., were used in ancient times may be seen from such passages as the following: In the Acta Pilata (B., cc. ii., iii.) the Jews say of Christ: 'We have known Him as a magus (*μάγον*) and blaspheming.' 'If this Man were not a sorcerer (*γόης*), and a magus (*μάγος*), and a blasphemer, we would not have brought Him to thy majesty.' The terms used in the verse we are considering seem applicable to all who use worldly Wisdom in opposition to Heavenly Wisdom. These terms, however, do not imply that these men are magicians or sorcerers, except in so far as all who teach and write against God's truth can be so designated. What is of importance is to notice here that these magi are in two classes, according as they pertain to the Seed Process, and are 'called,' or according as they pertain to the Sinaitic Process.

3. Keil and Delitzsch, and many other writers, intimate that Paul is alluding to these Egyptian wise men in the following passage: 'Like as Jannes and Jambres withstood Moses, so do these also withstand the truth, men corrupt in mind, reprobate concerning the faith' (2 Tim. iii. 8). The opinion that two magi, Jannes and Jambres, withstood Moses is very ancient. The Targum of Jonathan ben Uzziel names them. So does the Babylonian Talmud, which dates from the fifth century. The writer knows no earlier uninspired identification of these two wise men with the Egyptian wise men than the following, from the Acta Pilati, B., c. v. This work is assigned by some to as early a date as the second century. Its whole structure, however, is based on what is said in the New Testament, and hence it cannot be regarded as giving additional information respecting opinions held anterior to the time of Christ. 'As it was, also, when God sent Moses into Egypt, and Pharaoh, the King of Egypt, said unto him that he should do a sign, which also he did. Pharaoh had at that time two magi, Jannes and Jambres (*μάγους δύο, τὸν Ἰαννῆν καὶ τὸν Ἰαμβρῆν*), and these also did signs, using the magic art, but they did not do what things Moses did. The Egyptians regarded such magi as gods. But because they were not of God, what things they did were brought to nought.' Apuleius, A.D. 163, speaks of magicians, and names 'Carinondas, vel Damigeron, vel is Moses, vel Jannes, vel Apollonius, vel ipse Dardanus' (Apol., p. 544). He does not name Jambres.

Origen also has an allusion to this passage: 'Item quod ait: Sicut Jannes et Mambres restiterunt Moysi: non invenitur in publicis scripturis, sed in libro secreto, qui suprascibitur: Jannes et Mambres Liber. Unde ausi sunt quidam Epistolam ad Timotheum repellere, quasi habentem in se textum alicujus secreti, sed non potuerunt' (Com. in Matt., c. cxvii.).—'In like manner, what he says, 'As Jamnes and Jambres withstood Moses,' is not found in the public Scriptures, but in

a secret Book, which is entitled, 'The Book of Jamnes and Mambres.' Whence some have dared to reject the Epistle to Timothy as embodying the Text of some secret Book, but they have not prevailed.' Irenæus alludes to the passage, speaking of heretics: 'Semper quærentes et nunquam verum inventientes' (Lib. V., c. xx.)—'Always seeking, and never finding truth.' Such writers as Clement, Barnabas, Ignatius, Polycarp, Hermas, make no reference to these two men. Some editions of Pliny represent him as referring to these two men, or at least to one of them. If such editions could be accepted as trustworthy, they would go far to show that Paul had quoted from an apocryphal Book. Pliny's words are: 'Est et alia magices factio a Mose et Jamne, et Jotape Judæis pendens, sed multis millibus annorum post Zoroastrem' (Lib. XXX., c. ii.)—'There is, also, another faction of magicians, originating from the Jews Moses, Jamnes, and Jotape, many thousands of years after Zoroaster.' This passage, however, is generally regarded as corrupt. The writer's copy of Pliny (Bipontine) makes no allusion to Jamnes, but reads thus: 'Est et alia Magices factio a Mose etiamnum et Lotapea Judæis pendens, sed multus millibus annorum post Zoroastrem'—'There is also another faction of Magicians, originating from Moses, and, moreover, from Lotapea, Jews, but many thousands of years after Zoroaster.' This reading evidently regards 'Jamnes' as a corrupt rendering of an ordinary conjunction. There may be an allusion to Lot in the name Lotapea. In both these readings the reference is to Jewish, not to Egyptian, magicians.

The writer thinks that the popular and ancient view as to the meaning of Paul's allusion to Jannes and Jambres is incorrect. He thinks so for the following reasons:

(a) Neither the Old Testament, nor any Book in the Apocrypha, nor Josephus, nor Philo, makes any reference to a Jannes or Jambres, or to followers of men so named. Had two men of so great eminence as to have handed down a name to Apostolic times, existed amongst the Egyptian magicians, they would almost certainly have had followers or sects imitating their works. The absence of such allusions to these men or their followers, is evidence that Paul was not quoting from some historical, or even apocryphal, book existing in pre-Christian times.

(b) While these authorities do not refer to two such magicians, their allusions to the Egyptian magicians are incompatible with the view that it was two men pre-eminent in the faction of the magicians who resisted Moses. In the Old Testament it is indicated that there were many wise men, and not two only. The inspired account tells us that Pharaoh called the wise men and the sorcerers, and it refers to the scribes of Egypt (vii. 11). It does not use the dual, nor does it speak of two men as having prominence amongst these wise men. Josephus speaks in general terms of these men as priests, and of the rod of Moses going round devouring the others until all were consumed. Philo speaks of sophists and magi being present, and while he represents each as having one rod, he refers to a multitude of dragons (*δρακόντων πλήθος*, Vit. Mos., Lib. I., c. xvi.). Hence he assumes that a multitude of magi were present. He does not name or refer to two magi as having pre-eminence amongst them.

The writer has the following opinions : that Paul is not quoting from an apocryphal Book ; that he is not referring, except indirectly, to the magi ; that he is referring to the two Pharaohs, one of whom represents the earthly power of Kingcraft as used for evil, while the other represents Satan as ruling in Sinful Flesh ; and that Paul is embodying moral history in symbolic proper names. He believes that this passage, like Jude's reference to Enoch, implies that the histories in the early Scriptures are not literal, but Adamic. He so thinks for the following reasons :

(a) While we have no reference in Scripture to two prominent magi, we have reference to two Pharaohs, who are both wicked, and both enemies of Moses. First, there is the Pharaoh who orders the death of the children, and who seeks to slay Moses (ii. 15). He dies (ii. 23), and then there is another Pharaoh, against whom Moses is in opposition through all the era of the plagues.

(b) The expression used by the Apostle, ἀντίστησαν Μωϋσεί, — 'withstood Moses,' is hardly appropriate when applied to the actions of the magi at Pharaoh's command. On the literal theory, that was rather a trial of skill in works of wisdom than a withstanding. But the term is very appropriate as a description of the hostility existing between Moses and the two Pharaohs. The Book of Wisdom is referring to Moses and these Pharaohs when it says of Wisdom, 'She entered into the soul of the servant of the Lord, and he withstood terrible kings by signs and wonders,' ἀντίστη βασιλεῦσι φοβεροῖς ἐν τέρασι καὶ σημείοις (x. 16). Theseus tells Œdipus that he will not withstand him, οὐ γὰρ ἀντιστήσομαι (Soph. Œd. Ep. Col., verse 645). Agammemnon tells Teucer, when taking the part of dead Ajax,

ὅτ' οὐδὲν ὦν, τοῦ μηδὲν ἀντίστης ὕπερ

'Being nothing thyself, thou hast withstood on the part of him who is nothing.'
(Soph., 'Ajax,' v. 1231.)

(c) The names used by Paul appear to be specially applicable to these two Pharaohs and their sinful deeds. One definition which Hird gives of these two names is 'Jannes,' 'He who afflicts ;' 'Jambres,' 'A Rebel.' Other definitions are suggested both by him and other lexicographers. The writer thinks, however, that these definitions are probable both for philological reasons, and for their appropriateness as names for the two Pharaohs. The Hebrew word יָנֵן, 'Anah,' means 'To bow down.' In the Piel it means 'To oppress, to afflict.' Thus יָנְנָה, 'Yanneh,' means 'He afflicts.' In this form the dagesh forte doubles the letter 'n,' and it is also double in 'Jannes.' The word 'Yanneh,' brought into Greek with the terminal -ης, would be naturally expressed as 'Ἰανν-ῆς, since the Hebrew 'yod' becomes the Greek I. Again, the word יָמְרֵן means 'To rebel.' Thus יָמְרֵה, 'Yimreh,' means 'He rebels.' So the Hiphil form, יָמְרֵה, 'Yamreh,' means 'He rebels.' Some words are changed in Greek for the sake of euphony, and some to bring them into conformity with a particular dialect. More than one of these dialects have a tendency to change the ρ into βρ. Thus the Æolic expresses ἕλακος, 'a strip of cloth,' as βράκος, a rich garment for a woman. So it has βρᾶδινός for ἕαδινός or 'slender.' The Epic, or Homeric, expresses ἀμαρτεῖν as ἀμβροτεῖν. Thus it is not out of harmony with Greek usage for 'Yamreh' to be ex-

pressed in Greek as *Ἰαμβρῆς*, or 'Jambres.' These two meanings, 'He oppresses,' and 'He rebels,' fittingly characterize the sin of the two Pharaohs respectively. The first Pharaoh, of whom we read unto ii. 23, seeks to kill Moses and the Hebrew children, and he oppresses the sons of Israel with heavy burdens; but we never read of him as acting in direct rebellion against God. He is simply cruel and an oppressor. This is Jannes, or, 'He who afflicts or oppresses.' The second Pharaoh is pre-eminently a rebel against God. The first words he speaks are, 'Who is Jehovah that I should obey His voice, to send away Israel? I know not Jehovah, and, moreover, I will not send away Israel' (v. 2).

(d) There is nothing in Paul's words to show that he is thinking about works wrought by magical art. Further, he affirms that the folly of Jannes and Jambres was made manifest to all (verse 9). We cannot say that the folly of the magicians was thus widely manifested. Even after their rods had been devoured, they were still revered, and had still power to work signs. On the other hand, one of these Pharaohs is said to be raised up that God's power might be shown in him, and that God's name might be published abroad in all the earth (Rom. ix. 17). This idea of a publishing abroad in all the earth, conjoined with the words 'evident unto all men as theirs also came to be' (2 Tim. iii. 9), suggests that Paul is speaking in both passages of Pharaoh. It is natural to think that he who was leading the Israelitish cause should be confronted and contrasted with the Pharaohs, who led the opposite hosts. It is not so natural to think that Paul would contrast Moses with two of Pharaoh's servants. Thus the writer takes Paul's words as proving that the Pharaohs of Exodus represent Forces of Evil, but that they are not literal men. By inference we may also take his words as proving that Moses is not a literal but an Adamic man. So we see that even in his epistles Paul sometimes expresses truth in a very spiritual and symbolic way.

Pharaoh, the Satanic rebel against God, calls for champions of a Worldly Wisdom that can oppose the Wisdom from above. To call for them shows the Seed Process. They who come at the call represent the evil Wisdom in its inward and more intense form. But the scribes of Egypt are they who here act, for the aspect of this action is Sinaitic. 'And Pharaoh also called for the wise men, and for the sorcerers; and, moreover, they, the magicians of Egypt, did in like manner with their secret arts' (verse 11). They, too, by their Worldly Wisdom, can produce terrifying effects. They can make the rods of their wisdom like dragons, and can use Fear to keep men slaves to evil. But the rod of Heavenly Wisdom can swallow and absorb their rods of Wisdom. The magicians are abased like Blandamour, who

'Prov'd himselfe most foole in what he seem'd most wise.'

('Fæerie Queene,' Bk. IV., cant. ii.)

Keil would almost seem to allow that a real miracle might have been wrought by these magi. He says, 'Who can tell what the ancient Psylli may have been able to effect, or may have pretended to effect, at a time when the demoniacal power of heathenism existed in its unbroken force?' The writer holds that there never have been either men or demons who literally had power to turn sticks into dragons. Such power would be a re-

flection on Divine Omnipotence. It would be virtually to say that a finite creature could create life. The history is moral. It shows how supporters of a Fleshly Egyptian Wisdom can make their rods of truth be as terrifying as dragons. However, the rod with which God feeds His people swallows these Egyptian rods. 'And they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods' (verse 12). Men may be beaten in argument, and still adhere to the vanquished cause. So, when the Wisdom and Subtilty of Sin have been vanquished, the Man of Sin remains obdurate. Increase of light causes him to be increasingly sinful. 'And the heart of Pharaoh was firm, and he did not hearken to them, as Jehovah had said' (verse 13). The word 'hearken' shows the Servants' Grade. Pharaoh would not send away the sons of Israel on that grade. It is therefore certain that he would not send away the people as representing a Seed of Faith on the Young Men's Grade. The word 'people' in verse 14 shows a transition to the Young Men's Grade. On that grade there cannot, as yet, be success. Jehovah declares the supremacy of Pharaoh over the Good Seed as pertaining to this grade. 'And Jehovah said to Moses, The heart of Pharaoh is heavy, he is unwilling to send away the people' (verse 14).

With verse 15 the narrative again reverts to the Servants' Grade. Except an historical allusion in verse 16 to the Heathen Grade, the narrative to the close of verse 24 is all on the Servants' Grade. We have the words 'behold' (verses 15, 16, 17), 'hear' (verses 16, 22), נָשִׂי , 'this' (verses 17, 23), 'do' (verses 20, 22), 'servant' (verse 21), 'come' (verse 23), which all pertain to the Servants' Grade. This portion is in the Sinaitic Process. This is indicated by the expressions, 'in the eyes of' (verse 20) and 'thou shalt stand,' יָעֵב (verse 15), compared with v. 20, Gen. xlv. 1. By means of the rod of Truth, used according to God's command, the Sinful Seed is to be made to Loathe its river of sinful pleasures. Its waters are to be turned into blood. Keil and Delitzsch say, 'The first three plagues covered the whole land, and fell upon the Israelites as well as the Egyptians. With the fourth the separation commenced between Egypt and Israel.' But the accounts of the plagues given in Ps. lxxviii., 43, etc.; cv. 27, make it appear that these signs are set amongst Egyptians, not amongst Israelites. On the literal theory, it might be asked, What were the Israelites to do for water when all the water in Egypt was turned into blood? Would not such a deprivation have increased the sorrow of this oppressed people? But the Israelites are a Good Seed in man. They do not drink of the Egyptian river. Thus reasonable moral evidence, as well as Scriptural evidence, goes to show that Keil's assertion that these early plagues fell on Israelites as well as Egyptians is not correct. So it is a mistaken literalism which leads men to assert that the waters were only changed into the colour of blood. Thus Keil says, 'It was not a chemical change into real blood, but as a change in the colour, which caused it to assume the appearance of blood.' He states that the Nile, when rising, becomes red, and adds, 'but it is more drinkable as soon as the natural redness begins.' But if the water only became blood-coloured, and did not become blood, what great calamity would it be? It would still be water. By straining, its impurities could be in great part removed.

How, also, could the inland waters, and waters in vessels, be made red by such natural causes as polluted the Nile? In that case we should have to fall back on the German theory, that it was not the water in the vessels that turned red, but only that there was no more any water to put into vessels and cisterns which was not turned into this blood-colour. All such difficulties arise from a mistaken literalism. It is interesting to see how various writers push forward the action of natural causes as far as they possibly can, and yet try to find room for the miraculous element which they are all the time indirectly disparaging. The writer holds that the narrative has no reference to a literal Egypt, any more than to any other land. It is Sinful Flesh that is Egypt. Its waters are the Sinful Pleasures of which fleshly souls drink. Pharaoh is the Man of Sin. He is going to the river because the Man of Sin naturally tends to fleshly delights. Moses and Aaron are Moral and Levitical Law. They confront Pharaoh with the rod of Revealed Truth. They turn the Egyptian waters into blood, inasmuch as they cause sinful pleasure to become Loathsome to the Fleshly Seed drinking of it. In this sense the river and all it contains become an abomination. The fishes, flies, etc., literally worshipped by Egyptians, are spoken of by Clem. Alex. in his *Ad. Gentes*, p. 25.

We read, 'Go to Pharaoh in the morning; behold, he goeth towards the waters, and thou shalt stand to meet him upon the lip of the river, and the rod which was turned to a serpent thou shalt take in thine hand' (verse 15). The allusion to the morning appears to import the timely and earnest warning which God gives to sinners as set forth in such passages as the following: 'Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending them' (Jer. vii. 25). 'Rising early and protesting, saying, Obey My voice' (Jer. xi. 7). Pharaoh is on his way to his pleasures when the Moral Law, or Moses, wielding the Rod of Revealed Truth, confronts him as Elijah confronted sinful Ahab when going to his stolen vineyard.

In the words which God puts into the mouth of Moses we have an allusion to the Heathen Grade and the Seed Process. The word 'Hebrews' in verse 16 indicates the Seed Process. So the words 'serve' and 'people' form a conjoined idiom, showing the Heathen Grade. Our Versions have 'hath sent' in verse 16, as if Moses was speaking of his present mission. This must be an error, for Moses is speaking of what took place on another grade, the Heathen Grade. Hence he appears to be referring to v. 3. But although Moses had gone on the Heathen Grade, and in the Seed Process, the Man of Sin had not obeyed as far as to the Sinaitic Process of the Servants' Grade. This grade comes in with the words 'And behold.' The past allusion is to a different grade and process. We may read thus: 'And thou shalt say unto him, Jehovah, the God of the Hebrews, sent me unto thee, saying, Send away My people that they may serve Me in the wilderness, and, behold, thou hast not hearkened thus far' (verse 16). Then follows a threat that the river of Sinful Pleasure shall be turned into blood. 'Thus saith Jehovah, By this thou shalt know that I am Jehovah. Behold Me smiting with the rod which is in Mine hand upon the waters

which are in the river, and they shall be turned into blood' (verse 17). The writer regards such theories as Lange's that this redness was caused by microscopic infusoria, as transferring to a literal sphere truths which have their embodiment in a moral and spiritual sphere. The narrative so clearly implies a change into blood, that such explanations as that given by Lange must ever leave the accuracy of the history open to question, and the gainsaying of sceptics unanswered. But they who attack moral history with such objections as arise from a mistaken literalism are indeed fighting as men that beat the air. The Word of God is as spiritual and as impassible to such attacks as those of whom Milton says :

'Spirits that live throughout
Vital in every part (not as frail man
In entrails, heart or head, liver or reins),
Cannot but by annihilating die :
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air,
All heart they live, all head, all eye, all ear,
All intellect, all sense.'

The change to be produced is so searching that even the fish in the river are to die. The writer thinks that this fact is stated to show that the change in the river is not to be a mere superficial change, but that to their very depths the waters of sinful pleasures are to be made Loathsome. The fleshly Egyptian class will come to loathe the pleasures which once delighted them, as much as they loathe blood. We must bear in mind that these chapters are not describing such sinners as live contentedly in Sin, but such sinners as are being delivered from sinful bondage. Until a man comes to hate the pleasures he once loved he has not begun to come out from bondage to Pharaoh. Baxter, in his 'Call to the Unconverted,' represents a penitent as saying, 'I have lived as if I had been made for nothing, but to pass a few days in fleshly pleasure, and pamper a carcase for the worms.' When a man so speaks, the waters are turning to blood. The Prayer Book speaks of 'miserable sinners.' Where the prayer is sincere it betokens a loathing of sinful pleasures. Hence we see how these waters are turned to blood, which causes loathsomeness. 'And the fish which is in the river shall die, and the river shall stink, and the Egyptians shall loathe to drink waters from the river' (verse 18). Here the term 'waters' is applied to the river of blood. Wherever these waters of sensual sinful delights are found, they are to become loathsome. The whole Egyptian fleshly realm is to have no sweet drinkable water left in it. Aaron, representing Levitical Law, is charged to aid in producing this great moral change. He reaches his hand over, but is not said to smite. Moses, or Moral Law, is mightier against sin than Levitical Law. 'And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, and they shall be blood, and there shall be blood in all the land of Egypt, both in vessels of wood, and in vessels of stone' (verse 20). This is a very comprehensive description. It shows that all sinful pleasures are to become distasteful. Hengstenberg justly regards it as a most

wonderful feature of this sign that the water in vessels should become blood. These vessels are cisterns hewn out for man by himself, as substitutes for the Fountain of Living Waters. Things wherein he has sought forbidden pleasures are now to become vexatious. 'Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold, all was vanity and vexation of spirit' (Eccles. ii. 11). 'And He turned to blood their rivers, and their floods they could not drink' (Ps. lxxix. 44). The Adamic Men fulfil their mission, and produce Loathing of Sinful Pleasures. 'And Moses and Aaron did so, as Jehovah commanded, and he lifted up the rod.' It appears to be Moses who smites, and Aaron who stretches out the hand over the inland waters. 'And smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood' (verse 20). It does not say that the waters were 'as red as blood' (2 Kings iii. 22). They become loathsome and undrinkable blood. To their depths, wherein the fish swam, the waters were changed so that the fish died. Herodotus tells us that some of the fishes of the Nile were sacred (Lib. II., c. lxxii.), but the writer does not think that the dying of the fish has respect to Egyptian worship. Neither could he accept Philo's exposition as thus stated: 'Moreover, it is said that all the fishes therein were destroyed, which are symbolically the thoughts, *οἱ συμβολικῶς εἰσι τὰ νοήματα*. For these swim and grow in the reason as in a river, like living creatures, and they animate it. But in an ignorant mind the thoughts die, for one can find nothing therein intelligent, but only what we may call disorderly and unbridled words, or sounds of brawling' (De Som., Lib. II., c. xlix.). The writer thinks that the dying of the fish is designed to show how deeply the Moral Law is made to spoil the sinful pleasures of those whom God is chastening in order that He may receive them as sons. The river of sinful pleasure is caused to have a bad odour, and to be as something corrupt. 'And the fish that was in the river died, and the river stank.' 'Instead of sweet spices there shall be rottenness' (Is. iii. 24). Former pleasures shall appear loathsome. 'And the Egyptians were not able to drink waters from the river, and there was the blood in all the land of Egypt' (verse 21). Since there is a river of Divine pleasure (Ps. xxxvi. 8) there can also be a river of sensual fleshly pleasures. Pharaoh's Sinaitic scribes or magicians, by their worldly wisdom, have also power to make Pleasure Loathsome. By the burdens they lay upon their dupes, by the lassitude following indulgence, they can cause the pleasures of sin to become wearisome. As Young says :

'A sensual, unreflecting life is big
With monstrous births, and suicide to crown
The black infernal brood.'

Men who follow the evil counsels tending to lust are sometimes not merely filled; they are also satiated and disgusted with their own devices. The Man of Sin strengthens himself in evil, in spite of this judgement. 'And the magicians of Egypt did in like manner by their secret arts.' The word 'secret arts' is spelled a little differently from the same word in verse 11. The Samaritan Pentateuch, and many

MSS. have both words alike. 'And the heart of Pharaoh was firm, and he did not hearken to them, according as Jehovah said' (verse 22).

Verse 15 tells us that Pharaoh was going towards the waters. Verse 23 tells us that he turned. There are men who see and do not perceive. So there are men whose feet may be turned from sinful pleasures without being turned from sin. Many men have felt the delights of sin a weariness, and yet they have not turned to God. So, even though Pharaoh may be turned back from the river of Sinful Pleasure, he will still turn to his own house, and not to God. His heart still goes to his own fleshly class. And if his Fleshly Seed cannot drink of the river of Sinful Pleasure, they will still hover round it, and dig about it, and show a lingering relish for the old delights, like those Sodomites who were so bent on sin that they wearied themselves to find the door, even after they had been smitten with blindness (Gen. xix. 11). This digging around the river shows how the Fleshly Seed clings to its sinful pleasures, and tries to keep them, while getting rid of their nauseating qualities. 'And Pharaoh turned, and came to his house, and he did not set his heart even to this. And all the Egyptians digged round about the river for waters to drink, for they were not able to drink of the waters of the river' (verse 24).

According to the division of chapters in the Hebrew Bible, chapter vii. takes in the first four verses of chapter viii. of our English Bible. Thus chapter vii. of the Hebrew ends with the words, 'upon all thy servants.' For a reason to be presently stated the writer thinks that vii. 25 should begin the following chapter. Hence its consideration may be deferred until we come to the next chapter.

CHAPTER III.

EXODUS VIII.

THE antiquity of the literalistic opinions held respecting these chapters may seem, to some, to be sufficient evidence of the literal nature of the history. Against such a view the words of Arnobius might be quoted: 'Sed antiquiora (inquit) nostra sunt, ac per hoc fidei et veritatis plenissima. Quasi vero errorum non antiquitas plenissima mater sit' (Adv. Gent., c. lvii.).—'But our opinions, you will say, are more ancient, and therefore most full of faithfulness and truth. As if, indeed, Antiquity was not a very fruitful Mother of errors.' Against the ancient opinions of the literalist we may urge objections like the following:

1. Literal diseases and devastations befall good men as well as evil men, but these Egyptian plagues are of such a peculiar kind, that they only affect sinners, and do not affect godly people. To those who keep God's commandments, it is said, 'The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee' (Deut. vii. 15). But to the man who will not do the commandments, it is said, 'The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch,

whereof thou canst not be healed' (Deut. xxviii. 27). 'He will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cling unto thee' (Deut. xxviii. 60). It is not literally probable that sinners have to be afflicted with diseases specially pertaining to a literal Egypt. The writer would be as unwilling to apply these references to a literal Egypt, as Pascal was unwilling to apply the promises to literal Jews. He writes it as his view, 'That God did not choose the people who sprung from Abraham according to the flesh.' He adds, 'The Jewish religion seemed to consist, essentially, in descent from Abraham, in circumcision, in sacrifices and ceremonies, in the ark and the temple at Jerusalem, and in the law and the covenant of Moses. I affirm that it did not consist in all or any of these things, but simply in the love of God, and that God disallows all the rest' ('Thoughts,' c. xviii.). The sicknesses and diseases of Egypt are such as pertain to sinful flesh. They are such as none but Jesus can cure. There is a sickness of soul as well as of body. It is sickness of soul from which the prayer of faith delivers men (Jas. v. 14, 15). In this moral sense, they who do not rightly discern the Lord's body get to be weak and sickly (1 Cor. xi. 30). They are sickly with what Æschylus calls 'a God-sent disease,' *θεόσωτος νόσος* (Prom., verse 614). There is a moral wilderness, full of moral serpents and scorpions (Deut. viii. 15), which are sins biting the soul, and stinging like an adder (Prov. xxiii. 32). Upon these serpents and scorpions, belonging to the enemy, the man of sin, Jesus gives us power to tread (Luke x. 19). These are not such serpents and scorpions as are found in zoological gardens. It would be a poor triumph to be able to tread upon them. We might trample them down, and be no better, morally, when we had so done than the Hindu serpent-charmers, or the fennel-crowned bacchanals of whom Demosthenes speaks, who, grasping the brown serpents, waved them over their heads, and shouted 'Evoi! Saboi! (*εὐοῖ σαβοῖ*), dancing to the tune of Hyes Attes, Attes Hyes' (De Coron., § 260). Not only to Apostles, but to all believers, Jesus gives power to tread upon lions and adders, young lions and dragons (Ps. xci. 13). These are the Satan, the Man of Sin, that Jesus bruises under our feet (Rom. xvi. 20). When we allow that man of sin to be master over us, we are going back into Egypt, and submitting to Pharaoh. Hence to apostates it is said, 'They call to Egypt' (Hos. vii. 11). 'This shall be their derision in the land of Egypt' (verse 16). 'They shall not dwell in the Lord's land, but Ephraim shall return to Egypt' (Hos. ix. 3). Evidently Egypt is not the Lord's land. 'The Lord shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you' (Deut. xxviii. 68). No man will buy them, for none but Christ can ransom the sinner who has sold himself for nought. Do literal apostates go into a literal Egypt? If not, then Egypt must be a moral sphere. If so, then these plagues, including the plague of frogs, must be moral plagues.

2. Jehovah bids Pharaoh send away the people, that they may serve Him (verse 1). But if they were literal persons, why could they not serve Him in Egypt? Is it not the duty of God's people to serve Him

in all times and places? But if Pharaoh was the Man of Sin, we can see why the sons of Israel could not serve Jehovah so long as they were in bondage to Pharaoh. That would be like trying to serve two masters.

3. Had Pharaoh been a literal person, it is almost certain that as soon as ever the plagues had begun to come from Jehovah, so far from refusing to allow others to sacrifice to so mighty a God, he would himself, like Menelaus and the Trojan leaders, have been prompt in suggesting sacrifices on his own behalf (II., Lib. III., verses 96-115). It is not like literal history that the Egyptians allow Pharaoh to have his own way, even when his conduct is bringing such judgements on the nation. Æschylus says that it is a disease of Tyranny that it cannot trust its friends (Prom., verse 232). But Pharaoh finds no rebellion against him working amongst the Egyptians. He trusts them, and is never deceived.

4. The antipathy of Pharaoh to Jehovah is the more difficult to understand from the fact that the literal Egyptians worshipped a Being whose name is equivalent to Jehovah. Mons. Henri Brugsch identifies Ankh (celui qui vit), 'He who lives,' with Jehovah. This name is found on Egyptian monuments.

5. On the literal theory it is strange that men living in a hot country should gather dead frogs into festering heaps, instead of burying them (verse 14).

6. Equally strange is it that all the dust in the land should become lice (verse 17). Was there ever a time when there was literally no dust to be found in the land of Egypt, all having become lice?

7. We read that Jehovah told Moses to rise up early in the morning, and to stand before Pharaoh (verse 20). Does the reader suppose that Jehovah commanded a literal man to get up early next morning? Could the reader conceive of himself retiring to rest after the exciting interview with Jehovah, and after such a command had been given? Such a thing may be possible, and yet the apparent calmness and absence of excitement marking the movements of Moses and Aaron amid such supernatural surroundings, do not agree well with literal history.

In considering the teaching of this chapter, we may notice the following particulars:

1. All Christian men have some knowledge of the experience through which they passed when they became Christians. On the theory that these chapters are setting forth, in a symbolic aspect, this deliverance from bondage to sinful flesh, every Christian man's experimental knowledge should be to him a most valuable guide, helping him to judge of the import of these successive plagues. It will be well for us to keep this relation of the plagues to conversion constantly in mind.

2. When a man is being checked in evil, one of the first influences acting upon him is Fear. This is shown by the rod of Revealed Truth becoming a Dragon. Another influence worthy of being placed next to fear is that which produces Loathing of Sinful Pleasures. This is shown by the fleshly river of Egypt becoming Blood, so that the Egyptians could not drink of it. Augustine is showing these processes when he

says of his past state: 'Et tædium vivendi erat in me gravissimum et moriendi metus' (Confes., Lib. IV., c. vi.).—'There was in me both a most burdensome loathing of living, and fear of dying.' The next plague is that of Frogs. What does this plague symbolize? It will be noticed that these frogs come from the Egyptian waters (verses 3, 5). Hence they must represent some judgement coming from sinful pleasures. Literal frogs are not destroyers of men, but the frogs of which this chapter makes mention are said to destroy the Egyptians (Ps. lxxviii. 45). We have seen how Athanæus refers to a plague of frogs. Appian also, in his Roman History (Lib. de Reb., Illyr., c. iv.), has the following passage: 'That the people of Autaria also, through sin against Apollo, came into an extremity of evil. For that when, with Melistomos, and with those Celts who are called Cimbrians, they were making a campaign against Delphos, the greater part of them were presently destroyed before the onset, showers, and a whirlwind, and thunderbolts falling upon them. And that there came upon those who were returning an endless multitude of frogs (ἐπιγενέσθαι δὲ τοῖς ὑποστρέψασιν ἄπειρον βατράχων πλῆθος), which, having become putrid, corrupted the streams. And, strange vapours rising from the earth, there was a pestilence amongst the Illyrians, and a very great destruction of the Autarians, until, fleeing from their homes, and carrying the pestilence about with themselves, no one being willing to receive them on account of this terror, they went a journey of three-and-twenty days, and dwelt in a marshy and uninhabited district of the Getæ, near the Bastarnion nation.'

The writer thinks that all the evidence on this subject goes to show that the plague of Frogs symbolizes the Restlessness following Sinful Pleasure, as a judgement. 'There is no peace, saith my God, to the wicked' (Is. lvii. 21). There is a fitness in this order of moral influences tending to restoration: Fear, Loathing of Sinful Pleasure, Restlessness. It may be said, How can frogs be regarded as symbolizing Restlessness? It may be said in reply:

(a) Frogs are disturbers, not merely by their bodily presence, but by the noise they make. It is said that the Hebrew word for 'frog' means 'marsh-croaker.' Cowper, in his 'Task' (Bk. II.), says of these frogs:

'Gardens, fields, and plains,
Were covered with the pest. The streets were filled,
The croaking nuisance lurked in every nook,
Nor palaces, nor even chambers 'scap'd,
And the land stank, so numerous was the fry.'

Martius, in his description of a day under the equator, classes with things that disturb sleep 'the kettledrum-like strokes of an ox-frog' ('Den paukenähnlichen Schlägen eines Ochsenfrosches').

(b) The action of these frogs seems indicative of a disturbance of rest. We read in vii. 25, which the writer is taking as verse 1 of chapter viii., of seven days being fulfilled after Jehovah's smiting of the river. The writer does not take this as meaning 'seven days after the river was smitten,' but as meaning 'after the river was smitten;' that is, in another era of time, longer or shorter, 'seven days were fulfilled.'

The expression, 'after the river was smitten,' is an adverbial sentence, and is the only part of the verse alluding to the plague of Blood. The saying, 'Seven days were fulfilled,' is like saying, 'A time had come for rest after the week's toil.' But, instead of quietness, these frogs come and make trouble. So far as the narrative is concerned, the seven days might be fulfilled immediately after the plague of Blood, or years after. These frogs are disturbers who find their way into places of rest. They come into the house, and upon the bed. They cover the land (verse 6), so that men cannot find rest either standing up, or sitting in the house, or lying upon the bed. Thus the narrative seems to contrast these frogs with symbols of Rest: the Sabbath, the home, the bed, the place where men stand. Frogs disturb all these.

(c) In many ancient allusions to frogs, and in narratives reflecting this history of the plague, the idea of a disturbance of Rest, and of Restlessness, seems prominent. In Homer's poem, describing the war between the frogs and the mice, he represents Athenæ as saying:

ἀλλ' οὐδ' ὡς βατράχοισιν ἀρηγέμιν οὐκ ἐθελήσω
 εἶσι γὰρ οὐδ' αὐτοὶ φρένας ἐμπεδοί· ἀλλά με πρῶην
 ἐκ πολέμου ἀνιοῦσαν, ἐπεὶ λίην ἐκοπώθην
 ὕπνου δευομένην, οὐκ εἶασαν θορυβοῦντες
 οὐδ' ὀλίγον καμῦσαι· ἐγὼ δ' αὔπνος κατεκείμεν
 τῆν κεφαλὴν ἀλγούσα, ἕως ἐβόησεν ἀλέκτωρ.
 (vv. 188-193.)

'But in no way soever should I be able to help the frogs, for they are not steadfast in mind; moreover just lately, as I was returning from war, when I was exceedingly fatigued, and wanting sleep, they troubled me, and would not allow me to have a wink of sleep, and I lay sleepless, and racked with headache, until the cock crew.'

In this passage Athenæ refers to the frogs as not being ἔμπεδοι in mind, that is, not continuing in one place or state. Frogs suggest Restlessness, not only by their noise, but by their motion, and also by their changes in nature. It is, however, in respect to their noise, that they are the most effective disturbers of rest. Philo writes: 'For the logos of ignorance is not drinkable, and it is very fruitful in bloodless and soulless frogs, which utter a strange and harsh noise, painful to hear,' *καινὸν καὶ τραχὺν ἦχον ἀλγημὰ ἀκοῆς ἀπηχοῦσι* (De Som., Lib. II., c. xxxix.). The clamorous noise of the frog was sometimes noted by the poets. Virgil speaks of

'Et veterem in limo ranæ cecinere querelam.'

'The frogs that sound out their old complaint in the slime.'

(Georg., Lib. I., v. 378.)

So he refers to the croaking frogs, 'Ranisque loquacibus' (Georg., Lib. III., verse 431).

Dr. Payne Smith, who deals with these narratives in a very rationalistic fashion, and with extreme literalism, says that the *Rana Mosaica*, or Egyptian frog, 'croaks abominably' (Biblic. Educat., V. I., p. 78).

In the tradition quoted from Athanasius respecting the plague of frogs in Pæonia and Dardania (Lib. VIII., c. vi.), he says the people were not able to put foot on the ground (οὐτε τοὺς πόδας ἐπὶ τὴν γῆν θεῖναι), and were troubled (ἐνοχλούμενοι), and had to flee from the

country on account of the frogs. So, in the passage just quoted from Appian, we read that the people had to leave the land. Such allusions seem to reflect the fact that these frogs produced Restlessness. Philo, in another passage, suggests the same truth. He says, 'The people were not able to go out, because the frogs had taken possession beforehand of the footpaths; nor were they able to remain within, for the frogs had already seized the most secret rooms, and had crept up to the highest rooms, so that the people were in extreme calamity, and in despair of deliverance' (Vit. Mos., Lib. I., c. xviii.).

(d) We read in verse 15, 'Pharaoh saw that there was breathing room,' that is, a space of time to take rest, and recover the breath. 'Refreshing,' ἀνάψυξις, the Sept. renders it, this being the word used in Acts iii. 19. 'Times of refreshing.' This idiom of a breathing suggests that previously there had been a time of restlessness and hard toil.

3. In the process of Moral Reformation, while Fear, Loathing of Sinful Pleasure, and Restlessness, may prepare the Lord's way, there will be need of an actual manifestation of Christ to the soul before there can be deliverance from Sin. When Christ is beheld by the sinner, then a process of destruction of sinful flesh will begin. So, after the plagues of the dragons, blood, and frogs, there come in what may be called Flesh-Destroying Plagues. In the natural order of things, we may expect that Christ will lead the way in this destruction of sinful flesh. The writer holds that the next plague, the plague of Gnats, or, as the English Versions render it, Lice, is in special relation to the flesh of Jesus as given for the putting away of sin. What may be called the Evangelical Aspect of the Plagues comes in with this plague. Blundering Sir Hugh Evans, in 'Merry Wives of Windsor,' taking the name 'luce,' of a fish, in a wrong sense, says, 'The dozen white louses do become an old coat well, passant, it is a familiar beast to man, and signifies love.' But there is a higher sense in which this first flesh destroying creature manifests a love that is Divine. We may notice :

(a) That this plague of the flesh-destroying gnats, or lice, beyond all the other plagues, is the work of Aaron. The command is given to him through Moses, showing that the Moral Law is honoured in what Aaron does. But the work is pre-eminently Aaron's. This implies a very close connection with the Levitical system. This fact befits a sign which is showing how the flesh of Jesus is becoming a Sacrifice for Sin's destruction. We may call this plague, as symbolizing the flesh of Jesus, Propitiation for Sin.

(b) There are two kinds of earth referred to in the narrative of this plague. One kind is spoken of as Dust of the Earth (verse 16). The other is the land of Egypt (verses 16, 17). It is not the dust of sinful fleshly Egypt, but it is the Dust of the Earth that becomes gnats, or Lice. Moreover, the Dust of this sacred Earth, which is the flesh of Jesus, becomes a beginning of flesh-destroying plagues to the sinful Egyptian land.

(c) It is not said that these Gnats or Lice ever pass away from that Egyptian land. The body of Jesus is for ever a plague to sinful flesh, and utterly consumes it.

(d) It may be alleged that it is dishonouring to the Saviour to compare His flesh to gnats or lice destroying, or stinging, sinful flesh. But it is virtually identical with figures elsewhere used. 'Therefore will I be unto Ephraim as a moth' (Hos. v. 12). 'I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away' (verse 14).

(e) It is a noticeable fact that no hint is given that this plague produces wretchedness. It may be said to hurt sinful flesh, but the sacred Dust of Jesus is not set forth with the judicial aspect given to some of the other plagues.

(f) The helplessness of the magicians when this plague begins, and their declaration, 'This is the finger of God' (verse 19; xxxi. 18), indicates the special presence and action of God in this plague. Jesus intimates that where the Finger of God works, the Kingdom of God is near (Luke xi. 20). He who is to be as Plagues to death, is here a Plague to sinful flesh. But it is as one Incarnate for Propitiatory purposes. Hence His body is smitten by Aaron's hand and rod.

(g) One further fact is to the writer more convincing than any of the foregoing evidences. From Gen. xxiv. 7; xxxii. 19, and several other passages, we have seen, by the law of Divine Pre-eminence of Grade, that where Christ is being symbolized, even though He may be associated with those on the Servants' Grade, He is sometimes spoken of by a word of the Young Men's Grade, by the word אֶלֶף, 'This.' Hence it is noticeable that, where the magicians are saying, 'This is the Finger of God' (verse 19), they use the word אֶלֶף, showing a more exalted grade than their own.

4. When the flesh of Jesus has been represented as bringing in a flesh-destroying Judgement, other flesh-destroying Judgements follow. The next in order is the swarm of flies. These are not brought into existence by the rod, like the Gnats. They are only said to be sent. Cowper, in his 'Progress of Error,' speaks of the corrupters of innocence as

'Flesh-flies of the land,
Who fasten without mercy on the fair,
And suck, and leave a craving maggot there.'

There is this special feature about flies, that they are fostered by corrupt flesh, and they become a plague to flesh. They are fleshly in their origin, and they ultimately become a trouble to that which feeds them. Thus this plague gives prominence to the idea of Retribution as a result of sin. This is not said with reference to a future judgement. The plague shows how they who sow to the flesh will of the flesh, even in this life, reap corruption. God says He will hiss for the fly that is in the extremity of the Egyptian river (Is. vii. 18). That is like saying, if men go to the Egyptian river of Sinful Pleasure, they will find when they get to the end of the pleasure, that there are dragon-flies of retributive results to bite them. It is when it is finished, or full grown, that Sin brings forth death (Jas. i. 15). 'At the last it biteth like a serpent' (Prov. xxiii. 32). Thus dragon-flies are in the extremity of the Egyptian river of Sinful Pleasure, where the pleasure ends, and the pain begins. Then the gods will turn our pleasant vices into whips to scourge us.

Thus, while the Gnats and the flies are both flesh-destroyers, the Gnats are brought into being from a Dust that is not Egyptian, and that represents the flesh of Jesus. But the flies come naturally from corrupt flesh, and represent Retributive Results of Sinful Pleasures. Thus far we may take the order of these Moral Plagues as follows: Fear, Loathing of Sinful Pleasure, Restlessness, A Propitiatory Sacrifice, and Retribution as a natural result of Sinful Pleasure.

5. The chapter deals, almost exclusively, with the two grades of Heathen and Servants. From vii. 25 to viii. 11, inclusive, the narrative is all on the Heathen Grade. We have several conjoined idioms, while the connection with Egypt, a fleshly realm, shows that these idioms do not refer to the Grade of Tongues. It would seem, however, as if the charge to Moses in viii. 1 were given to him as one acting in Godly Service, and as on the Grade of Servants. Hence the word 'enter,' or 'come in,' in viii. 1, is probably a grade-word of the Servants' Grade and of Godly Service. But when Pharaoh is addressed, we have at once the conjoined idioms which show the Heathen Grade. Thus, in verse 1, 'serve' conjoins with 'people.' In verses 2, 3 the words 'behold,' 'come,' and 'servants,' conjoin with 'people.' In verse 4 'servants' conjoins with 'people.' In verses 7, 8 the word 'do' appears to conjoin with the word 'people' in the following verse. In verse 9 'servants' conjoins with 'people.' In verse 11 we have the same conjoined idiom. The gradal peculiarities of the rest of the chapter will be considered subsequently.

6. There are variations according to grade which are not regarded as of any importance. Thus, in order to show Pharaoh's unwillingness to part from his captives, he is represented in verse 10 as suggesting that the plague be removed to-morrow. So in verse 23 there is an allusion to to-morrow. In each case this allusion to a to-morrow does not apply to the era of a higher grade, but it is a mark of distinction by which we can tell the Heathen Grade from the Servants' Grade. The word 'to-morrow' is not applied in this chapter to the Servants' Grade. When, in verse 28, Pharaoh asks them not to go very far away, his words pertain to the Servants' Grade, and, like the suggestion of to-morrow in verse 10, show Pharaoh's unwillingness to let his captives go. There are other distinctions according to grade, which can be noticed as we proceed.

We read, 'And seven days were fulfilled, after the smiting [by] Jehovah of the river' (vii. 25). This verse tends to show that vii. 17 is speaking of the rod in Jehovah's hand. The word 'after' may mean immediately following. 'The days of Adam after he begat Seth' (Gen. v. 4). Or it may mean some time longer or shorter after anything else, but not in close connection with that which it follows. 'And afterward were the families of the Canaanite spread abroad' (Gen. x. 18). So the writer holds that while the fulfilling of this week of days is after the smiting of the river, the seven days are not reckoned from the smiting. The allusion to the week being fulfilled, like a similar allusion in Gen. xxix. 27, imports a period of labour. The expression shows us that the natural time for rest has come. But for the Sinful Seed there is no time of rest. The sinners' Sabbath, instead of being a day calm and bright,

is a day made miserable as by the harsh croakings of swarms of frogs. Sometimes a week is used as an emblem of an indefinite time after, as when Shakespere, in 'As You Like It,' says, 'At fourscore it is too late a week.' Moses, as representing Moral Law acting in Godly Service, is commanded by God to enter to Pharaoh. The fact that Aaron has the rod (verse 5) tends to show that Moses and Aaron are being sent out in Godly Service on the Servants' Grade, though their mission is to those on the Heathen Grade. At the same time, there was some manifestation, both of Moral and Levitical Law, given to men on the Heathen Grade. Mr. Hong Cheong, a Chinaman, is reported in the *Ballarat Star*, Jan. 13, 1885, as speaking thus at a Missionary Meeting: 'The existence of China as a nation for four thousand years is an historical fact. It has seen Assyrian, Indian, Persian, Greek, and Roman empires born, and it has seen them die. How is this to be accounted for? The Chinese, not knowing God's written laws, have, nevertheless, as St. Paul says, had one of those laws graven on their hearts. They have for centuries been accustomed to honour their parents and all in authority over them. They have been thus knit together in bonds of mutual subordination and respect, and have found the fulfilment of the first commandment with promise, and it has been well with them as a nation, as well as in their family relationships, and they have lived long on the earth.' We read, 'And Jehovah said to Moses, Enter in to Pharaoh, and thou shalt say unto him, Thus saith Jehovah, Send away My people, and they shall serve Me' (verse 1). They cannot serve God until they get away from Pharaoh. This service is, as Philo says, a going up in their reasonings, *πρὸς αἰθέριον ὕψος* (Lib. de Confus. Ling., c. xx.), 'to an ethereal height.' If the man of sin will not obey the commands, he will be made restless as by an invasion of frogs. A promise to the righteous is, 'He maketh peace in thy borders' (Ps. cxlvii. 14). But the threat to Pharaoh implies that he shall have trouble in his borders. The sinful flesh in the soulical body of flesh will be unable to find rest. Like the gad-fly driven Io, it will be plentifully exercised with 'farcoursing wanderings.' *πολύπαραγοῖσι πλάνας*. (*Æsch. Prom.*, verse 601.) Like her, too, in its courses of exceeding length it will not be able to find a way of escape from its sufferings. 'And if thou art unwilling to send away, behold, I [am] smiting all thy border with frogs.' This is the border of wickedness spoken of in Malachi i. 4, and not a literal land of Egypt. It is in the borders that the enemy begins to fight, and invade, and trouble. So the Man of Sin is now to have trouble in the border of his dominions. The Egyptian river of Sinful Pleasure will be made to swarm with these disquieting frogs. Sin naturally produces Restlessness. God can cause this evil result to follow sin with accumulating intensity. The Hebrew preposition *בְּ*, which means 'in' or 'into,' is used in connection with most of the nouns of these verses. Our Versions vary its meaning, as it is naturally deemed incongruous to speak of frogs 'in people.' But since the writer holds that these frogs symbolize a cause of Restlessness that is in sinful flesh, he has no reason to vary the preposition. These frogs specially infest places of rest. 'Their land swarmed with frogs, In the chambers of their kings' (Ps. cv. 30). These troublers of rest come into

every place where sinful flesh is found. 'And the river shall swarm with frogs, and they shall come up, and enter into thine house, and into the chamber of thy lying down, and upon thy bed, and into the house of thy servants, and in thy people, and into thy ovens, and into thy kneading-troughs' (verse 3). They are neither to rest in peace on their beds, nor to eat their morsel with quietness (Prov. xvii. 1). The Man of Sin, the ruler in this moral Egypt, is to be infested by the troublers which rise from sin. 'And in thee, and in thy people, and in all thy servants, shall come up the frogs' (verse 4). On the literal theory, we might well wonder why Pharaoh's servants were to be visited for Pharaoh's sin.

We have next Jehovah's command for Aaron, showing how the Levitical Law conjoins with Moral Law in foretelling, as well as in bringing, the troublers of the sinner's peace. Aaron's action, as in the previous plague, is directed to the inland waters, rather than to the river. His action is not so effective as the action of Moses. 'And Jehovah said to Moses, Say to Aaron, Stretch out thine hand with thy rod upon the rivers, upon the streams, and upon the pools, and cause frogs to come up upon the land of Egypt' (verse 5). 'Thus the waters of Sinful Pleasure cause Disturbers to infest Sinful Flesh, or Egypt. These troublers 'spit it forth like the Sicilian hill.' When Moses threatens the plague, he says the river shall swarm. But Aaron brings up the frogs, and this can hardly be called a swarming. When men transgress Moral Law, Restlessness comes naturally. But troubles coming through the transgression of Levitical Law are more akin to penalties arising from without, than troubles rising naturally within the breast. The word for 'frogs,' in verse 6, is a feminine collective noun in the singular, and not plural like the word 'frogs' in verse 3. Were we to read verse 6 literally, we should have to read, 'And the frog came up, and covered the land of Egypt.' The verbs 'came up' and 'covered,' are also in the singular. The writer thinks that this change is designed to show that this coming up of frogs upon the land is not identical with the swarming spoken of in verse 3. This frog, or collection of frogs, is brought up by Aaron, or Levitical Law. 'And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt' (verse 6). Thus the Sinful Flesh had no place of rest left in it, but was covered with the croaking disturbers of peace. The Levitical Law had many troubling penalties attaching to transgression. Eating, drinking, washing, the clean and unclean, the tithes of mint and cummin, all were under the sweep of Levitical Law, on the lower grades, and penalties for transgression of such laws could weary men. The wise men, or scribes, could also produce analogous results by their worldly wisdom. The terrible sufferings and many woes of the house of *Œdipus* show how miserable men could be made in Heathenism by sin, even when sin was involuntarily committed. So, to the neglect of idolatrous and evil customs penalties were attached that could trouble men. To break a statue of a god, to neglect certain superstitious ceremonies, would expose a man to condign punishment. It was considered a greater reproach to the Spartans to have starved Pausanias to death in a temple than to have butchered helpless Helots. When burying *Antigone* alive in a cave, *Creon* ordered some

food to be left for her, that he might escape the *ἀγοε*, or pollution, of having starved her to death (Soph. Ant., verse 775). It is here said of the Restlessness caused by the supporters of Worldly Wisdom, 'And the magicians did so by their secret arts, and they brought up the frogs upon the land of Egypt' (verse 7). Spenser speaks of

'Those Egyptian wisards old,
Which in Star-read were wont have best insight.'
(Book V., Intro.)

But no astrological skill would have enabled them to bring a plague of frogs. The word 'magicians,' compared with vii. 11, shows us that the narrative is in the Sinaitic Process. But, at this juncture, there is a change to the Seed Process. We have, in verse 8, the verb 'call,' which shows that Process. On the literal theory, we might wonder why Moses and Aaron had to be called. Suppose a sinner has been made very restless in sin. He may have been made restless by a merely Sinaitic presentation of truth, and by penalties such as attach to violation of Sinaitic Law. Still, in his Restlessness, the sinner will sometimes make resolutions going beyond a merely Sinaitic reformation. Like Zacchæus, he will not merely restore, but he will restore fourfold. He will not only promise and mean to be as good a man as he was before he transgressed, but he will determine that he will even be a better man than ever he has been before. Sick sinners are apt to make most saintly resolutions. So this Man of Sin, in his Restlessness, actually calls for Moses and Aaron. That is, he wishes them to come in their inner Seed Process aspect, and according to this searching aspect he asks for their aid, and promises compliance with their will.

It is a striking evidence of the fact that these chapters are describing a Moral Process, that there now comes into the narrative a new element, that of Prayer. This marks a distinct step in advance in the Process of Salvation. When Aaron's rod swallowed the rods of Egypt, and when the waters turned into blood, Pharaoh made no mention of entreaty. Now, however, the Man of Sin is so far humbled as to ask Moses to pray. But, as is somewhat natural when Prayer is first coming in, it is Prayer of a very imperfect kind. It is not prayer for pardon. It is prayer that God would take away suffering. Even the Man of Sin can suggest the offering of such a selfish prayer as that. But though prayer may sometimes be prompted by such an unworthy motive, God will yet, in His mercy, answer it, to make manifest the imperfection of the good resolution. Pharaoh is only as the evil motive leading to prayer. Why did he not pray for himself? Had he been a literal man he probably would have so prayed. But a prayer that is consciously sinful, would be an abomination to the Lord. The throne of iniquity cannot have fellowship with God. But the Man of Sin, by a wrong motive, a mere selfish desire to escape suffering, may move the leaders of the Seed of Righteousness in men to pray. Those leaders may pray honestly, thinking that if the prayer be answered, the Man of Sin will do all that he has promised. Because a sinner in danger prays, and makes good resolutions, it does not follow that he is a hypocrite. The selfish motive may move the Good in him to cry out for relief, and the Good Element may pray sincerely for that relief, and God may answer the prayer, and

the sick man may be raised up, and then it may be found that all the time the Man of Sin has kept his supremacy unbroken. Selfish anxiety to escape from trouble may be moving men to pray, and they may know it not. What Moses knows is, that Pharaoh promises that, if the frogs are taken away, he will send forth the people, and hence Moses prays. The allusion to sacrificing to Jehovah, when compared with previous passages (v. 3, 8, etc.), shows the Seed Process, and tends to justify, as many other passages will do, what has been said of the verb 'to call.' 'And Pharaoh called for Moses and for Aaron.' Men may even ask for others to be as spiritual priests, interceding for them. They may also mean to attend to public devotional duties in a new spirit. 'And said, Make entreaty to Jehovah, that He turn away the frogs from me, and from my people, and I will send away the people, and they shall sacrifice to Jehovah' (verse 8). Neither the Man of Sin nor his people will sacrifice, but they think they will allow 'the people,' the Good Seed, to sacrifice. Pharaoh is not anywhere called a liar, and probably he means to yield as he says, but he hardens his heart in the time of mercy as much as it was humbled in the time of judgement.

We read in verse 9, 'And Moses said to Pharaoh, Vaunt thyself against me.' Various meanings are given to this phrase, which our Version renders, 'Glory over me.' Like words in Judg. vii. 2 are rendered 'Vaunt themselves against Me.' The Sept. has *τάξαι πρὸς με*, 'Appoint unto me,' or 'Prescribe unto me.' Another rendering is, 'Take to thyself honour, for when shall I entreat?' that is, 'I will give thee the honour of fixing the time when the plague shall cease' (Lange). The writer does not so regard the passage, but takes the meaning to be as follows: A new Principle, that of Prayer, is now coming into the narrative. It is especially Moses who intercedes. That is, it is especially through the working of Moral Law within men that this prayer, so far as it is true prayer, and not selfish, is offered. But observe the apparent contradiction. The Moral Law requires us to love God with all our heart and soul and strength, and our neighbour as ourselves. And, at the same time, that Law, coming with power to the sinner's heart, moves him to cry to God for relief from the penalties of transgression. In such case, the Moral Law is indirectly helping men to escape, by way of Prayer and an Appeal to God, from the very penalties which are attached to transgression of Moral Law. Thus the Moral Law is foregoing its prerogatives. It is resting content with an imperfect obedience, and is foregoing threatened punishment in the case of those who seek God's mercy in Prayer. So far Moral Law is allowing the Man of Sin to glory over it, or to vaunt himself against it. Instead of Moses, or the Moral Law, smiting the man of sin to the utmost of its right, it allows and prompts abounding Sin to make supplication to superabounding Grace. Thus 'Mercy glorieth against Judgement' (Jas. ii. 13). In order that Mercy may thus glory against Judgement, Pharaoh, or the Man of Sin, is allowed to glory against Moses, or Moral Law, in that room is left for Prayer and Pardon. According to the strictly judicial idea, and according to its own nature, Moral Law prescribes Duty and entails Reward or Punishment, but it makes no provision for Prayer and Pardon. But when the restless sinner is moved

to pray, Moses allows the Man of Sin to vaunt himself over him to the extent that he cries to God on behalf of the sinner. It is as if an executioner were pleading for Mercy, instead of demanding Punishment. Some modern Unitarians, and adherents of the Bramah Somaj, deny that Law leaves any room for Prayer and Pardon. But this verse shows us that it is not so. The Man of Sin does vaunt himself against Moral Law, or Moses, to this extent, that when Moral Law comes with power to men, instead of causing them to regard Penalty as fixed and sure, it actually works to the production of Prayerfulness, and takes the lead in appealing to God for mitigation of penalty. Hence a sinner does not feel that he is dishonouring God's Moral Law, but rather that he is following its promptings, when he prays to God to remove the very penalties which that Law has threatened, and which his sins have merited. Thus God finds room for Mercy, where man, in his blindness, thinks that no standing room for Mercy can be found. Wherever, however, there is an exercise of mercy, there is some room given to the Man of Sin to boast against Law.

Moses now asks Pharaoh to show his will in respect to the Prayer. He is not to pray, but he is to say when the prayer is to be offered, and Moses gives a promise of the blessing to follow the prayer. It will so follow it as to show that it is an answer to prayer. Moses will remove the evil by prayer, not by judgement. He says, 'Against what time shall I make entreaty for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses? only in the river shall they remain' (verse 9). This is not to be a prayer for the encouragement of sin. That would be abomination. It is a prayer for the removal of the Restlessness caused by sin; such prayer being made after a promise of reformation. As compared with what is said in verse 14 of the heaps on the land, it should be noticed that verses 9, 11 say that the frogs are to be in the river only. Like the references to a to-morrow, this allusion to being in the river only is one of the signs which help to show the distinction between the Heathen Grade and the Servants' Grade. It is, as we shall see, more important than it seems.

Pharaoh's yielding appears to be such a yielding as men manifest when they make good resolutions for the future. The writer has in mind a visit he paid to a young man in danger of death. He said, 'If I get better, I will lead a better life.' But even in the very statement there was a putting off of the time of reformation until he should be better. The young man showed no earnest appreciation of Christ as a present Saviour. And when he recovered, like multitudes under similar circumstances, he proved to be as irreligious as ever. Jehovah sometimes gives space for the testing of good resolutions, even if they spring from imperfect motives. Pharaoh puts off the time of prayer and reformation until 'to-morrow.' The writer takes this fact as Philo explains it, thus: 'It is needful that he who is in great need should say, Pray immediately! but he procrastinates, saying, "To-morrow," that he may keep, to the uttermost, the effeminacy of his godlessness' (Lib. de Sac. Abel, c. xix.). In his allusion to knowing, Moses is probably speaking according to the Seed Process to which Pharaoh had called him. 'And he

said, According to thy word, in order that thou mayest know that there is none like unto Jehovah our God' (verse 10). As in Micah vii. 18, the closing words probably mean that there is none merciful as Jehovah. 'And the frogs shall turn from thee, and from thy houses, and from thy servants, and from thy people, only in the river shall they remain' (verse 11). The river of sinful pleasure will still have its frogs, for transgression is never fully separated from Restlessness. But when it says the frogs are to turn or depart, and to be left in the river only, this does not mean that they are to be left festering in heaps upon the land. Hence verse 14 must have a different meaning from that usually attached to it.

Thus far the chapter has been on the Heathen Grade. But, with verse 12, the Servants' Grade comes in. This grade is continued in verses 12, 13. We have the words בְּ , 'with' and 'do,' which show that grade. It will be well, then, for the reader to notice that this plague of Frogs, or Restlessness, is a plague coming to the two grades of Heathen and Servants. Verses 12, 13 are not referring to the previous verses, but describe the plague as coming to a distinct and separate grade. 'And Moses and Aaron went out front with Pharaoh,' that is, on the Servants' Grade, 'and Moses cried to Jehovah on account of the matter of the frogs which He had appointed unto Pharaoh.' The closing words of the verse show us that frogs had also come to Pharaoh on this grade. But, as if to show a distinction from the Heathen Grade, all the terms are varied. Instead of making entreaty, Moses is said to cry. Instead of frogs being in servants and people, they are here associated with Pharaoh only. Instead of being said to swarm, or to come up, they are only said to be appointed. We have Pharaoh alone on this Servants' Grade. The frogs of Restlessness are getting closer to the Man of Sin. Instead of ovens, chambers, etc., we read now of courts and fields, the field being pre-eminently a symbol of sinful flesh. Yet on this Servants' Grade there comes mitigation of suffering in answer to Prayer. 'And Jehovah did according to the word of Moses, and the frogs died from the houses, from the courts, and from the fields' (verse 13). Thus, instead of a turning away or cutting off of the frogs, as on the Heathen Grade, we now read of a dying.

Just as in the narrative of this plague we see the frogs coming to two grades, so verses 14, 15 show us how, after the mitigation of the penalty, the Sinful Seed on these two grades turn again to sin. Verse 14 is showing how there is a return to sin on the Heathen Grade, while verse 15 shows how there is a return to sin on the Servants' Grade. The word 'see' in verse 15 shows that the Servants' Grade is coming in. As in verses 12, 13, which relate to the Servants' Grade, Pharaoh is the only person spoken of in verse 15. On the other hand, verse 14, which applies to the Heathen Grade, has the plural 'they gathered,' just as in verses 1-11, which refer to the Heathen Grade, servants and people are joined with Pharaoh. In verses 9, 11, which apply to the Heathen Grade, the frogs are spoken of as being left in the river only. How comes it to pass, then, that verse 14 speaks of heaps gathered on the land? How can that be a fulfilment of the promise that frogs should depart, and be left in the river only? It is because this gathering is something following the plague, and following the removal of the

plague. The verb 'to gather' is sometimes used of what a man gathers for himself, as silver (Job xxvii. 16), dust (Hab. i. 10). So this verse appears to be showing that even after the frogs have been once removed to the river, the Sinful Seed on the Heathen Grade gathers the frogs once more. It heaps up for itself more disturbers of peace, and the land, or sinful flesh, becomes offensive. It is not said that the land stank with them. Neither is it said that these gathered heaps consisted of dead frogs. Sinful flesh can be offensive, apart from the judgements coming to it. But if the frogs be taken as dead when gathered, and as causing offence, it would still accord with the view that they caused Restlessness, only this time it is another sense that is troubled. But the writer takes the verse as meaning that, by turning to sin again, this Sinful Seed again gathers the frogs of Restlessness from the river to which God had mercifully banished them, and the sinful flesh becomes as a corrupt offensive land through its sinfulness. 'And they gathered them heaps upon heaps, and the land stank' (verse 14). The verb might also be rendered that the land became hateful or wicked.

Next, we have a description of the return to sin on the Servants' Grade. The words 'see' and 'hear' show the grade. The imagery is different, but the apostasy is equivalent to that described in the previous verse. 'And Pharaoh saw that there was the respite, and he made heavy his heart, and did not hearken to them, according as Jehovah had spoken' (verse 19). We have seen how, when the Principle of Prayer comes in, Pharaoh glories over Moses. The sinner, instead of being punished, is pardoned. But this will not be done arbitrarily, and to the dishonour of Law. It will be done through Christ, by whom God can be just and yet justify the guilty (Rom. iii. 26). Logically, we are constrained to the conclusion that this Breathing Space, or Time of Refreshing, must come from the presence of the Lord through Jesus the Rest-giver. These seasons of Refreshing herald Christ's coming (Acts iii. 19, 20), and in the next portion of this chapter we have an account of the Saviour's manifestation in the flesh for the putting away of sin. This is what we have spoken of as Propitiation. This portion consists of verses 16-19 inclusive. It is all on the Servants' Grade, though where Christ is referred to in verse 19 as the Finger of God we have אֵלֶּיךָ, 'This,' of the Young Men's Grade. The words 'do' (verses 17, 18) and 'hear' (verse 19) show the Servants' Grade. This plague upon sin is not said to come through Pharaoh's conduct. It is not said to Pharaoh that it will come if he does not send away the people. The Incarnation and Propitiation brought for us in Jesus are not mere secondary consequences. They are great primary facts. The gnats will come from the sacred Dust of Jesus, whatever Pharaoh may do. We have, in this portion, reference to two lands. One is sinful fleshly Egypt, the other is the Dust of the Earth, which is the flesh of Jesus. It is all the Dust of this sacred Earth that becomes gnats to bite and sting the land of fleshly Egypt. Aaron is he who is prominent in relation to this wonder, for, as a Priest, he is in relation to Sacrifice and Propitiation. His ordinances manifest Jesus. The word 'magicians' (verse 18) compared with c. vii. verses 11, 22, c. viii. verse 7, show that this portion has a Sinaitic aspect. Jehovah takes the initiative in finding this Pro-

pitiatory Antidote to sin, or the Flesh of Jesus. 'And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite Dust of the Earth.' This is a new Earth wherein dwells righteousness, for it is the sinless flesh of Jesus. That is what Barnabas calls the *γῆ πάσχουσα*, or 'Land that suffers' (c. vi.). It is generally considered that *𐤇𐤍𐤔* means 'gnats,' or 'midges,' from a root meaning 'to pierce,' 'to sting.' Josephus renders the word 'Lice,' *φθειρῶν*. The Sept. has 'Gnats,' *συνίρες*. The fact that these creatures spring from dust, and not from water, leads some to think that the word means 'lice,' not 'gnats.' But the history is moral. It is showing what the flesh of Jesus becomes to sinful flesh, and how it stings and bites it. Hence the writer thinks it is fitting to take the word as 'Gnats.' 'And it shall become gnats in all the land of Egypt.' The idea does not appear to be that of drawing blood from the sinful flesh, or eating it, but rather that of piercing it, and stinging it, and causing it pain. If the gnats eat it, it is only as fire eats what it destroys. 'And they did so, and Aaron stretched out his hand with his rod, and smote Dust of the Earth (Is. xl. 12), and it became the Gnats in man and in beast.' The writer believes that there are two aspects in relation to these Gnats. In one aspect they are in the Adam and Behemah, or man and beast. In that aspect they appear to represent the action of the Flesh of Jesus in the Good Seed, as removing its fleshliness. In this case we have the words 'the Gnats,' in Hebrew (verses 17, 18). But where the reference is to the Gnats in their action upon the land of Egypt, we have simply the word 'Gnats' (verses 16, 17). The action of 'the Gnats' is remedial; the action of 'Gnats' is destructive. One tends to help on the Good Seed from what is fleshly towards what is spiritual. The other tends to destroy corrupt sinful flesh. Christ our Propitiation acts in both these ways. The man and beast represent man's flesh, but not in a sinful aspect. The Gnats act in this. The land of Egypt represents sinful flesh, and in this 'Gnats' act. Thus we may read, 'And he smote Dust of the Earth, and it became the Gnats in man and in beast; all Dust of the Earth was Gnats in all the land of Egypt' (verse 17).

This double aspect is important in reference to what is said of the Egyptian magicians. The Hebrew seems to imply that there was something which they did, and something which they could not do. We are told what they could not do, and from this we see which of the two acts they could do. They could cause gnats to come to sinful flesh. They could, by their priestly rites in defence of things evil, cause Christ to have to be as destroying gnats to sinful flesh. But they could not undo the remedial action of Christ's Propitiation. They who have Christ for their Propitiation cannot be made to forego the benefits of that blessing by rites tending back again to the ceremonies of Worldly Wisdom. In iv. 6 the verb 'to bring out' means to bring out what had been put in. And the writer holds that in viii. 18 the verb has the same meaning. The words 'bring forth' in our Versions are somewhat misleading. They suggest origination as in a birth process. The Hebrew word means to bring out as a man might bring anything out of his house. So it seems to mean here that these magicians try to prevent the remedial action of Christ's flesh. They try to bring out again 'the Gnats' which

He has caused to come in. They try to undo His remedial Propitiatory work. But Worldly Wisdom fails here. Where Christ has begun the good work in us, these supporters of Fleshly Wisdom cannot undo it. They have to say of Christ, as thus working, 'This is God's Finger.' He works, and who can let it?' They may work to a destructive issue in sinful Egyptian flesh, but they cannot undo Christ's remedial action upon the flesh in the good seed. 'And the Egyptians did so by their secret arts, to bring out the Gnats, and they were not able, and the Gnats were in man and in beast. And the magicians said to Pharaoh, This (𐤀𐤍𐤏) is the Finger of God.' In this sacred Dust of Jesus we may safely hide ourselves when the Lord shakes terribly the earth (Is. ii. 19). It might almost seem as if there was a reflection of this teaching respecting a Dust that becomes a plague, in the following lines of Sophocles. He is referring to the light in the dwellings of Œdipus :

κᾶτ' αὖ γιν θεῶν φοινία τῶν
νεφτέρων ἀμᾶ κονίς,
λόγον τ' ἄνοια καὶ φρενῶν Ἐρινύς.
(*Antig.*, vv. 601, 602.)

'And then, also, the blood-red dust of the gods beneath, and unreasonable folly, and madness of the breast, mows it down.'

The figure of dust mowing down is accounted so strange, that it is conjectured that *κόνις*, 'dust,' is an error for *κοπίς*, 'sword' or 'dagger.' Such emendation may be just, but the Scriptural narrative of the plague of Gnats suggests a possibility of the common reading being correct.

These scribes confess Christ, for even they who serve evil may know what is good. 'Their rock is not as our Rock, even our enemies themselves being judges' (Deut. xxxii. 31). The Man of Sin is not subdued by this knowledge of a Propitiation for sin. 'And the heart of Pharaoh was strong, and he did not hearken to them, according as Jehovah had said' (verse 19).

We come now to another flesh-destroying plague. Concerning this plague we may note :

1. That these flies are not said to be produced by the rod, or created by Divine power. God sends them. He warns Pharaoh when that Man of Sin is going towards the waters (verse 20), from which God is said to bring these flies of judgement (Is. vii. 18). If the history is literal, why is Pharaoh only confronted as he goes towards these waters (vii. 15; viii. 20), and not as he comes from them? These waters represent fleshly Egyptian pleasures, from which the lusting soul drinks. From such waters flesh-destroying flies come in the shape of judgements, or punitive results, naturally following sin. Æschylus connects Jupiter's amour with Io the heifer, with the fly of the Egyptian river, which Juno sent against this woman-heifer (Iket., verses 301-303) :

KING. τί οὖν ἔτευξεν ἄλλο ἐνσπότημῳ βοῖ;
CHORUS. βοηλάτην μύωπα, κινητήριον
οἴστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας.

'KING. What else, then, did she devise for the ill-fated cow?

CHORUS. A horse-fly drover, a stimulator; those near the Nile call it the gad-fly.'

In verses 503-558 he gives a graphic description of Io's flight under the goading of this winged drover. This is a plague of Retribution. The fleshly Egyptians love flesh, and here we see that they have to suffer from the flies that are bred in flesh. Gad-flies are bred in corrupting flesh, and the flies that torment the sinful Egyptian flesh have gained their strength to torment through that Egyptian fleshliness. As this seed of sin loved cursing, so it comes to them (Ps. cix. 17). As they were greedy of sinful flesh, so God causes the sinful Egyptian seed to 'have their own desire' (Ps. lxxviii. 29), and gives them their request (Ps. cvi. 15), until they reap corruption from sowing to the flesh. These gad-flies are an evil to be removed by prayer, and hence they cannot, like the Gnats, be said to prefigure the flesh of Christ. The Gnats came from sacred earth, not from Egyptian waters. Spenser represents the chamber of a sinful Imagination as filled with flies thus :

' And all the chamber filled was with flyes,
Which buzzed all about, and made such sound
That they encumb' red all men's eares and eyes,
Like many swarmes of Bees assembled round,
After their hives with honey do abound :
All those were idle Thoughtes and Fantasies,
Devices, Dreames, Opinions unsound,
Shewes, Visions, Sooth-sayes, and Prophetes,
And all that fained is, as Leasings, Tales, and Lies.'
(' Faerie Queene,' Bk. II., cant. ix.)

2. The word עֲרָב is regarded by some as identical with עֲרָב, 'raven,' but the text and the narrative do not well accord with this view. Others identify it with עֲרָב, 'a mixed mass.' Josephus seems to have adopted this view. He refers to these creatures as *θηριών γὰρ παντοίων και πολυτρόπων* (Lib. II., c. xiv., § 3), 'creatures of manifold and diverse kinds.' The Sept. has *κυνόμυια*, or 'dog-fly,' that is, 'the gad-fly.' Keil renders the word as 'a mixture,' and as equivalent to 'heavy vermin,' 'Dog-Flies.' Our Version renders the word 'divers sorts of flies' (Ps. cv. 31). This is most probably correct. Large flies of various kinds are as a judgement of Retribution coming to those who follow fleshly pleasures.

3. As with the Plague of Frogs, so with this Plague of Flies, two grades are affected. The Heathen Grade and the Servants' Grade are again indicated in the same order as before. Moreover, as in the previous narrative of the Frogs, the allusion to a to-morrow is a mark which distinguishes the Heathen Grade. Verses 20-23, inclusive, are on the Heathen Grade, as the conjoined idioms, and the connection with fleshly Egypt, show. In verse 20 the words 'behold' and 'serve' conjoin with 'people.' In verse 21 we have 'behold' with 'people,' and we have 'servants' conjoined with 'people,' and *וְעִמָּם*, 'with.' In verse 22 the word 'there' conjoins with 'people,' and *הִנֵּה*, 'this.' In verse 23 the word *הִנֵּה*, 'this,' conjoins with 'people' twice used. Verses 24-29, unto the word 'Lord,' or 'Jehovah,' in verse 29, are all on the Servants' Grade. It is an erroneous way of translating the Hebrew word for 'and,' which causes the word 'Lord' in verse 29 to seem so closely connected with what follows. In this portion we have the words 'do' (verses 24, 26), 'come' (verse 24), 'servants' (verse 24), 'behold'

(verses 26, 29), **וְעִם**, 'with' (verse 29), of the Servants' Grade, but we have no conjoined idiom of the Heathen Grade.

4. In the narrative of this Plague, the distinction between the Sinaitic and the Seed Process is again important. We have again the verb 'call,' in verse 25, which shows the Seed Process, while the words 'before their eyes' (verse 26) show the Sinaitic Process. It is this distinction of Processes which causes the words of Moses in verse 26 to seem like a repetition. The allusion to Goshen, also, compared with what we have read of Goshen in Genesis, shows the tender fleshly Egypt of the Seed Process.

5. In the narrative of the Gnats, we have seen how a certain distinction is made between 'The Gnats' 'in man and beast,' and 'Gnats' 'in the land of Egypt.' That was the beginning of a manifested separation between the Israelitish Seed and the Egyptian Seed. Man and beast are Israelitish, not Egyptian. In this plague of flies that separation is seen advancing. It is now made manifest, even in the Seed Process. Keil is in error in saying that separation begins with this plague of flies, as what we have seen stated of the Gnats shows. Other features of the narrative can be considered as we proceed.

Moses is pre-eminent in bringing this Plague of Punitive Results of sin. Still, Aaron is associated with him in a subordinate place. Moses, like the prophets, has to rise up early to begin his day's work for God, and he has to confront the Man of Sin when on his way to drink the waters of Sinful Pleasure. 'And Jehovah said to Moses, Rise up early in the morning, and stand before Pharaoh.' This is the verb 'stand' which in Gen. xlv. 1, Exod. v. 20, etc., has shown us the Sinaitic Process, and its use here indicates the same Process, for it is connected with the word 'before.' 'Behold, he goeth forth towards the waters, and thou shalt say unto him, Thus saith Jehovah, Send away My people that they may serve Me!' (verse 20). Moses has not to use the language of courtly compliment. Pharaoh is the Man of Sin, not one of those kings whom it is a duty to honour. Moses is to speak to him in Jehovah's name, and to demand from him the liberation of the Good Seed that he is keeping in bondage to sin. They cannot otherwise serve Jehovah. Then follows the threat of the painful penalties that will follow transgression. 'For if thou art not sending away My people, behold Me sending in thee, and in thy servants, and in thy houses the swarms of flies.' The term 'houses' would apply to the soulical habitations, or Soulical Bodies of Flesh, and the Soulical Bodies. 'And the houses of the Egyptians shall be full with swarms of flies, and also the ground whereon they are' (verse 21). The word 'Adamah,' or 'Ground,' imports 'Flesh.' The Egyptian flesh will have no rest, but will be covered with flies. The Man of Moral Law, standing with his back to the waters of Sinful Pleasure, thus confronts and warns Pharaoh, who has his face towards those waters.

In verse 22 the Divine message begins to speak of the Seed Process. The reference to the midst of the earth, as well as the word 'Goshen,' accords with this fact. To the very midst or centre of the earth, or fleshly nature, there will be a division made between the Israelitish Seed and the Egyptian Seed. This is a Seed Process division. The writer

has taken the word בְּ as 'in.' Both Josephus and Philo seem to have given some regard to the subjective aspect given to the narrative by this preposition. Josephus refers to the lice as springing up 'within' (ἐνδοθεν) the Egyptians. This statement may remind some of a provincial tradition respecting persons recently dead, and a death swarm. Philo says of the gnat, 'And the creature, if very small, is, nevertheless, very painful. For it not only torments the outside (τὴν ἐπιφανείαν), making unpleasant and most painful itchings, but it also forces its way into the inner parts (τὰ ἐντοσφ) through the nostrils and ears. And it also hurts the pupils of the eyes, flying in, unless one should be on the guard. But what guard might there be against such an attack, and especially when it was God who was inflicting the punishment?' (Vit. Mos., Lib. I., c. xix.).

Of the Seed Process Separation we read, 'And I will sever in this day a land of Goshen upon which My people are standing.' This is not the verb, 'to stand,' that is used in verse 20. It implies that this Good Seed has a settled place of rest in the watered land of Goshen. 'That no swarm of flies may be there, in order that thou mayest know that I [am] Jehovah in the midst of the earth' (verse 22). The word 'am' has to be supplied. It might be inserted after the word 'Jehovah' instead of before, and would still be applicable. Æschylus seems to speak of the inner nature as land. The Chorus says: 'The new core rising within my breast is like an old man, and Mars is not in the country' (ἐν γῶραι , Agam., verse 78). This is when Old Age 'goes its three-footed way'— $\text{τρίποδας μὲν ὁδους στείχει}$ —that is, when it walks leaning on its staff (verse 80).

When verse 22 has spoken of the Seed Process separation, the next verse speaks of the separation according to the Sinaitic Process. On the literal theory, these two verses seem somewhat tautological. Moreover, when verse 22 has spoken of הַיּוֹם , 'this,' or 'that' day, it is strange that verse 23 should speak of 'to-morrow,' if the separations are identical. They differ as the Seed Process and the Sinaitic Process differ. The allusion in verse 22 to separating a land of Goshen, would seem to imply that this land was now coming into a more definite and settled existence. This is a good land. Philo's idea of a good land (Gen. xv. 7, 8) is that it is the soul's removal 'From the begotten to the unbegotten, from the world to the Father and Maker thereof' (Quis Rer. Div., c. xx.). Whatever may be said of his theory, it seems to the writer more Scriptural than the literalistic notion of a removal to Palestine-Syria. Philo's view implies at least moral progress, but the other view does not. A man might be as wicked in a literal Canaan as in a literal Egypt.

The Inspired Record has a very evangelical and propitiatory aspect in verse 23, which well accords with the Sinaitic Process. The word קָדַם is from קָדַם , 'to ransom,' and means 'Redemption or Deliverance.' Christ's Flesh, in the narrative preceding, was represented as 'The Gnats in Man and Beast.' Here the Saviour has a still more prominent manifestation. He is the Redemption placed between the Good Seed and its foes, and the true Mediator who joins man to God (Clem. Alex., Strom., Lib. VII., p. 730). 'And I will place a Redemption

between My people and thy people. To-morrow shall this Sign be' (verse 23). Jesus is spoken of as a Sign (Luke ii. 34). While 'to-morrow' is here found with the Heathen Grade portion, it is not a sign of delay. God fixes this time. Hence we might apply it to the era of the Servants' Grade on which Christ would take the form of a Servant to bring us Redemption.

Verse 24 passes to the Servants' Grade. The words 'did so' do not mean that he fulfilled the threat made in verse 21. They mean that Jehovah also acted on the Servants' Grade, as well as on the Heathen Grade. The emphasis is on the word 'did.' Taking 'to-morrow' as a prediction of what would come on the Servants' Grade, we might say that the words 'did so' had an application to the placing of a Redemption. But the verses now to be noticed pertain to a new class and a new grade. The Hebrew now uses 'house,' and not 'houses,' as in verse 21, and 'land of Egypt,' instead of Adamah, or ground. The terms seem varied to indicate change of grade. 'And Jehovah did so, and there came heavy swarms of flies towards the house of Pharaoh, and the house of his servants, and in all the land of Egypt: the land was wasted from the presence of the swarms of flies' (verse 24). The words 'from the face' or 'from the presence' show the Sinaitic Process, the Process in which Moses stood before Pharaoh in the Heathen Grade (verse 24). But the former part of the verse, which speaks of the flies coming in, may indicate a coming in according to the Seed Process. It is in that Process that Pharaoh now acts. To his very centre he is humbled by the Retribution following sin, and he calls for Moses and Aaron. He is now beginning to yield. He will allow them, he says, to go and sacrifice to Jehovah, that is, according to the Seed Process. He also asks them to make entreaty (verse 28), but it is evident that, as before, his only idea in prompting to Prayer is to obtain deliverance from suffering. But, in his apparent yielding, he is still clinging to his fleshliness. He will allow them to go and sacrifice, but it must be in the land, that is, in the Egyptian land. They may worship God, if they will only do it amid sinful fleshly surroundings, and still having the Fleshly Seed for masters. But to this Moses, or Moral Law, will not agree. They must have a three days' separation from sinful fleshly Egypt before they can serve God acceptably. 'And Pharaoh called to Moses and to Aaron, and he said, Go, sacrifice to your God in the land.' That is, offer your sacrifice to God in my fleshly realm. Sacrifice to Him, even while you continue to be my servants. But this cannot be. The Moral Law is too clear in its teaching to admit of such sophistry as that we may offer sacrifice to God without forsaking sin. 'And Moses said, It is not established,' that is, settled, prepared, or established by God's Law, 'so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God' (verse 26). The writer thinks that these words are misapplied. Calvin says, 'The violation of the recognised mode of sacrifices would be regarded as a manifestation of contempt for themselves and their gods.' It is sometimes alleged that the abomination of Egypt signifies the creatures that the Egyptians held sacred. But if that be the meaning, it is strange that the Sept. should translate this phrase as τὰ βδελύγματα τῶν Αἰγυπτίων, which

signifies the things held in abomination by the Egyptians. That which is sacred is not usually spoken of as an abomination. To kill or sacrifice sacred animals was 'taboo,' or an abomination, but this passage does not speak of doing what is tabooed, but of sacrificing tabooed creatures. Moreover, some creatures, lawful in Jewish sacrifice, as the bull and the calf, were sacrificed by the Egyptians, while most of the things held sacred in Egypt, as the ibis, monkeys, fishes, etc., were never offered in sacrifice by Israelites. The chief distinction was, that while the Egyptians did not sacrifice cows (Herod, Lib. II., § 41), turtle doves (Porphyr. iv. 7), nor, in general, sheep (Plut. de Is., c. iv.) nor goats, the Israelites used these in sacrifices. But these were not spoken of as the abominations of the Egyptians. In Scripture this word 'abomination' is used of an evil in a man, or pertaining to him, which is an abomination to somebody else. 'There are seven abominations in his heart' (Prov. xxvi. 25). 'An abomination [to] the Lord thy God' (Deut. vii. 25). The Hebrew has no word 'to' in this passage. It simply has the words 'Abomination of Jehovah,' just as in Exod. viii. 26 we have 'Abomination of Egyptians.' There is as much reason why it should mean 'to' in one passage as in the other. Both passages have the construct, requiring 'of,' but we can see that 'abomination of Jehovah' means that which is abominated by Jehovah. In like manner the writer holds that the other passage means that which is abominated by the Egyptians. It is not that the act of sacrificing is an abomination, but the thing to be sacrificed by the Israelites is an abomination to the Egyptians. And what is it which is thus to be sacrificed? In Gen. xlv. 34 we see that everyone injuring sheep is an abomination to good and tender Egyptians. So, by the law of contraries, as well as from other evidences, we may infer that these evil Egyptians hate the Sheep Nature. Hitherto, in this narrative of the plagues, the Israelites have not been shepherds, but brickmakers. But, now that Goshen has been made manifest there is a change from brickmakers to shepherds taking place. This verse hints at it. Sheep are now, for the first time, coming into the narrative. There was nothing more fitting for a moral offering to Jehovah than the tender Sheep Nature such as Abel offered. Clem. Alex., speaking of what different Egyptians sacrificed, says, *Σαῖται δὲ καὶ Θηβαῖοι πρόβατον . . . Μενδῆσιοι τὸν πρῶτον* (Ad Gent., p. 27)—'The Thebans and the people of Sais sacrifice a sheep, . . . the Mendesians the goat.' How, then, could shepherds be literally an abomination to Egyptians? The literalist would allow that the Jews would be as likely to sacrifice sheep as anything. So, morally, the Sheep Nature is the true sacrifice. We read in verse 18 of the behemah, or beast. Here is a further advance, and we have now an allusion to sheep. But the fleshly, cattle-loving Egyptians abominate the Sheep Nature. Hence Moses intimates that when the Good Seed begins to sacrifice to God, it will sacrifice that which is an abomination to the Egyptians. Shepherds are symbols of those who guard their souls, and have evil in subjection. There is no reference here to literal sacrifices, but to sacrifices of righteousness (Ps. iv. 5). When a pure soul that keeps, or shepherds itself, ruling the heart with all diligence, offers sacrifice, the sacrifice is moral. But the fleshly Egyptian seed counts such shepherds, and such

sacrifices, abomination. It prefers what is corrupt. The fact that the Egyptians in general did not usually sacrifice sheep, and that the priests, as Plutarch indicates (De Is., c. iv.) refrained from wearing wool, and from eating mutton, is a curious reflexion of this higher moral law. Philo takes the word 'abomination' as meaning what the Egyptians abominate. 'The abomination of Egypt shall we sacrifice to the Lord God? For perfect and unspottedly sacred are the virtues and the deeds according to virtues, which the lust-loving Egyptian body abominates' (Lib. de Profug., c. iii.). In this, as in many other instances, Philo, as the writer thinks, gives a more Scriptural explanation than is given by modern expositors. In Lib. de Sac. Abel, also (c. xii.) he explains the passage as meaning τὰς ἀρετὰς, ἄμωια καὶ περιπωδῆστατα ἰερεία, ἃ βδελύσσεται πᾶς ἄφρων—'The virtues, the faultless and most becoming sacrifices, which every foolish one abominates' Virtues are a true Sheep Nature. In the former part of verse 26 Moses is speaking according to the Seed Process. He is letting Pharaoh know that when they offer sacrifice, wherever they offer it, they will offer that pure Sheep Nature which the fleshly Egyptian seed abominates. Then, in the latter part of the verse, he passes to the Sinaitic Process, using the phrase 'before the eyes.' It is as if he said, 'We shall go and sacrifice according to the Seed Process, and how can you fleshly Egyptians endure to have such a sacrifice offered in the midst of your land? Why, if we were only to sacrifice according to the Sinaitic Process, or "before your eyes," you Fleshly Elements that war against us would be filled with anger, and be ready to stone us.' 'And Moses said, It is not established so to do, for an abomination of the Egyptians we shall sacrifice to Jehovah our God; lo! shall we sacrifice an abomination of the Egyptians before their eyes, and will they not stone us?' (verse 26). Hence there must be a departure from the sinful flesh, for the fleshly and the spiritual cannot agree. 'A journey of three days we will go in the wilderness, and we will sacrifice to Jehovah our God, according as He shall say unto us' (verse 27). To obey will be a true sacrifice. Pharaoh yields under pressure, but he shows his fleshly liking by wishing them not to go far away. So he wants them to pray, but his thought is only of escaping from the flies. With the Man of Sin, it is pain that leads to Prayer, but it cannot be so with Moses. 'And Pharaoh said, I will send you away, and ye shall sacrifice to Jehovah your God in the wilderness, only ye shall not go very far away; make entreaty for me' (verse 28). He does not call Jehovah his God, at the same time he does not show the independence described by Milton,

'As far
From granting He as I from begging peace.'

In verse 29 Moses speaks of two grades. His reference to the Servants' Grade ceases with the word 'Jehovah.' Then he speaks indirectly of Pharaoh, and we have also a conjoined idiom, 'servants' with 'people,' which shows that the latter part of the verse refers to the Heathen Grade. The word 'to-morrow,' as in verse 23, is again used with the Heathen Grade. The promise of deliverance for the Servants' Grade is thus described: 'And Moses said, Behold, I go out from with thee, and

I will make entreaty to Jehovah.' This portion should go with verse 28. Then a new verse relating to the Heathen Grade should begin with the words: 'And the swarm of flies will turn from Pharaoh, from his servants, and from his people to-morrow, only let not Pharaoh go on to deal deceitfully in not sending away the people to sacrifice to Jehovah' (verse 29). This Man of Sin is a deceiver. We might have thought that Moses would have got the people out before removing the flies. But the freedom of Pharaoh's will appears to be guarded. He must be willing to send the people away before they come out. To this the punishment is directed. Mr. Bain says: 'Withdraw the power of punishing, and there is left no conceivable instrument of moral education' (Ment. and Mor. Sci., p. 405). God chastens us for our profit. In all righteous punishment we are smiting the Egyptians—that is, we are aiming at the evil which we think to be in the offender. When we punish a child, it is that we may 'whip the offending Adam out of him.' But we are not content merely to force the evil. We wish it to surrender itself to the good, and to cease to trouble it, even when the whip is laid aside. The closing verses show how the promise of Moses is fulfilled on both grades. The verses are wrongly divided. Unto the word 'Moses,' in verse 31, we have the Servants' Grade, as D^{y} , 'with,' and 'do,' show. This should be one verse, reading thus: 'And Moses went out from with Pharaoh, and made entreaty to Jehovah, and Jehovah did according to the word of Moses' (verse 30). The entreating in this narrative is all on the Servants' Grade. Then follows the portion of the Heathen Grade, in which we have the conjoined idiom, 'servants' with 'people,' and also the conjoined idiom H^{y} , 'this,' with 'people.' The writer believes that the word 'swarm' is nominative, and the verb 'turn' neuter, as in Judg. iv. 18, and that we should read thus: 'And the swarm of flies turned from Pharaoh, from his servants, and from his people; there was not left one.' With cessation of suffering the Man of Sin shows his sinful nature. 'And Pharaoh made his heart heavy also in this time, and he did not send away the people' (verse 32). The word 'also' may be in latent contrast with a hardening on the Servants' Grade, rather than with a hardening when the frogs were taken away. Sin is not subdued without a struggle. Its stiff neck and resolute will do not readily fall before Jehovah. But Solomon gives us a history of the chastening and doom of this offender in the words, 'He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy' (Prov. xxix. 1).

CHAPTER IV.

EXODUS IX.

SUCH a chapter as this which we are about to consider, so far from being mere ancient history, deals with the destinies of the multitudes who are now living on earth. When men come to read Scripture as moral history, so far from the moral theory detracting from the importance of inspired truth, it will be as if that truth was having a

resurrection from a fleshly to a spiritual state. It will then be seen that there is force in what Lessing says in his fable of the Apparition: 'Die Wahrheit braucht die Anmuth der Fabel'—'Truth needs the charm of Fable.' Moreover, an answer will have been found to the ever-recurring objections which men are constantly urging against Scriptural histories. The same objections which are used now were used even in primitive times. Irenæus writes: 'Quemadmodum igitur his qui nunc sunt hominibus, ignorantibus dispositionem Dei, incredibile et impossibile videtur, tantos annos aliquem hominem posse vivere, et vixerunt hi qui ante nos fuerunt, et vivunt qui translati sunt ad exemplum futuræ longitudinis dierum, et de ventre ceti, et de camino ignis salvos exisse, et tamen eixerunt educti velut manu Dei ad ostensionem virtutis ejus.' etc. (Lib. V., c. iv.)—'As, therefore, to men of this day, who are ignorant of the Divine economy, it seems incredible and impossible that any man could have lived so many years, and yet those [antediluvians] who preceded us did so live, and they who were translated yet live, for an example of a future longevity, and [it seems to them incredible and impossible] that from the belly of a whale, and from a furnace of fire, men should come forth in safety, and yet they did so come forth, led, as by God's hand, to the manifestation of His power,' etc. From Augustine (De Civit. Dei, Lib. XV., c. xii.) and others, we see that some sought to make antediluvian chronology more credible by the theory that a year then was only equal to a tenth of the length of one of our years. Others maintained that the so-called years of the antediluvians were only lunar months. When we regard the history as moral, we have no longer to seek for such explanations of many of these ancient difficulties.

1. Would the literalist be able to justify his theory that Jehovah did literally destroy every horse, cow, and sheep belonging to the Egyptians? Would it have been an act morally justifiable thus to visit the sins of the men upon the unoffending cattle? Do we not think it an evil action to burn a man's barn, or kill his cattle, from a feeling of resentment against him? Moreover, we may be certain that, on the literal theory, some Egyptians were not implicated in Pharaoh's sin. Why should they lose their cattle because of the wickedness of the king? Is it easy, also, to justify or explain a stroke of Providence by which all the cattle of Egypt die, while none of the cattle of Israel die? Surely, on the literal theory, some of these Israelites were sinful men, and equally unworthy with some of the Egyptians. That being so, the theory of the literalist impugns the Divine justice by teaching that the way of the Lord is not equal.

2. On the literal theory, it is not easy to meet the common objection, How is it that all the cattle of Egypt should be said to have died in the murrain (verse 3), and yet that in the plagues of boils and hail, next following, we should read of beasts and cattle being affected? (verses 9, 10, 19).

3. We read: 'For now I will send forth My hand, and smite thee and thy people with pestilence' (verse 15). Does the reader think that the Father of mercies ever threatened thus to smite the poor fellaheen and slaves of Egypt? Does he think that Jehovah made a literal

Egyptian king to be a world-wide illustration of the power of His anger, having raised him up for that very purpose? Every man at his best state is vanity before God. Hence it would not be an act tending to glorify God's power for Him to have supremacy in a conflict with a literal Egyptian king. The wide world does not need to know that Jehovah has power against a literal Egyptian king.

4. It is not very probable that the frail Egyptian houses would have been an adequate protection for man and beast and cattle against a hailstorm so mighty as to kill every man and beast exposed to it (verse 19), and to break every tree of the field (verse 25). It cannot be said that this hailstorm did not fall on the houses, for it is said to be in all the land of Egypt. Such a storm of hail, in a hot land like Egypt, lies outside the range of ordinary and natural events.

5. If these mighty wonders had been done in a literal Egypt, so far from Pharaoh and the Egyptians hindering the departure of the Israelites, it is probable that they would have wanted to go themselves with a people whom Jehovah was so wonderfully helping. Would they not have said, 'We will go with this people, for we see that God is, in a very special manner, with them, and we will have a share in their blessings?' Is it not strange that Moses and Aaron are never told to invite the Egyptians to go with them, but are only sent to bring Israel out from subjection to the Egyptians? This tends to show that these Egyptians are not literal people, but a Seed of Sin that Jehovah is subduing in those whom He is saving through His word.

6. What is said in verses 31, 32, respecting wheat and barley, cannot well be reconciled with natural conditions. According to Pliny, there appears to have been general uniformity as respects the time of sowing wheat and barley. They were sown about the time of the setting of the Pleiades (Circa Vergiliarum Occasum, Lib. XVIII., c. x.). In Egypt the dependence of agriculture upon the Nile's overflow made uniformity of time necessary. Pliny says, 'In Ægypto enim hordeum sexto a satu mense, frumenta septimo metuntur' (Id.)—'In Egypt barley is reaped in the sixth month from sowing, and wheat in the seventh.' According to this testimony, the wheat harvest of Egypt was a month later than the barley harvest. But the barley was already in the ear, so that the wheat, too, must have been well advanced. How was it, then, that in a time of hail, when trees were shivered, and men and cattle killed, and every herb of the field destroyed, and all the barley in the ear was smitten, the wheat escaped from all these perils through being a month later in its coming to perfection than the barley? It is not said to have been protected by God. A natural cause is assigned for its escape.

We may now proceed to consider what it is that this chapter teaches.

1. We have seen how, in this Moral Process, the following influences have thus far been in action: Fear, or the Dragons; Loathing of Sinful Pleasure, or the Waters of Blood; Restlessness, or the Frogs; Propitiation, or Gnats from the Sacred Earth; Natural Retribution, or Flies from the Fleshly River. But we can see that other remedial agencies than these are mighty for good amongst men. One is that of Providential Blessings and Cursings. There is a perpetual encouragement to Virtue in the favour with which God crowns it even in this life. Dr.

Guthrie, in his 'Out of Harness,' says he asked a good old man how he was, and was answered, 'I have had a long day, and now I have a quiet evening.' 'A long day and a quiet evening! What are these but the natural fruits in the common course of Providence, of such a life of temperance and self-denial as religion inculcates!' So there is a perpetual discouragement to Vice in the evils with which God causes it to be surrounded. As a general rule, Godliness has promise of this life, while Ungodliness tends to poverty and shame. The plague of the Murrain appears to be symbolizing to us this law of Providential Reward and Punishment in this life, or as we may call this Plague, Providential Distinctions. It may be noticed concerning it:

(a) That the land of Egypt is not mentioned in the narrative of this Plague, but simply 'the land,' or 'the earth' (verse 5). Our Version uses the phrase 'cattle of Egypt,' in verses 4, 6; but the fact that this word is in contrast with 'Israel,' and that the land of Egypt is not named, shows that the word here, as in many other passages, means 'Egyptians.' The English reader needs to know that there is but one Hebrew word for 'Egypt' and 'Egyptians,' and that it is translated according as it seems to apply to the land or to the people. Thus the word used here in the phrase 'cattle of Egypt' is the same that is used in Is. xxxi. 3, 'Now the Egyptians are men.' The contrast in Ex. ix. 4, 6, is not between the land of Egypt and another land, but between cattle of Egyptians and cattle of Israelites.

(b) Aaron has no place whatever in this narrative of the Plague of Murrain. Hence it cannot have any special respect to the Law of Ordinances, and to Sacrifices. Moses, or Moral Law, is here acting, and the action is according to the Seed Process, as the allusion in verse 1 to the Lord God of the Hebrews tends to show. Providence may be said to award its favours and disfavours according to man's goodness or wickedness, and it is not in special connection with what is Levitical.

(c) This narrative has a less subjective aspect than that attaching to the narratives of the other plagues. Nothing is said of Egyptians or Israelites being affected, but only of certain possessions of Egyptians being smitten, while Israel's possessions are spared.

(d) There is one feature of the narrative which specially enforces the conclusion indicated by the foregoing particulars, and shows that this plague has reference to outward possessions and providential distinctions therein, and not to man's inward nature. In examining Gen. xxix. 6, 7, xlv. 32, 34, and several other passages, we have seen reasons to think that the Hebrew words for 'flock' and 'cattle' are used as symbols of good and evil elements in man's nature. The good part is the flock, the vicious part is the cattle. A well-kept and virtuous soul pertains to the flock, but a soul full of animalism pertains to the cattle. But in this narrative we find the following extraordinary feature: The Egyptians are represented as having sheep, or a flock, as well as cattle (verse 3), while the Israelites are represented as having cattle (verse 4). Some readers might regard such a fact as militating against what has been said of the moral meaning of these terms, 'flock' and 'cattle.' But what has been seen, and what has yet to be seen, of the Scriptural teaching on

this subject, show that the reader would be acting rashly if he were to follow his first impressions in this case. Let him put together the two facts that this narrative says nothing of the land of Egypt, and nothing of a plague upon persons. These two facts, conjoined with a deviation from the ordinary moral method of speaking of 'flocks' and 'cattle,' show that this narrative has not a subjective aspect. It relates to Outward Possessions only. It is showing how, in regard to these Possessions, it is well with the Righteous, or Israelites, and ill with the Wicked, or Egyptians. Hence the terms 'flock,' 'cattle,' 'field,' appear to have, in this narrative, their ordinary application to outward things, and not to what is in man. The list of animals mentioned in verse 3 well accords with the relation of this narrative to outward possessions, and to Providential Distinctions therein, according to the character of these who own the possessions.

(e) Even the place and action of Moses in this narrative are somewhat subordinate. He has not to use the rod, or to make entreaty. He has only to forewarn. The Bible and Moral Law forewarn, but they do not bring these Providential Distinctions. Moses does not cause this judgement to pass. We do not read that this plague is removed at all. It is an everlasting law of Providence that Godliness has promise of this life, and that 'treasures of wickedness profit nothing' (Prov. x. 2). The one duty of Moses in the narrative is to go in and tell Pharaoh what a distinction Jehovah will make between possessions of Israelites and possessions of Egyptians, if the Man of Sin does not send away God's people (ix. 1). Since the narrative has this outward aspect, even the personal terms, Israel, Sons of Israel, Egyptians, must here be characteristic of distinct men, rather than of masters and bond-servants respectively.

It may be thought, by some, that certain objections apply to this theory. It may be said that we do not owe to Scripture the knowledge of Providential Distinctions. We owe it, however, to the Moral Law which God has sent, even to heathen men, in greater or less degree. Moreover, it may be said that the great truth that all things work for good to the righteous, and for ill to the sinner, is a truth that is only revealed clearly in Scripture. One of the saddest elements in ancient Heathenism was its disposition to assume that, in this life at least, 'all things come alike to all.' While they might recognise the distinctions between good and evil, while they might believe in a future reward for the virtuous, and a future punishment for the vicious, they were slow of heart to perceive that in this life all things belonged to the good, while all things were unblessed to the wicked. When Antigone says that Hades loves equal laws, Creon answers that a good man will not have equal lot with the wicked.

ἀλλ' οὐχ ὁ χρηστός τῷ κακῷ λαχεῖν ἴσον.
(Soph. Antig., v. 520.)

Antigone also says that she would never bid anyone reverence bad men (verse 731). Still, their ideas of Providential Distinctions were dim, and they were too apt to assume that, in this life, all shared alike. Either Fortune, or Fate, or the arbitrary will of the gods, ruled blessings and calamities, and these came to men haphazard. The good gifts

and bad gifts of the gods were mingled and given, now to the good man, and then to the bad man (Hom. Il., Lib. XXIV., v. 530). Polymestor, in the 'Hecuba' of Euripides says, 'Alas! there is nothing sure, nor when one is faring well, that one will not again fare ill. But the gods mix these things backwards and forwards (*φύρονσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω*), making confusion, so that in ignorance we may worship them' (verses 956-60). Plutarch, in his chapter on Fortune, shows that Crime cannot be excused by necessity of Chance. But in his Cons. ad Apollon. he subscribes to the doctrine of mingled blessings and evils (cc. vi., vii.). Marcus Antoninus writes: 'The passing away from men is nothing terrible, if only there are gods. For they would not involve thee in evil. But if there are no gods, or if they care not for human affairs, what [advantage] it me to live in a world empty of gods, or empty of Providence? (*πρνοία*). But there are gods, and they do mind human affairs. And in order that man may not be involved in what truly are evils they have arranged everything for him. As to other things, if anything was evil they would foresee this, so that generally there should be no falling into it. But the thing which does not make a man worse, how should this make the life of a man worse? But neither through ignorance, nor through inability to foreguard, or make straight these things, when she had knowledge, has Universal Nature made an oversight. Neither would she have sinned so much, whether through powerlessness or through lack of skill, as that good things and evil things should befall equally, and mingled, both good men and evil men. But death and life, glory and dishonour, pain and pleasure, riches and poverty, all these things happen alike to good men and to bad men, being neither honourable nor base things. Neither then are they good things nor bad things' (Comment., Lib. II., c. xi.). This teaching approximates to the Scriptural doctrine of Providence, yet it fails to recognise the extent to which godliness has promise of this life. Such teaching virtually limits the operation of Providence to the sphere of Virtue and Vice, and excludes it from the realm of human possessions, and life's daily changes. Hence it is not so comforting, nor so likely to have a salutary influence on man's moral nature, as the Scriptural teaching that the hairs of our head are numbered, and our every step mercifully ordered. Scripture brings all our possessions under the protection and rule of Divine Providence, and shows how, in this realm, God is for the good and against the evil. Some ancient writers do admit the rule of Providence in regard to possessions. Of all such writers there is perhaps no one that has written respecting Divine Providence in a more comforting strain than Seneca in his 'Cum Providentia.' He shows that as the sea changes all that falls into it into its own colour, so, whatever comes to a good man, 'manet in statu, et quicquid evenit in suum colorem trahit' (Lib. I., c. ii.)—'he keeps his position, and whatever befalls, he draws it into his own colour.' It may well be so, for 'inter bonos viros ac deos amicitia est conciliante virtute —' between good men and the gods there is friendship, virtue bringing them into harmony.' Hence a good man is never to be pitied as unhappy. Even the poison of Socrates, as leading to immortality, was better than the beverages of the luxurious. Moreover, adverse fortunes

are for the maturing of our manliness. A good man struggling against difficulties is a spectacle pleasing to the gods. Seneca's teaching respecting Providence has a more tender and merciful aspect than we find in such a passage as the following from Charles Kingsley: 'Man has his courtesies of war, he spares the woman and the child. But Nature is fierce when she is offended, as she is bounteous and kind when she is obeyed. She spares neither woman nor child. She has no pity; for some awful but most good reason, she is not allowed to have any pity. Silently she strikes the sleeping child with as little remorse as she would strike the strong man with the musket or the pickaxe in his hand.' It is true that in the physical realm like causes produce like results, irrespective of differences of moral character in those who suffer. But God is all in all. There is a Divine Spirit acting along with all causes, and making all things work for the good of those who love Him. No causes are left to themselves. Moreover, man is not all flesh and blood. That which hurts the body may bless the mind. The philosophy of the Bible is not fatalistic, but full of pitifulness. It says to the righteous man, 'The Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand, and thou shalt lend unto many nations, and thou shalt not borrow' (Deut. xxviii. 11, 12). On the other hand, it says to the wicked man, 'Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given to thine enemies, and thou shalt have none to rescue thee' (Deut. xxviii. 30, 31.)

Some may think that this narrative cannot relate to the dealings of Providence, inasmuch as all the Egyptian cattle died, and wicked men do not lose all their cattle. On the other hand, none of the cattle of Israel died, but we know that the righteous are subject to misfortunes. The writer holds that this feature is in accord with Scriptural representations of Providence. There is a Scriptural sense in which a righteous man possesses everything, and in which a wicked man loses everything. Paul says to us, 'All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's' (1 Cor. iii. 21-23). Hence all things must be ours that die in our stables and cowsheds, if death be ours. Every stream must run to our sea. 'As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things' (2 Cor. vi. 10). If men say, How can these things be? we answer, It is because Christ is 'appointed Heir of all things' (Heb. i. 2), and we are 'joint heirs with Christ' (Rom. viii. 17). All things have been created 'unto Him' (Col. i. 16), and therefore they are all 'unto us,' who are complete in Him. All work together for good unto us (Rom. viii. 28). Such words as 'misfortune,' 'loss,' 'death' are misleading epithets when applied to any-

thing that befalls a man in Christ. Nothing can harm us if we follow what is good (1 Pet. iii. 13). Tribulation worketh patience (Rom. v. 3). What we lose on the farm, or in the stable, or in our homes, we find again in a higher and better form in Christ, in whom we are blessed with every spiritual blessing (Ephes. i. 3). If Nature deafens us with her harsh noises, it is only that God wishes to stop our ears from hearing of moral evil; and if Nature blinds us, it is only because God wishes to turn our eyes away from beholding vanity, or to give us a better vision of eternal things. We cannot suffer loss. If we lose life we find it (Matt. x. 39). We have all and abound (Phil. iv. 18). As Cowper says of the Christian :

‘ He looks abroad into the varied field
Of Nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own ;
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, “ My Father made them all.” ’

In this sense the cattle of Israel never die, and the plague never comes nigh Israel’s dwelling (Ps. xci. 10). This will hold good, even though, in a more literal sense, ‘ the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls ’ (Hab. iii. 17). The Christian can still say :

‘ I must have all things and abound,
While God is God to me.’

Equally true is it that the Christless man loses everything. While he says he has gotten riches, Christ says to him, ‘ Thou art the wretched one, and miserable, and poor, and blind, and naked ’ (Rev. iii. 17). ‘ There is that maketh himself rich, yet hath nothing ’ (Prov. xiii. 7). ‘ In the revenues of the wicked is trouble ’ (Prov. xv. 6), and hence such revenues are an evil, and not a good. ‘ A little that a righteous man hath is better than the riches of many wicked ’ (Ps. xxxvii. 16). Juvenal says : ‘ Nemo malus felix ’ (Sat. IV.)—‘ No wicked man is happy,’ and he who has not found true happiness must be poor. Callimachus says :

Αἰεὶ τοῖς μικκοῖς μικκὰ διδοῦσι θεοί.

‘ The gods ever give little things to the little.’

This is true morally. He whose moral stature is poor cannot have God’s wealth. Even in the literal physical sphere, righteousness tends to prosperity, and vice to ruin. If now and again a good man finds his way to the poorhouse, much is said of it. But who can number the thousands who have been kept from the poorhouse by the fear of God? Religion prompted them to a life of industry and self-denial, and, even in this life, they had their reward. To the sinner the sentence pertains : ‘ I will bring seven times more plagues upon you, according to your

sins. I will also send wild-beasts among you, which shall rob you of your children, and make you few in number, and your highways shall be desolate' (Lev. xxvi. 21, 22).

2. While referring to this narrative of the murrain, we may notice that it describes the plague as coming to two grades, those of Heathen and Servants. Moses, however, as going out in Godly Service, appears to pertain to the Grade of Servants. The word 'enter,' in verse 1, refers to him in this action. From verse 1 unto the phrase, 'cattle of the Egyptians,' in verse 4, we have the Heathen Grade. The phrase quoted should end a verse. In this portion we have two conjoined idioms. In verse 1, 'serve' conjoins with 'people.' In verses 3, 4, the words 'behold,' 'asses,' 'camels,' of the Servants' Grade, conjoin with 'Israel' of the Young Men's Grade. Since these words relate to fleshly cattle, they cannot apply to Zion. Hence these conjoined idioms must pertain to the Heathen Grade. From the words, 'And there shall nothing die' (verse 4), to the end of verse 6, we have the Servants' Grade. We have the words, 'sons of Israel' (verses 4, 6), 'do' (verses 5, 6), הִנֵּה, 'this' (verses 5, 6), which show this grade. In verse 7 we have again the Heathen Grade. The word 'behold' conjoins with 'Israel' and 'people.'

3. Next to the plague of murrain comes the plague of boils. This narrative, unlike the preceding narrative, has a subjective aspect. We read of what is done to man, also of the land of Egypt. There is some affinity between this plague and that of the Gnats. In both cases there is a destruction of flesh in the Adam, and in the Behemah, or beast, on the one hand; and in the land of Egypt, on the other hand. It is, then, manifest that this plague is a plague acting upon man's fleshly nature in two aspects. It acts upon it as flesh, such flesh not being sinful. And it acts upon it as sinful flesh. In both aspects it is a flesh-destroying plague. We read of the ashes of an heifer sanctifying unto the cleanness of the flesh (Heb. ix. 13). Moses is to take ashes from a furnace (verse 10). This shows us that these ashes are such as follow a sacrificial burning of flesh. The writer thinks that all the narrative goes to show that just as the plague of Gnats had respect to the Flesh of Jesus, as acting upon our flesh, so this narrative of the ashes from the furnace has respect to the principle of Self-Sacrifice. Self-Denial and Mortification of Fleshly Desires have always been adjuncts of a moral reformation. It was inherently probable that we should find the principle of Self-Denial symbolized in these plagues. Ashes from a furnace, such ashes having a heavenward use, being cast towards heaven (verse 8), may well symbolize this Principle. Self-Denial tends to make us less fleshly, even regarded merely as fleshly beings. But it specially tends to destroy sinful flesh, or the land of Egypt. And these boils, while breaking out in man and beast, are overwhelmingly powerful against what is Egyptian (verse 11). Moses and Aaron are both active in this plague. Both Moral and Levitical Law prompt to Self-Sacrifice. Still the aspect of the narrative is Sinaitic, for what is done is done before Pharaoh's eyes (verse 8). So we have the phrases, 'before Pharaoh' (verse 10), 'before Moses' (verse 11). Iphigeneia says: 'Those whom my lustral waters sprinkle die'—*θνήσκουσι δ' οὐκ ἂν χερμιβες βάλωσ' ἔμοι* (In Taur., verse 58).

And this sprinkling with ashes is as a baptism that tends to the death of what is fleshly. With the ancients to come to the altar was to come to the ashes of divination (*μαντεία σποδοῦ*, Soph. *Œdip. Tyr.*, verse 21). And these ashes of the furnace are equivalent to ashes of the altar on which we present ourselves as a sacrifice. One act of Self-Denial becomes as ashes to cause a further destruction of what is fleshly.

4. It accords with the view that this narrative relates to Self-Sacrifice, that the plague of boils is not represented as coming from anything Egyptian. The furnace is not said to be an Egyptian furnace. Moreover, the whole of this portion pertains to the Grade of Servants, which is pre-eminently the Sacrificial Grade. From verse 8 to verse 12, inclusive, the only grade-word is the word 'hear' (verse 12), which shows the Servants' Grade.

5. The next plague is the most important of all that have yet been described. Several particulars may be noted respecting it.

(a) We shall find it to be of importance for marking transitions in this narrative to notice that the two Processes are conjoined in it. So far as Moses and Aaron present themselves before Pharaoh (verse 13), they are in the Sinaitic Process. But when Moses speaks in the name of the God of the Hebrews (verse 13), he is acting according to the Seed Process. While they present themselves before Pharaoh, Moses is not said to be speaking before him. The Seed Process aspect is continued to the close of verse 14. From verse 15 to verse 25, inclusive, the narrative is all in the Sinaitic Process. Then, in verse 26, we have an allusion to Goshen, which shows the Seed Process. This verse 26 forms a great dividing barrier to mark off two distinct phases of the Sinaitic aspect of this narrative. With verse 27 we have again the two Processes conjoined. The calling shows the Seed Process. In this case Pharaoh is said to send, as well as to call. This may be owing to the fact that the Sinaitic Process as well as the Seed Process has a place in this latter portion of the chapter. The latter part of verse 27, in which we have the terms 'righteous' and 'wicked,' has a legal aspect, and pertains to the Sinaitic Process. Verse 28, which relates to the making entreaty, appears, as before where that phrase occurs, to be in the Seed Process. Verse 29, as we shall try to show, brings in again the Sinaitic Process. Verse 30 is in the Sinaitic Process, as the phrase, 'before Jehovah,' shows. There does not appear anything to show that the verses following unto the end of the chapter are not in the Sinaitic Process.

(b) In this one particular plague beyond all other plagues, we have a Probationary Aspect. We have had this law of Probation recognised in some of the preceding plagues. Pharaoh was warned before the judgement, and might have escaped from suffering by letting the people go. But in this case specially clear warning is given, and a special prominence is given to the law of Probation. Pharaoh is to gather the cattle. What is found in the field is to die (verse 19). Thus we have clear indication of danger, and a way of escape clearly pointed out.

(c) While this plague is thus specially associated with the Law of Probation, God acts in it more directly than in any preceding plague. He causes it to rain the grievous hail (verse 18). He sends thunder, and hail, and rains hail upon the Egyptian land (verse 23).

(d) This one plague is to have within itself all other plagues. We are not justified in applying the reference in verse 14 to all the plagues as applying to the succeeding plagues. They are all embodied in this plague of hail.

(e) What is now sent in judgement does not come from earth, or from anything Egyptian. Moses has to stretch his rod towards heaven (verses 22, 23). Moreover, the hail, rain, thunder, fire, all come from heaven. These things show direct act of God.

(f) The fact that no such judgement had ever been in the land of Egypt shows its solemn and important nature (verse 24).

These facts, and every sentence in the narrative, as we consider it, will all be seen to justify the following conclusion. This narrative is specially dealing with the law of Warning in relation to a future Judgement. From verse 15 to verse 21, inclusive, we have Sinaitic Warning of a Judgement to come. From verse 22 to the close of verse 25 we have a description of the Sinaitic Judgement in the unseen state. The reader may doubt this conclusion, but he will see, as he considers the text, that it is supported by Scripture. Then verse 26, by bringing in the allusion to Goshen, breaks the continuity of the Sinaitic portion. So far as the later verses have reference to hail, it is to Judgement, or Divine Retribution, as working in an earthly sphere. In this light, what appears to be said in verses 29, 33, of a city, will be found of importance. In referring to the plague of Flies, the writer spoke of that plague as illustrating Natural Retribution. It showed Punitive consequences following sin, as a natural result. This plague of the hail is in a certain contrast with the plague of flies. It betokens Divine Retribution, according to a warning previously given to men in a state of Probation. Thus far, then, the means by which God brings men to Himself are thus symbolized: (1) Fear, or the Dragons. (2) Loathing of Sinful Pleasure, or Waters of Blood. (3) Restlessness, or the Frogs. (4) Propitiation, or Gnats from the Earth which represents the Dust of Jesus. (5) Flies, or Natural Retribution following Sin. (6) Providential Distinctions, or Murrain. (7) Self-Sacrifice, or Ashes from the Furnace. (8) Hail, and Thunder, and Fire, or Divine Retribution, according to Warning given.

The important transitions of grade found in the narrative of the Plague of Hail may be best considered in the examination of the chapter, to which we will now proceed.

The Man of Sin is commanded through Moral Law, or Moses, and in Jehovah's name, to let the Good Seed go free. He is threatened with one of God's plagues in case of disobedience. God will make a Providential Distinction between Egyptian cattle and Israelitish cattle, cutting off the former and sparing the latter. 'And Jehovah said to Moses, Enter to Pharaoh, and thou shalt say to him, Thus saith Jehovah, God of the Hebrews, Send away My people, that they may serve Me' (verse 1). The allusion to the Hebrews shows the Seed Process. Hence Moses is entering to Pharaoh, and not merely standing before him. 'For if thou art unwilling to send them away, and thou art yet keeping hold on them, Behold, the hand of Jehovah is against thy cattle which is in the field, against the horses, against the asses, against the camels,

against the herd, and against the flock : there shall be a very grievous murrain' (verse 3). The cattle represent a wicked man's outward possessions in general. When the Psalmist speaks of the snare of the fowler, and the noisome pestilence (xci. 3), we do not restrict his meaning to a barely literal sense. His words have a moral aspect. So the curse of God is a pestilence which ever makes the sinner's possessions unsatisfying. Such pestilence comes in mercy, to lead the sinner to set his affections on a higher good. It is said of God, 'Before Him went the pestilence' (Hab. iii. 5). This pestilence from God is not the pestilence from bad drains. It is the pestilence that takes from the sinner all the joy of his possessions, and makes them a vexation of spirit to him. Thus, in the highest sense, he loses them. But God does not thus smite the possessions of the righteous. He maintains their lot (Ps. xvi. 5), even if a literal cattle-plague invade and destroy it. What they lose in one form they find in a better form in Christ—'And Jehovah shall sever between the cattle of Israel, and the cattle of the Egyptians' (verse 4). Thus far we have the Heathen Grade. What follows should begin a new verse. The Servants' Grade now comes in. In the sentence just quoted the word 'cattle' may have the wider meaning of 'possessions' which it sometimes bears. Yet even so, it applies to cattle—'And there shall nothing die of all that belongeth to the sons of Israel.' A definite time is named, which brings in a probationary aspect, and shows that Pharaoh has opportunity of escape. The to-morrow does not appear to apply to the era of a following grade. It indicates probation. The time is fixed by Jehovah Himself, in whose hand are all our times. 'And Jehovah appointed a set time, saying, To-morrow Jehovah will do this thing in the earth' (verse 5). What Jehovah predicts must come to pass. So is it with this judgement. 'And Jehovah did this thing on the morrow, and all the cattle of the Egyptians died, and of the cattle of the sons of Israel there did not die one' (verse 6). When the narrative has thus shown how the judgement predicted was fulfilled on the Servants' Grade, it then shows how it was fulfilled on the Heathen Grade. It is probably with a view to show that this grade is at a certain distance, that Pharaoh is said to send. The word 'behold' conjoins with 'Israel' and 'people,' and shows that this verse relates to the Heathen Grade. 'And Pharaoh sent, and behold there was not as much as one of the cattle of Israel dead, and Pharaoh made his heart heavy, and did not send away the people' (verse 7). Thus we are taught by this narrative that God makes Providential Distinctions according to men's character. The good must prosper. 'Nullum enim sapientem nec injuriam accipere nec contumeliam posse' (Seneca, Dial. II. ; Ad. Seren., c. ii.)—'A wise man cannot experience injury or contumely.' 'Si nulla illi injuria nocet, quam si nulla fit' (Id., c. iii.)—'If no injury does him harm, it is as if it became no injury.' The ways of Providence are as distinct as a blessing and a curse, as Health and a Pestilence, according as they come to the righteous or the wicked. It is said of the righteous, 'He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease' (Ps. cvii. 39). In a moral sense this holds good, even if a good man lose some literal cattle from his stable. A good man's farm is a large farm. It reaches into

an invisible realm. If some of his cattle move away from the visible part of his estate, he still has them on the unseen part of his estate, for all things are his. Thus all good men may have the same things, as the sun belongs to each, and belongs to all. We should be degrading the Psalm from spirit to letter if we maintained that, literally, God did not suffer the cattle of the righteous to decrease. Not only by the law of creation, but also for all their possibilities of good, the earth and its fulness belong to the Lord, and to them that are His. But, as respects all their possibilities for evil, the earth and its fulness belong to the Man of Sin, and to them that are his. Satan could say, 'All these things will I give Thee' (Matt. iv. 9), but it was as a power working for evil. But Job's substance was going on to its doubling (xlii. 10), even when it seemed to be making wings and flying away (c. 1.).

Next to the plague of Providential Distinctions comes the plague of Self-Sacrifice. The narrative of this plague is in the Sinaitic Process, as the words 'sight of Pharaoh' (verse 8), 'before Pharaoh' (verse 9), 'before Moses' (verse 11), show. It is all in the Servants' Grade, the only grade-word being 'hear' (verse 12). Self-Denial is a duty enjoined both by Moral and Levitical Law, that is, by Moses and Aaron, acting under Divine direction. A knowledge of the difference made in God's Providence between the possessions of the righteous, and those of the wicked, has not subdued the Man of Sin. Sinners can lose, and feel that it is their sin which has brought the loss, and they can see good men prosper, and know that it is goodness which has brought prosperity, and still they can love sin. Now, the law of Self-Sacrifice is to begin to operate. The Good Seed, or Israelitish side, must be showing activity in this plague. The man and behemah, or beast, represent the fleshly nature in a sinless, and therefore Israelitish, aspect. The land of Egypt is sinful flesh. But Self-Denial affects both. It is a flesh-destroying, and it is also a flesh-purifying plague. To the sinful Egyptian flesh it is destructive. To the Israelitish man and beast it is purifying, and tends to make the nature less fleshly. While boils tend to remove corrupt flesh, they are often beneficial to the flesh which is not corrupt. Keil refers to a theory that these boils were Nile blisters, which occur when the Nile begins to overflow. These blisters, however, are said to affect man only, and not beasts. In the narrative man and beast are affected. In this case, the allusion to man and the land of Egypt shows the subjective aspect. There is no contradiction in the fact that, in the narrative of murrain, all Egyptian cattle die, and that in the next plague boils come to beasts. In one narrative the cattle are Outside Possessions. In the other case, the beasts are in man's nature. They are his animal nature. There is no need for Keil's limitation to the words 'all the cattle' (verse 6). "'All" is not to be taken in an absolute sense, but according to popular usage, as denoting such a quantity that what remained was nothing in comparison.' The statement that not as much as one of the cattle of Israel died, is very definite, and it suggests that what is stated of Egyptian cattle will also be definitely accurate.

'And Jehovah said to Moses and to Aaron, Take to you' (verse 8). So Noah was to make to himself an Ark (Gen. vi. 14), and Abram took

to himself certain victims (Gen. xv. 10). The phrase shows that the aspect is subjective. It relates to what is within man, not without. 'Take to you handfuls of ashes of a furnace.' The figure suggests sacrifice, and a purification as by a sprinkling. In ancient *πυρομαντεία*, or divination by fire of sacrifice, it was considered a good omen if the fire did not go out until all was consumed to ashes. The fact that ashes are to be taken shows that there must first have been a complete burning. The day of the Lord burns as a furnace (Mal. iv. 1) against sin, and the furnace appears to be used here as a symbol of the fiery furnace of Self-Sacrifice, in which the Holy Seed burns its flesh for a sacrifice. It is said of the worker in iron, *ἀτμὶς πυρὸς πύξει σάρκα αὐτοῦ, καὶ ἐν θερμῇ καμίνου διαμαχήσεται* (Eccles. xxxviii. 28)—'The vapour of fire will fasten on his flesh, and he will fight with the heat of the furnace.' Some may think that this taking of ashes from a furnace means to take them from the very fire, as when nations labour in the fire, and are weary (Jer. li. 58). Such toil might well symbolize mortification of the flesh, and hence Self-Denial and Self-Sacrifice. But the writer does not think that the figure used in this narrative is that of a scorching through coming near a furnace, but that it symbolizes fleshly sacrifice, as when men offer their flesh for a burnt-offering. Such Self-Denial and Self-Sacrifice, however, are distinct from the true Sacrifice of the Saviour's flesh. This may be why we have a furnace rather than an altar.

The ashes thus taken are to be cast heavenward. The Self-Denial and Self-Sacrifice are as an offering to God. 'And Moses shall sprinkle it toward heaven, in the eyes of Pharaoh.' Philo's philosophy would lead us to regard the heaven as symbolic of the mind. The writer does not so take this passage. Philo says of Gen. ii. 1, 'Symbolically He calls the *νοῦς* heaven, since the intellectual powers are in heaven, but He calls the sense-perception earth' (Leg. Al., c. i.).

When men practise Self-Denial and Bodily Mortification, they are putting a certain dishonour upon Sinful Flesh, as when Shimei cast dust at David (2 Sam. xvi. 13). The writer thinks that the following words are emblematic of Dishonour done to Sinful Flesh. 'And it shall become small dust upon all the land of Egypt' (verse 9). This is to dishonour Sinful Flesh, instead of glorying in it. But this dust from Self-Sacrifice, though it cannot save from Egypt, will have a further good effect in addition to dishonouring Sinful Flesh. It will be a flesh-destroying plague to Sinful Flesh, and a flesh-purifying plague to the man and beast, or Israelitish Flesh. In both cases, the boils and blains will be painful. Self-Sacrifice is ever painful. Otherwise it would not be sacrifice. The following words describe a subsequent action to that of becoming dust. 'And it shall be upon the man, and upon the beast.' The writer thinks that the *ב* before the word 'boil' has its meaning 'unto,' in the sense of showing how far the action of the ashes or dust will extend. Thus we have 'to satiety' (Ezek. xxxix 19), etc. While the ashes will be upon man and beast, they will extend to the Egyptian land. The word 'to' is not used in Hebrew in verse 10 before 'boil.' We may read, 'And it shall be upon the man and the beast, unto a boil breaking forth [with] blains in all the land of Egypt' (verse 9). If it begins with man, and goes on to beast, it will also

reach the Sinful Flesh, or Egyptian land, and will assume its most virulent action on that land. Moral and Levitical Law work in men to Self-Sacrifice in obedience to God's command. 'And they took ashes of the furnace, and they stood before Pharaoh, and Moses sprinkled it toward heaven, and it became a boil [with] blains, breaking forth in man and in beast' (verse 10). The supporters of Worldly Wisdom cannot endure such Self-Denial as Moral Law requires. They cannot stand before Moses. Self-Denial is especially destructive to Sinful Flesh, and that which destroys such flesh must weaken its helpers. 'And the magicians could not stand before Moses from the presence of the boils, for the boils were in the magicians, and in all the Egyptians' (verse 11). Fleshly wisdom is confounded before the action of Self-Sacrifice in those ruled by Moral Law. They themselves are cut short and restrained by this action of the Good Seed. Mere Self-Denial, however, is not enough to break the power of the Man of Sin. Christ will have to bring him down. As yet he is obdurate. That which is good, or Jehovah's action, becomes evil to him. Irenæus thus expresses it: 'Unus enim et idem Deus his quidem qui non credunt, sed nullificant eum, infert cæcicatem, quem admodum Sol qui est creatura ejus, his qui propter aliquam infirmitatem oculorum non possunt contemplari lumen ejus: his autem qui credunt ei et sequuntur eum pleniorum et majorem illuminationem mentis præstat' (Lib. IV., c. xlvi.).—'For one and the same God, to those who believe not on Him, but set Him at nought, brings in blindness, just as the sun, which is His creature, does to those who, on account of some infirmity of the eyes, are not able to behold its light; while to those who believe in Him, and follow Him, He affords fuller and greater illumination of mind.' 'And Jehovah made Pharaoh's heart firm, and he did not hearken to them, according as Jehovah said to Moses' (verse 12).

We come now to the plague of a Divine Retribution. This follows a clear warning given by those who, at God's command, rise up early to utter the warning cry. Both the Seed Process and the Sinaitic Process are conjoined in the action of Moses. He presents himself before Pharaoh, and yet he speaks a message from the God of the Hebrews. The charge is, as before, that the Man of Sin should let the holy seed go free. Ezra speaks of Israel as a 'Holy Seed' (ix. 2). Verses 13-15 are all in the Heathen Grade. In verse 13 the word 'serve' conjoins with 'people.' In verses 14, 15, 'this' and 'servants' conjoin with 'people,' twice used. Verses 13, 14 appear to be in the Seed Process so far as the speech of Moses is concerned, while verse 15 is in the Sinaitic Process. These verses warn of a coming judgement. 'And Jehovah said to Moses, Rise up early in the morning, and present thyself before Pharaoh, and thou shalt say to him, Thus saith Jehovah, God of the Hebrews, Send away My people, that they may serve Me. For in this time I am sending all My plagues to thy heart, and in thy servants, and in thy people, in order that thou mayest know that there is none like Me in all the earth' (verse 14). This language is very comprehensive, and shows that to the heart the Man of Sin is to be judged. The comprehensiveness of the threat befits allusion to a judgement in which all the plagues are to be concentrated on the Man of Sin. So far, however, as this threat pertains to the Seed Process, it does

not relate to the Sinaitic Judgement in the unseen state. It relates to a punishment of the Man of Sin that is inward, and according to the laws of life, rather than Legal. The Sinaitic aspect, as the writer thinks, comes in with verse 15, and is continued to the close of verse 25. In that judgement the Man of Sin will be cut off from the earth. Verse 15 is giving an intimation of this judgement that is to come, even to those on the Heathen Grade. They had such warnings as their traditions of Rhadamanthus, etc., make manifest. 'For now I will send forth My hand, and smite thee and thy people with pestilence, and thou shalt be cut off from the earth' (verse 15). The writer holds that this verse ought not to be turned into a conditional statement, as in the Revised Version. It is a statement made to the Heathen of what will be done to the Man of Sin in a coming judgement. Verse 16 passes on to the Servants' Grade, and gives a warning to the Man of Sin on that grade. The words נִסִּי and 'cause to be seen' show this grade. The verse teaches that Pharaoh is raised up for the judgement to come. In that judgement, the power of God's hand will be made known in Pharaoh. The Man of Sin is also raised up that Jehovah's name might be declared in all the earth. The plague of hail will show God's power in Pharaoh. This is something distinct from the declaration of the name in all the earth. This latter feature has an earthly aspect. It does not appear to pertain to a judgement to come. 'And, indeed, for this cause have I made thee to stand, in order that I might show forth My power in thee, and in order that My name might be declared in all the earth' (verse 16). Jehovah had caused the Man of Sin to stand, by giving the light of the knowledge of law to fleshly men, who were, by their very fleshliness, inclined to break law. It is the light that is the indirect cause of the shadow. It is the School Rules that make it possible for scholars to be unruly. But we do not, on that account, either blame the rules, or spare the rod, or give the children up to their waywardness. Jehovah has given the Law, by the breaking of which men have become sinners, but He knew when giving that Law that He would ultimately subdue the sin that it would indirectly occasion, and thus show His power in Pharaoh. The Angel of Evil Deeds, in Longfellow's 'Golden Legend,' says of the gigantic Shadow :

' It is Lucifer,
The son of mystery ;
And since God suffers him to be,
He, too, is God's minister,
And labours for some good,
By us not understood.'

'God ever keeps His lordship amid all opposition. Even though it seems as if the Evil far overlays (*weit überlegen*) the Good, that Evil is, nevertheless, strictly restrained.' 'So ist das Böse dennoch sehr eingeschränkt' (Hengstenberg, *Offenbar. Johan.*, Vol. I., p. 528). In quoting from the Sept. the verse we are considering, Paul changes the word ισχύς , which denotes physical strength, into δύναμις , a word which more generally denotes a power that is moral or spiritual, and not arising from muscular energy. The power by which God subdues sin is moral power. The Apostle also changes διετηρήθης , 'thou hast been kept,' into ἐξήγειρα , 'I have raised' (Rom. ix. 17). Our Version reads, 'That

I might show in thee My power.' Paul's words are, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου. It is not that the power of God is to be shown through Pharaoh to somebody else. The Hebrew implies that it is Pharaoh who is to see the power. Paul's words agree with the Hebrew. The word ἐνδείκνυμι, followed by the dative, generally means that what is shown is shown to the person to whom the dative refers. Just as we speak of showing kindness or unkindness, Paul says: 'Alexander the coppersmith showed to me much evil' (2 Tim. iv. 14). 'I will show to Achilles'—Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι (Il., Lib. XIX., verse 83). To show by means of, is an idiom where διὰ would most probably be used. Diodorus Siculus quotes an inscription to the effect that 'These images show by their form,' etc.—ταύτας δὲ εἰκόνας ἐνδείκνυσθαι διὰ τοῦ σχήματος, etc. (Lib. I., p. 31, D.). As God dwells in us, and works in us, so He shows His power in us, and in that case we see His power.

'Hide in the hollow of Thy hand,
Show forth in me Thy saving power.'

Pharaoh was to see God's power as men who experience evil see it. In another sense, Jehovah causes His name to be known by the way in which He gives deliverance from the power of sin.

In verses 17, 18, the narrative again reverts to the Heathen Grade. The word 'behold' conjoins with 'people.' The relation of these verses to a fleshly state shows that these conjoined idioms refer to the Heathen Grade, and not to the Grade of Tongues. In this new reference the aspect of Probation is brought prominently forward. It is, however, more manifest in verses 19, 20, which relate to the Servants' Grade, than in verses 17, 18, which are on the Heathen Grade. In this latter grade it is an allusion to a to-morrow which indicates Probation, and an opportunity of escape. It is, however, specially to an unseen realm, or the future state, that this word 'to-morrow' pertains. 'Art thou yet exalting thyself against My people, that thou wilt not send them away? Behold Me raining, according to the season to-morrow.' It will be according to the season, for it will be according as God, in the unseen realm, rains upon the wicked seed 'snares, fire, brimstone, and a horrible tempest' (Ps. xi. 6). 'A very grievous hail, such as hath not been in Egypt since the day it was founded, even until now' (verse 18). This allusion to Egypt is significant. Just as Jehovah does not say to Pharaoh, 'I have created thee,' but 'I have caused thee to stand,' so He does not say, 'Since I founded Egypt,' but 'From the day of its being founded.' This Egypt is not His land, either by creation or adoption. It is the realm of Sinful Flesh, a land trodden by the wicked, like the land of those 'whose foundation was overflowed with a flood' (Job xxii. 16).

Figures of a raining of hail, and of mighty thunderings, and of fire, are not uncommonly applied to God's Judgement in Divine Retribution. Amongst the heathen, as well as in Scripture, thunder was a common symbol of Divine power and wrath. Zeus was the chief thunderer, ἀρχικεραυνός (Orpheus., Apos. VI). The thunderbolt, thunder, and lightning are his glory, κεραυνός βροντή τε στροπή (Apollon. Rhod., Lib. I., verse 509). When Æacus addresses Jupiter, the god answers him with thunder and lightning (Ovid, Pest. Descript.), as he answered

Œdipus (Soph. Œd. ep. Col., verse 1514). Jupiter's thunder was sometimes regarded as a symbol of his anger (Plut. Pyrrho.). Arnobius alludes to the accusation made against Christians: 'Sed pestilentias, iniquunt, et siccitates, bella, frugum inopiam, locustas, mures, et grandines, resque alias noxias, quibus negocia incursantur humana, dii nobis important injuriis vestris atque offensionibus exasperati' (Ad. Gent., c. iii.)—'But they say, The gods bring in upon us, being exasperated by your sins and offences, pestilences, and famines, wars, scarcity of fruits, locusts, mice, and hail-storms, and other noxious things, whereby human affairs are invaded.' In the same chapter he refers to the misfortunes of hail-storms as very common. We read of Divine judgement, 'Behold the Lord hath a mighty and strong One; as a tempest of hail, a destroying storm, as a tempest of waters overflowing shall He cast down to the earth with His hand' (Is. xxvii. 2). This hail is to cast down a crown of pride, and is to come in the day when the Lord of hosts will be for a Crown of Glory to His people (verse 5). The reader would not apply the foregoing words to a literal hail-storm in this life, any more than he would so apply the words, 'Judgement also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place' (Is. xxviii. 17). Literal hail could not sweep away refuges of lies, but the hail of a judgement to come could destroy such refuges. When Jesus spake of the rain descending, and the floods coming, and the winds blowing, and overthrowing the house on the sand (Matt. vii. 27), He was virtually identifying the judgement to come with a great storm. Why, then, should it be thought strange that this storm of hail and rain, falling on Egypt, should relate to the same judgement in the unseen state? Such words as the following betoken Jehovah's triumph in judgement over sinful flesh, rather than a literal hail-storm: 'At the brightness that was before Him, His thick clouds passed, hail and coals of fire. The Lord also thundered in the heavens, and the Highest gave His voice, hail, and coals of fire. Yea, He sent out His arrows, and scattered them, and He shot out lightnings, and discomfited them' (Ps. xviii. 12-14). If this hail-storm relates to a judgement in the unseen state, it might well be said there had never been a storm like it from the day when Egypt was founded. Keil's statement, 'The plague of hail occurred at the end of January, or, at the latest, in the first half of February,' errs in its literalism. Josephus says of this hail, that it was not like anything that ever was experienced in Egypt before, nor even like that which falls in northern regions in winter, but a greater hail. This was because, as the writer thinks, the hail-stones were such as God sends in fury to consume walls built with untempered mortar (Ezek. xiii. 13). Hail-showers were regarded as sent by the gods, and were spoken of as breaking or rending.

μη τις Διὸς κεραυνός, ἢ τις ὄμβρια
 χάλος ἐπιφύλασσα; πάντα γὰρ θεοῦ
 τοιαῦτα χειμᾶλλοντος εἰκάσαι πάρα.

'Is it, perchance, some thunder of Jupiter, or some hail-shower bursting forth? For we must conjecture that all such things are from a god who is raining a tempest' (Soph. Œd. ep. Col., vv. 1502-4).

When Fundanus, an African bishop, delivered up certain Scriptures to be burnt by persecutors, a hail-shower is said to have suddenly fallen from a clear sky (*sereno cœlo*), and to have put out the fire (*Act. Saturnin., N. III.*). A fire thus extinguished, if the narrative be true, may well be regarded as put out by interposition of Providence.

Verses 19-21 show us the working of the Probationary Principle on the Servants' Grade. This grade is shown by the words 'find' (verse 19), 'servants' (verses 20, 21). In this portion the word 'field' has its common use as a symbol of Sinful Flesh. It is equivalent to the field in which Cain killed Abel. That which is to escape the hail of Divine Retribution must be out of that field. The writer holds that the English does not correctly render the Hebrew. We read, 'Now therefore send, hasten in thy cattle, and all that thou hast in the field, for every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die' (verse 19). According to this teaching, Pharaoh is to gather the cattle to the house. It is strange that God should be about to smite Pharaoh, and cut him off from the earth (verse 15), and yet should shelter him from this evil. The Hebrew word, *וּפָּצוּ*, means 'to flee,' 'to hasten.' It sometimes means to flee to a refuge. 'To flee (*וּפָּצוּ*) into the fortress of Pharaoh' (*Is. xxx. 2*). Sometimes it simply means to flee away from a danger, 'gather themselves to flee' (*Is. x. 31*). 'Flee for safety, ye children of Benjamin' (*Jer. vi. 1*). Jesus is the Man who is 'a Hiding Place from the wind, and a Covert from the tempest' (*Is. xxxii. 1*). But sin, as sin, is not to have Him for a Refuge. He will destroy it. Stress is laid on what pertains to the Man of Sin. The writer holds that in this passage there is a virtual contrast between a Divine Refuge, and a fleeing away as in *Ps. xlviii. 3-5*. 'God hath made Himself known in her palaces for a refuge. For lo! the kings assembled themselves, they passed by together. They saw it, then were they amazed. They were dismayed, they hastened away.' They did not hasten to God, the Tower of Refuge. So Pharaoh is not told to bring his cattle to the Divine Shelter, or Jesus. He is simply warned to hasten them away. We may read thus: 'And now send, cause thy cattle to flee, and all which thou hast in the field; all the man and the beast which shall be found in the field, and shall not have been gathered to the House, upon them also shall come down the hail, and they shall die.' To gather is not to cause to flee. The writer thinks that it is shown in a later verse, and that the Hebrew of this verse does not conflict with the view, that when it refers to man and beast in the field, it means only a part of them. So far as the man and beast have a portion in the field of Sinful Flesh, so far they will have a portion with hypocrites and unbelievers, and will have to die to live. The next two verses show how Warning of Divine Retribution causes some of the Sinful Seed to submit. When Democritus the Wise had been kindly received by Damasus, the former in gratitude warned the Greeks of a coming storm. Some believed him, and gathered all their fruits from the field. Others disbelieved him, and these, when the storm came, lost all (*Clem. Alex., Strom., Lib. VI., p. 631*). One or two features should be noticed in connection with these verses. (a) We read now of houses, not of a house. This term

'house' is sometimes applied to the fleshly environment. In that sense every man has a Soulical Body of Flesh, or a tabernacle. Suppose a man has been going after strange flesh. In that case, like the sinning angels, he has been leaving his own habitation (Jude 6), and going out into that sinful field on which God's judgements come. The writer holds that when it says he who feared God amongst the servants of Pharaoh made his servants flee to the houses, the meaning is that they caused them to go back from the sinful field to their own habitation. This does not necessarily mean, however, that they caused them to flee to Christ. (b) While these Egyptians cause the servants to flee, it is not said that they flee themselves. This agrees with the view that these Egyptians are a Seed of Sin pertaining to the fleshly field. (c) It is stated that it was the servants and cattle of Pharaoh's servants which were caused to flee to the houses. But the servants of Pharaoh were the Egyptians (viii. 9, 21). Hence these people who were caused to flee were servants of the Egyptians. But we do not read of any other servants of the Egyptians than sons of Israel. The Egyptians are specially said to keep them in service (vi. 5), and Jehovah promises to bring them out from the Egyptian burdens (vi. 6). Hence the writer holds that these servants of Pharaoh's servants, who are caused to flee to houses, are sons of Israel. (d) Supposing the Good Seed Nature, going after strange flesh in the fleshly field, served divers lusts and pleasures, we might say, in that case, that the portion which had gone into the fleshly field had assumed a new name and nature. Instead of speaking of man, we might speak of servants of Pharaoh's servants, and instead of speaking of behemah or beast, we might speak of cattle. The writer thinks that it is to that portion of man and beast which has gone into the fleshly field that the terms 'servants' and 'cattle' are applied in verse 21 and the latter part of verse 20. In some cases, fear of Divine Retribution leads to a returning of the wandering portion of man and beast to its own house or habitation. In other cases it does not produce this reformation. We read, 'He that feared the word of Jehovah from the servants of Pharaoh caused his servants and his cattle to flee to the houses.' When such fugitives get into the houses, they have assumed their proper position as the Adam or man, and the behemah or beast. When it is said that prisoners will be sent from the pit (Zech. ix. 11), the words do not imply that they will continue to be prisoners after they escape from the pit. 'And he that did not set his heart to the word of Jehovah, left his servants and his cattle in the field' (verse 21). Some were, like Eteocles, too much sharpened for any word to blunt them (Æsch. Sept., verse 712). The figure of sheltering in a house from hail accords with such a passage as the following (Apollon. Rhod., Lib. II., verses 1085-90):

Ὡς δ' ὅποτε Κρονίδης πυκνὴν ἐφέηκε χάλαζαν
 Ἐκ νέφεων ἀνά τ' ἄστρῳ καὶ οἰκίᾳ τοῖ δ' ὑπὸ τοῖσιν
 Ἐννάε δὲ κόναβον τεγέων ὑπερ εἰσαίοντες
 Ἦνται ἀκίην· ἐπεὶ οὐ σφί κατέλλαβε χεῖματος ὄρη
 Ἄπροφάτως ἀλλὰ πρὶν ἐκαρτόναντο μέλαθρον.

'As when the son of Saturn (Jupiter) sends down the compact hail from the clouds upon the city and the houses, the inhabitants sit quietly in the [dwellings] hearkening to the noise above the roofs, since the time of tempest does not overtake them unforetold, but they have previously made the house strong.'

We come now to a description of the great Sinaitic judgement in the unseen state. It is the fulfilment of the Warning previously given. Moral Law is active in it. Moses stretches out his rod towards heaven. From that realm the Judge will come, and He will judge in righteousness according to His word. The hail will come in a special manner upon the land of Egypt, or sinful flesh. It will also come upon man and beast; but this will only be upon that portion of man and beast which shall be 'found' in the fleshly field (verse 19). 'And Jehovah said to Moses, Stretch out thine hand unto the heavens, and there shall be hail in all the land of Egypt, upon the man, and upon the beast, and upon every herb of the field in the land of Egypt' (verse 21). Every product of the field of Sinful Flesh—that is, every plant which God's right hand had not planted—would be beaten down in this Divine judgement. 'And Moses stretched out his rod unto the heavens, and Jehovah gave thunder (voices) and hail, and a fire went towards the earth, and Jehovah rained hail upon the land of Egypt' (verse 23). As Moses cast his rod towards earth (iv. 3), so this fire is especially manifested towards what is earthly and fleshly. 'The earth and the works that are therein shall be burned up' (2 Pet. iii. 10). We may be certain that in this judgement the Judge will be present. We have His symbol in verse 24. In Ezekiel's description of the Sinaitic judgement, he says that he saw 'a Fire enfolding itself' (i. 4). We have the same words here that Ezekiel uses, *אשׁ מְתַלְתֵּל*. The phrase is rendered, 'And fire mingled with the hail' It is rendered in the margin, 'Flashing continually amidst.' More probably the idea is that of Christ, the Judge, walking continually to and fro as a Fire amidst those whose hidden things He is searching out in His fiery judgement. In Prov. xxiv. 34 the word is rendered 'one that travelleth.' Some would render 'one that roveheth or roameth.' The Revised Version has 'As a robber.' We may take the word as in Ezek. i. 4, regarding it as a symbol of Christ, and His action in judgement. 'And there was hail, and A Fire enfolding itself in the midst of the hail, very grievous, such as had not been in all the land of Egypt since it became a nation' (verse 24). From verse 18 it would appear to be the hail that is here designated very grievous. It is not uncommon for God to be symbolized by fire. Æschylus says:

Ὀὐκ οἶσθα δ' αὐτόν· ποτὲ μὲν ὡς πῦρ φαίνεται
 Ἄ-λαστον ὁρμή· ποτὲ δ' ὕδωρ. ποτὲ δὲ γνόφος.

'Thou knowest Him not. At one time He appears as fire, unformed, impetuous; at another time as water; and at another time as darkness' ('Fragmenta').

He descended upon Sinai in fire (Ex. xix. 18). By the hail of Divine Retribution, all that is in the sinful fleshly field is smitten. So far as man and beast have a portion in that field, they do not escape, any more than the plants of wickedness and corrupt trees that are natural to this corrupt field, and ever bringing forth corrupt fruit in it. These the hail breaks down, and they will never grow again. 'And the hail smote in all the land of Egypt, all which was in the field, from man and unto beast, and the hail smote every herb of the field, and every tree of the field it brake in pieces' (verse 25). These trees that are shivered are the thorns and briars that are nigh unto cursing, and whose end is to be burnt. The Fire is in the hail.

The way in which plants and animals are thus used to symbolize what is in man's soulical nature, is evidence that there is, both in plants and animals, a soulical, and therefore indestructible life. Every right-thinking man who has a favourite horse, or dog, or garden, will value these possessions all the more, and treat his horse and dog all the more kindly, when he thus regards them as having an immortal part. The wisest heathen recognised this merciful outflowing of Soulical Life to plants and animals, as the following passage shows: 'If anyone should say that an animal ($\zeta\omega\omicron\nu\nu$) is whatever grows and is nourished, we should have again to ask if he thought that plants ($\phi\upsilon\tau\acute{\alpha}$) were animals. When he had granted thus much, it would be needful to show what the fœtus in the womb is, which is nourished. Plato calls plants animals ($\Pi\lambda\acute{\alpha}\tau\omega\nu$ γάρ και τὰ φυτὰ ζῶα καλεῖ) which partake only of a third kind of soul ($\psi\upsilon\chi\eta\acute{\iota}$), having a faculty of desire ($\epsilon\pi\iota\theta\upsilon\mu\eta\tau\iota\kappa\omicron\upsilon$). Aristotle thinks that plants partake of a natural and nutrient soul ($\phi\upsilon\sigma\iota\kappa\eta\acute{\iota}$ και $\theta\epsilon\rho\epsilon\pi\tau\iota\kappa\eta\acute{\iota}$ $\psi\upsilon\chi\eta\acute{\iota}$), but he does not think right to call them, as yet, animals ($\zeta\omega\omicron\nu\nu$). That alone which participates in another kind of soul, the sense-perceptive, he would call an animal. The Stoics, however, would not go so far as to call the Vegetable Power a soul' (Clem. Alex., Strom. VIII., pp. 773-4). In the Timæus, where he is referring to the invisible Self-Animal, that is, as a Paradigm, or Pattern, from which the universe is made, Plato repeatedly applies the term $\zeta\omega\omicron\nu\nu$, or 'animal,' to these aspects of the universe.

Verse 25 ends the account of the Sinaitic judgement. Paul tells us that if we divide ourselves, we shall not be divided or judged (1 Cor. xi. 31). They who have passed beyond the Sinaitic Process to the Seed Process do not experience this Sinaitic judgement. They have judged themselves. With verse 26 the narrative passes to this Seed Process. We have an allusion to Goshen. There is no hail in this Seed Process realm. There is no man or beast here having a portion mingled with the fleshly field. It is said, 'Only in the land of Goshen, where the sons of Israel were, was there no hail' (verse 26). The Hebrew of this verse has the words 'sons of Israel' and 'there,' which show the Servants' Grade. In many cases, the writer speaks of such grade-words as 'come,' 'there,' etc., being in such a verse, and yet, perhaps, the reader cannot find such words in the English Versions. But he must still conclude that the word is in the Hebrew, even though some other word is used in the translation. The word בָּא , 'come,' is translated in many ways. If the writer were to express it by these varying words, the reader might be mistaken as to the number of grade-words. Hence, however it is translated in English, he generally speaks of it as 'come.'

As if to make the transition from the Sinaitic Judgement in the unseen realm more marked, we have not only the Seed Process verse in verse 26, but, with verse 27, a new grade comes in, that of Young Men. This grade is continued to the close of verse 29. In this portion we have no conjoined idiom, and no word of the Servants' Grade. But we have, in verse 27, the word 'people,' which shows the Young Men's Grade. As in verse 13, the two Processes seem to be conjoined in verse 27. It is clear that there is the Seed Process, for we read of

Pharaoh calling. The allusion to sending may pertain to the other Process. There is a Moral Advance. This is shown by this coming in of the Young Men's Grade. Pharaoh is now submitting. So far as this grade is concerned, he yields fully. It is as if some of the Israelites were now coming out of Egypt. Pharaoh confesses his sin, and owns God's holiness. Thus Israel is gaining supremacy as respects this class on the Young Men's Grade. 'And Pharaoh sent, and called to Moses and to Aaron, and he said to them, I have sinned this time, Jehovah is the Righteous One, and I and my people are the Wicked Ones' (verse 27). The writer believes that these words are literally true. Pharaoh and his servants are through and through, and for evermore, the Wicked Ones. They are a Seed of Sin, and cannot be anything but a Seed of Sin. They are to be subdued, not saved. Pharaoh cannot repent, but he can be humbled. And he is now humbled. Divine Retribution has been acting upon him on this Young Men's Grade. This cannot be the hail that came in the Sinaitic Judgement. It is a hail of judgement, beating down high things even in this life. Such a hail is rather like the truth of God abasing pride. It is the truth coming in a terrifying and humiliating aspect. In that aspect, it has come so plentifully, and is still coming, that Pharaoh yields to it. He wishes it to cease. He moves Moses to pray for its cessation. He also gives a promise that he will send away the people, and there is nothing in the narrative to show that, so far as the Young Men's Grade is concerned, he does not keep the promise. Hence the judicial action of this hail has done its work, and so Pharaoh says it is enough. That is a surrender to Jehovah. 'Make entreaty to Jehovah, for there hath been enough voices of God (thunderings) and hail, and I will send you away, and ye shall not continue to stay' (verse 28). With this submission of Pharaoh, there will come some remission of the judicial and terrifying influences which were as thunder and hail. But how does this come to pass? Why does not God go on destroying sin in the sinner, even though the Man of Sin in him does submit? Where is the room for pardon? How can God be just, and yet justify one in whom the Man of Sin has not yet been exterminated? The next verse shows.

Our Versions of verses 29, 33, represent Moses as promising to stretch forth his hands, and as fulfilling this promise outside a city. If this reading be correct, the city would symbolize the Intellectual Nature or Mind. Hence the writer could not subscribe to Philo's explanation as thus given: 'But he says also in another place, When I have gone out of the city I will spread forth my hands to the Lord, and the voices will cease. Thou must not think that it is a man who is speaking, the interweaving of soul and body, or the intertwining, or the mixture, or whatever it is needful to call this compound living creature; but thou must think that it is the most unmixed and most pure mind (*νοῦν εἰλικρινέστατον καὶ καθαρώτατον*), which being compassed round in the city of the body and of the mortal life, is contracted, and held under arrest, and is like one shut up in a prison; nor does it straight out confess that it is able to breathe a free air; but when it shall go forth from this city like prisoners who have had their hands and feet set free, so this mind, having had its thoughts and intents set free, will use its emancipated

and free energies so as that the impulses of the emotions (τῶν παθῶν) shall be immediately checked' (Lib. de Ebriet., c. xxvi.). It is quite in accordance with ancient habits of thought and speech to give geographical terms an application to man's own nature. Thus Marcus Antoninus says: 'Thou shalt withdraw with those who seek country-houses (ἀγροικίας), and sea-shores, and mountains. But all this is most personal (ιδιωκότατον), it being lawful for thee, at what time thou wilt, to withdraw into thyself. And no whither may a man withdraw into a quieter place, or a place more free from business, than into his own soul. Especially the man who has within him such things that when he has looked into them he is forthwith at ease. But by ease I only mean good order. Continually, therefore, give to thyself this withdrawal, and refresh thyself. . . . Hereafter, therefore, be mindful of the withdrawal into this rural part (ἀγροίδιον) of thyself' (Comment., Lib. IV., §§ 3, 4). In his remarks on this subject he uses the terms 'earth,' 'city,' etc., with a very subjective application.

Concerning these references to the city, the following particulars may be noted :

1. In verse 29 we have the words כִּי־אֶתִי אֶתְהַפֵּיךְ, which the Revised Version renders, 'As soon as I am gone out of the city.' In verse 33, we have the words וַיֵּצֵא מֹשֶׁה מֵעַם פְּרַעֲוֹה אֶת־הָעִיר, which the Revised Version renders, 'And Moses went out of the city from Pharaoh.' In Gen. xlv. 4, we have the words, הֵם יָצְאוּ אֶת־הָעִיר, 'They went out of the city.' This sentence is very similar in form to that which is in verse 29, as given above. It is not so similar to the sentence in verse 33. Usually, to go from a city would be expressed by the insertion of מִן, 'from,' before the word 'city,' as in 1 Sam. i. 3. But the above passage from Gen. xlv. 4 shows that this is not always the case. It may, then, be admitted that, so far as the spelling of the words, and the syntax, is concerned, these passages may mean that Moses will pray when he goes out of the city. And yet, for other reasons, the writer does not think that there is in these verses any allusion to a city.

2. It is not easy to see why here alone these narratives of plagues should make reference to a city, or why Moses should not pray until he had gone out from the city.

3. Verses 27-29, inclusive, refer to the Young Men's Grade. We have 'people' in verse 27. Verses 30-32 are on the Servants' Grade. We have 'servants' in verse 30. Since the Heathen Grade and Servants' Grade have been mentioned in reference to the hail (verses 13-26), it is inherently probable that when, in verses 27-32, we have first a reference to the Young Men's Grade, and then to the Servants' Grade, we shall next have a reference to the Heathen Grade. But if verse 35 is in the Heathen Grade, it is because the אֶת before the word translated 'city' is not the mark of the accusative, but the preposition 'with.' In that case it forms a conjoined idiom with אִתּוֹ, 'with,' that immediately precedes it. The writer believes that this is the case, and, as a natural inference, that the אֶת in verse 29 also means 'with,' and, like the word 'people' in verse 27, shows the Young Men's Grade.

4. The reader will know that the system of Hebrew points is a human invention. Apart from such vowels we should have the word עיר for

'city.' As connected with a going out by Moses, it would be very natural to point this word as meaning 'city.' It often has that meaning, as in Gen. xlv. 4. But there is another word עיר, which means 'ass's colt,' or 'ass.' In Gen. xlix. 11, where this word has the suffix 'his,' it is pointed like 'city.' 'Binding ה'עיר unto the vine.' Usually the word is pointed עיר—'And a wild עיר man is born' (Job xi. 12). In Judg. x. 4, the plural of 'cities' and 'asses' are pointed alike. 'Thirty sons riding upon thirty עירים and they had thirty עירים.' Though the word we are considering is pointed as 'city,' the writer believes that it is the word for 'ass's colt,' or 'ass.'

5. The writer has said that the word 'ass' is a common grade-word of the Servants' Grade. But in all such cases it is the word אסור, the common word for 'ass,' that has this gradal meaning. He has not seen any evidence that this word עיר, 'ass's colt,' is thus a grade-word. Had the other grade-word אסור, 'ass,' been used, it would have been incompatible with the Young Men's Grade, to which these verses refer. There are some words for 'with' which the writer does not see to be grade-words. It is only עם and את that are grade-words. Thus there is no gradal reason why this should not be the word 'ass.'

6. While it is not easy to see for what reason Moses should delay praying until out of the city, if this Ass be a symbol of Him who bears our sins, and endures penalty for sinners, there is good reason why Moses should only pray for the hail to cease, according as he went forth with the Ass. That is, the Law cannot plead for the Man of Sin not to be exterminated except in so far as Moral Law goes forth with Christ, the sinner's Substitute, who bears the sinner's burden, and magnifies the Law on his behalf.

7. The Hebrew of verse 33, as given above, reads far more naturally when we take it as meaning, 'And Moses went forth from with Pharaoh, with the Ass.' We can see that, apart from Moral History, it was very natural for the writers of the Sept., and all writers since, to take the word עיר as meaning 'city,' rather than 'ass.' It might well be asked, Why should Moses speak of going out with an Ass? But, as Moral History, we can see that there is a valid reason for reading the word as 'Ass.' Clemens Alexandrinus, referring to Jesus riding on an ass's colt, makes the colt a symbol of the humanity of Jesus. He writes: οὐκ ἤοκει τὸ πᾶλιν εἰρηκέναι μόνον, ἀλλὰ καὶ τὸν νέον προσέθεκεν αὐτῷ, τὴν ἐν χριστῷ νεολαίαν τῆς ἀνθρωπότητος καὶ ἀγήρω μετὰ ἀπλότητος ἀιδίστητα ἐμψυαίων (Paed., Lib. I., p. 86)—'It was not enough to have spoken of the colt, but he adds also the word "young" to it, showing the everlasting youthfulness, and freedom from old age, and simplicity, of the humanity of Christ.'

We may read the promise of Moses thus: 'And Moses said to him, According to my going forth with The Ass, I will spread abroad my hands to Jehovah; the thunders (voices) shall cease, neither shall there be any more hail, that thou mayest know that the earth is Jehovah's' (verse 29).

At this point the portion pertaining to the Young Men's Grade ceases. With verse 30 the Servants' Grade comes in, as the word 'servants' shows. Hence the reader must not take what is said here as evidence

that Pharaoh does not fulfil the promise made in verse 28. That promise pertained to the Young Men's Grade. It is a lower grade, that of Servants, which is here described. On that grade Pharaoh still keeps his supremacy, and Moses declares his sin. It is as if turning to Pharaoh in a new aspect that Moses now speaks. He says: 'And as for thee and thy servants, I know that ye will not yet fear from the presence of Jehovah God' (verse 30).

We come now to two peculiar verses, concerning which the following particulars may be noted:

1. On the literal theory it is strange that this allusion to the cereals did not come into the narrative in verse 25, where the effects of the hail were described.

2. Although wheat, barley, etc., are usually considered blessings, the fact that these products are growing in fleshly Egypt shows that these products are all evil.

3. Flax, barley, wheat, spelt, all represent what is obtained by the labour of man's hands. The writer believes that these verses refer to the effect, in this life, of the judicial action of God's hail, His terrors of law, etc., upon the wicked works of a class on the Servants' Grade, who are yet subject to sin. Sowing is often used as an emblem of the work of man's hands. 'That he that soweth and he that reapeth may rejoice together' (John iv. 38). The birds 'sow not, neither do they reap' (Matt. vi. 26). 'They that plow iniquity, and sow wickedness, reap the same' (Job iv. 8). These two verses seem quite dissociated from man's personal nature, and works can be so regarded.

4. Although wheat and spelt are not smitten, there are other plagues to follow in which what has escaped the hail will be destroyed (x. 5). Hence the fact of escaping the hail does not prove that the wheat and spelt are good.

5. These products are divided into two classes, open and hidden. The open are reached, but the hidden are not reached. So wicked works are in two classes, open and secret. Sometimes, in an imperfect reformation, the outward works will be put away or destroyed, while hidden sins are still retained. The writer thinks that these verses are illustrating this fact, and showing that while outward wicked works are smitten by the hail, some secret wicked works are not reached. In the judgement, even hidden works will be made manifest, and declared by the day (1 Cor. iii. 13). But some men's sins are evident, going before unto judgement (1 Tim. v. 24). 'There are hidden sins. 'Who can understand his errors? Cleanse Thou me from secret faults' (Ps. xix. 12). So, in these cereals of man's sowing, growing from fleshly Egypt, there is a distinction between what is evident and what is hid. The outwardly evident sins, which are like the rod blossoming and pride budding (Ezek. vii. 10), are smitten. The barley is in the ear, and the flax in blossom. Their true nature is seen. But of the wheat and the spelt the true nature is secret. Our Version says: 'They were not grown up.' Lange renders, 'For they are late.' The Hebrew word is תִּלְוָה, plural from תִּלְוָה. This adjective is defined by Dr. Davies as 'drooping,' 'bending down in the stalk,' 'late, unripe.' He so defines it in reference to this verse. But young and late wheat would not be so

likely to droop as ripe wheat or barley, and if it did droop, it is hard to see how that would save it from being smitten. The word is said by Dr. Davies to be from לָפַס, an obsolete root meaning 'to fall or sink,' as the sun, hence to become dark. But both Dr. Davies and Robertson regard לָפַס as a radical noun, meaning darkness, and certainly all the forms of this word imply darkness and secrecy rather than bending down. 'That they may privily (לָפַס) shoot' (Ps. xi. 2). 'Even very dark' (לָפַס!) (Amos v. 20). 'A thick darkness' (הַלְפַס־הַשָּׁמַיִם) (Ex. x. 22). Hence the writer believes that this word does not mean that the wheat and spelt were drooping, but that they were hid or secret. This figure is used by Pliny thus: 'Frumenta quædam in tertio genu spicam incipiunt concipere, quædam in quarto, sed etiamnum occultam' (Lib. XVIII., c. x.)—'Some cereals begin to form an ear in the third stage, some in the fourth, but still hidden.' Thus the terms used appear to be symbols of two kinds of wicked works of man, some open and some secret. We may read, 'And the flax and the barley were smitten, for the barley was in the ear, and the flax was bolted. But the wheat and the spelt were not smitten, for they were hidden' (verses 30, 31).

With verse 33 the narrative passes to the Heathen Grade. The two forms of 'with' form a conjoined idiom. Prayer and Substitution, as represented by Christ's symbol of the ass's colt, have an effect in causing a cessation of judicial influences in the form in which they come down upon the Man of Sin in this grade. The terrors are abated. 'And Moses went out from with Pharaoh with The Ass, and he spread abroad his hands to Jehovah, and the thunders and hail ceased, and the rain was not poured upon the earth' (verse 33). Verse 34 shows how Pharaoh proved unyielding. It does this in relation to two grades, Servants and Heathen. The word 'see' in the early part of the verse betokens the Servants' Grade; but in the closing sentence we have the conjoined idiom 'servants,' and הִנֵּה, 'he,' which shows the Heathen Grade. Of the Servants' Grade we read: 'And Pharaoh saw that the rain, and the hail, and the thunders ceased, and he sinned yet more.' Of the Heathen Grade we read: 'And he made heavy his heart, both he and his servants' (verse 34). This is because he is of the seed of evil-doers who 'revolt more and more' (Is. i. 5), and 'wax worse and worse' (2 Tim. iii. 13). The closing verse reverts to the Servants' Grade. This might seem to be in preparation for the following narrative, which opens on that grade. Hence this verse is as a part of the next narrative. The words 'sons of Israel' show the Servants' Grade. The whole verse indicates a need for further judgement on this grade. 'And Pharaoh made strong his heart, and he did not send away the sons of Israel, according as Jehovah spake by the hand of Moses' (verse 35). Philo, Clemens Alex. (Strom., Lib. II., pp. 401, 402), and many ancient writers, apply the figures of husbandry to the fruits of the soul, as in the above references to wheat, barley, etc.

CHAPTER V.

EXODUS X.

ON the theory that these narratives are showing, in symbolic language, the process by which Jehovah saves men from sin, we may naturally expect that the highest and most evangelical aspects of this process will be set forth in the closing plagues. When the writer speaks of the most evangelical aspects, he means those which have most of Christ in them. He thinks that the chapter about to be considered is full of the Saviour.

1. If we take these, and other Scriptural references to Egypt, as literal history, we cause some prophecies to be in conflict with historical fact. Joel says, 'Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation' (iii. 19, 20). This has not been fulfilled in a literal sphere. Hence if this be literal history, it lacks what Hengstenberg calls 'the fast stamp which is the token of Truth'—'Das feste Gepräge, welches das Kennzeichen der Wahrheit ist' (Offen. Johan., Vol. I., p. 10). But, as moral history, it is ever being fulfilled morally. If these judgements threatened against Egypt, or inflicted upon it, be judgements upon Sinful Flesh, that which at first sight looks like injustice to a nation, is seen to be a great moral blessing.

2. What Jehovah is here doing is a work so great that Israel's sons in all generations are to speak of it (verse 2). It is fitting that, one generation after another, men should utter the memory of God's goodness, and sing of His righteousness (Ps. cxlv. 4, 7). It is not so fitting that the literal destruction of a bygone generation of Egyptians by locusts, or any other plague, should be made a theme of perpetual celebration. Our pæan, as Christians, is not to be like an Orange song about the battle of the Boyne, fitted to give pain, and bearing as much resemblance to Christianity as sewer-gas bears to fresh air. It is to be a song in honour of Jehovah's triumph over sin.

3. The way in which our attention is concentrated on the direct action of these plagues, and in which the consequences which might be expected to follow such plagues is ignored, does not look like literal history. Had a destroying hail wasted Egyptian herbs and trees, and had this plague been followed by a plague of locusts of unexampled severity, we might have expected the narratives to say that so many people died from hunger, so much money had to be given for a little food, corn had to be brought from such a place, and other details of a like kind. These are all ignored. We have no hint of Egyptians dying until the death of the firstborn.

4. The way in which the element of time is ignored, and in which the whole history is lifted out of the ordinary limits of Egyptian history,

suggests moral history. No king of Egypt is named. We are not told in what month of the year any plague comes. The landmarks usually present in literal history are all wanting in this case.

5. Keil, referring to the plague of Darkness, says that it was ‘The Chamson to which the Seventy evidently allude in their rendering, *σκότος και γνόφος και θύελλα*—“Darkness, and Mist, and Tempest.”’ Suppose it be granted that this plague was thus a natural storm of somewhat unusual severity, what follows? Why, that the Bible lies open to the impeachment of exaggeration. It could be said of it that it had represented natural phenomena as being supernatural. We could not claim for it, in such a case, that simplicity of statement which is one of the best evidences of Truth.

6. A darkness so dense as to prevent the people in an entire nation stirring from their places for three days, would have been a sign so astounding that we should certainly have had memorials of it in Egyptian records. It is the more likely that such would have been the case, as the Egyptians had great knowledge of astronomy, and kept record of some astronomical eras.

In proceeding to examine the teaching of this chapter, we may notice the following particulars :

1. In verse 1, Jehovah speaks of what plagues He is about to bring as His signs. This word, *תֹּטָוֹת*, or ‘Sign,’ is sometimes applied to that which shows in itself the thing signified, as a picture shows that of which it is a picture. Thus the Sabbath is a sign of rest, and it is itself a rest (Ex. xxxi. 13). The rite of circumcision is a sign of a covenant wherein sinful flesh is put away (Gen. xvii. 11), and, in all its forms, it involves a putting away of flesh. And the writer holds that these signs of Jehovah represent Jehovah’s special action. The Locusts represent Christ’s action as much as did the plague of Gnats.

2. These signs are to be placed in Pharaoh’s midst. So the Hebrew of verse 1 expresses it. This expression, as well as the reference in verse 3 to the God of the Hebrews, tends to show that these signs are plagues acting in the inner nature, and according to the Seed Process.

3. In Rev. ix. 3, we read of locusts from the abyss. But this chapter in Exodus does not appear to have a Hadean aspect. On the other hand, it is to be noticed that the Locusts of which we here read come thus :

(a) There is no hint that they come from the Egyptian river, or the Egyptian land. This goes to show that they are not results following sin.

(b) They are brought by God’s direct action (verse 4).

(c) That which they destroy is sinful flesh, or that which grows from the Egyptian field, and border (verses 4, 5). Christ is thus a Destroyer of Sinful Flesh.

(d) No hint is given that what the hail or the Locusts destroy grows again. So, in the action of Divine Retribution, and of Christ as a Destroyer of Sinful Flesh, there is finality.

(e) This plague of Locusts destroys what the hail left. Thus it co-works with the law of Divine Retribution, and yet is more searching. This well accords with Christ’s action according to the Seed Process.

(f) While this Locust-plague destroys, it only comes to the land or field. Thus its action appears to be restricted to the Soulical Side. The writer believes that when the Locusts pass away to the Red Sea, the symbol imports a beginning of their action on the Fleshly Mind, accompanied by a cessation of their action on the Soulical Side.

(g) We are not told that these Locusts die, but only that they are brought in, as the Hebrew indicates, into the Red Sea, and do not remain in the Egyptian border (verse 19).

(h) The movements of these Locusts as Destroyers of Flesh, are ruled by Wind. This is the most common symbol of the Divine Spirit, and the Saviour's action as a Flesh Destroyer may fittingly be associated with the Wind or Spirit of God.

(i) To speak of the Locusts as symbols of Christ working in sinful souls to destroy Sinful Flesh, is equivalent to saying that they represent Christ as becoming an Inwrought Righteousness. And this imagery is not such as to do violence to Scripture. Divine action against the spoiler is thus set forth: 'At the noise of the tumults the people are fled; at the lifting up of Thyself the nations are scattered. And your spoil shall be gathered as the caterpillar gathereth: as locusts leap, shall they leap upon it. The Lord is exalted' (Is. xxxiii. 3, 4). The Authorised Version has: 'As the running to and fro of locusts shall He run upon them.' Joel shows that, after the plague of locusts, Israel will know that Jehovah is in the midst (ii. 27). While, in some aspects, locusts are most destructive, in others they well emblemize a perfect righteousness. For example, it is said, 'They shall march every one on his ways, they shall not make their course crooked' (Joel ii. 7). Thus their course is like a good man's way (Prov. iv. 25-27). Locusts destroy grass, the symbol of what is fleshly, and are thus fitted to symbolize the Saviour's action. Dr. Clarke quotes some references to them marching in squares, which accords with emblems of righteousness. Moreover, while they destroy life, they can sustain life. Diodorus Siculus, referring to Ethiopian Acridophagi, or locust-eaters, says: 'A little distant from these the Acridophagi inhabit the parts bordering on the desert. These are less than other men, spare of body, and unusually dark. About spring-time, the west wind and the heat bring amongst them from the desert a countless multitude of locusts, varying in size, and hideous and dirty in the colour of the plumage. From this they find plentiful sustenance for the whole of life, everyone going in pursuit of them' (Lib. III., p. 113, D.).

(j) That no such locusts were found before or after gives support to the view that the Locusts symbolize Christ as destroying flesh. They are not merely amongst 'signs,' like those wrought by the rod (iv. 8), but they pertain to what God speaks of as 'My signs' (vii. 3, x. 1). They specially betoken Divine action.

4. It is alleged, by some, that the plague of darkness was caused by the Sirocco wind, raising clouds of dust, so that the darkness could be felt. This is to regard the plague as having its embodiment in a physical sphere. The writer does not believe this to be the teaching of Scripture. The fact that the district occupied by the Israelites was not affected does not well conform to the conditions naturally present in a storm.

(a) In the narrative of this plague, Aaron has no part with Moses. This tends to show that the action of the plague is Moral, and not Levitical.

(b) The darkness does not come from any Egyptian source. This tends to show that it does not represent the results naturally following sin.

(c) It would seem, however, that this darkness is not a mere negation—the absence of light. It can co-exist with the light. It is so far concrete that it can be felt, which ordinary darkness cannot be.

(d) In like manner, the light is not mere sunshine resting on a dwelling; it is a light in the dwellings, and appears to be as much independent of any physical source as is the darkness.

(e) Both the darkness and the light appear to come from heaven. Moses stretches his hand to heaven in bringing them. This tends to show that they have a Divine origin. So in Ps. cv. 27, we read, 'They set in them the words of His signs, And wonders in the land of Ham. He sent darkness, and made it dark.'

(f) The Helplessness and Perplexity produced by this darkness seem to transcend mere natural perplexity. They are such as might well come to the Seed of Sin when Christ was becoming to it as a cloud and as darkness.

(g) It is a very common thing for Scripture to represent the Lord as both being a Light, and as causing darkness. We might speak of this plague as Christ's Favour and Frown. The light of His countenance resting on the Good Seed is a light in their dwellings. They can say, 'The Lord is my Light and my Salvation.' But on the Wicked Seed His frown rests, and that must be a darkness that can be felt. At the Red Sea He was a Cloud and Darkness to Egypt, and a Light to Israel (xiv. 20). It is said to Pharaoh, the Man of Sin, 'When I shall put thee out I will cover the heaven, and make the stars thereof dark. I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God' (Ezek. xxxii. 7, 8). These words do not refer to a literal darkness, neither is the darkness that can be felt a literal darkness. Whom the gods are about to destroy, they first make foolish. As Pharaoh's judgement moves on to its consummation, the frown of Christ becomes a palpable darkness, reducing the Seed of Sin to bewildered Helplessness and Perplexity. Where Jehovah shows displeasure, He is represented as covering Himself with a cloud (Lam. iii. 44). Josephus says that the Egyptians were afraid of being swallowed up by this cloud (Ant., Lib. II., c. xiv., § 5) This is a darkness that weakens by dividing, for the Sinful Seed cannot see any man his brother. They are humbled and silent in darkness, while the righteous have a time of gladness. When Mordecai's decree went out, it is said, 'The Jews had light and gladness, and joy and honour' (Esth. viii. 16); but we do not take the word 'light' as indicating light of the natural sun. So the light in Israel's dwellings is not from the sun. They might have such light, and still be miserable. This was the light that is sown for the righteous (Ps. xcvi. 11), and which is withholden from the wicked (Job xxxviii. 15). The darkness is said to last three days. This shows that it is not a mere natural darkness. These

three days do not appear to refer to three gradal eras. They rather indicate an era of depression, as when David had three days of pestilence offered to his choice (2 Sam. xxiv. 13). Three days is used in viii. 27, as a symbol of a journey which will separate between the Holy Seed and the Sinful Seed. This plague is already anticipating that separation before it has been fully effected. Thus far, then, the writer would regard the steps in this moral process of Salvation from Sin as coming in this order: 1. Fear, or The Dragons. 2. Loathing of Sinful Pleasure, or Egyptian Waters turned to Blood. 3. Restlessness, or The Frogs. 4. Christ's Flesh as a Propitiation, or The Gnats. 5. Natural Retribution following transgression, or The Flies. 6. Providential Distinctions in regard to Possessions, or The Murrain. 7. Self-Sacrifice, or Boils from Furnace Dust. 8. Divine Retribution following Probation, or The Hail. 9. Christ as an Inwrought Righteousness destroying Sinful Flesh, or The Locusts. 10. Christ's Favour and Frown, or The Light in the Dwelling, and the Bewildering Darkness.

5. As the Moral Process advances, Pharaoh yields more and more. In the narrative of the Locusts, he is represented as willing to let all go but the little ones (verses 10, 11). The writer believes that this does not relate to distinct little ones, but that the narrative is subjective. It is as in Ezek. ix. 6, where the seed is represented as in different ages. Pharaoh does not wish them to go out with all their hearts, but to leave a weak and little part behind. He wants a mixed multitude of the Good Seed to be left behind in Egypt, just as a mixed multitude of the Egyptian Seed went with the Holy Seed (xii. 38), and as the Chaldæans had a mingled people in the midst, upon whom the sword was to come (Jer. vii. 37). To this Moses will not consent. Then, in the plague of darkness, Pharaoh is willing to let the little ones go, but he wants to keep the property (verse 24). The fact that the word 'cattle' is used of Israel's possessions (verse 26), also the allusions to a giving into the hand, and a taking to sacrifice, show that, as in the narrative of the plague of murrain, so here, it is outward possessions that are indicated. But as Moses would not leave a part of the Good Seed to Pharaoh, neither would he leave the property. As Pharaoh thus suffers humiliation, his anger seems to increase. It is not at all uncommon for those who are being weakened and confounded to be increasingly angry as their overthrow comes nigh. So the Man of Sin, or Pharaoh, increases his threats of violence as he draws nearer his end. He 'rages at his loss.'

6. Through all these narratives it is pre-eminently on the Grade of Servants that conflict is manifest. The Young Men's Grade is the Grade of Faith, and it would appear as if, on that grade, Satan were mastered. Thus, in the narrative of the Plague of Hail (ix. 27-29), Pharaoh is submissive on the Young Men's Grade. In like manner, the most exalted aspect of this chapter is that portion relating to the Young Men's Grade. This is verses 12-16 inclusive. The only grade-word in this portion is נִיחַ (verse 13) of the Young Men's Grade. There is, the writer thinks, an allusion in this portion to the Grade of Tongues, but the bulk of this portion pertains to the Young Men's Grade. And in this portion Pharaoh is neither named nor indicated. Nothing is said of opposition. We have simply an account of an utter destruction of Sinful Flesh by The Locusts. This marks the highest

moral advance yet reached. It is beyond what was effected by the hail. The Locusts are in the midst, working according to the Seed Process.

7. The gradal features of this chapter are as follow :

Verses 1, 2 are on the Servants' Grade. This is shown by the words 'come' and 'servants' (verse 1).

Verses 3-6, except the closing sentence in verse 6, are on the Heathen Grade, but with the following qualifications: First, Moses and Aaron, though going to a Heathen Class, are going in Godly Service. Hence the word 'come,' or 'went' (verse 3), appears to pertain to the Servants' Grade. Secondly, the word 'serve' (verse 3) conjoins with 'people,' twice used (verses 3, 4), and shows the Heathen Grade. Third, while speaking to the Heathen Grade, Moses goes on to speak prophetically. As in parts of Gen. xlix., the prophetic language reaches on to a higher grade, though that grade is not yet reached. Hence we have the words 'behold' (verse 4), 'come' (verse 4), 'see' (verses 5, 6), 'servants' (verse 6), ׀, 'this' (verse 6), which are all grade-words of the Servants' Grade. But they are all used with a prophetic reference to the to-morrow, which is here indicative of the Servants' Grade that has not yet come in.

The closing sentence in verse 6 is on the Servants' Grade. The word 'turn' implies a turning to that grade. The word ׀, 'with,' shows the grade.

Verses 7-11 are all on the Heathen Grade. The allusion in verse 8 to Moses and Aaron returning betokens a return to that Heathen Grade. In verse 7, ׀, 'this,' and 'servants,' conjoin with 'men.' The word 'serve' at the close of the verse alludes prophetically to the Servants' Grade. The word 'serve' (verse 8) conjoins with 'young men' (verse 9). Then the words ׀, 'with' (verse 10), 'see' (verse 10), and 'serve' (verse 11), conjoin with ׀, 'with' (verse 11).

Verses 12-15 are on the Young Men's Grade. The only grade-word is ׀ (verse 13).

All the rest of the chapter (verses 16-29) is on the Servants' Grade. We have the words ׀, 'this' (verse 17), ׀, 'with' (verses 18, 24, 26), 'sons of Israel' (verses 20, 23), 'see' (verses 23, 28, 29), 'serve' (verses 24, 26), 'do' (verse 25), 'come' (verse 26), 'there' (verse 26).

We may now proceed with the exposition.

Jehovah is about to put His own signs in Pharaoh's midst, or in his inner nature. First, Christ will be as a Swarm of Locusts to destroy Sinful Flesh. These are God's army against the Man of Sin. 'And the Lord uttereth His voice before His army, for His camp is very great, for He is strong that executeth His word, for the day of the Lord is great, and very terrible, and who can abide it?' (Joel ii. 11). It is not very probable that God would fight sin with literal locusts. Grass and the field are common Scriptural symbols of what is fleshly, and it is the field which the Locusts, with their lion like teeth, specially devastate (Joel i. 6). God is said to form Locusts which eat the grass of the land after the King's mowings (Amos vii. 1, 2). They destroy the Sinful Flesh which God will not accept. Moses receives a charge for the Man of Sin on the Servants' Grade. 'And Jehovah said to Moses, Go in to Pharaoh, for I have made heavy his heart, and the heart of his servants, in order that I may place these My signs in his midst' (verse 1). The

word 'midst' is the word used in the passage, 'All that is within me' (Ps. ciii. 1). Past plagues have proved to Pharaoh a savour of death, and hardened his heart. But it has only been that Christ might have a fuller triumph. These coming plagues specially indicate His action. He will be as Locusts to sinful flesh. These triumphs of Jesus over sin may well be a theme for endless celebration. 'His name shall endure for ever.' 'And that thou mayest tell in the ears of thy son, and of thy son's son, how I have mocked (Numb. xxii. 29) the Egyptians, and My signs which I have placed in them, and ye shall know that I am Jehovah' (verse 2). Had such words been used by the Almighty of literal Egyptians, it might have been justly deemed harsh. But it is only the Seed of Sin that God mocks, not any human being.

It may seem to the reader that verse 2 naturally connects with verse 3. It rather connects with the close of verse 6, which is also on the Servants' Grade. Verse 3 begins with the Heathen Grade, to which Moses and Aaron now deliver a Divine message that has not previously been recorded. These signs come to more than one grade. They come to the midst, as in Jer. xxxi. 33 the Divine law is said to come to the inward parts, and as Elijah prays that the child's soul may come again into its midst (1 Kings xvii. 21). So cattle that are eaten come to the midst of the cattle that devour them (Gen. xli. 21). 'And Moses and Aaron went in to Pharaoh, and said to him, Thus saith Jehovah, God of the Hebrews, How long wilt thou refuse to humble thyself before Me?' The writer regards this as showing that Pharaoh does not humble himself even as the Sinaitic Process requires, much less as is required by the God of the Hebrews in the Seed Process. 'Send away My people, that they may serve Me' (verse 3). Then follows the warning of what will come to pass even according to the Seed Process. If Pharaoh is unwilling to do the less, he will be made to do even the greater. 'For if thou art unwilling to send away My people, behold Me bringing to-morrow the Locust into thy border' (verse 4). The noun 'locust' is singular in Hebrew throughout this chapter, but it is evident, from verse 19, etc., that it has a collective meaning. It is said to mean literally, 'The Swarmer.' The Locust is to come into the border and the land. It will attack sinful flesh on the Soulical Side. The land spoken of as attacked appears to be the Egyptian land. It is Pharaoh's border. It is said of the Locust, 'And it shall cover the eye of the earth' (verse 5). Our Versions render the word 'eye' as 'face.' In viii. 6, the frog was said to cover the land. The idiom of covering the eye is also used in verse 15, and Numb. xxii. 5, 11, and nowhere else in Scripture. What is meant by this figure of the eye of the earth? Sometimes an eye is an emblem of the world's Ruler. Plutarch says: τὸν δ' Ὀσίριν ἀπὸ πάλιν ὀφθαλμῷ καὶ σκῆπτρῷ γράφουσιν, ὧν τὸ μὲν τῆν πρόνοιαν ἐμφαίνει τὸ δὲ τῆν δύναμιν (De Isid., c. li.)—'They represent Osiris, again, by an Eye and a Sceptre, of which things the one signifies foreknowledge, and the other power.' Orpheus addresses the sun as

ἀθάνατε Ζεῦ,
εὐδῖε, πασιφαῆς, κόσμον τὸ περιδρόμον ὄμμα.

'Immortal Zeus, clear, all-enlightening, the round-running eye of the world.'
(Hy. 8.)

In the same hymn he speaks of the sun 'having the all-seeing, perpetual eye': πανδερχῆς ἔχων αἰώνιον ὄμμα. So he refers to Apollo, the sun-god, as 'the king having the all-seeing, mortal-enlightening eye': ἀναξ πανδερχῆς ἔχων φαεσιμβροτον ὄμμα (Hy. 34). Sophocles represents the Chorus as saying to the sunlight: ὠ χρυσείας ἀμέρας βλεφάρων—'O eye of the golden day' (Antig., verse 103). So Antigone designates the sun: τῶδε λαμπράδος ἱερὸν ὄμμα (Id., verse 879)—'This sacred eye of the Light.' There is another and not uncommon sense in which the expression 'eye of the earth' is used—that is, it is used to signify that which is the glory of the earth. Æschylus represents Athenæ speaking thus of some of her worshippers :

ὄμμα γὰρ πάσης χθονὸς
Θησῆδος ἐξίκοιτ' ἄν, ἐκκλειῆς λόχος
παίδων, γυναικῶν, καὶ στόλος πρεβυτιῶν
φοινικοβάπτοις ἰνδυτοῖς ἐσθήμασι.
(Eumen., vv. 979-982.)

'Moreover, would that the eye of all the land of Theseus might come, the noble band of children, of women, and the troop of aged women, with their apparel of purple-dyed garments.'

Keil says that this idiom 'rests on the ancient and genuinely poetic conception that the earth with its floral ornamentation looks upon man.' Both here and in verse 15, after this figure of covering the eye of the earth, there follows an allusion to the earth not being visible, or being darkened. So in Joel ii. 10 the sun is represented as being darkened by God's locusts. Clouds of locusts will produce darkness. An invasion of locusts in Spain is thus described in a Manchester paper: 'The unfortunate Spaniards are able to realize the dreadfully destructive capacities of the locust. The central provinces of the Peninsula have, we are told, been devastated by these insect pests. Flying in myriads, they have enveloped districts in a kind of semi-darkness, and have completely veiled the sun. In a few hours these voracious insects have devoured every trace of grass, wheat, vine, and olives; and, in whole districts, not a vestige of green is visible. Trains have been stopped by them, and workmen have had to go ahead of the passenger-trains to clear the lines of the myriads of locusts that descended on them' (*Evening News*, June 2, 1887). Spenser, personifying the 'monstrous rablement' of lusts attacking man's higher nature or Castle, says (Bk. II., cant. xi.):

'So huge and infinite their numbers were,
That all the land they under them did hyde.'

The writer is inclined to think that the phrase 'eye of the earth' is here applied, as in the Orphic hymns, to the sun, and does not mean 'the glory of the earth.' It is the figure of the earth being clouded by the Locusts that seems to be indicated in the words: 'And it shall cover the eye of the earth, and one shall not be able to see the earth, and it shall eat the residue of that which is escaped, which is left to you from the hail.' Such expressions as 'to you' show the subjective nature of these products. They are things growing in man's Sinful Flesh. 'And it shall eat every tree growing up for you from the field' (verse 5). The field is emblematic of Sinful Flesh. In verse 6 the Locust is

referred to by a plural verb. Like the cherubic chariot, it is both singular and plural. The Soulical Habitations, or houses, are to be filled by these flesh-destroying Locusts, the emblems of Him who was 'manifested, that He might destroy the works of the devil' (1 John iii. 8). Such Flesh-Destroyers have not been seen in Heathenism. 'And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians, as neither thy fathers, nor the fathers of thy fathers, have seen from the day of their being upon the ground' (Adamah) 'unto this day.' The word 'this' is not to be taken as indicating the time when Moses is speaking, but as denoting a particular gradal era—that of the Servants' Grade.

In the close of verse 6 we have a sentence which shows the action of Moses on the Servants' Grade. It is said he went out from with Pharaoh. This does not mean that he parted from Pharaoh, but rather that he began to act in relation to Pharaoh on the Servants' Grade, according to the command given in verses 1, 2. On the literal theory, it is strange that notice should be taken of him turning. In Gen. xlii. 24, and other passages, a turning has an analogous significance. Of the transition of Moses to the Servants' Grade, and his action thereupon, we read: 'And he turned, and went out from with Pharaoh' (verse 6). This should be a separate verse.

With verse 7, a portion pertaining to the Heathen Grade comes in. This portion is continued to the close of verse 11. The sinful Fleshly Seed is beginning to bow before the chastening, and to urge that the Good Seed be sent away. Pharaoh, who has in him the very heart of sin, is not yet ready to make a full surrender. In this portion we have conjoined idioms which show the Heathen Grade: 'And the servants of Pharaoh said to him, How long shall this [man] be for a snare to us? Send away the men, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed?' (verse 7). They speak of 'their God.' Had the history been literal, it is not likely that the Egyptians would have been so careful not to own Jehovah as their own God. Literal Egyptians would not have referred so slightly to Moses had he literally wrought such wonders in their land. Moses and Aaron are associated with the Heathen Grade in verses 3, 8, and Moses alone is associated with the Servants' Grade in verse 1, and the close of verse 6. The return, spoken of in verse 8, is a return from the Servants' Grade to the Heathen Grade: 'And Moses and Aaron were returned to Pharaoh.' The Man of Sin yields in part, but it is with a limitation: 'And he said to them, Go, serve Jehovah your God.' He will not call Him his God: 'Who and who are they who shall go?' (verse 8). Lysias says it is not seemly to ill-treat the poor and perplexed (*De Invalido*). Pharaoh would do this. He wants a weaker part of the Good Seed to abide in subjection to himself. Moses shows that they must leave Egypt in their entirety, with all their heart, all their flock or Sheep Nature, and all their herd or fleshly, but sinless, Animal Nature. They are shepherds in an analogous sense to that in which Ajax shepherded or fed his mind: *φρηνίς αἰοβότας* (*Soph. Ajax*, verse 615). 'And Moses said, We will go with our young men and with our old men, with our sons and with our daughters; with our flocks and with our herds will

we go, for a feast of Jehovah there is to us' (verse 9). In their own nature they have to keep a feast to Jehovah, and they must not be divided in such a service; they must serve the Lord with their full powers, and their whole heart. Paul does not wish us to be drawn different ways in serving God, but to 'attend upon the Lord without distraction' (1 Cor. vii. 35). Pharaoh wants to cause this distraction, and to keep the weaker part of the Good Seed in Egypt. He even utters an imprecation against the design of Moses: 'And he said unto them, May Jehovah be thus with you, according as I shall send you and your little ones.' Then he passes to the Sinaitic Process, and threatens them in relation to that Process. In both Processes he is unwilling that the people should go fully away. He speaks 'the bitter utterance of despots, assailing them with words' (Soph. Ajax, verse 500). 'See to it, for evil is before your face. Not so: go now, ye that are the strong ones, and serve Jehovah, for that is what ye seek after. And they were driven out from with the face of Pharaoh' (verse 11). The closing sentence is Sinaitic, and shows that, even in relation to that Process, they are unsuccessful, and do not get out all the Holy Seed.

From verse 12 to the close of verse 15 the only grade-word is אִיָּה, 'this' (verse 13), of the Young Men's Grade. Christ is about to act upon sinful Egyptian flesh in that grade as a Locust-Swarm. The uplifted Rod of Revealed Truth prepares His way: 'And Jehovah said unto Moses, Stretch out thine hand upon the land of Egypt in regard to (אִיָּה) the Locust, and it shall come up upon the land of Egypt, and it shall eat every herb of the land, all that the hail hath left' (verse 12). Jesus will destroy the plants of unrighteousness still left growing in the Egyptian field of sinful flesh: 'And Moses stretched forth his rod over the land of Egypt, and Jehovah led in an east Wind in the land, all this day, and all the night; the morning was, and the east Wind brought the Locust' (verse 13). The Spirit of Christ is sometimes represented as Wind. In Ezekiel's valley of bones, the prophet had to prophesy to life-giving winds. A rushing wind brought in the Pentecostal Baptism. The writer thinks that this Wind is a symbol of the Spirit of Christ. As a Wind from a particular quarter—the east—it is suggested to us that this is a straight moving wind. The east wind is usually a withering wind. When all flesh is to be consumed, it is said to be 'because the breath of the Lord bloweth upon it' (Is. xl. 7). We are not told, however, that this is an east wind that blights. It is only said to bring the Locust. It contrasts with an opposite, or west, wind, acting upon the Red Sea (verse 19). The two quarters serve for purposes of contrast. In Gen. xxiv. 7; xxxii. 18; Ex. viii. 19, etc., we have seen how the Divine Saviour is sometimes represented as pertaining to a higher grade, even when acting on behalf of those on a lower grade. It might seem as if this principle found illustration here. When it says the Wind blew all אִיָּה day, it indicates all the era of the Young Men's Grade. But when it goes on to say, 'And all the night, the morning was,' it suggests to us a night following the Young Men's Grade, and the morning of the Grade of Tongues—such a morning as is indicated in the words: 'And the upright shall have dominion over them in the morning' (Ps. xlix. 14). Thus this Divine Wind, or Spirit, appears to be represented, first, as

passing up from the Grade of Young Men to the Grade of Tongues. It may be passing up in relation to those in the Sinaitic Process. One thing, however, is clear—that is, that though this Wind has passed up to the Grade of Tongues, it acts upon a lower grade—this Grade of Young Men. It brings the Locust into the fleshly field, and there is no flesh in Zion. Divine and spiritual action may fittingly be represented as action from above: ‘He sent from above; He took me’ (Ps. xviii. 16). This Wind of the Divine Spirit brings the Locust—that is, Christ, as a Destroyer of Sinful Flesh, is in it, searching out Sinful Flesh as an east wind searches. It may well be said that no such locusts had ever been seen. In reference to this phrase, Rosenmuller says: ‘It is a parabolical and proverbial saying, implying that there was no recollection of such noxious beasts.’ The writer would say that more than this is implied in the expression. While this Locust darkens the earth, it is a most singular fact that it is not said to be seen, and no description is given of it. When we contrast this fact with the minute description given in Rev. ix. of the locusts that come from the abyss, it confirms the view that this Wind indicates spiritual action. These are Locusts which are like the wind that bloweth where it listeth, but cannot be seen. Christ is a Locust-Swarm within, acting according to the Seed Process, in the borders, brought in by the Wind, or Holy Spirit, and hence the Egyptians are not said to see the Locust. Like God’s kingdom, it comes without observation. Isaiah represents Christ as One raised from the east to destroy, after God has called Him to His feet in Zion: ‘Who raised up the Righteous One from the east, called Him to His foot, gave the nations before Him, and made Him rule over kings? He gave them as the dust to His sword, and as driven stubble to His bow’ (Is. xli. 2); ‘And the Locust came up upon all the land of Egypt, and it rested in all the border of Egypt, grievous exceedingly, before it was no such Locust as it, and after it shall not be such’ (verse 14). We have again the figure of covering the eye, or sun, of this sinful realm, so that darkness settles upon the Fleshly Earth: ‘Through the wrath of the Lord of hosts is the land darkened’ (Is. ix. 19); ‘And it covered the eye of all the earth, and it darkened the earth, and it did eat every herb of the earth, and all the fruit of the tree which the hail had left.’ This is a corrupt tree bringing forth corrupt fruit: ‘And there was not left any green thing in tree and in herb of the field in all the land of Egypt’ (verse 15). Thus effectually Christ destroys Sinful Flesh.

Verse 16 may be thought to connect very naturally with verse 15. Its true connection is with the close of verse 6: ‘And he turned and went out from with (אֲנִי) Pharaoh.’ That was action on the Servants’ Grade. It imported the beginning of the action of the Locust-Swarm on that Grade. The verses we are about to consider are on the Servants’ Grade. Pharaoh speaks of ‘אֲנִי (this) death’ (verse 17). Under the action of the Locust, Pharaoh humbles himself according to the Seed Process. He calls for Moses and Aaron, and owns his sin, asking also that entreaty may be made. He acts in haste, under great pressure: ‘And Pharaoh hastened to call to Moses and to Aaron, and he said, I have sinned against Jehovah your God, and against you’ (verse 16). He does not say against my God. He owns, also, his sin against Moral

and Levitical Law, and asks forgiveness. But his prayer is only designed to get a death removed. It is essentially selfish: 'And now, forgive, I pray thee, my sin, only this time, and make entreaty to Jehovah your God, that He may turn from upon me only this death' (verse 17). The figure of death is usually associated with the Soulical Side. The Locust had been acting upon that side in the border and fleshly field. Pharaoh wants this action to be stopped. He does not want this flesh-destroying process to go on. There have come times of Revival when Christ has begun to be as a Locust-Swarm to Sinful Flesh, and perhaps the Man of Sin has begun to work within, deprecating this searching Seed Process action. It was more than it could bear. And it has moved the Good Seed to seek that the Spirit would act less keenly, and hence the action of Revival has been checked or modified. So it seems to be here. Pharaoh wishes this power, that was bringing death to Sinful Flesh, to go from upon him. The prayer offered by Moses is heard. He prays on the Servants' Grade, as the word עִי , 'with,' shows: 'And he went out from with Pharaoh, and made entreaty to Jehovah' (verse 18).

The next verse shows the first instance in which mention is made in Scripture of the Red Sea. Its place in this moral history is important. The Hebrew name for this sea is יַם סוּף , which most probably means 'sea of weeds.' The word סוּף has the meaning 'bulrush' (Is. xix. 6), and 'sea-weeds' (Jonah ii. 6). Travellers affirm that this sea is not more weedy than other seas, and that, so far from having a red tint, its waters are as blue as those in any other ocean. The writer thinks that this Red and Weedy Sea is a symbol of the Fleshly Mind. It denotes what is Egyptian in relation to the Mind, just as the land and field of Egypt represent what is Egyptian and fleshly in relation to the Soulical Side. The redness, and the association of weeds with this sea, are moral indications of a flesh-and-blood element, and of corrupt Egyptian plants, as affecting a carnal mind. One of the most Scriptural symbols of the flesh-and-blood element is the Vine and Wine. It might almost seem as if the fleshly aspect of this sea were not only reflected in the names 'Red' and 'Weedy,' but in the way in which ancient tradition associates the origin of wine with this sea. Orpheus says: 'I worship Dionysus, the Nysæan' (Hy. 46). Again he adds: $\eta \text{ Νύσα τόπος ἐστίν ἐν Ἐρυθρῇ κείμενος}$ (Apospas. Suidas, 54)—'Nysa is a place situated on the Red Sea.' Diodorus Siculus says: 'Osiris was brought up at Nysa, a town of Arabia Felix, near Egypt. He was a son of Jove, and retained the name. Amongst the Greeks, the name being changed, he is called Dio-Nysus, from both father and place. This one, they say, near Nysa, first found out the Vine' (Lib. I., p. 10, A.). 'Bacchus was carried into a cave of Nysa, which lies between Phœnicia and the Nile' (Id., Lib. III., p. 147, C.). Homer, after setting aside other theories as to the birth-place of Dionysus the wine-god, claims it for 'a certain Nysa, a lofty mountain, swarthy with wood, of far-off Phœnicia, near the rivers of Egypt' (Hy. to Dion.), Philonides, in Athanæus, speaks of the vine having been brought by Dionysus from the Red Sea into Greece (Lib. XV., c. xvii.). We shall have to refer subsequently to this sea. The writer believes that this bringing of the Locusts into the Red Sea

indicates the action of Christ, as a Destroyer of Sinful Flesh, in the fleshly mind. The mind is in contrast with the Soulical Side as the West Wind contrasts with the East Wind. In verse 13 we saw that there was an indication that the Wind, or Divine Spirit, acted from a higher grade. So, in this intellectual aspect, there appears to be an indication of the same truth. In verse 6 a change of Grade is symbolized by a turning. So in verse 19, when the Lord is said to turn an exceeding Strong Wind, the idea suggested is not that of a change in the Wind's direction, but a change of what is upon the Young Men's Grade, so as to make it act upon the Servants' Grade. The verb *וּפָרַח*, used to show what is done to the Locusts, sometimes means 'to drive in,' 'to thrust in,' as a nail (Judg. iv. 21), or 'a sword' (Judg. iii. 21). Sometimes it is used of blowing in a trumpet (Numb. x. 3). It does not mean 'to drown.' Winds were sometimes spoken of as driving away locusts, gnats, etc. :

'Till the fierce northerne wind with blustering blast
Doth blow them quite away, and in the ocean cast.'

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

But although, in natural history, it was common enough for winds to drive locusts to water wherein they perished, this history is not natural, but moral. Literally, it is not very probable that a west wind would have completely rid Egypt of locusts, and carried every locust to the Red Sea. If they had filled the houses, as verse 6 indicates, a wind would not be likely thus to carry them all away. The Hebrew might as fittingly be rendered 'towards the Red Sea,' as into it. There is a cessation of the action of the Flesh-Destroying Locust on the Soulical Side, and it now begins to act on the Carnal Mind in the Intellectual Side. Hitherto, the Moral Reformation has been chiefly on the Soulical Side, but more spiritual action is beginning: 'And Jehovah turned a West Wind, strong exceedingly, and it took up the Locust, and drove it towards the Red Sea; there was not left one Locust in all the border of Egypt' (verse 19). God's merciful action only hardens the Man of Sin to a fuller ruin: 'And Jehovah made the heart of Pharaoh strong, and he did not send away the sons of Israel' (verse 20).

We come now to a description of another Plague. The narrative describing it is all on the Servants' Grade. No aspect of Probation attaches to this narrative. It sets forth the great fact that Christ's Favour is a Light in the dwellings of the Good Seed, and that His Frown is a Cloud of Darkness bewildering the Seed of Sin. Jesus baffles and blinds that Evil Seed, while He is a Lamp to His own Seed. This plague may be called Christ's Favour and Frown. As a sign within, to which what is said in verse 1 seems to apply, it is a plague acting in the Seed Process. It is not, however, a flesh-consuming plague. 'And Jehovah said to Moses, Stretch out thine hand unto the heavens, and there shall be darkness upon the land of Egypt, even darkness which may be felt' (verse 21). It is said to the wicked, 'The Lord shall smite thee with madness, and with blindness, and with astonishment of heart: and thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy ways' (Deut. xxviii. 28, 29). Such a threat indicates a darkness brought to the soul by God's dis-

pleasure, rather than the loss of the light of the literal sun. This darkness is within :

‘ A doubtfull sense of things, not so well seene as felt.’
 (‘ Faerie Queene,’ Bk. VI., cant. x.)

He who does not follow Jesus will be sure to have to walk in darkness. The Saviour is the One Giver of life, who is the Light of men. Augustine refers to his dark days of sin, and says, ‘ *Ita demersus et cæcus cogitare non possem lumen honestatis et gratis amplectendæ pulchritudinis quam non videt oculus carnis et videtur ex intimo*’ (Confes., Lib. VI., c. xvi.)—‘ I was so sunk and blinded that I could not conceive of the light of honour, and of a beauty which may be embraced freely, which the carnal eye cannot see, but which is seen from within.’ We are so prone to think of light and darkness in their outward aspect, that we forget how commonly Scripture applies these terms to the inner nature. God’s light shines within, and He can make darkness within too. Perhaps it is well for us that our eyes are holden from seeing what is within. As Young says,

‘ Heaven’s Sovereign saves all beings but Himself
 That hideous sight, a naked human heart.’

‘ And Moses stretched out his hand unto the heavens, and there was a thick darkness in all the land of Egypt three days’ (verse 22). By this gloom of Divine Displeasure, the Seed of Sin is made to feel its passivity and helplessness. Sometimes men use good light to do dark deeds. So Pharaoh turned good to evil. But here the Bad Seed are thrust back upon themselves, and made to feel how utterly helpless they are, when God makes His displeasure work against them. Christ blinds the Seed of Sin, and brings them into helpless perplexity. ‘ He frustrateth the devices of the crafty, So that their hands cannot perform their enterprize. He taketh the wise in their own craftiness, And the counsel of the froward is carried headlong. They meet with darkness in the daytime, And grope at noonday as in the night’ (Job v. 12-14). ‘ They saw not a man his brother, neither rose any from his place for three days, but all the sons of Israel had light in their dwellings’ (verse 23). The word rendered ‘ place’ often means ‘ beneath’ (xx. 4). It may betoken the depression of this Seed of Sin. They are humbled and silent in darkness, while the Righteous Seed has a time of exaltation.

Pharaoh now shows some submissiveness. He acts according to the Seed Process, calling to Moses. In the following verses we have an allusion to cattle as belonging to Israelites. This proves that the term is not used subjectively, but in relation to outward possessions. Ordinarily, cattle are symbols of what is fleshly, and sheep of an element in the nature that is morally good. Socrates discusses the question why Homer calls Agammemnon a shepherd of the people (Xenoph. Memor., Lib. III., c. ii.). He asks if it is because he cares for his soldiers, and supplies their wants. But the shepherd of these early Scriptures is the man who keeps his own heart. In the passage we are considering, the Man of Sin shows a disposition to let the Good Seed go free, if he may only have its wealth. How many find wealth an impediment to their

entrance into the kingdom! Conscience draws one way, but the man, as Solon says, *πλούτιον ἄφθονον λαβῶν*, 'has acquired plentiful wealth,' and hence, *ἴσθλ' ἄ γὰρ θεοῦ διδόντος, αὐτὸς οὐκ ἐδέξατε*, 'When God gives good things, he receives them not.' How many do what Young asks in scorn if we would do :

'For sordid lucre plunge we in the mire?
Drudge, sweat through every shame, for every gain?
For vile contaminating trash, throw up
Our hope in heaven, our dignity with man,
And deify the dirt matured to gold?'

But if we would come out of fleshly Egypt, we must consecrate our gain to the Lord of the whole earth. We must not leave our possessions to the service of sin. Creon says that money perverts good minds to *αἰσχρὰ πράγματα*, or 'things that are base' (Soph. Ant., verse 299). Against such perversion we must watch and pray. When we get a new heart, our possessions will also have found new and higher uses. Otherwise, our conversion may be questioned. 'And Pharaoh called unto Moses, and said, Go ye, serve Jehovah, only let your flocks and your herds be stayed; let your little ones also go with you' (verse 24). But such a proposal cannot be accepted. We cannot, at one and the same time, intentionally serve sin with our property, and serve God with our hearts. When we leave Pharaoh, we shall so bring our property with us, that we shall do all to God's glory, and give Him thanks in everything. Pharaoh would like to keep the property, then the Israelitish service to God would be a barren service. But the Moral Law demands a better deliverance from Egypt. It speaks with authority to the Man of Sin. 'And Moses said, Thou shalt also give into our hand sacrifices and burnt offerings, that we may sacrifice (make or do) to Jehovah our God' (verse 25). As Pharaoh seems careful not to own Jehovah his God, Moses seems equally careful to confess that Jehovah is Israel's God. He is also very uncompromising in his demand that everything pertaining to Israel shall come out from the realm of the Man of Sin. It is to be a complete flitting. 'And, moreover, our cattle shall go with us, there shall not a hoof be left behind, for thereof must we take to serve Jehovah our God, and we know not with what we must serve Jehovah, until we come thither' (verse 26). This does not read like literal history. Why could they not serve Jehovah in Egypt? Patriarchs, long centuries previously, had served Jehovah. How was it, then, they could not tell Pharaoh with what they must serve God until they had gone from him? Is it not because, so long as we are servants of sin, we cannot see the whole round of Christian duty? We must come out from Egypt with all we possess. Then we must ask what God would have us to do. He will not show us His will while we are serving sin. But He will make His will known to us when we come out of Egypt, and, spreading all we have and are before Him, breathe such a prayer as that of Frances Ridley Havergal's Hymn of Consecration, offering hands and feet and possessions to God :

'Take my feet, and let them be
Swift and beautiful for Thee.'

It might seem as if, after this time of depression, some light had come again to Pharaoh. Good again becomes his evil. Young says :

‘ Truth never was indebted to a lie.’

But sometimes the Man of Sin, who was a liar from the beginning, can turn even the truth to a vile using. In this sense Jehovah hardens his heart. ‘ And Jehovah made his heart strong, and he was not willing to send them away ’ (verse 27). ‘ The Man of Sin acts like those who say to the Almighty, ‘ Depart from us.’ He wants the Moral Law to pass from him, and begins to use threats. As in verse 11, his language appears to glance at both Processes. So far as he speaks of Moses not seeing his face, he is using the language of the Sinaitic Process. In that sense Moses will take him at his word. But this is only because he will now come in to Pharaoh more effectually, according to the Seed Process. When Pharaoh bids him go from upon him, and take heed to himself, he appears to be referring to the Seed Process. Moses does not promise to accede to that demand. Some think that, inasmuch as Moses is again with Pharaoh (xi. 8, xii. 31), this statement respecting not seeing his face cannot be correct. But it is only because the allusion to the face indicates the Sinaitic Process. In that Process he will not see Pharaoh again, but he will come in to him in the Seed Process. ‘ And Pharaoh said to him, Go from upon me, take heed to thyself ; do not again see my face, for in the day thou seest my face thou shalt die ’ (verse 28). These are great swelling words. Pharaoh speaks such, saying, ‘ My river is mine own, and I have made it for myself ’ (Ezek. xxix. 3). Had the history been literal, and the Egyptian king been thus angry with Moses, he would probably have sought to do him violence at once, and not contented himself with a threat in reference to the future. ‘ And Moses said, Thus thou hast spoken, I will not again see thy face any more ’ (verse 29). Philo takes this narrative of the plague of Darkness in a moral sense. He writes : ‘ It says in Exodus that to the sons of Israel there was light in all places wherein they were, inasmuch as night and darkness have ever fled away, with which those live who have the eyes of the soul more incapacitated than the eyes of the body, knowing not the beams of Virtue ’ (De Som., Lib I., c. xix.). Pharaoh’s persistent defiance of the Almighty is not like literal history. It resembles more the pride of Ajax as represented in the drama of Sophocles (verses 761-777). Ajax did not think according to man, *μὴ κατ’ ἀνθρώπων φρονεῖ*. He was high-minded. When his father said to him, ‘ My child, seek to rule with the spear, but ever to rule with [the help of] God,’ he proudly answered, ‘ Father, with the help of the gods a man who is nothing may win dominion, but I am confident that I shall gain this glory without them.’ When Athenæ bids him turn his hand against enemies, he haughtily bids her go to the other Argives, as the battle will not break out against him. For this wicked word, and for not thinking according to man, he gains Athenæ’s anger.

CHAPTER VI.

EXODUS XI.

FOR reasons such as the following, the writer would urge that this chapter is not literal history.

1. Peter says: 'God is no Respector of persons' (Acts x. 34). Paul says: 'The same Lord is Lord of all, and is rich unto all that call upon Him' (Rom. x. 12). But here Pharaoh is to know how that Jehovah puts a difference between Egyptians and Israel (verse 7). The children and women, and many of the men, too, could not have sinned with Pharaoh, on the assumption that he was a literal man. Thus the literal theory causes the Divine procedure to assume a partial and inequitable aspect, one that is not compatible with the teaching of the New Testament. It rather represents God as the Chorus in the 'Prometheus' of Æschylus (verse 155) describes Zeus, that is, as ruling lawlessly by strange laws. But this apparent inequity vanishes when we regard the Egyptians as the Seed of Sin.

2. If a literal man Moses was so great in the land of Egypt (verse 5), if also the cry in the land on the death of the firstborn was a literal cry, and was such a cry as was unequalled before or since (verse 6), it is strange that the Egyptian records should not make mention of this man, and of the death of all these firstborn. It is the more strange that the records should be silent on these subjects, inasmuch as historians and commentators claim to identify the Pharaohs of Exodus with particular kings reigning in Egypt about 1,600 years before the time of Christ, and whose reigns have left many records behind them.

3. Is it not strange that when the Israelites in Goshen were so far apart from the Egyptians who abominated shepherds, that Joseph made ready his chariot to go from one place to the other, every Israelitish man should yet have had an Egyptian man for a neighbour, and every Israelitish woman an Egyptian woman for a neighbour? (verse 2). Is it literally probable, also, that these Egyptians would all have vessels of silver, and vessels of gold, and that they would, moreover, be willing to lend these valuable household treasures to enslaved brickmakers, who were about to leave the country? Such difficulties only tend to show that these Egyptians are the Bad Seed which every man has in his heart, and from which we must take all valuable spoil. God forbid that we should be so mentally blind as to regard such difficulties as tending in the slightest degree to invalidate the great facts of the Inspiration and Truthfulness of the Bible. The writer only refers to them to show that this Book of God has a deeper significance than the frequenters of halls of so-called science suppose. The writer recently heard an esteemed friend say that if he had a son, he should be afraid of sending him to some young men's classes in Sunday-schools, on account of the large element of infidelity made prominent therein in the questions of the young men. Such questions have to be met. The question of Nicodemus is

a natural one, 'How can these things be?' It is often asked respecting the spoiling of the Egyptians. On the theory of literalism, it is not easy to answer such a question. But on the Moral Theory that Pharaoh is the Man of Sin, and Egyptians Sinful Flesh within our own natures, we can see that it is a good and lawful thing to spoil this strong man armed, and all his Egyptian seed. Irenæus, who thinks that this gold and silver was taken for the future building of the Tabernacle, is almost constrained to push his argument fully into a moral sphere. 'Quæcunque enim, cum essemus Ethnicis, de injustitia acquisivimus, hæc, cum crederimus, in dominicas utilitates convertentes, justificamur, necessarie igitur hæc in typo, præmeditabantur, et tabernaculum Dei ex his fabricatur' (Lib. IV., c. xlix.)—'For whatever things, when we were Heathen, we acquired by injustice, these things, after we have believed, we are justified in turning to our Saviour's uses; hence, necessarily, in type, these things were previously thought about, and from these things the tabernacle of God was erected.' The former part of this sentence well illustrates what is meant by spoiling the Egyptians. When we turn unrighteous mammon to Christ's service in Restitution, or Benevolence, or any other way, we are spoiling the Egyptians.

4. On the literal theory, we may well wonder why the death of all the firstborn of Egypt should involve the sanctification of all the firstborn of Israel (Numb. iii. 13, viii. 17). Why were not the firstborn of Israel sanctified previously? What should be in this death of the Egyptian firstborn, that the firstborn of Israel should be thereby brought nearer to God? How can the killing of one child be a means of grace to a child of another nation? Why also should this slaughter of one generation of Egyptian children be a blessing to Israelitish children through all generations? Some literal Egyptian families would have no children. How comes it to pass, then, that there is a firstborn in every house in this slaughter of Egyptians, so that there is not a house where there is not one dead? (xii. 30). Does the reader think that the firstborn children in Egyptian homes, and the firstborn cattle in Egyptian stables, are, and have been, less dear to God than the firstborn in Jewish homes, and in Jewish stables? Herod is thought to have been very cruel to have slain the babes in Bethlehem. And could we defend the literal view that God slew the firstborn children, not in one village merely, but in all the land of Egypt, and that simply on account of the wickedness of the Egyptian king? We have not so learned Christ.

5. We never read of God showing favour to these Egyptians, but He does give Israel favour in the eyes of Egyptians. This tends to show that the Egyptians are not people of God's making, but a Seed of Sin. So Egypt is not a land of God's making, but a land of Pharaoh's, the Man of Sin (verse 10).

In regard to the more positive aspects of this subject, we may notice :

1. That it is Moses who is pre-eminent in this narrative, which shows that it has respect to the action of Moral rather than Levitical Law.

2. This cutting off of the firstborn is not an act to be avoided by probationary obedience. Pharaoh was shown how to avoid the hail, but he is not told how to avoid the death of the firstborn. The firstborn of the Man of Sin must lose its prerogatives.

3: Through these narratives we see evidences of moral progress. In the earliest narratives of the plagues, nothing is said of a distinction of territory between Egypt and Israel. The latter are scattered abroad through all the land of Egypt (v. 12). As we proceed, the Israelites cease to be brickmakers, and assume more and more the character of shepherds. Then we read of a severed land of Goshen, upon which the Israelites stand (viii. 22). Then we read of their dwellings in this land (x. 23). Then we read of God separating between Egyptians and Israel (verse 7). So, after Moses has met Pharaoh (vii. 15), and stood before him (viii. 20), and, as the Hebrew indicates, has come to be above him (x. 28), he becomes great in the sight of Pharaoh's servants (verse 3), and all come to bow down to him (verse 8). We know that, as the Process of Salvation proceeds, the Man of Sin, and the Wicked Seed within us, have to be more and more humbled, while the Law of God increases in Power and Moral Exaltation. Now, for the first time, we read of a people who follow Moses, or who, as the Hebrew expresses it, are at his feet (verse 8). Upon those who follow Moses, increasing responsibility is laid. Moses has to speak in their ears, and to give them a command (verse 2).

4. The great plague next coming to Egypt is the death of the first-born. This change involves a transition from the Egyptian to the Israelitish side. It is as we read in Jer. xlix. 2: 'Then shall Israel be heir unto them that were his heirs.' We may call this Actual Conversion, or Israel gaining the Birthright. Again to summarize the Process by which God frees us from sin, we have: 1. Fear, or the Dragons. 'Et ecce subito de spelunca egressi sunt multi dracones, quos videntes pueri præ nimio timore exclamaverunt' (Pseud. Matt. Evangel., c. xviii.)—'And lo, suddenly, there came forth from the cave many dragons, and when the boys saw them, they cried out in great fear.' 2. Loathing of Sinful Pleasures, or Waters turned to Blood. 3. Restlessness, or The Frogs. 4. The Flesh of Christ our Propitiation, or The Gnats. 5. Natural Retribution in Punitive Consequences following Sin, or The Flies. 6. Providential Distinctions in Outward Possessions, or The Murrain. 7. Self-Sacrifice, or Boils from Furnace Dust. 8. Divine Retribution, or The Hail. 9. Christ as a Destroyer of Sinful Flesh, or The Locust. 10. The Divine Favour and the Divine Frown, or Light and Darkness. 11. Actual Conversion, or Israel gaining the birthright, and the firstborn of Egypt being cut off. The death of the firstborn of Egypt is so far moral, that it involves the perpetual sanctification of the firstborn of Israel. 'All the firstborn of Israel are Mine, for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto Me all the firstborn in Israel; Mine shall they be, I am the Lord' (Numb. iii. 13). 'All the firstborn of the children of Israel are Mine, both man and beast; on the day that I smote every firstborn in the land of Egypt, I sanctified them for Myself' (Numb. viii. 17). This sanctification of Israel's firstborn is not the sanctification of a particular generation of firstborn, living at a certain era some thousands of years ago. It applies to Israel's firstborn through all generations. Evidently, therefore, the firstborn of Egypt must have suffered a perpetual loss, just as Israel's firstborn is blessed with a perpetual gain.

And what are this loss and gain? Suppose that in our own nature a Seed of Sin is predominant. In that case it has certain prerogatives of pre-eminence and authority attaching to a firstborn son. The heirship of power is coming down by the line of Sinful Flesh. But suppose these prerogatives are taken away from the fleshly side, and transferred to Israel's side. In that case, there will no more be found amongst the Egyptian Seed any having the privileges of the firstborn. And what is that but a killing of all the firstborn? Shylock says :

'You take my house when you do take the prop
That doth sustain my house ; you take my life
When you do take the means whereby I live.'

So, when all the first-born prerogatives have gone from the Egyptian Seed, there cease to be firstborn sons in Egypt. Jehovah has smitten them. Barren titles are not used in these narratives. Things are shown according to Truth. It would have been vain to speak of the firstborn of Egypt, when there were no prerogatives of the firstborn pertaining to Egypt. In like manner, suppose a Good Seed has been subject to an Egyptian Seed as a younger to an older son. In that case there would be no firstborn on the Israelitish side, for there would be none having the prerogatives of the firstborn. But the moment the prerogatives of pre-eminence were transferred from the Egyptian Side to the Israelitish Side, that moment a class of Israelitish firstborn would be coming into existence. Thus, as the firstborn of Egypt is smitten, firstborn of Israel are hallowed to Jehovah. So long as Pharaoh and his servants, or the seed of Sinful Flesh, are masters of the man, the firstborn is and must be an Egyptian. To be a firstborn is to have the place of pre-eminence. If a man serve sin, the firstborn in his heart is Satanic. But in every heart, in this moral sense, there are only two children, Cain and Abel, or Esau and Jacob. Every Israelite has one neighbour from whom he can borrow (verse 2), and that is the Egyptian Element within himself. There can only be that which is after the flesh, and that which is after the spirit. There cannot be two firstborns in the family at one and the same time. If the fleshly Egyptian has pre-eminence, Israel is the younger son, and if Israel gain the pre-eminence, the Egyptian becomes the inferior, and loses the birthright. This smiting of the Egyptian firstborn is an everlasting subjection of the Sinful Flesh within a man to the Good Element within him. No other Egyptian child takes the place of the firstborn child that has been smitten, but an Israelitish child takes that place. Since every sinner has an Element of Sinful Flesh within him, it is natural for the history to tell us that 'there was not a house where there was not one dead' (xii. 30).

5. This short chapter deals with three grades, Heathen, Servants', and Young Men's.

(a) Verse 1 is in the Servants' Grade. We have the words 'come' and וְאֵלֶּיךָ , 'this,' twice used.

(b) Verse 2 is in the Grade of Young Men. We have the word 'people' and וְעִמָּךְ , 'with,' twice used.

(c) From verse 3, inclusive, unto the last sentence in verse 8, we have the Heathen Grade. This is shown by the conjoined idioms, and the connection with fleshly Egypt. In verse 3 'servants' conjoins with

'people,' twice used. In verse 7 'sons of Israel' conjoins with 'Israel.' In verse 8 'servants' conjoins with 'people.'

(d) From the last sentence in verse 8, to the end of the chapter, we have the Servants' Grade. This is shown by the words $\square\psi$, 'with' (verse 8), 'hear' (verse 9), 'do' (verse 10), 'sons of Israel' (verse 10).

The narrative also has aspects to each of the Processes, the Sinaitic and the Seed Process.

We may now proceed with the exposition.

Jehovah Himself will be specially acting in this final stroke upon Egypt. When He brings the Good Seed out, it will not be by a narrow margin, but by a great deliverance. 'And Jehovah said to Moses, Yet one stroke more will I bring upon Pharaoh, and upon the Egyptians; afterwards he will send you away from this.' That is, they will pass up from the Servants' Grade to the Young Men's Grade, or Grade of Faith. The word 'this' shows a grade, not literal territory. Hitherto Pharaoh has shown some unwillingness on these lower grades. He wanted to keep the little ones, and he wanted to keep the property (x. 24). But now God speaks of him sending them away $\eta\lambda\theta\eta$. This word sometimes means 'utterly,' 'altogether' (Gen. xviii. 21). Pharaoh is now about to send out the Good Seed utterly. Moreover, he is coming into a new moral position in relation to Israel. Jesus said, 'Get thee behind Me, Satan' (Matt. xvi. 23). So, from this point, Pharaoh and the Egyptians are beginning to be behind Israel. We read of Egyptians thrusting them out, and pursuing them, which is a moral attitude of inferiority. It is Satan getting behind. 'According to his sending you away altogether, he shall surely thrust you from this' (verse 1). 'Egypt was glad when they departed, for the fear of them fell upon them' (Ps. cv. 38).

In the previous narratives, Israel's highest moral advance has been on the Young Men's Grade. In iii. 22 we read of a spoiling of the Egyptians on the Heathen Grade. But in xi. 2 we read of a spoiling on the Grade of Young Men. And there is this difference between the two spoilings. In the former case we only read of a woman spoiling. That is, the spoiling was on the Soulical Side only. But here we read of every man, as well as every woman, spoiling. That is, the Man, or Intellectual Nature, is to demand from the Flesh of Sin whatever valuable thing it may have been using. So the Woman, or Soul, is to demand a like transference on the Soulical Side. Orpheus says,

*νοῦν μὲν ἐνὶ ψυχῇ, ψυχὴν δ' ἐνὶ σώματι ἀργῶ
ἡμέας ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.*

(Apospas. 24.)

'The Father of gods and of men has constituted us a mind in the soul, and the soul in a lazy body.'

Many equally clear testimonies might be quoted to show the ancient opinion that the mind and the soul were not identical. In the passage we are considering the Man is the Mind, and the Woman is the Soul, or Sense Nature, and each has to spoil the Egyptian Element that has hitherto been its master. The whole imagery of the spoiling indicates that here, as in iii. 22, we have the Seed Process. The Good Seed is

not to take from the Seed of Sin wood, hay, or stubble, but gold and silver. Every valuable power of mind and soul, as well as every valuable outward possession that has been ministering to sin, must now be made to glorify Christ. God speed the day when there shall be more spoiling of the Egyptians—when the fourteen or sixteen millions spent annually in England on tobacco shall be laid on God's altar! When the millions lavished on alcohol, that horrible demon from the lowest hell, will be given to Jesus; and when the incalculable wealth lavished on War shall be laid at the feet of the Prince of Peace!

‘Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.’

It is a crying shame that English Christians spend more on filthy tobacco than they spend in seeking to bring the heathen to Christ. It is high time that there was a wholesale spoiling of the Egyptians. God wills it. He wishes the representative of His Moral Law to speak it in our inward ears: ‘Speak, I pray thee, in the ears of the people, that they demand every man from with his neighbour, and a woman from with her neighbour, vessels of silver and vessels of gold’ (verse 2). The spoilers of God's Seed are at last to be spoiled: ‘The Lord will plead their cause, and spoil the soul of those that spoiled them’ (Prov. xxii. 23); ‘When thou shalt cease to spoil, thou shalt be spoiled’ (Is. xxxiii. 1); ‘They that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey’ (Jer. xxx. 16); ‘They shall spoil the pomp of Egypt’ (Ezek. xxxii. 12); ‘Because thou hast spoiled many nations, all the remnant of the people shall spoil thee’ (Hab. ii. 8). When the strong man armed has been bound, it is fitting that his goods should be spoiled (Matt. xii. 29).

With verse 3 the narrative passes to the Heathen Grade. This verse is in the Sinaitic Process, as the reference to the eyes shows. But with verse 4 the Seed Process comes in, and the more inward action of God against sin. As in iii. 21, this giving favour has respect to not going away empty. The two verses are in affinity. Sinaitically, Moses, or the Law, will be magnified as something before the outward eye: ‘And Jehovah gave the people favour in the eyes of the Egyptians; moreover the man Moses was exceedingly great.’ God was magnifying the Law: ‘In the land of Egypt, in the eyes of the servants of Pharaoh, and in the eyes of the people’ (verse 3). This does not imply that the favour of the Egyptians is as the favour of good men. It rather illustrates the principle: ‘He made them also to be pitied of all those that carried their captives’ (Ps. cvi. 46). The Egyptians are ceasing to be task-masters of the Israelites. God is setting them free. The Man of Moral Law, as made known to the heathen, is being exalted above the Man of Sin.

In x. 29 Moses said that he would no more see Pharaoh's face. Although in xi. 1 God speaks of bringing one plague more upon Pharaoh, and although this is said upon the Servants' Grade to which x. 29 pertains, nothing is said in either verse of Moses having gone out from Pharaoh. From verse 3 to the latter part of verse 8 we have the

Heathen Grade. Hence, if in those verses Moses had been said to see Pharaoh's face, the fact would not have conflicted with the statement made on the Servants' Grade, that he would not see his face any more. But just as nothing has yet been said of Moses going out from Pharaoh on the Servants' Grade, so nothing is yet said—that is, in this chapter—of him coming in to Pharaoh on the Heathen Grade. This omission of the usual reference to going in unto Pharaoh causes the speech of Moses to appear to begin abruptly. From of old attention has been given to this feature, and efforts have apparently been made to change it. The Samaritan Version, in verse 2, represents God as speaking what is contained in verses 3-7 following, and again repeats the same as they stand in the Hebrew text. Since verse 3 is in the Sinaitic Process, Moses must be seeing Pharaoh's face on the Heathen Grade. But, as respects the Servants' Grade, it is not until the close of verse 8 that we read of a going out from Pharaoh. Moreover, the action of Moses upon Pharaoh in the Seed Process may be as close as possible, but this is compatible with the fact that he does not see his face in the Sinaitic Process.

With verse 4 the portion pertaining to the Heathen Grade appears to assume a Seed Process aspect. What is to be done will be done in the midst of the Egyptians. It will be done at midnight—a fitting emblem of the close of one era and the beginning of another: 'In a moment they die, even at midnight. The people are shaken, and pass away; and the mighty are taken away without hand' (Job xxxiv. 20). That the slaughter is at midnight shows also that it is effected by Divine power, being felt through all Egypt at one and the same time, and proving that 'There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves' (Job xxxiv. 22); 'He breaketh in pieces mighty men, in ways past finding out' (Id., verse 24). The doom coming at midnight will be one of these ways of God past finding out. It will also break the rest of the seed of sin, taking them unawares: 'And Moses said, Thus saith Jehovah, At the dividing of the night I will go forth in the midst of Egyptians' (verse 4). It can as fittingly be rendered 'Egyptians' as 'Egypt.' We shall have to revert subsequently to the allusion to the midnight. Jehovah is about to do His strange work in sinful flesh. Wrath from Jehovah (Numb. xvi. 46) will be going out against the Man of Sin. This plague is spoken of in verse 1 as a stroke. It is as Jehovah's sword passing through the land (Ezek. xiv. 17). Before it the fleshly firstborn will die from his place as firstborn, though, in an inferior aspect, sinful flesh will yet contend against the good seed. The Egyptians are, as Ezekiel says, 'Great of flesh' (xvi. 26). This is the identical epithet whereby Prodicus describes Vice when speaking of Virtue and Vice as two women, each wanting young Hercules to follow her. After describing Virtue adorned with purity, and with modest eyes, and clad in a white raiment, he adds respecting Vice: 'But the other had been fed to greatness of flesh (*πολύσαρκίαν*) and plumpness' (*ἀπαλότητα*, Xenoph. Memorab., Lib. II., c. i.). The literal Egyptians were no more great in flesh than were Jews. The fleshly element, as predominant in the soul, Jehovah is about to smite, but He is not going to smite literal children. These smitten firstborn are not called little children. The realm of sin is to

be smitten from its chief down to its weakest forms—in mind, and in soul, and in body, down to the outward body which is as a servant at the mill: ‘And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, unto the firstborn of the maidservant which is behind the mill, and all the firstborn of beast’ (verse 5). This is Pharaoh’s throne of iniquity (Ps. xciv. 20). He is exalted in evil. Lucifer wanted his throne to be above the stars of God (Is. xiv. 13). It is in the land of Egypt that this slaughter is to take place. Hence the smitten Behemah, or beast, must be there. The writer thinks that, as in ix. 25, the allusion to the Behemah indicates the portion which the Israelitish Seed may have in this land. If a part has gone after strange flesh it will be smitten, but there will be no smiting in Israel’s realm of Goshen. Esau cried with a great and bitter cry when he lost the blessing (Gen. xxvii. 34). In like manner the Egyptians are to cry bitterly when they lose the prerogatives of the firstborn. For them, as for Esau, no place of repentance will be found: ‘And there shall be a great cry in all the land of Egypt, like to which has not been, and like to which shall not be more’ (verse 6).

While the invisible Sword is thus smiting Egypt, not even the tongue of a dog is to be sharpened against Israel. Dr. Clarke has a note on this passage, in which he refers to the dog’s exquisite sense of smell, by which it seems to apprehend the incoming of mortality, and to howl when men are dying. He refers also to the Egyptian dog-idol Anubis, and supposes that this allusion may have reference to dogs in this aspect. The writer thinks that the dog’s tongue is here in latent contrast with Jehovah’s sword. Philo alludes to the verse thus: ‘But if, indeed, thou seest the legitimate offspring and firstborn of Egypt being destroyed—that is, Lusting, Enjoying (*ἡδίσθαι*), Grieving, Fearing, Wronging (*ἀδικεῖν*), Rejoicing, Rioting, and whatever is of their kinship and brotherhood—though thou mayest be confounded, be still, bowing before the awful power of God. For He says that not a dog shall growl with his tongue, not from man to beast. This means, It is fitting that neither the dogmatized, barking, tearing tongue, nor the man within us, the *νοῦς*—that is, ruler—nor the animal-natured creature, the sense-nature (*αἰσθησις*), be puffed up, when, our whole outward part having been destroyed, there comes the self-bidden Help and Shield’ (De Somn., Lib. II., c. xl.). The writer believes that Philo’s idea of the Egyptian firstborn, as here set forth, is essentially Scriptural. So his view that the *νοῦς*, or Mind, is the Man, and that the term ‘Behemah,’ or beast, applies to the animal nature within us, is, as the writer thinks, Scriptural: ‘And against all the sons of Israel shall not a dog sharpen his tongue, to from man and even unto beast, in order that ye may know that Jehovah doth put a difference between Egyptians and Israel’ (verse 7).

When this conversion is effected, the Egyptians will bow before the Moral Law, as the evil are said to bow before the good (Prov. xiv. 19). The language is expressive. The words ‘shall come down’ suggest an act that is to be permanent. Merely to come and bow once to Moses, and then to rise up again, would have been of little importance. When these Egyptians bow down, they will rise up no more: ‘And all these thy servants shall come down to me, and they shall bow themselves down to me, saying, Get thee out, and all the people which are at thy

feet, and, after that, I will go out' (verse 8). Thus, instead of the Egyptians being above Moses, they will be beneath him. Now the sentence will be fulfilled: 'Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee' (Rev. iii. 9). The Good Seed are now beginning to follow at Moses' feet (Judg. iv. 10).

A new verse should begin with the words, 'And he went out from with (𐤀𐤅) Pharaoh in a burning anger' (verse 8). These words bring in the Servants' Grade, to which all the rest of the chapter pertains. They connect with verse 1, and the close of the previous chapter. Moses is going out on the Servants' Grade, on which Pharaoh threatened him. His action will not be before Pharaoh's eyes, but inward, and his indignation against sin will work effectively. When it is said that a bishop must be one who is 'not soon angry' (Titus i. 7), it appears to make reservation of a remnant of anger that may be lawful. Aristotle, in a passage in his 'Nicomachean Ethics' (Lib. II, c. v.), touches upon the ethics of Anger, which he removes from the category of virtues and vices. 'Affections, therefore, are not either virtues or vices, because we are not said, in regard to the affections (*τὰ πάθη*), to be good or bad. But it is as respects virtues and vices that we are so named. And as regards the affections, we are neither praised nor blamed. For the man who is afraid or the man who is angry (*ὀργιζόμενος*) is not praised. Nor is a man blamed for simply being angry, but as to how.' *οὐδε ψέγγεται ὁ ἀπλῶς ὀργιζόμενος, ἀλλ' ὁ πῶς*. Scripture recognises a sinless anger (Ephes. iv. 26). The golden sayings of Pythagoras charge us to accustom ourselves to master the belly, and sleep, and lust, and anger. Euenus says that often Anger shows a man's secret mind much worse than Madness. But if Anger can ever be sinless, it is when it is anger against the Man of Sin. In this respect, God is said to be angry (Deut. ix. 8). Moses was angry with a zeal for God (Levit. x. 16). Moses goes out in anger against Sin. This is a noble anger. It is like the anger of Turnus, which would not allow him to do a cowardly thing. 'Et neque terga ira dare aut virtus patetur' (*Æn.*, Lib. IX., verse 794)—'And neither anger nor virtue would suffer him to turn his back.'

The last two verses of the chapter seem to summarize the imperfect results of these plagues, as brought by Moses and Aaron, and as done before Pharaoh, or according to the Sinaitic Process. They also hint at the mightier influences to be employed where other judgements have failed. 'And Jehovah said to Moses, Pharaoh shall not hearken to you, in order that My wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh, and Jehovah made the heart of Pharaoh strong, and he did not send away the sons of Israel from his land' (verses 9, 10). Keil would take the verb 'to say,' in verse 1, as pluperfect, and read, 'And Jehovah had said.' Thus he would meet the difficulty as to not seeing Pharaoh's face again. Such a change is needless. It would, however, be much more appropriate to use the pluperfect in verse 9, and to read: 'And Jehovah had said,' for these closing verses appear to be a summary of what has passed.

CHAPTER VII.

EXODUS XII.

OF all Jewish feasts none is considered to be more evangelical in its typical aspects than the feast of the Passover. It is, however, noticeable that what seems to us, in modern times, to be the most evangelical feature of this feast, the sprinkling of blood upon the doors, and the passing over of the destroying angel, is not made prominent in the writings of the Fathers. Justin Martyr alludes to the passage, 'His head with his legs, and with the purtenance thereof' (verse 9), and to the roasting of the sheep whole (verse 46), and he tries to show that in the very form of the sheep there was an intentional representation of a cross (Dial., c. xl.). In the same chapter, however, he does bring out the more spiritual aspect, carrying it further into a moral sphere than some in modern days. 'The mystery, therefore, of the lamb, which God commanded us to sacrifice as a Pascha, was a type of Christ, by whose blood they who believe in Him, according to the reckoning of faith in Him, anoint (*χρῖόνται*) their houses, that is, themselves. For the vessel (*πλ.ασμά*) which God fashioned Adam was the house of that in-breathed element which he had from God, as ye all may know.' Too commonly the Levitical rites are transferred to Christian uses as mere outward rites. In the Catholic Sacrament of Extreme Unction the five bodily organs, representing the senses, are anointed as the parts which have ministered to sin. It is interesting to notice how the scents of the world are branded as corrupt, in order to justify the classification of the nose with sinning organs. Such a method of dealing with sin does not well accord with the Saviour's location of sin in the thoughts and hearts of men (Mark vii. 20). It is a like mischievous and unscriptural view of death which leads to such a statement as the following: 'Our Lord and Saviour Jesus Christ, in His tender solicitude for those whom He has redeemed by His precious blood, has been pleased to institute another sacrament to help us at that most important hour on which eternity depends, the hour of death. This Sacrament is called Extreme Unction, or the last anointing' (The Holy Viaticum).

To many readers, this twelfth chapter of Exodus is of little more interest than the rubrics and formularies in a Prayer-book. Its spiritual meaning is overclouded by literalism. If it is applied to evangelical uses, it is in respect to Propitiation as commonly understood, that is, as meaning that Jesus is the Sinaitic Propitiation for our sins. But there is a greater fulness even in Christ's work of Propitiation than is generally supposed, and this chapter deals with that fulness. Hence, as one whose duty it is, as it is the duty of every Christian, to seek the glory of Christ, the writer feels it his duty to oppose the literal theory respecting the teaching of this chapter, and the nature of the Jewish Paschal Feast. Against the literalist he would urge:

1. If Goshen were, as the Bible teaches (Gen. xli. 34), a part of

Egypt separate from the Egyptians, the two peoples were already separate. Why, then, is it made to appear that Jewish houses and Egyptian houses are so intermingled that they have to be distinguished by blood upon the door? The narrative reads as if Jehovah passed over the Israelitish houses because He saw the blood upon the doors (verse 23), and not because they were placed apart.

2. If the reader place the fifth chapter by the side of the twelfth chapter, he will see that the condition of the Israelites has undergone a change too marvellous for literal history, even while it seems a very natural change, on the theory that these plagues illustrate God's method of saving sinners. In the one case the Israelites are a dispirited and servile multitude of brickmakers, scattered throughout Egypt, and beaten at the will of merciless tyrants. In the other case, as a result of what Moses and Aaron have done in Jehovah's name, they are a compact and worshipping assembly (verses 6, 27), shepherds having flocks and herds (verses 4, 5), an army of the living God (verse 17).

3. While it is true that, in a literal sphere, the Jews have been careful to avoid leaven at certain feasts, it neither agrees with natural justice, nor with the inherent fitness of things, that a soul should be cut off from Israel because of the eating of leavened, instead of unleavened bread (verse 19). Jesus applied the term 'leaven' to moral evil (Matt. xvi. 6), and so did Paul (1 Cor. v. 8). The greatness of the penalty attaching to the eating of this leaven shows that the word must be used here in a moral sense. To kill a man for eating a little leavened bread would be worse than tithing mint and cummin. It would be worse than making a man an offender for a word. The fact that the Jews took the word literally is no more a proof that Moses is speaking of literal leaven, than our application of the term 'body' to the literal body is a proof that the word, as used in the New Testament, generally denotes a literal body. But if the leaven be moral leaven, the history cannot be literal history. The allusion to this leaven being found in the houses (verse 19) suggests that it is something which God only could find, but which He would be certain both to find and to punish. Jewish families valued domestic privacy (Prov. xxv. 17), and it is not very likely that what was done in the house would be published abroad.

4. Let the reader ask the following question: When Pharaoh and the Egyptians had seen so many evidences that the threatenings of Moses were not idle words; when, also, Moses had just told him that at midnight all the firstborn of Egypt were to be cut off (xi. 4, 5), is it likely, on the literal theory, that Pharaoh and his people should have retired to rest (verse 30) with such a terrible judgement hanging over them?

5. On the literal theory, it is not probable that in the narrative of a great deliverance, the Bible would have taken such special notice of the Israelites having brought the dough for bread out of Egypt. Neither is it likely that all the Israelites would have been baking at one time, or that all would have empty kneading-troughs, or that all would have carried the troughs in one way, that is, wrapped up in clothes, and placed upon their shoulder (verse 34).

6. The statement that the Israelites numbered six hundred thousand men, beside children (verse 37), cannot well be harmonized with literal

laws of proportionate increase in population. They were seventy-five in number when they went down into Egypt. They are estimated to have continued there about 215 years subsequent to that migration. The laws of mortality, accident, etc., were the same then that they are now, as Egyptian records show. How then, in a little more than two hundred years, could the seventy have become six hundred thousand men, beside children? It must be remembered, also, that these seventy-five did not marry with Egyptians, but only with Jews. Thus, even if it could be proved, which it cannot, that all were adults who went into Egypt, it could not amount to more than a statement that thirty-two couples went into Egypt. How is it, also, that six hundred thousand men, living in a separate district, able to act in a compact multitude, should have been so helplessly subject to the people of Egypt, that they could only get out by special Divine intervention?

7. When we combine the statements, 'And Pharaoh rose up in the night' (verse 30), 'Even the selfsame day it came to pass that all the hosts of the Lord went out from the land of Egypt' (verse 41), it follows that there must be importance in the objection urged by Colenso and others, that too little time appears to be allowed for the movement of so great a multitude. Moses and Aaron could not well have gone from Pharaoh to Goshen, and gathered all Israel, and led them out of Egypt in such a little time. Alas that good men should turn such an objection, not merely against the mistakes of literalists respecting Scripture, but against Scripture itself!

8. In verse 37 we read of the children of Israel journeying from Rameses to Succoth. This brings before us the subject of the different stages in the journeyings of the Israelites. It is exceedingly difficult to reconcile what is said in Scripture on this subject with literal history. Some time ago a little book, accompanied by an elaborate map, was published by Henri Brugsh-Bey, 'L'Exode et Les Monuments Egyptiens.' The author writes in a devout spirit, and with great reverence for Scripture. He spent several years trying to identify the places named in the Book of Exodus in connection with the Israelites. He identifies Phacoussa with Goshen and Gosem. He also claims to have found the sites of Pithom, Rameses, Succoth, and many other places. He maintains that it is evident, from prevailing names, that a strange people dwelt in the district of Pithom. He says that the miracles of Moses were wrought at Zoan Ramsès. He quotes from the letter of an Egyptian scribe, which letter is in the British Museum, and relates to a pursuit after two runaway domestics; and he shows therefrom that there was a road from Rameses to Migdol (p. 27). Yet, what is the conclusion to which his long examination of the topography of the district brings him? Instead of concluding that the passage of the Israelites was through the Red Sea, he maintains that it must have been a passage through overflowing water on the tiny strip of land separating the Serbonian Lake from the Mediterranean Sea, and which is a great distance from the Red Sea. Similar inundations in that neighbourhood, according to Diodorus Siculus, destroyed part of the army of Artaxerxes. He maintains the apparently conflicting opinions that the sacred records are true, and that Divine providence maintains its place and authority;

but that the passage of the water was far from the Red Sea, and that it ceases to be a miracle. 'Cesse alors d'être un miracle.' If the reader examine the topography of these various stations, he will find it exceedingly difficult to account for the passage of the Red Sea so soon after leaving Egypt.

We may now proceed to consider what is the teaching of this chapter. In so doing it will be well to try to see the outline of the moral history, and to pass afterwards to the details. It is after examination of details as well that the writer has been led to certain conclusions. It is only with a view to making his conclusions more clear to the reader that he wishes him first to see in outline what is the more prominent plan of the chapter.

1. The writer has frequently spoken of three things: First, of a Sinaitic Process, or that method of Salvation from sin which is in relation to Sinaitic Law, and in which Jesus is our Propitiation. Secondly, of a Seed Process, or a method of Salvation from sin which is more inward, and more in accordance with laws of seed-growing and life. It is not that Jesus is less to us in this aspect than the preceding. It is that He now becomes to us an actual and inwrought Righteousness, whereby sin is more effectually put away. Thirdly, of Godly Service, or that Service to Christ which is rendered by those who have come personally to higher grades, but who, for Christ's sake, go down to the Servants' Grade to seek the well-being of others. Now, it would be a matter of indifference what the writer might say on this subject if it was only his own opinion upon which he was relying. But if all the examination of the various verses of the chapter gives support to the conclusion stated, then the statement may claim to be a fair inference from Scripture, and not a mere conjecture. After thus examining the details, the writer would urge the reader to fix in his mind the three following facts:

(a) That verses 1-11 inclusive of this chapter relate to the Sinaitic Process.

(b) That verses 12-20 inclusive relate to the Seed Process.

(c) That verses 21-28 inclusive relate to Godly Service. There is a continuous moral advance thus far in the chapter. It will help to give the reader a clear conception if he keeps these three facts well in mind. In the remaining portion of the chapter we have subordinate features of one or more of these three great divisions. As there are many transitions in the latter part of the chapter, it will be better to examine these subordinate features in the consideration of the chapter.

2. In connection with the above three great divisions, which we shall see, subsequently, to be justified by what is said in the chapter, there arises the question as to what is the significance of the Passover. Irenæus, after referring to the many ways in which Moses made known the Son of God, says: 'Cujus et diem passionis non ignoravit sed figuratim prænuntiavit eum, Pascha nominans: et in eadem ipsa quæ ante tantum temporis a Moyse prædicata est, passus est Dominus adimplens Pascha. Non solum autem diem descripsit sed et locum, et extremitatem temporum, et signum occasus Solis dicens, non poteris immolare Pascha in ulla alia civitatum tuarum quas Dominus Deus dat tibi, nisi

in eo loco quem delegerit Dominus Deus tuus invocari nomen suum ibi : immolabis Pascha vespere ad occasum Solis' (Lib. IV., c. xxiii.)— 'Of the day of whose passion he was not ignorant, for he made it known beforehand, calling it the Pascha. And in the very day which Moses so long before had predicted the Lord suffered, fulfilling the Pascha. But not only did he describe the day, but also the place, and the bound of the times, and the sign of the setting Sun, saying, "Thou canst not kill the Pascha in any other of thy cities which the Lord God shall give to thee, but the place which the Lord thy God shall choose to put His name there: thou shalt kill the Pascha in the evening at the setting of the sun"' (Deut. xvi. 56). With Clemens Alexandrinus the Pascha is an inward, moral change: *καὶ ἡ τοῦ πάσχα ἑορτὴ ἀπὸ δέκατης ἤρχετο, παντὸς πάθους καὶ παντὸς αἰσθητοῦ διάβασις οὐσα* (Strom., Lib. II., p. 382)—'And the feast of the passover began on the tenth, this feast being an overpassing of every lust, and of everything sense-perceptive.' The *Paschal Chronicle* says: 'Ἐν αὐτῇ οὖν τῇ ἡμέρᾳ, ἐν ἣ ἤμελλον οἱ Ἰουδαῖοι πρὸς ἑσπέραν ἐσθῆναι τὸ πασχα, ἐσταυρώθη ὁ Κύριος ἡμῶν καὶ σωτὴρ ὁ Χριστός, θῦμα γενόμενος τοῖς μέλλουσι μεταλήψεσθαι τῆς πίστεως τοῦ κατ' αὐτὸν μυστηρίου κατὰ τὸ γεγραμμένον τῷ μακαρίῳ Παύλῳ 'καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός' (P. 5, B., C.)—'In the same day, therefore, in which the Jews were about, at evening, to eat the Pascha, Christ our Lord and Saviour was crucified, being a Sacrifice for those who should become partakers of the faith of the mystery which is according to Him, according as it is written by the blessed Paul, "For Christ, also, our Pascha, is sacrificed for us."' The Hebrew verb פָּסַח, 'Pasak,' 'to leap over,' 'to pass over,' resembles in sound the Greek πάσχω, 'Pascho,' 'to suffer.' It would seem as if some of the early writers regarded the two names as equivalent in meaning, and as if the Pascha was pre-eminently a type of the Saviour's suffering. But the essential idea of the word is that of a passing over, in the sense of a sparing. It is like some trees being spared when others are marked to fall. This sparing is, in every case, caused through Christ, or His blood, becoming a Protection to those who are passed over. It may seem that this is essentially Propitiation, and that, therefore, the Paschal Sacrifice can only have respect to the Sinaitic Process and Legal Propitiation. The writer holds that this is an error. He wishes the reader to notice that in every one of the three great portions of this chapter reference is made to a Pascha, or a Passing Over (verses 11, 13, 21). So there appear to be three great aspects of the Pascha, or Pass-over.

(a) First, there is a Sinaitic Pascha. To those who believe in sacrifices as a Propitiation for sin, and especially to those who believe in Jesus as the Lamb of God, by whom the Sinaitic Law is perfected, He becomes the Sinaitic Pascha. In this sense He is the Pascha of Propitiation.

(b) Suppose that to some believing souls Christ is being made an inwrought Righteousness. With Him they are dying to Sin, or the Egyptian nature. In that case His blood is on them, but it is on them in a more inward sense. When the destroying Angel comes to smite the Egyptian nature, though He comes with a spiritual sword, their

flesh is not destroyed before it, for Jesus becomes their Defence. He is their Passover, in this case, to save them from the stroke of a sword which would otherwise destroy their flesh, rather than which would destroy their sin. He is actually putting away their sin.

(c) There is a third important sense in which Christ becomes a Passover, but it is a sense from which the idea of a Passover is usually eliminated. A good man has Christ in him. The Christ in him moves that man to Godly Service. To save others he could become anathema from Christ (Rom. ix. 3). Like Prisca and Aquila, such men would lay down their necks for others (Rom. xvi. 3, 4). Their watchword is: 'He laid down His life for us, and we ought to lay down our lives for the brethren' (1 John iii. 16). In this sense they love others, and give themselves for others. Like Pope Urban, when speaking of the persecuted Christians in Jerusalem, they could say: 'It is better that we should die than that we should endure any longer to have our brethren in subjection'—'Besser ist sterben, als der Brüder Untergang länger dulden' (Raumer, 'Peter Herm.'). But when we say, They give themselves for others, what do we mean? Do we mean that from purely human impulses they give themselves for others? No. We mean that the Christ formed in them had so filled them with His spirit of love and kindness that they were willing to die to save men. But what does that mean? It means that it was the Christ in them who was giving Himself, and they were only having fellowship with Him in suffering. And shall we say that Christ can be a Covering for sin, a Pascha, when He dies on a tree, but that He cannot be a Pascha, or Covering, for sin when He dies in and with those who are giving themselves to save men? To say that would be folly. The Bible says: 'Love covereth all transgressions' (Prov. x. 12). He who turns a sinner from error 'shall cover a multitude of sins' (Jas. v. 20). God said of Sodom: 'I will not destroy it for the ten's sake' (Gen. xviii. 32). In such a case would not ten good men have provided a Pascha for Sodom? And shall we say that when Christ fills His servants with a love for souls that is as strong as death, and when He gives Himself in them for others, He is not becoming a Pascha for sin in connection with Godly Service? Now, the reader will find that these three aspects of the Pascha—Sinaitic Propitiation, Seed Process Protection, and Godly Service Protection—are all set forth in this chapter. Moreover, they are set forth in phraseology varying according to the importance of the Pascha.

The first, or Sinaitic Pascha, is simply spoken of as a Pascha to Jehovah (verse 11).

The second, or Seed Process Pascha, is spoken of thus: 'And I will pass over upon (or above, ^{לְעָלֶיךָ}) you' (verse 13).

The third, or Godly Service Pascha, is spoken of thus: 'And ye shall sacrifice the Pascha' (verse 21); 'A sacrifice of a Pascha is this' (verse 27). The Hebrew words for sacrifice are specially, but not exclusively, associated with this third Pascha. This is the highest way in which Christ becomes a Sacrifice.

There is another important difference in these three Paschas.

First, in the imperfect Sinaitic Pascha it is simply said: 'The houses wherein ye eat it' (verse 7).

In the better Seed Process Pascha, where it is becoming a more inward protection, it is said: 'The houses where ye are' (verse 13). In both these cases the aspect is subjective, for the houses are a man's own nature.

But in the third aspect—that of the Pascha of Godly Service—not a word is said to show that the elders are in the houses which they sprinkle. They are to strike the blood upon the door-posts, or to cause it to touch the door-posts, as the Hebrew might be rendered (verse 22). There is also another very important feature about this portion relating to Godly Service (verses 21-28). It is this. It relates to two classes, on two distinct grades. The two classes—people of the Young Men's Grade, and sons of Israel of the Servants' Grade—are brought into contrast in the close of verses 27, 28. It is those who are on the Servants' Grade, personally, who are told, in verse 22, not to go out of the houses. These are not the elders of 'Israel' (verse 21)—that is, of the Young Men's Grade—who are being sent down to Godly Service on the Servants' Grade, but they are those on whose behalf these elders are being sent. The fact that there are thus two classes in the portion relating to elders tends to show that this Pascha is in very close relation to Godly Service.

3. It is the second of the foregoing Paschas—that described in verses 12-20—which is pre-eminently the feast of Unleavened Bread. There is mention made of Unleavened Bread in connection with the first Pascha of Sinaitic Propitiation, but it does not appear to be characteristic of the feast (verse 8). In the narrative of the third Pascha—that of Godly Service (verses 21-28)—nothing is said of leavened or unleavened bread.

4. In considering the plagues of Gnats, Boils, and Locusts, we tried to show that they illustrated certain aspects of Christ's work, and of sacrifice. It may be thought that this chapter, according to the writer's theory, is reproducing the same truths. To some extent this is true. This chapter does show us, as in an Evolutionary Process, the various blessings that come to us through Christ our Sacrifice. There are, however, two features specially distinguishing this narrative, as in contrast with the preceding narratives just indicated.

(a) In the plagues of Gnats, Boils, and Locusts, it was Sinful Flesh, or the land of Egypt, that was being attacked. But these narratives of the Paschas do not show us so much how the Evil Seed is attacked, as they show us how the Good Seed is protected.

(b) In this narrative a new and unwonted activity is manifested by the Good Seed, or Israel. All these Paschas become a blessing, according as the Good Seed fulfil certain prescribed conditions, laid down by God Himself. Thus we see how Divine Protection and Obedience to Divine Command, on the part of all Israel, are now conjoined. It is not merely Moses and Aaron who have to do something, but the people. A new activity marks the beginning of this new life. To watch Israel, as represented in this chapter, compared with Israel of the preceding chapters, is like watching a hive of bees in full activity after its winter's torpor and rest.

5. We reckon the years of our era from the birth of Christ. His

manifestation is considered of so much importance that we consider it marks a new era of time. And in the microcosm, or little world, of a human soul, the manifestation of Christ may as fittingly mark the beginning of a new era of time. Thus it is to some extent a corroboration of the fact that this escape from Egypt is an escape from Sinful Flesh, that a new era of time comes in with the time of the escape. This time is to be the beginning of months (verse 2). Sometimes men in a love-feast will say they are so many years old, and they are counting their years, not from their birth into the world, but from their conversion. And this chapter is doing the same thing. It is dating a new era from the time of our escape from fleshly Egypt. Moreover, there seems to be an evolution, even in this new time. In connection with the lower grades it begins with a night (verses 6, 8). But as we advance we seem to leave the night, and come into the days (verses 15, 17). So the path of the just, like the shining light, grows brighter and brighter unto the perfect day.

6. In verse 4 we have the expression, 'according to the number of souls.' This is supposed to mean, 'according to the number of persons.' The word 'soul' sometimes means 'person' (Acts xxvii. 37). But this is only one of its meanings. Moreover, the writer holds that the English does not correctly represent the Hebrew of verse 4. With this mention of souls, the narrative is passing from that which is without the man to that which concerns his soul, and is within him. Moreover, the transition from the outward to the inward nature is accompanied by this very striking feature. We pass from plurality of lambs, as used in outward and literal sacrifices, to the One Lamb for the soul's eating, or Jesus. In verse 3 we have mention of a lamb for every house. But after the allusion to souls, in verse 4, there is but one Lamb for eating, whether men take from sheep or from goats (verse 5) for outward sacrifice. On the literal theory, does it not seem strange that it should be said there should be a lamb for a house (verse 3), and yet that in verse 6 we should have the words, 'the whole assembly of the congregation of Israel shall kill It in the evening.' Do not these words read as if there was only One Lamb? How could all the congregation of Israel kill in the evening as many lambs as there were houses in all Israel? Every detail of the narrative shows that the Lamb to be eaten is One, and not many. Hence the history must be moral, and not literal. Moreover, as moral history, it brings us nearer to Christ. Too often the honour of what is inward has been transferred to what is outward. So the Germans have designated 'ecclesiastics' as 'geistliche,' literally the 'spiritual ones,' which is to identify ecclesiasticism too closely with spiritual religion.

7. With every great portion relating to these Paschas there is a certain reference to a keeping, the Hebrew *שָׁמַר*, 'to keep,' being used. This word is used of guarding, keeping, watching, etc. We have this reference to keeping in verses 6, 17, 24, 25. The writer believes that it is in accordance with the teaching of the narrative to conclude that in every one of these cases the keeping refers to good works. The charge has respect to obedience in the outward life. In verse 25 the word is specially associated with keeping a Service. In this case the allusion is not to mere personal obedience, but to good works done in Godly

Service for the good of others. This law of a keeping is very prominent in this chapter. It seems to form a distinct side of this great subject of the Paschas. In all these narratives, Usefulness is kept well in sight. We shall see more and more as we advance how strenuously the Bible requires from us holy obedience, and laborious efforts for the good of others. It is in advance even of Hamlet's Philosophy in its benevolence—

‘What is a man,
If his chief good, and market of his time,
Be but to sleep and feed? a beast, no more.
Sure, He, that made us with such large discourse,
Looking before, and after, gave us not
That capability and godlike reason
To fust in us unus'd.’

Hamlet is only reasoning to show that he should have bloody thoughts, and should revenge his father's death. But a Christian is to give himself to save others, not to destroy.

8. We may notice the gradal distinctions in the three great portions of this chapter, to which reference has been made.

(a) First, we have a portion, verses 1-11, in the Sinaitic Process. Of this portion, verses 1-7 are in the Heathen Grade. In these verses we have several conjoined idioms. Yet the statement in verse 1 that Jehovah is speaking in the land of Egypt shows that these conjoined idioms cannot refer to Zion. The allusion to Egypt may have been introduced to make this fact clear. Thus the idioms must refer to the Heathen Grade. In verse 2, הַזֶּה, ‘this,’ and הַזֶּה, ‘this,’ conjoin. In verses 3, 4, הַזֶּה, ‘this,’ conjoins with ‘Israel,’ and הַזֶּה, ‘this.’ In verse 6, הַזֶּה, ‘this,’ conjoins with ‘Israel.’

Verses 8-10 are on the Servants' Grade. We have הַזֶּה, ‘this.’

Verse 11 is on the Young Men's Grade, as the word הַזֶּה, ‘this,’ shows. There is a distinct moral advance in these three grades. It is only on the Heathen Grade that we have a recognition of a plurality of lambs. Verse 11, which is on the Young Men's Grade, gives us the best representation of eagerness and preparation for a pilgrim's life.

(b) The Seed Process portion is verses 12-20. That it is in the Seed Process is indicated by the word אֶעֱבֹרָהּ. ‘And I will pass through.’ This verb has often been associated with the Seed Process. It is the verb from which the word ‘Hebrew’ comes. The smiting of the first-born, also, shows inward and Seed Process action. In this portion,

Verses 12-14 are on the Servants' Grade. We have הַזֶּה, ‘this’ (verses 12, 14), ‘do’ (verse 12), ‘there’ (verse 13), ‘see’ (verse 13).

Verse 15 is on the Young Men's Grade. We have הַזֶּה, ‘this,’ and ‘Israel.’

Verse 16 is on the Grade of Tongues. We have the conjoined idiom ‘do’ twice used, and הַזֶּה, ‘this.’ The allusion to a holy convocation accords with the view that this conjoined idiom does not refer to the Heathen Grade, but to Zion. In that grade no servile work is done. The first day is a holy convocation, the seventh day is a holy convocation, for there is an everlasting Sabbath. Every day is holy to the Lord.

Verse 17 reverts to works of obedience, which appear to apply to those on the two grades of Young Men and Servants, whose service is not yet spiritual and who are showing good works on the Servants' Grade. We have in the verse two charges to keep. Yet the first charge is given to some who have already come out of Egypt, which appears to indicate those on the Young Men's Grade. Even these have a charge of literal good works to keep on the Grade of Servants, which is the Grade of Works. The last clause in the verse gives another charge to keep. This appears to apply to those on the Servants' Grade. As in verse 14, which is on the Servants' Grade, we have in this sentence an allusion to the generations. Though it applies to two classes and grades so far as respects a keeping, this verse is all on the Servants' Grade. We have זֶה , 'this,' twice used.

Verses 18-20 come down below the Grade of Works to the Heathen Grade. The word 'find' conjoins with זֶה , 'this,' and 'Israel.' The allusion to the evening, and the cutting off, and the stranger, show that the reference cannot be to Zion. There is no evening in Zion. Hence the conjoined idiom must apply to the Heathen Grade.

(c) Verses 21-28 constitute the third portion, referring to Godly Service. It is in the Seed Process. This is shown by the verbs 'call' (verse 21), 'pass through' (verse 23), and by what is said of the smiting.

Verse 21, and unto the words, 'with the blood that is in the bason' (verse 22), is a charge given to those who, as yet, are on the Young Men's Grade, though the charge refers to what will have to be done by these elders when they go down to Godly Service on the Servants' Grade. The word 'Israel' shows the Young Men's Grade.

Verse 22, from the words, 'And none of you,' until the end of verse 23, is on the Servants' Grade. It does not, therefore, relate to the elders who are on the Young Men's Grade, but to another class whom the elders are serving. The grade is shown by the words 'see' and 'come.'

Verse 24 relates to the same class, and it is also on the Servants' Grade, as the word זֶה , 'this,' shows. But the writer marks it off from the previous verses simply to observe that it relates to a keeping. That is, it refers to the good outward works, on the Servants' Grade, of those whom the elders are serving.

Verse 25 has a prophetic aspect. It relates to the elders who are on the Young Men's Grade (verse 21), and who are told to go from that grade to the Servants' Grade in Godly Service (verse 22). It glances on to a better form of Godly Service. It is as if it said, You are now being sent down from the Young Men's Grade to the Grade of Servants. By-and-by you shall come to Zion, the Grade of Tongues, the land which God has promised you. Then you will be spiritual men. But even then you will have a charge to keep. You will have to go down from Zion to the Servants' Grade to keep a charge of Godly Service for the good of others. Thus the word 'come,' in verse 25, has a spiritual application to Zion, but the words 'this' and 'service,' at the close of the verse, relate to the Servants' Grade and Godly Service thereupon.

Verses 26 and 27, unto the words 'delivered our houses,' have the

words 'service,' 'this,' and 'sons of Israel,' of the Servants' Grade. But in verse 27, we have the word *אֲנִי*, of the Young Men's Grade. Hence some may think we have here a conjoined idiom and the Heathen Grade. But we have seen, from Gen. xxiv. 7, xxxii. 19; Ex. viii. 19, and other passages, that where Christ is acting, He is sometimes represented, by the Law of Divine Pre-eminence of grade, as on a Higher Grade than that of those with whom He is associated. And the writer believes that the words, 'A Sacrifice of a Pascha *אֲנִי* to Jehovah,' relate to Jesus as thus acting on behalf of those on the Servants' Grade. Christ is becoming a Sacrifice in those who are giving themselves in Godly Service for others. Hence the writer regards these verses as pertaining to the Servants' Grade.

The remainder of verse 27, relating to the people bowing and worshipping, refers to the elders going down from the Young Men's Grade to Godly Service. The word 'people' shows the grade.

Verse 28 refers to those on the Servants' Grade, for whom the elders labour. They do what is commanded, not leaving the houses. The words 'sons of Israel' and 'do' show the grade.

We may now proceed with the examination of the chapter. 'Therein we see how the firstborn of the sinful flesh is smitten. There is a fleshly element that is the strength and glory of Sin, just as Death has a strong and devouring firstborn (Job xviii. 13). In the moral progress of Israel we read now of Israel's houses (verse 4) and families (verse 21). The words are fulfilled which say, 'God setteth the solitary in families' (Ps. lxxviii. 6). 'Yet setteth He the poor on high from affliction, and maketh him families like a flock' (Ps. cvii. 41). These houses, however, are not houses built of stone, or houses for trade, but houses of faithful men, houses that go where God's people go, and that have an everlasting foundation. They are in vital connection with the line of faith. All that we read of as being done in these houses is done at God's command. Moreover, Israel is not only in houses; it is becoming a congregation (verse 3), a whole assembly of the congregation (verse 6), keeping Jehovah's feasts and ordinances through all their never-dying generations (verse 14). Thus wonderfully has God gathered the scattered and oppressed brickmakers into a Church. Religion so awakens in men the instincts of liberty, that it would not be literally possible for six hundred thousand men, united in the worship and fear of God, to be kept in bondage by idolaters. That Israel is becoming a Church as it gets free from Egypt, shows that it is not the literal Egypt that is here indicated, but sinful flesh. As they are about to leave Egypt, detailed instructions are given respecting religious worship and feasts. The instruction is given by God through Moses and Aaron, that is, through Moral and Levitical Law. 'And Jehovah spake to Moses and to Aaron in the land of Egypt, saying' (verse 1). This is the first time that Jehovah's speaking is said to be in the land of Egypt. As we have seen, the allusion to Egypt makes it clear that the conjoined idioms of this portion pertain to the Heathen Grade. It indicates also that the Divine Destroyer was already entering the house of the Man of Sin to take the prey from him (Matt. xii. 29). The beast is about to be assaulted in his den.

Now that a new moral life is beginning, a new era of time is brought into existence. The past dark days of sin are not to come into the number of the months, but darkness and the shadow of death are to claim them for their own (Job iii. 5, 6). 'This month shall be to you the beginning of months, this shall be to you the first month of the year' (verse 2). Surely, if the service of Pharaoh had been a sinless service, the era of Israel would not have begun from the time when they were brought out from that service, just as our era begins from Christ. As the Roman Emperor's 'perdidi diem' implies that a day misspent is a day lost; as Juvenal tells us that what is disgracefully done ought to be briefly done ('Sit breve quod audes turpiter,' Sat. VIII., verse 165); as the old proverb says that good news may be told at any time, but bad news only in the morning, so the Bible here puts dishonour upon the time that is associated with evil. A Christian era begins to supersede an Egyptian era. These new months symbolize the coming in of a new moral era. Virgil, writing in his fourth Eclogue concerning the coming child, says:

'Et incipient magni procedere menses.'

'And the great months will begin to advance.'

So the great months of a new moral life are here beginning to flow by. The Saviour Himself, in His allusion to John restoring all things (Matt. xvii. 11), seems to give some sanction to the widespread classic notion, that the golden age of Saturn and the unsullied Virgin of Justice were to be restored in the era of the great Deliverer. In the Eclogue just quoted, Virgil sets forth this new era as a Restoration of all things.

'Magnus ab integro, sæclorum nascitur ordo,
Jam redit et Virgo, redeunt Saturnia regna,
Jam nova progenies cælo demittitur alto.'

'A great series of time is born anew. Now the virgin (Astrea) returns, also the Saturnian kingdoms return. Now a new progeny is sent down from the lofty sky' (vv. 5-8).

Thus the old order changeth. Milton says:

'For, if such holy song
Inwrap our fancy long,
Time will run back, and fetch the age of gold.'

It is truly a golden age that is now coming in, for it is the age of the godly life.

In the very beginning of this new era, Israel is associated with two important elements of the godly life: worship and a sacrificial lamb. First it is addressed as a congregation. It is a gathered fellowship of those who, even on the Heathen Grade, give some recognition to Moral and Levitical Law. 'Speak ye to all the congregation of Israel, saying, In the tenth of this month' (verse 3). Thus, not only duty, but times of duty, are to be under Divine direction. The number ten is here honoured in connection with the Pascha, as related to the Sinaitic Process and the Heathen Grade. It is the only number in connection with these Paschas that does not appear to involve relation to a seven days' era. Philo speaks of 'ten' as ἀριθμὸς τελέσιος, the perfect number,

according to which number the righteous Noah has his place (De Post. Cain, c. 1.), the number honoured in the commandments, and in the law of firstfruits. Philo, in somewhat mystic symbolism, associates the number nine with the god of sense-perception, who is god in appearance only, while he associates the number ten with the only true God whom we should worship. 'This is, to speak authoritatively, the Soulical Pascha, the crossing over (*διάβασις*) of every passion, and of all that is perceived by the sense-nature to the tenth, which is indeed apprehended by the intellect, and is divine' (De Cong. Erud., c. xix.). Secondly, this new life is pre-eminently associated with a Lamb. By what is said in the following verses of the One Lamb, who is Christ, we see how closely the Saviour is associated with the new life in His people.

(a) First, the Lamb serves to illustrate the fact that these Israelites are moral shepherds. The Lamb is a charge which they are to keep for four days (verse 6).

(b) The Lamb is also a uniting Power. All the congregation take a part in killing the Lamb, and in eating it (verse 6).

(c) The Lamb serves, through its blood, as a Protection to the Good Seed when the Destroying Angel is going out against the Egyptian Seed.

(d) The Lamb also becomes Sustenance for the soul. Its flesh is meat indeed (verse 8). It has to be eaten by those who are setting out as pilgrims to the heavenly inheritance (verse 11).

In verse 3, however, we have reference to more than one lamb. This portion pertains to the Heathen Grade, and the beginning of a sacrificial system. The lambs here represent the many victims offered in sacrifice by men who have not received clear revelation. There are as many lambs as houses. 'They shall take also to them every man a lamb, according to their fathers' houses, a lamb for a house' (verse 3). In this beginning of sacrifice, the duty of worship is made a family duty. This feature is very characteristic of patriarchal peoples. But we have not only a recognition of the principle of household worship. Social worship is also recognised. Religion is ever an incentive to brotherhood. 'And if the house be too little for the lamb, let both him and his neighbour who is next to his house take it.' Our Versions connect these words with what follows, reading, 'According to the number of the souls.' This reading blends the definite with the indefinite. The next neighbour is to join, and yet it is said they are to take it according to the number of souls. But the next neighbour might have a household of two, or a household of a dozen. How could the two households thus coincide with the bulk of the lamb? The writer holds that *לפי* does not mean 'according to the number.' He holds also that it is beginning a new sentence. It is passing from the outward realm, in which lambs are as many as households, to the inner realm of the soul, for which there is only One Lamb, that is, Jesus. The word *לפי* is from *למנו*, 'to count, to number.' In Lev. xxvii. 23 this noun is rendered 'worth.' Taking the noun according to its derivation, as meaning 'number,' the writer would begin a new sentence, reading thus: 'In the number of souls, every man to the mouth of his eating

they shall count unto The Lamb.' It is as if it said, Although, in regard to things outward, you may have many lambs, and conjoined households, yet when we pass from households, and literal lambs, and outward things, down to the souls and their numeration, then every individual man will count unto The Lamb, or Jesus, according to his inward eating of that Divine Lamb. Suppose heathen men, knowing nothing of Jesus, bring animals in sacrifice to an altar, and seek to propitiate the gods. Shall we say that their action is all outward? If they come in truth and sincerity, will not Christ, the unseen Lamb, give a virtue to their sacrifices, even though these worshippers know Him not? Are not such men, according to their sincerity and goodness of life, eating of the unseen Lamb? They answer to the *καὶ εἰ τινες ἄλλοι γέγονασιν*—'and if there have been others,' whom Justin Martyr classes with Noah, and Enoch, and Jacob as a people to be saved by Christ, though they have not known Him (Dial., c. xlv.). The writer holds that this sentence is showing that, according to the eating by their souls of the unknown Saviour, they will count to Him who is the True Lamb. They will have Him for their Portion. Philo says of the conjoining of households, 'The resemblance of an analogous equality one may find in what is called the Passover. It is a Passover when the soul is careful to unlearn the irrational *πάθος*, but suffers willingly the reasonable, good kind of affection. For it is said, If those who are in the house are few, so as not to be sufficient for the sheep, he shall receive his own neighbour according to the number of the souls, that everyone may have reckoned to him a sufficiency of the portion of which he is worthy, and is found in need' (Quis Rer., c. xl.). The writer does not accept Philo's rendering, 'according to the number of the souls.' As many particulars may have some great underlying Principle uniting them all, so, beneath all literal sacrifices that are offered with a sincere mind, even though it be by heathen men, there is One Lamb, giving virtue to all sacrifices. This is the Lamb spoken of in the close of verse 4 as The Lamb. It is this Lamb which in verse 5 is represented as without blemish, and as taken from sheep and from goats. No literal lamb is absolutely without blemish. This Divine Lamb is the True Lamb without blemish. He is taken from sheep and from goats in the sense in which mist is taken from all kinds of water. He is the essential, underlying Lamb, giving virtue to all sacrifices of all kinds of literal victims. He is a lamb of a year old, ever new and ever young. 'Your lamb shall be without blemish, a male, son of a year; from the sheep and from the goats ye shall take' (verse 5). Our Versions take the two *Vaus* or 'ands' disjunctively, as in xxi. 16. The word 'lamb' is used of the young of both sheep and goats (Deut. xiv. 4). It does not appear, however, to have been a custom to eat a young goat at the Paschal Supper. The writer regards the word as meaning that whatever sacrifices they may use literally, they must appropriate, in a moral sense, the True Lamb. Hence it appears to be as fitting to use the words as meaning 'both—and,' as to take them as meaning 'either—or.'

We now read of the Lamb being a four days' charge. Our Versions take the words *לְמִשְׁפַּחַת* as meaning that the Lamb is to be kept up. There is no subsequent command in Scripture to this effect, nor do

modern Jews observe this rule. Why should this Lamb be thus kept up for four days? Some would say, To be fattened for sacrifice. But the Bible gives no hint that this was the object intended. Moreover, the word used in Hebrew does not agree with this view. It implies that this Lamb was to be a charge to be looked after for four days, as the tabernacle of the testimony was a charge to the Levites (Numb. i. 53), and as certain burdens were a charge to the Gershonites (Numb. iv. 27). The same word is used in all these passages. Moreover, it does not say that every man is to guard his lamb. It speaks as if all had but one Lamb to keep, for it goes on to add that all the congregation have to kill It. All these people would not be needed to guard a lamb. The writer holds that the meaning is moral. We all have to guard the Lamb, or Christ, within us. We are guarding Christ, the Lamb, within us when we keep a jealous watch against whatever would injure the gentle lamb-like nature. It is as when the Angel says to Hermas: *φυλάξῃς τὴν πίστιν καὶ τὸν φόβον* (Lib. II., Mand. 6)—‘Thou shouldest keep watch over faith and fear.’ So the Greeks speak of guarding oaths: *φυλάσσειν ἔρκια*. We talk of keeping one’s word. The passage indicates that these Israelites are no longer brick-makers, but moral shepherds, keeping their hearts with diligence, and watchful over their conduct. The number ‘four,’ used of the time of keeping, befits an era of righteousness. The fact that literal Jews have not obeyed this command only serves to show how difficult it is for men to be morally keepers of the Lamb. The keeping of the Lamb is as a preparation for taking the Lamb as a sacrifice. The keeping precedes the killing. It may be said, Christ was killed by enemies, and those enemies knew Him. How, then, can He be said to have been killed by a congregation who, as yet, were on the Heathen Grade? But there is such a thing as a crucifixion by appropriation, or a sacrificing by appropriation. We read of men sacrificing the Passover (Mark xiv. 12). Peter and John were sent to make ready the Passover (Luke xxii. 8), and there was a killing before there was an eating with Christ of the Paschal Feast. When ignorant heathen, or when Jews, bring sacrifices to the altar, they are not sacrificing in anger, or wickedness. Their sacrifice is a sacrifice of appropriation. And, so far as godly fear, and a principle of faith, may underlie their conduct, they are really sacrificing Christ in a moral sense. They are presenting Him on the altar, though they know Him not, and they are giving to God an unseen, as well as a visible, sacrifice. Young says:

‘Time destroyed
Is suicide where more than blood is spilt.’

And in another sense it may be said that even a heathen sacrifice, if offered in sincerity, is sacrifice where more than the blood of a literal animal is being spilt. Christ, the true Lamb, is being offered, although the heathen know Him not. We have been so accustomed to despise the heathen, that we forget how large a religious element is often in their life. The Chorus in the ‘Trachiniæ’ of Sophocles (verse 140) asks Dejanira: ‘Who ever saw Zeus unmindful of His children?’ Had the heathen less right to that consolation than we have? The writer believes that if some of our nominal Christians were fairly weighed in a moral

balance, if we were to take into account their half-time worship on the Sabbath, their meagre offerings to Christ's service, their uselessness, so far as respects all personal work for Jesus, their drinking, and smoking, and self-indulgence, and selfishness, their lack of anything like a lofty enthusiasm for Christ, we should have to admit that they had less religion in them than many heathen who never heard of the Saviour and His Word. The early Christian writers were far more charitable in their judgement respecting the Christliness in some of the heathen than are modern Christians. Thereby they brought more glory to Jesus. Justin Martyr repeatedly, and in the clearest terms, recognises the truth which these various portions of Scripture are teaching—that is, that Christ was working amongst the heathen, even though not known. He says: 'We have learned that Christ is the first-begotten of God, and we have before referred to Him as being the Logos of whom every nation of men has partaken (λόγον ὄντα οὐ πᾶν γένος ἀνθρώπων μετέσχε); and they who have lived with the Logos are Christians, even if they be thought to be without God (καὶ οἱ μετὰ λόγου βιώσαντες Χριστιανοὶ εἰσὶ, καὶ ἂν ἄθεοι ἐνομίσθησαν), as, amongst the Greeks, Socrates, and Heraclitus, and those like to them, and amongst the barbarians, Abraham, and Ananias, and Azariah, and Misael, and Elijah, and others, whose deeds and names, as we know it would take long to state, we now pass by. So that those fore-elders who lived without the Logos were unprofitable and enemies to Christ, but those who have lived and do live with the Logos are Christians, and are free from fear and from trouble' (Apolog. I., c. xlv.). We may read: 'And It shall be to you for a Charge unto the fourteenth day of this month, and the whole assembly of the congregation of Israel shall kill it between the two evenings' (verse 6). It will be noticed that in this sacrifice by appropriation, of Christ the Lamb, the professional priest is not recognised. Every man in all the congregation is to take Christ as His sacrificial Lamb, and present it to God. Philo says on this subject: 'After the new moon is a fourth feast, the Passover (τὰ διαβατήρια), which the Hebrews call Pascha, in which they sacrifice in a body (πανόημει), beginning about mid-day until evening. The feast is a memorial and thankful celebration of the great departure from Egypt, which they made in their ten thousands, according to the oracles that had been given. At that time, as was reasonable, having left a country that was full of inhumanity, and that practised exclusiveness towards strangers, and, worst of all, that gave God's honour to irrational creatures, they sacrificed with exceeding joy, not waiting for priests (ἱερεῖς οὐκ ἀνυμένοντες). And what was then done the law appoints us to do once every year, for a memorial of thankfulness. These things are narrated according to the old (literal) method of narration. But by those with whom it is a custom to turn what is said to allegory (τὰ ἕητὰ πρέπειν πρὸς ἀλληγορίαν), the Passover shows in an ænigma the purification of the soul. For they say that the lover of wisdom minds nothing else than the passing over from the body, and from the παθῶν. Every house, according to that time, affects the form and sanctity of a priest, the victim having been slaughtered that had been prepared for the suitable feast, and those who had been called to the syssitia having been purified with cleansing sprinklings round about

them. They are present, not as at other symposia rejoicing in the belly, through wine and dainties, but fulfilling the custom of the fathers with prayer and hymns. And the congregational sacrifice (*πάνδημος θυσία*) is celebrated on the fourteenth day of the month' (Lib. de Sept., c. xviii.).

The statement that the Lamb is to be killed between the two evenings has been the subject of much controversy. This phrase is used in xvi. 12: 'Between the two evenings ye shall eat flesh.' It is used of the time of the daily sacrifice (Ex. xxix. 39); but, wherever used, it seems to have an aspect towards the Paschal flesh-eating, and this evening of Egypt (Deut. xvi. 6). The question is asked, What is meant by the phrase, Between the two evenings? Some say it means, Between the evening of one day and the evening of another day. Lange mentions three answers: 1. Between sunset and dark, the view of the Karaites and Samaritans. 2. Just before and just after sunset. 3. Between the decline of the day and sunset, as Josephus, Mishna, and the Jews generally hold. Philo's statement, just quoted, that they began at mid-day, and unto evening (*ἀρξάμενοι κατὰ μεσημβρίαν ἕως ἑσπέρας*), would appear to apply the phrase to the beginning and end of the afternoon. It does not seem a natural probability that the noonday should be taken in this passage as one evening. Classic writers do not apply the term 'evening' to the noonday, nor do they recognise two evenings in one day. Just as the morning is characterized by various adjectives—as 'deep dawn,' *ἄεθρος βαθύς* (Luke xxiv. 1)—so the evening is described by various adjectives, as 'deep evening,' *ἑσπέρα βαθύα* (Plut. Reg. et Imper., Alexand., § 3). Herodotus speaks of the 'early evening' (*περὶ δειλὴν πρωΐην*, Lib. VIII., § 6), and the 'late evening' (*δειλὴν ὀψίην*, Lib. VIII., § 9); but the idiom is only equivalent to saying 'early in the evening,' and 'late in the evening.' It does not imply two evenings. The writer does not know of any instance where classic writers speak of one day as having two evenings, or where they speak of the mid-day as evening. The ancients spake of the day as we speak of it—that is, as consisting of morning, noon, and evening:

ἡ ἡώς, ἡ δειλὴ, ἡ μέσον ἡμῶν.

(II., Lib. XXI., v. 111.)

The writer regards the allusion to the two evenings thus: He does not think that the phrase is used to distinguish between an earlier and a later part of one afternoon. He believes that it is used to distinguish between an Egyptian night and an Israelitish night. A new moral era is coming in. New months are beginning to flow. The days are now days of an Israelitish era. But in the beginning of this new era, and especially in connection with the Heathen Grade, there is a night associated with Israel. But it is not like the night associated with the Egyptian seed. They have been in a darkness that could be felt. They are by nature children of the night. And now a deep night is settling upon them which will never be followed by a day. Verse 4, in c. xi., referred to a dividing of the night. So, in a moral sense, the watchful night of Israel is being divided from the careless night of the Egyptians, and it is by the Sacrifice of Christ, the Lamb, that these two nights become effectually parted one from another.

1. One prominent characteristic of these histories is that they are illustrating a division between Israel and Egypt. The land of each is divided (viii. 22), and the two peoples are to be divided (xi. 7), and it is not unlikely that this law of division should be carried into time. As concerns days, we have seen that a new year begins for Israel. So as regards nights it is natural that Israel's night should be severed from the Egyptian night.

2. Egyptians are children of the night. It is, therefore, significant that this division is specially made in regard to evening. We never meet with the phrase, 'between the two mornings,' but we have the phrase, 'between the two evenings.'

3. The coming of Christ is sometimes set forth as a sudden coming by night, and two distinct ways of spending the night in respect to that coming are recognised in Scripture. Jesus says: 'Behold, I come as a thief. Blessed is he that watcheth' (Rev. xvi. 15). 'If, therefore, thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee' (Rev. iii. 3). 'If the master of the house had known in what watch the thief was coming, he would have watched' (Matt. xxiv. 43). Of the careless servant He says: 'The Lord of that servant shall come in a day when he expecteth not' (Matt. xxiv. 50).

4. Both the Egyptians and the Israelites had been told beforehand of this coming. Moses told Pharaoh that Jehovah would go out at midnight (xi. 4), and he told the Israelites that Jehovah would go through the land that night (xii. 12). The fact that the warning is given to both seeds tends to show that two moral nights are prefigured in the way that the Israelites and Egyptians respectively spend the intervening hours after receiving the warning.

5. There is a marked moral distinction between the way in which the Israelites spend the night, and the way in which the Egyptians spend it. The former spend it watchfully, as if they had heard the words, 'It is high time for you to awake out of sleep, for now is salvation nearer to us than when we first believed' (Rom. xiii. 11). The latter spend it carelessly as if to illustrate the words, 'For they that sleep sleep in the night, and they that be drunken are drunken in the night' (1 Thes. v. 7). The Israelites are all watchful when the Destroyer comes (verse 11), but the Egyptians, although Moses has warned them (xi. 4, 5), appear to be all asleep (xii. 30).

6. The prominence, given by Christ and the Apostles, to watchfulness, makes it inherently probable that, in a narrative illustrating the process of salvation, the distinction between watchfulness and carelessness, as characterizing the good and bad seed respectively, would be illustrated in some such way as we here find it illustrated. Paul says, 'Let us not sleep as do the rest' (1 Thes. v. 6), and here we find Israel watchful while the Egyptians appear to be asleep. Israel's equipment accords with the words, 'Let us therefore cast off the works of darkness, and let us put on the armour of light' (Rom. xiii. 12). 'Let us, since we are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation' (1 Thes. v. 8). Wesley, in his Watch-night hymn, is virtually distinguishing between two moral nights in the lines:

‘ How many pass the guilty night
In revellings and frantic mirth !’

That is the Egyptian night. But he is going on to describe an Israelitish night when he adds :

‘ So many years on sin bestowed,
Can we not watch one night for God ?’

In the very singing of such a watch-night hymn, there is something analogous to the singing of Clytemnestra’s watchman, who, while watching for the beacon fire that should tell of Troy’s capture, found, in singing, a healing substitute for sleep (*Æsch. Agam.*, verse 17).

7. That which makes the essential distinction between the night as spent by the Israelites, and the night as spent by the Egyptians, is The Lamb. The Egyptians do not guard, or kill, or eat the Lamb, and they sleep, and their firstborn children die. The Israelites do guard, and kill, and eat The Lamb, and it is this killing and eating of The Lamb that keeps them watchful, and that furnishes them with the blood-token, in virtue of which The Destroyer will pass them by. Thus, inasmuch as the killing of The Lamb makes a distinction between the Egyptian night of death, and the watchful night of Jehovah (verse 42), kept by Israel, it is not unfitting to say that the Passover is killed between the two evenings. Nor is it unnatural that the phrase should be used in other references to the Paschal Sacrifice (*Lev. xxiii. 5* ; *Deut. xvi. 6*), or to the Lamb of the daily evening sacrifice (*Ex. xxix. 39*), which also prefigures Christ.

8. The subsequent narratives show that the Egyptian evening is one that is not followed by a day, while the evening of Israel is but the prelude to a happy day. While Israel is said to see Egypt in the day (*xiv. 13*), the Egyptians are not associated with the day, but only with the night. Pharaoh rises up at night (verse 30), and pursues Israel into the sea by night (*xiv. 20*), and, as the morning appears, the Egyptians are overthrown and are not (*xiv. 27, 28*).

9. The fact that from this time there is a Pillar of Fire to give Israel light by night (*xiii. 21*), accords with the view that the killing of The Lamb makes a great moral distinction between the night of Israel and the night of Egypt. It divides a stream of time. The night of Egypt henceforth darkens to death, but the night of Israel brightens on to day. On the literal theory, it is not probable that the Israelites would have six hundred thousand, or five hundred thousand lambs ready for slaying at one particular time of a particular evening. Moreover, had they been following such a practice with an avowed design of protecting themselves from danger, it is not likely that all the Egyptians would have been so indifferent, that they would not also have used a like precaution. A nation of Hebrews could not have kept their proceedings secret from their Egyptian masters.

Verse 7 brings into prominence the Propitiatory aspect, connected with the killing of the Lamb. As men, by devout appropriation, can offer Christ as their Sacrifice, so, in a like appropriating spirit, they can apply His blood to their soulical house, that is, to the soulical body of flesh in which, by faith, they are eating the Lamb. When men offer sacrifices, and trust in a Propitiatory virtue inherent in those sacrifices,

to hide sin and to gain God's favour, they are virtually sprinkling the door of the soulical house with the blood of the Lamb. The writer is speaking of those on the Heathen Grade, not of those who reject Christ for literal sacrifices. We read, 'And they shall take of the blood, and apply it unto the two side-posts, and unto the lintel upon the houses in which they shall eat It' (verse 7). The writer thinks that, in this case, we have symbols of a Covenant and Protection in a Sinaitic aspect. From what is said in Heb. x. 29, of treading on the Son of God, and counting the blood of the covenant unholy, it is probable that the general opinion as to why the blood was not cast upon the threshold is correct. It imports the sanctity of that blood. The Greek word 'to profane,' βεβηλώω, is derived from the idea of treading upon something. Apart from the threshold, blood is to be sprinkled on the lintel over which the Destroyer will pass. That blood will cover the eyes (Gen. xx. 6) of the Avenger, so that the sin of Israel's imperfect works and way will be hid from sight. Beneath the protection of that covering blood of the Lamb, the Pascha has to be eaten. But, as well as the protecting blood on the lintel, there is blood on each side-post. Thus, whether they who are in the house come out, or Jehovah enters, there must be a passing between blood. The Apostle tells us that in the day when God took Israel by the hand to lead them out of Egypt, He made a covenant with them (Heb. viii. 9). The writer thinks that the blood on each side-post is a symbol of a covenant made by passing through blood, according to what is said in Jer. xxxiv. 18, of the passing through between the divided calf. Thus he would regard the sprinkled lintel as a symbol of a Propitiatory Covering, or Protection, while he would regard the sprinkled side-posts as a symbol of a covenant made by Sacrifice (Ps. l. 5).

With verse 8 we come to the Servants' Grade. Verses 8-10 are on this Grade. We have now an advanced representation of the spirit in which the Pascha is to be eaten. All that is said relates to the One Lamb, or Jesus, not to many lambs. Hence all the instructions must have a moral, not a literal, application. The writer takes the details thus:

1. There must be a partaking of the flesh of Christ, which is 'meat indeed' (John vi. 55). According to their faith in Propitiation will be this eating.

2. It is to be eaten in a particular night. That is, at a time of God's appointing, and in an Israelitish, not an Egyptian, night.

3. It is to be eaten as a finished Sacrifice, that is, roast in fire. This was needful to constitute a true sacrifice, and for the following, amongst other reasons: Men were not to eat of the flesh of the sacrifices until the fat had been burnt as an offering made by fire unto the Lord (1 Sam. ii. 16). While the Israelitish Seed were eating the flesh of this Divine Lamb, God's Fire was also claiming a part of the same Sacrifice. It is said, 'All the fat is the Lord's. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood' (Lev. iii. 16, 17). As the blood sprinkled was for the Lord, so the fat burnt was to be for the Lord. Jesus ate of the Pascha, of which He said, This is My body. So, in this Pascha, God has His

portion. When God says, 'Neither hast thou filled Me with the fat of thy sacrifices' (Is. xliii. 24), it is implied that the fat is the Lord's. That in the Lamb which can be turned into flame, the most spiritual part, is to be a burnt-offering for God. But if the Lamb be eaten raw, there cannot be the burning of fat to the Lord. It was considered important by the Greeks that, in their sacrifices, there should be a vivid flame. Wine and frankincense were sometimes poured into the fire to increase the flame. Homer tells us how they covered the thighs of the victim with fat.

κατὰ τε κνίσσῃ ἐκάλυψαν.
(Il., Lib. I., v. 459.)

Hence Christ is here set forth as a true Sacrifice, or as a Lamb that has been burnt in fire.

4. It is to be eaten in Godly Sincerity. Paul speaks of 'the unleavened bread of sincerity and truth' (1 Cor. v. 8). We may safely, then, take the injunction as to unleavened bread to relate to sincerity and truth. So far as Jesus becomes Truth to us, He is our Unleavened Bread.

5. It is to be eaten in a penitential spirit, or with sorrow for past sins. We read of bitter things, as well as of unleavened bread. The Sept. has *πικρίδων*, the name of bitter herbs, as 'succory.' Philo regards these bitter herbs as symbols of the *πίνοες*, or toil, through which the good win perfection (De Cong. Erud., c. xxviii.). Athanasius tells us how the suppers of heroes were, in part, furnished with *λάχανα*, or herbs (Lib. I., c. xlv.), and he gives a long list of such herbs (Lib. II., c. lxxxi.). The Athenians were fond of herbs of sharp taste, as coleworts. We must partake of Christ in penitence, or with bitter herbs. At the same time, it is possible that the Hebrew *על-מרי-על-מרי* may mean, 'And unleavened as touching bitter things,' after the fashion in which Paul says *ἴστε ἄζυμοι*, 'Ye are unleavened' (1 Cor. v. 7). The writer, however, prefers the ordinary view: 'And they shall eat the flesh in this night, roast with fire, and unleavened bread; upon bitter things they shall eat It' (verse 8).

6. It is not to be eaten as a Sacrifice needing purification. Both hot water and cold water were used for purification, but this Lamb is not to be sodden in any kind of water. It is not to be sodden at all. It is already a Lamb without blemish. It is said in regard to a purifying process, 'Boil well the flesh' (Ezek. xxiv. 12). Ancient sacrifices, as well as those who worshipped at them, had to receive cleansing sprinklings from water. Sozoman says that when Valentinian and Jupiter were entering the temple, a priest, *θαλλοῦς τινὰς διαβρόχους κατέχων, νόμῳ Ἑλληνικῷ περιέβαλλεν* (Hist. Eccles., Lib. VI.)—'holding certain green boughs, sprinkled round them after the Grecian manner.' Under the Roman priests there were inferior officers, *Popæ, Agones, Cultrarii, Victimarii*. They had to kill the beast, to skin it, to remove the bowels, and to wash the whole body. Then the priests might take from the rest for the fire on the Altar (Alex. ab Alex., Lib. IV., c. xvii.). But Christ, our Pascha, needs no purifying washing. Hence He is not to be sodden in water at all. That is, Christ is not to be regarded by

us as imperfect and sinful, but as a Lamb without blemish and without spot.

7. Christ, our Pascha, is to be appropriated according to His distinct qualities. We read of the Head, the Legs, and the inward parts. That is, we must appropriate the Mind of Christ, of which the head is the symbol, and the Walk of Christ, of which the legs are the symbol, and the Feeling or Sympathy of Christ, of which the inward parts are a symbol. We read, 'Eat ye not of it raw, nor sodden at all with water, but roast with fire, Its head with Its legs, and with the inwards thereof' (verse 9).

8. Christ is not to be taken in part, but in all His fulness. Baxter had on his pulpit at Kidderminster a motto to the effect, We preach Christ crucified, not cut and carved to suit the fancy of men. So this Lamb is to be taken in His entirety. 'Is Christ divided?' (1 Cor. i. 13). We want Christ in His completeness, and not in part. Hence none of this Lamb is to be left unto another day. We are to receive Christ Jesus the Lord (Colos. ii. 6), and we are to receive Him in His full-orbed completeness.

9. We are to regard Him as the Lamb to be eaten in God's time and way, or not at all. There may be varying opinions as to what is meant by the close of verse 10. The writer thinks it is suggestive of punishment. A new verb is used to describe burning in fire, the verb which, in Gen. xxxviii. 24, is used of a judicial burning in fire. The writer regards the passage as meaning that, if we fail to receive Christ as our Lamb of Propitiation in God's appointed time, or if we fail to receive Him in His fulness, He will not continue afterwards to be our Propitiation. Wherein we fail we find a measure of punishment. The part of the Lamb that is left is no more our Food, though He may be in us even in our measure of suffering. What is built of wood, and hay and stubble, is to have a burning. But there is a saving, even through fire (1 Cor. iii. 15). It was customary, in some ancient sacrifices, to offer the victim in its entirety. Medea counsels Jason thus :

*βόθρον ὀρύξασθαι περιηγέα· τῷ δ' ἐν θῆλιν
Ἄργεϊὸν σφάζειν καὶ ἀδιειτον ὠμοθετήσαν
Ἀντῷ πυρκαϊῆν εὐ νηήσας ἐπὶ βόθρῳ.*

(Apollon. Rhod., Lib. III., vv. 1031-1333.)

'Thou shalt dig a round trench (1 Kings xviii. 32), and in the same thou shalt slaughter a female lamb, and thou shalt place it undivided on the pyre, which thou shalt have properly raised up in the same trench.'

Usually the word *ὠμοθετέω* signifies the placing of the pieces of the flesh upon the thighs, the flat being placed thereupon. Josephus appears to regard this eating of the entire lamb, or the burning of any part that might be left, as symbolic of a speedy departure. 'And when they had supped, the rest of the flesh they burnt, as being about to go forth'—*καὶ δειπνήσαντες, τὰ λοιπὰ τῶν κρεῶν ἔκαυσαν, ὡς ἐξελυσόμενοι* (Ant., Lib. II., c. xiv., § 6). The writer regards the meaning of the passage, according to what has been stated above, as showing that we are to receive Christ in His fulness in the appointed time, and that wherein we fail so to do, there will be a burning of punishment. 'And ye shall let

nothing of it remain until the morning, and that which remaineth of it until the morning, ye shall burn in fire' (verse 10).

With verse 11, the Young Men's Grade comes in. What is said of this grade shows a still further advance towards the pilgrim's life.

1. Those on this grade have to eat the Pascha, as those on the lower grades had to eat it, but some further conditions are added.

2. It is to be eaten in a state of readiness for departure, as men about to serve, or about to journey, have their loins girded. This is a common Scriptural figure. Jesus bids those who are looking for their Lord to have their loins girded (Luke xii. 35). 'Having girded your loins with truth' (Ephes. vi. 14); 'Girding up the loins of your mind' (1 Pet. i. 13). We are not to be men of wavering and unfixed purpose, but men of earnest, steadfast conviction, free from besetting sins, and eager for the race set before us. Philo says: 'In their passover, which is called Pascha, He commands that the loins be girded, or that the lusts be compressed' (Leg. Al., Lib. III., c. lii.). In Lib. de Sac. Abel, c. xvii., he paraphrases the phrase as *ἐτοιμῶς πρὸς ὑπηρεσίαν ἔχοντας*—'being in readiness for service.'

3. It is to be eaten as by men whose feet are prepared for walking in the straight paths of righteousness. Paul says: 'Having shod your feet with the preparation of the Gospel of peace' (Ephes. vi. 15). By this preparation they will be able to march without weariness in the heavenly way. Philo paraphrases: 'And that, having put off the fleshly weight, I mean the shoes, they stand unwaveringly and firmly on their feet' (Lib. de Sac. Abel, c. xvii.). Jesus sent His disciples shod with sandals (Mark vi. 9). The sandals He provides for us will not wax old in all our pilgrimage (Deut. xxix. 5).

4. They must have the Revealed Truth of God as their staff of support. It is not literally probable that every one of these men, coming out of Egypt, would be required to have a staff in his hand. With Philo, the staff is *παιδεία*, or 'instruction,' which will keep them from stumbling amid human affairs (Lib. de Sac. Abel, c. xvii.). The staff is the strong Word of God, upon which we lean, and which will never break under us. David had a like staff in his hand, when he laid the fleshly monster low (1 Sam. xvii. 40). Jesus told His Apostles to 'take nothing for their journey save a staff only' (Mark vi. 8). He was not referring to a literal walking-stick, but to the staff of truth, the Christian minister's support and weapon. The writer believes that Justin Martyr was speaking truth when he said: *Τὸ οὖν εἰρημένον, ῥάβδον δυνάμεως ἐξαποστελεῖ σοι ἐξ Ἱερουσαλήμ, προαγγελτικὸν τοῦ λόγου τοῦ ἰσχυροῦ, ὃν ἀπὸ Ἱερουσαλήμ οἱ ἀπόστολοι αὐτοῦ ἐξελθόντες πανταχοῦ ἐκήρυξαν* (Apol. I., c. xlv.)—'As to that saying, He will send forth for thee the Rod of power from Jerusalem, it was a foretelling of that mighty Word, which His Apostles, going forth from Jerusalem, everywhere preached.'

5. They were to eat it as men hastening from a danger behind to a salvation in front of them, as David hastened from Saul (1 Sam. xxiii. 26), and betook himself to the strongholds. Like men impatient to be free, they are to be 'looking for, and earnestly desiring, the coming of the day of God' (2 Pet. iii. 12). We may read: 'And thus ye shall eat, with your loins girded, your shoes on your feet, and your staff in your

hand, and ye shall eat It in anxious haste ; this is a Pascha to Jehovah' (verse 11). It does not say, 'Your staves in your hands.' There is but one staff for all, for we have all the same Bible. This Pascha is described by Philo as the νοῦς, or mind, making an overpassing, without any turning round, from τῶν παθῶν, the lusts or passions, into the thanksgiving to the Saviour God, who has brought it forth into a freedom that it was not expecting (De Migrat. Ab., c. v.). The phraseology may seem peculiar, but it means much the same that we mean when we speak of conversion, and it is, in its essential features, Scriptural.

We have now a transition to the Seed Process. It comes in on the Servants' Grade. Verses 12-14 are on this grade, as the words 'do,' 'there,' 'see,' and ἴδου, 'this,' show. In this Seed Process action, Jehovah will pass through the fleshly realm. Now the Israelite, the brother of low degree, will have to rejoice in his exaltation. But he who was not a brother, the fleshly Egyptian, who had been rich in jewels that he must now give up to Israel, is about to fade away in his ways of evil, as plants fade in burning sunshine (Jas. i. 9, 10). Two classes are to be smitten. First, there is to be a smiting from firstborn of man unto firstborn of behemah, or beast. The writer believes that here, as in ix. 25, the allusion is to that part of man's nature which has gone after strange flesh, and is found on the Egyptian side. It will have to be smitten and die to that side. Secondly, there is to be a smiting of Egyptian gods. The writer believes that these symbolize those elements of sinful flesh, and their vices, which are doomed to utter extinction. Unlike the man and behemah, they do not die to sin to rise to holiness. They have no resurrection. Jehovah will, in truth, pass through in the land, or fleshly nature. 'And I will pass through in the land of Egypt, in this night, and I will smite all the firstborn in the land of Egypt, from man and unto beast, and against all the gods of Egypt will I execute judgements : I am Jehovah' (verse 12). It is only what is found in the land of Egypt that is to be smitten. Some may think that the allusion to idols has reference to literal idols. Idolatry is a principle that has a place in fleshly Egypt, and will be smitten, but the idols are all elements of sinful flesh, and all that sinful flesh loves. Justin Martyr says : πάντες οἱ θεοὶ τῶν ἐθνῶν εἰδῶλα δαιμονίων εἰσιν (Apol. I., c. xli.)—'All the gods of the nations are idols of demons.' Such a phrase carries on the idea of an idol into an underlying spiritual realm, as if every idol had a demon pertaining to it. It is to what is in the underlying realm that this threat pertains. It has not respect to literal idols. We read : 'He shall break also the images of Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall He burn with fire' (Jer. xliii. 13). The idols of Egypt may be said to be the vices comprehended in idols. The Lust of Venus, the Falsehood of Mercury, the Cruelty of Mars, all are parts of the idolatry of Egypt. All are to be smitten by Christ. It was not that the literal animals worshipped by the Egyptians were hateful to God. It was not that the Olympian deities had a real existence, and could be crushed. It would seem as if Egypt, in a special degree, furnished emblems of all the fleshly vices which constitute idols of Egypt in a moral sense. The Egyptians were

as inventive in finding out gods as in arts, and Æschylus says that they were famous in that respect :

δειροὶ πλέκειν τοὶ μηχανὰς Αἰγύπτιοι.

(Frag.)

Of their meaner deities, the following passage from Athanæus (Lib. VII., § 55) gives us some idea. He quotes Antiphanes, the comedian, thus : ‘And they say that in other respects the Egyptians are famous, such as thinking that the eel (τῆν ἐγγεῖλον) is equal with God. Moreover, it is much more precious than the gods, for with these we may have intercourse in prayer ; but of those [fishes] it costs us twelve drachms or more to get only a smell. The beast is thus altogether holy.’ He then quotes Anexandrides as saying to the Egyptians : ‘I should not be able to be in alliance with you, for our customs are not as yours, neither are our laws, but they differ much from each other. Thou dost worship an ox, but I sacrifice it to the gods. Thou dost regard the eel as the greatest demon, but we put a high value upon it as food. Thou dost not eat swine, but I relish them greatly. Thou dost reverence the dog, but I beat it whenever I catch it devouring food. It is a law here that the priests be uncircumcised, but with you, as it seems, that they be circumcised. If thou seest a sick cat thou weepst, but I would gladly both kill it and skin it. With you a field-mouse is of importance, but with us it is not.’ This destruction of the Egyptian gods is thus reflected in the Pseudo-Matthæi Evangelium, cc. xxii.-xxiv., in the account of the flight of the Holy Family into Egypt : ‘Rejoicing and exulting they came into the bounds of Hermopolis, and they entered into one of the cities of Egypt, which is called Sotinen ; and, because there was no acquaintance therein with whom they could lodge, they entered into a temple, which was called the capital of Egypt, in which temple there had been set up three hundred and sixty-five idols, the honour of a god being celebrated in sacrifices on every particular day. But it came to pass, when the most blessed Mary, with her little Infant, entered the temple, all the idols fell prostrate to the ground, so that they all lay displaced, and almost broken to pieces, on their faces, and so as to show, manifestly, that they were nothing. Then was fulfilled what was spoken by the prophet Isaiah (xix. 1) : “Behold the Lord will come on a light cloud, and He will enter into Egypt, and all the idols of the Egyptians shall be moved at His presence.”’ It would be a poor triumph for Jehovah to execute judgement on literal idols. Other idols might soon be made to take their place. It is a grander triumph for Him to execute judgement on those fleshly vices—Lust, Drunkenness, Covetousness, Smoking, Cruelty, War—which the sinful Egyptian flesh loves.

While the Evil Seed are to be smitten, the Good Seed, even according to the Seed Process, are to be Protected, and to be in Covenant with God. This is a more inward Protection, and a more inward Covenant, than those indicated in verse 7. The blood is on them as a Sign : ‘And the blood shall be to you for a Sign, upon the houses where ye are.’ It does not say, ‘And the blood upon your houses shall be,’ as if alluding to what had previously been said. It is a new command in reference to the blood—a command pertaining to the Seed Process, not to the

Sinaitic Process: 'And I shall see the blood, and I will pass over upon you, and a stroke shall not be against you for a destroyer, when I smite the land of Egypt' (verse 13). Nothing good is to perish with the evil. Antoninus sets forth the principle that nothing can be either evil or good which can happen to a bad man and a good man alike (Comment., Lib. IV., § 39). This is preferable to the teaching of Mimnermus that Zeus gives *κακὰ πολλὰ*—'many evil things'—to all. These judgements of the Lord are not like sickness or death that may come to all. They are such judgements as can only come to the evil, and that never touch the good.

It is evidence of a moral advance that, after reading of an Assembly or Congregation, we now begin to read of Feasts and Memorials. But the feast is for keeping in memory what God has done for us, and it is to be to Jehovah, who tells us how to keep feasts to Him. We are to loose bonds of wickedness, and to deal our bread to the hungry (Is. lviii. 6, 7). We are to bring our offerings into His courts, and to pay our vows unto Him (Deut. xii. 11, 12). We are to love the stranger, remembering that we were strangers in fleshly Egypt (Deut. x. 19). God's feasts are of this kind, not some Corpus Christi Procession, with hundreds of candles burning, and incense smoking, and bedizened priests hutching along with an air of preternatural gravity on their faces, and the choir-boys singing Latin anthems which neither they nor the people understand, and nobody's mind made one bit the wiser. We are to keep our time of conversion in grateful and life-long remembrance, and not to go on an ecclesiastical parade after a consecrated wafer: 'And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah; throughout your generations ye shall keep it a feast by an ordinance for ever' (verse 14).

'The gladness of that happy day,
Our hearts would wish it long to stay,
Nor let our faith forsake its hold,
Nor comfort sink, nor love grow cold.'

Verse 15 is on the Young Men's Grade. We have the words *אִתִּי*, 'this,' and 'Israel.' A seven-days' term is prescribed for this feast. Its cycle is a week; but it is not merely one week in a year, but an ever-recurring week for those on this Grade. Like the name, 'I Am that I Am,' it is ever to be returning on itself. In this Seed Process Pascha, the feast assumes the aspect of a feast of Unleavened Bread. The Unleavened Bread is that of Sincerity and Truth. But Christ Himself becomes to us Unleavened Bread. He is our true Bread, which comes down from heaven. We are eating the Unleavened Bread of Sincerity and Truth when we receive Him as our Sustenance. The offering of bread was a prominent part in some ancient sacrifices. Pausanias says that Lycaon sacrificed nothing that had life, but 'he burnt (*καθήγισαι*) the cakes (*πίμματα*) of the country upon the altar, which cakes the Athenians amongst us yet call *πελάνοι*' (Lib. VIII., c. ii.). The sacrifices were often begun by the sprinkling of barley-meal over the victim. *οὐλόχυσται*. Jeremiah refers to the cakes made to the queen of heaven (vii. 18; xlv. 19). Hence, even the eating of bread may be regarded as having the aspect of an inward sacrifice.

Three special features pertain to this feast on the Young Men's Grade :

1. Through all the days there is to be an eating of the Unleavened Bread of Sincerity and Truth (1 Cor. v. 8). We especially do this when we eat of Christ, the True Bread : 'For we all partake of the One Bread' (1 Cor. x. 17).

2. There is to be a careful putting-away of the old Egyptian leaven of fleshliness, and of malice and wickedness, from our soulical houses : 'Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Pascha also hath been sacrificed, even Christ ; wherefore let us keep festival, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth' (1 Cor. v. 7, 8). In this 'sincerity of God' (2 Cor. i. 12), and 'not in fleshly wisdom,' which is Egyptian wisdom, we must behave ourselves in the world : 'Let not wickedness dwell in thy tabernacles' (Job xi. 14) ; 'He that worketh deceit shall not dwell within my house ; he that telleth lies shall not tarry in my sight' (Ps. ci. 7). In this moral sense we must know how to get the dog away from the oven :

'So weis ich den Hund doch vom Ofen zu locken.'

(G. A. Bürger.)

We are putting away the leaven when, in the words of Antoninus, our inner man is 'undefiled by pleasures, unwounded by any hardship, uninflamed by any insolence, not to be impressed by any wickedness, an athlete in the greatest contest, that of being injured by no lust, of being dipped in righteousness to the depths, and of welcoming, with all the soul, all the things that happen, and that are assigned to us' (Comment., Lib. III., § 4).

3. There is a punishment following the neglect to put away this Egyptian leaven of wickedness. It is said that the soul eating leaven will be cut off from Israel through its era. But 'Israel' betokens the Young Men's Grade. Hence the sentence is equivalent to a cutting off from the Grade of Faith. The word 'cut off' is used of the cutting off of a branch (Numb. xiii. 23), and of any severance of a vital connection (Ezek. xvi. 4). It is not that God or man would destroy a man for eating literal leaven. But it is that they who eat the leaven of wickedness can have no place with Young Men. In the words of Peter, they 'shall be utterly destroyed from among the people' (Acts iii. 23). Paul speaks of some who are severed from Christ, and such a severance is a cutting off from Israel (Gal. v. 4). The position of the words 'from the first day unto the seventh day' in the Hebrew tends to show that they are the measure of the era during which the cutting off is to be in force, and not of the time in which the leaven may not be eaten. This leaven ought never to be eaten. They who eat it have no place on the Young Men's Grade through all its cycle, or from the first day unto the seventh. This is a very different thing from the excommunication of a man for eating literal leaven. Much more does it differ from the destruction of a soul in hell for such a literal fault. At the same time, in the literal sphere, there are shadows of true things. Doubtless, literal Jews condemned the eating of leaven, and justly punished those

who ate it during this feast. We read: 'Seven days ye shall eat unleavened bread; but in the first day ye shall put away leaven out of your houses, for everyone eating leavened bread, that soul shall also be cut off from Israel from the first day unto the seventh' (verse 15). The leaven is to be put out on the first day. We cannot be too prompt, or too soon, in putting away the Egyptian leaven from the soul. The verse speaks of a soul, and it refers to what is truly in a soulical realm.

The reader will perhaps admit that, on the literal theory, the allusion, in verse 16, to seven days, seems somewhat out of harmony with the allusion made in verse 15 to seven days. It seems, even as we read the English, as if the two verses were not referring to one and the same period. The Hebrew shows that the two periods are distinct. Verse 15 is on the Young Men's Grade, as זֶה , 'this,' and 'Israel' show. But verse 16 is on the Grade of Tongues. We have the conjoined idiom 'do,' twice used, and זֶה . Hence the seven days of one verse must be different from the seven days of the other verse. In verse 16 we are shown that the era of the Grade of Tongues is foreshadowed. It is characterized by two special features, Holy Worship and Rest. Every day is to be a day of a holy convocation. The first day is such, and the seventh day is such, and this is only because, from beginning to end, these 'days of heaven' are holy. Through all these days they will live on Him who is the true Bread, and in whom no Egyptian leaven of wickedness is found. In these holy days no toilsome works of law will have to be done. All that will be done will be food, or what is as a preparation of food. Jesus said, 'My meat is to do the will of Him that sent Me, and to accomplish His work' (John iv. 34). It will only be in this sense that men will work in these holy days. 'And in the first day there shall be a holy convocation to you, and in the seventh day a holy convocation; no work shall be done in them, save that which is eaten of every soul, this only shall be done by you' (verse 16).

In verse 17 we have two injunctions related to keeping. These appear to refer to duties of the outward life, to be wrought on the Servants' Grade by those on the Young Men's Grade, who have come out of Egypt, and also by those on the Servants' Grade who are not so far advanced. 'And ye shall keep [the festival] (1 Cor. v. 8) of Unleavened Bread, for in this self-same day I brought forth your armies from the land of Egypt.' Then it adds in reference to the keeping to be observed by those on the Servants' Grade: 'And ye shall keep this day throughout your generations, a perpetual ordinance' (verse 17).

Verses 18-20 deal with the Heathen Grade in this Seed Process portion. In this portion we have similar injunctions to avoid leaven, and to eat unleavened bread. But the penalty of transgression is not so severe. Instead of a cutting off from Israel (verse 15), mention is only made of a cutting off from Israel's congregation (verse 19). We have another period of seven days for this grade, and this period connects with the four days of the same grade mentioned in verse 6. 'In the first [month], in the fourteenth day of the month, in the evening, ye shall eat Unleavened Bread unto the twenty-first day of the month in the evening.' This is the weekly cycle of the Heathen Grade. 'Seven

days leaven shall not be found in your houses' (verse 19). These allusions to houses, and leaven, are independent of all geographical limitations. They are rules for men in every place. Every transgressor will be punished. Whether man finds out the offender or not, God, in His righteous judgement, will take care that the soul which eats the wicked Egyptian leaven shall not be numbered in the host of His elect. 'For whosoever eateth that which is leavened, that soul shall also be cut off from the congregation of Israel, whether a sojourner, or one that is born in the land' (verse 19). The closing sentence may distinguish between the Israelitish seed, which is as those born in the land, while the soul in an uncircumcised and fleshly state is the sojourner (verse 48). Paul refers to those who had been without hope and without God as 'strangers from the covenants of the promise' (Ephes. ii. 12). The phrase 'born in the land' appears to pertain specially to the seed of faithful Abraham (Lev. xxiii. 16; Numb. ix. 14; xv., 29, 30). This faithful seed constitutes the true inhabitants of the Goshen land. 'Ye shall not eat anything leavened; in all your habitations shall ye eat unleavened bread' (verse 20).

With verse 21 begins a portion relating to Godly Service. We read of elders being sent on a certain mission. These elders are on the Young Men's Grade, as the word 'Israel' shows. The allusion to calling also shows the Seed Process. The man of Moral Law gives these elders a charge. 'And Moses called to all the elders of Israel, and said unto them' (verse 21). The writer thinks that our Versions somewhat hide the meaning of this verse.

1. We have in Hebrew the word לֶמֶךְ. This is rendered 'lamb' in the A.V., and 'lambs' in the R.V. It is not the word for 'lamb' used in verses 3, 4, 5. It is the ordinary word for 'flock.' It is especially applied to such flocks as shepherds keep (Gen. xxix. 2). The writer holds that there is no reference here to the Paschal Lamb. The reference is to these men going on Godly Service, and gathering a flock for Christ, as His servants and preachers. The flock is a human flock, gathered for a Church.

2. The elders are told to draw out the flock. This is not a word likely to be used of taking a lamb for sacrifice. There is some controversy respecting the word יָצָא, rendered 'Draw out.' It is variously rendered 'Draw' (Judg. iv. 6); 'Drew along' (Judg. xx. 37); 'Drew up' (Jer. xxxviii. 13); 'Drawer out,' as of seed from a basket (Amos ix. 13). Some writers would give it, in this passage, the meaning of 'to approach.' The question is asked, Why should this word be used of the taking of a Lamb? The writer believes that it is not used of the taking of a Lamb but that it is used of these elders drawing sheep, as by a shepherd's crook, from their Egyptian bondage, and gathering them into a flock for Christ. It is so far an equivalent of the passage, 'And some save, snatching them out of the fire' (Jude 23). In the following passage from Plutarch an equivalent word is used of the taking of a sheep by force. Speaking of Agathocles, he says: 'When the people of Ithaca were complaining of his sailors, because, having come to the island, they had drawn off one of the sheep (τῶν θρῆμμάτων τινὰ ἀπίσπασαν), he said, "Your king came to us, and he not only took the

sheep, but he also blinded the shepherd and departed' (Reg. et Imp. Agathæ, § 3). Philo says the destruction of the Egyptian cattle 'did not draw with it (συνεπεσπάρσατο) the Israelitish herd to destruction' (Vit. Mos., Lib. I., c. xxvi.). When Creon carries away the two daughters of Œdipus, the latter speaks of him having drawn them away (Soph. Œd. ep. Col., verse 895). It is the gathering of a flock of God by elders, or ministers, that is here indicated. It is not very likely that either the word 'flock,' or the word 'draw out,' would have been used had the reference been to the Lamb. We may wonder, also, how a lamb could be drawn according to families. The flock, however, could be drawn out according to its constituent families. It is well when men and their households are all in Christian fellowship

3. While these elders have to draw out a flock, they have also to do another thing; that is, they have to kill the Pascha. That is, the Christ, who is the Lamb in them, is to be given as a Sacrifice. They thus sacrifice Christ, the Pascha, when they give themselves to save others, alway being 'delivered unto death for Jesu's sake' (2 Cor. iv. 11). Faithful ministers of Jesus are ever 'bearing about in the body the dying of Jesus' (2 Cor. iv. 10). It is Christ speaking in a man who says,

'Take my soul and body's powers,
 Take my memory, mind, and will,
 All my goods and all my hours,
 All I know and all I feel,
 All I think, or speak, or do;
 Take my heart, but make it new.
 Now, O God, Thine own I am,
 Now I give Thee back Thine own:
 Freedom, friends, and health, and fame,
 Consecrate to Thee alone;
 Thine I live, thrice happy I,
 Happier still if Thine I die.'

In this sense, we are to sacrifice Christ as our Pascha, in that Godly Service wherein we are trying to draw out a flock for Him from all that is worldly and fleshly: 'Draw out and take to you a flock for your families (or according to your families), and kill the Pascha' (verse 21).

There are some additional features in the description now given of the application of the blood, as compared with what is said in verse 7. Moreover, there is one most significant change. In verse 7 the instruction was to put, or give, the blood upon (לָשֵׁנָיִם) the side-posts and lintel. But now the instruction is to cause the blood to attain (לָשֵׁנָיִם) to (לָשֵׁנָיִם) the lintel and side-posts. The former verse related to the outward application of the blood, according to the Sinaitic Process. The latter verse relates to the more inward application of the blood, which is according to the Seed Process. In this latter the blood is a Protection, being applied to the lintel above, and it is the token of a Covenant, being applied to the side-posts; but it can be a protection and the token of a covenant in an inward Seed Process aspect, as well as in an outward Sinaitic Process aspect. In addition to this variation we have further additions.

1. Reference is now made to a basin. It was usual, in sacrifices, to catch the blood of the victim in a vessel called the *σφαγγεῖον*. When the

Seven Generals are taking an oath to destroy Thebes, they dip their hands in the blood of a bull, which blood has been caught in a *μελαίνδετον σάκος*, or hollow of an iron-rimmed shield (*Æsch. Sept.*, verse 43). It is, however, noticeable that nothing is said of this basin being provided by man. The writer takes the symbol as evidence of the preciousness of Christ-like suffering in God's sight. It is said of some: 'And precious shall their blood be in His sight' (*Ps. lxxii. 14*). And surely that soul-blood, shed by those who are dying daily through the Christ in them giving Himself, and them with Him, for others, must be blood that is precious in God's sight. We read: 'And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground' (*1 Sam. iii. 19*). So God will not let any of this precious blood be as water spilled upon the ground which cannot be gathered up. David says: 'Put Thou my tears into Thy bottle' (*Ps. lvi. 8*). Here the precious blood of those dying daily in Godly Service is put into God's basin.

2. Reference is made to hyssop. Some may think that this symbol indicates the purity of the blood, or its spiritual nature, on account of which it is not to be touched by hand. We need not eliminate that feature, even while we recognise the more common aspect of hyssop as a purifying agent. Its recognition here may signify the purifying process through which the blood will be caused to approach the souls of those who are being benefited by Godly Service. But the hyssop is not only as a symbol of a purifying influence upon others; it indicates also the purity of those by whom the hyssop is used. In Godly Service we are to be jealous over our own conduct, and we are to be jealous over the truth we preach, and we are to be anxious for the moral purification of those to whom we preach, and in all these aspects we are bringing the blood as by a hyssop-bunch to the souls of those whose salvation we seek. Some have inferred from what is said of the vinegar, or hyssop, being brought to Christ's mouth (*John xix. 29*) that the ancient hyssop was of considerable length and not identical with the modern hyssop. Since every green thing of Egypt was destroyed (*x. 15*), it is natural to conclude that this is not a plant of fleshly Egypt. *Dioscorides* and others represent the ancient hyssop as having certain important medicinal qualities. It must be borne in mind that this blood in one aspect, as on the side-posts, is a symbol of a Covenant. Moreover, it is not a Sinaitic, but a Seed Process Covenant, and that fact shows that the covenant must involve the personal purification of the souls entering into it. It is a covenant, not of sacrificial righteousness, but of righteousness actually inwrought. Two men might enter into a covenant, and there might be nothing in the covenant tending to make either of them a better man. Even in a Legal and Sinaitic Covenant with God, the moral reformation effected might be partial and outward. But in a Seed Process Covenant there is an actual purification of the inner nature. And hence hyssop is prominent in this Seed Process application of the blood. The Apostle, referring to Moses sprinkling the people by means of hyssop with blood, speaks of that blood as the blood of a covenant (*Heb. ix. 20*), and also as blood that cleansed or purified (*verse 22*). Peter associates the sprinkling of the blood of Christ with

sanctification and obedience (1 Pet. i. 2). The Jews appear to have had respect chiefly to the purifying aspect of blood-sprinkling, and not to its relation to a covenant. The Bible frequently associates hyssop with purification: 'And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet' (Lev. xiv. 52); 'Purge me with hyssop, and I shall be clean' (Ps. li. 7). Alluding to the Passover, Josephus says: 'And with the blood they purified the houses, having taken the foliage of hyssop'—*καὶ τῷ αἵματι τὰς οἰκίας ἤγνιζον, ὑσσώπου κόμας ἀναλαβόντες* (Ant., Lib. II., c. xiv., § 6). Philo says of the same that the Jews had been purified by sprinklings: *ἀγνευτικαῖς περιζῶαντησίαις κεκαθαρμένων* (Lib. de Sep., c. xix.). Barnabas, alluding to some passage which it is difficult to identify, says: 'But why is there both wool and hyssop? Because in His kingdom there shall be evil and sordid days, in which we shall be saved; when also he who is sick as respects the flesh, shall be healed of what is sordid, through the hyssop'—*διὰ τοῦ ὑσσώπου ἰᾶται* (c. viii.). It was common in purifications to use something wherewith to sprinkle. Athanæus, alluding to a certain lustration, says: 'It is water, into which they dipped a torch (*δαλόν*) that they had taken from the altar, whereon they had offered the sacrifice, and with this, having sprinkled, they purified those who were present'—*καὶ τοῦτῳ περιζῶαίνοντες τοὺς παρόντας ἤγνιζον* (Lib. IX., c. lxxvi.). Usually, water was employed for purification, and contact with blood was deemed to be polluting. In some cases, however, the finger was dipped into blood (Lev. iv. 6), and, according to Apollonius Rhodius, thus to dip the hands in blood was a purification (Argon., Lib. IV., verse 706, Schol.). Thus we may read: 'And ye shall take a bunch of hyssop, and dip it in the blood which is in the basin, and ye shall cause to approach to the lintel and to the two side-posts from the blood that is in the basin' (verse 22). The writer has said that he regards the blood on each side-post as analogous to a covenant in which there is a passing between blood, or between the parts of a divided victim. In the Macedonian festival *χᾶνθικα*, according to Hesychius, Livy, and others, it was a dog that was divided, the whole army marching between the divided portions. It might seem to be a reflection of the truth that by this covenant a division was effected in the fleshly nature, that after the Macedonian army marched through the divided dog, it was itself divided into two parts, one of which had an imitation encounter with the other.

Thus far the charge has been to the elders as to what they are to do in Godly Service. But now we have a reference to another class. The emphatic pronoun *אַתֶּם*, 'And ye' (verse 22), is addressed to a new class, who are not, like the elders, on the Young Men's Grade, but on the Grade of Servants. Unto the close of verse 24 this class on the Servants' Grade is alone indicated. However we may labour for men's good, it is required of those for whom we labour that they shall be obedient to the counsel given. God answers prayer, and rewards labour; but it is by causing those for whom we pray to turn from sin. If God had spared Sodom for the sake of ten, he would only have spared it to mend it. He would not answer a prayer that men might be kept in

sin. That would be praying for sin unto death. Hence, while the elders on the Young Men's Grade are to apply the blood of this Pascha to others, those to whom it is applied are required to keep under the protection of the blood, and in the covenant of the blood. No man is to go out from the door of his house: 'And ye shall not go out, a man [of you], from the door of his house until morning' (verse 22). Some of these allusions to morning may glance on to Zion. The narrative goes on to describe the Seed Process judgement upon the fleshly seed, which judgement will spare the good seed that is protected by the blood. Philo speaks of it as most paradoxical that at the same time and place some should be destroyed by the plagues, and some saved. Even the frog, he says, knew to distinguish (*διακρίνειν ἐπισταμένους*) whom it was needful to punish, and the contrary (Vit. Mos., Lib. I., c. xxvi.). The Destroyer, who is Christ in His work of judgement (Is. xxviii. 21), does not touch Israel when He smites Egypt. It is said that it is Jehovah who passes through to smite. All judgement is committed to Christ (John v. 27). The word 'pass through' betokens the Seed Process, as the words 'see' and 'enter' show the Servants' Grade: 'And Jehovah will pass through to smite the Egyptians, and He will see the blood upon the lintel, and upon the two side-posts.' Here we have the word *עַל*, 'upon,' as in verse 7; but, as indicated in verse 22, it must be in a more inward aspect that the blood is upon: 'And Jehovah will pass over above the door, and He will not permit the Destroyer to enter into your houses to smite' (verse 23). Then follows the charge to these protected ones to keep a certain command. As in the other cases, this charge to keep appears to apply to outward duties, or works, on the Grade of Servants, which is the Grade of Works: 'And ye shall keep this thing for an ordinance to thee and to thy sons for ever' (verse 24).

Verse 25 brings in again the elders. It is descriptive of a higher form of Godly Service, to which those elders will advance when they have had a higher personal exaltation. At present, as the word 'Israel' in verse 21 shows, they are only on the Young Men's Grade. But now reference is made to a time when they shall enter a promised land—that is, when they shall come to the Grade of Tongues, and be spiritual men. The word 'enter' has a spiritual application to Zion. But when they have entered Zion they shall then go down to Godly Service on the Servants' Grade, to which the words 'service,' and *זֶה*, 'this,' at the close of the verse, apply. 'And it shall come to pass, when ye be come to the land which Jehovah shall give to you, according as He hath promised, that ye shall keep this service' (verse 25). Then follows a fuller explanation of this Pascha of Godly Service, which is given in the form of a question and answer, as instruction is often given. It is implied, also, that this Godly Service is to be continued through the generations, for sons ask concerning it. Children will imitate parents.

'Quandoquidem similem tibi se non corpore tantum
Nec vultu dederit, morum quoque filius.'

'Since, indeed, he (the son) will show himself not only like you in body, and in countenance, but also a son of your morals' (Juven., Sat. XIV., vv. 51, 52).

These verses indicate the importance of imparting religious instruction to our children so soon as they are old enough to understand it. 'Was Hänschen nicht lernt, lernt Hans nimmermehr'—'What little Hans learns not, Hans will never learn.' 'And it shall come to pass, when your sons shall say unto you, What is this Service to you? and ye shall say, This (סִיחַ) is a Sacrifice of a Pascha to Jehovah.' The word סִיחַ is of the Young Men's Grade. Hence the writer believes that we have here a reference to Christ, as the Divine Pascha, who has given Himself as a Sacrifice to Jehovah in and with those whom He has moved to give themselves on behalf of others. We may give ourselves in a daily dying, even if we do not literally die. 'Who passed over above the houses of the sons of Israel in Egypt, when He smote the Egyptians, and delivered our houses' (verse 27). The latter word 'houses' may have reference to flocks, or Christian communities. In verses 22, 23, reference is made to a door, and this may distinguish, in this portion, between the house as a soulical habitation, and Israel's houses as gathered into a flock for Christ.

We are next shown how the two classes, those who are being sent to Godly Service, and those for whom they labour, obey the command. Of the former class it is said, 'And the people bowed the head and worshipped' (verse 27). They are passing down from the Young Men's Grade to render that Service on the Servants' Grade which will be a true worship to Jehovah. They bow the head, for they are humbling themselves to a lower grade for others. The word 'people' shows the Young Men's Grade. So the words 'sons of Israel' and 'do' show the Servants' Grade. These obey the command respecting not coming out of the house, and respecting the keeping (verses 22, 24). 'And the sons of Israel went and did as Jehovah had commanded Moses and Aaron, so did they' (verse 28).

In xi. 3-8, we have a portion on the Heathen Grade. Excepting verse 3, it is also a portion in the Seed Process. In that portion we have a warning of the impending slaughter of the firstborn. In xii. 29-31, unto the words 'sons of Israel' in verse 31, we have a portion on the Heathen Grade. In that portion we have a description of the fulfilment of what had been threatened in xi. 4-8. The allusion in verse 31 to calling, as well as the smiting of the firstborn, shows that this portion is also in the Seed Process. That it is in the Heathen Grade is manifest from the conjoined idioms, which also relate to what is yet in a fleshly realm. In verse 30, 'servants' and 'there' conjoin with סִיחַ, 'this,' or 'he.' In verse 31, 'sons of Israel' conjoins with 'people.' While this portion is, thus far, on the Heathen Grade, the narrative also passes on to the two higher grades of Servants and Young Men, and we are shown that in all the three grades there is deliverance from Egypt. Verses 29-31, unto 'sons of Israel' in verse 31, is on the Heathen Grade. Then follow the words, 'And go serve.' It appears that this command glances at a deliverance on the Servants' Grade. The word 'serve' has its ordinary gradal meaning. This Servants' Grade portion is continued unto the close of verse 32. Then verse 33 brings in the Grade of Young Men, and shows that on that grade, also, there is a deliverance from Egypt. We have the word 'people' showing the grade. On this

grade there is the best and final deliverance, for the Egyptians hasten them, and say they are dead, which is virtually true. To pass up from the Grade of Young Men is a death to all that is fleshly.

First we read of the smiting of the firstborn on the Heathen Grade. Even on that grade there is a smiting by which Sinful Flesh loses its prerogatives, and the Good Seed gains them. This is equivalent to a conversion. So far Justin Martyr is justified in speaking of righteous heathen as Christians. Origen is as charitable as Justin on this subject. When Celsus had argued that God had not seemed to be particular in past days about men leading a righteous life, Origen answers: 'And as to this, we will say that it was not that God did not intend the life of men to be righteous, for He was always mindful of this, giving them occasions of virtue (*διδούς ἀρετῆς ἀφορμὰς*) for the improvement of the intelligent creature. For, in every generation, the Wisdom of God, passing into souls which it finds holy (*εἰς ψυχὰς, ἃς εὕρισκει ὁσιὰς, μεταβαίνουσα*), prepares friends of God and prophets. And there are found in the sacred books those who in every generation were holy, and recipients of the Divine Spirit' (Cont. Cels., Lib. IV., c. vii.). We read: 'And it came to pass, in the midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive which was in the house of the pit, and every firstborn of beast' (verse 29). Even the man and beast, or the flesh in its constitutional aspect, if it had wandered into Egypt, and was captive to Sinful Flesh and its lusts, would so far come under the stroke. The ruling principle in the animal nature is no more to be Sinful Flesh. The moment of a conversion is come. Pharaoh will no more have a throne to sit upon, so far as Israel is concerned, for they will be his masters, and he will lose his kingly supremacy. Still, the writer takes the account of Pharaoh's uprising as importing a rising from a careless sleep. 'And Pharaoh rose up at night, he and all his servants, and all the Egyptians' (verse 30). Josephus speaks of the uprising thus: 'For the destruction of the firstborn befell the Egyptians that night, when that many of those who lived about the palace had come together to plot with Pharaoh the destruction of the Hebrews' (Ant., Lib. II., c. xiv., § 6). Even if this rising up be regarded as an uprising from a feast, it accords with Scriptural references to guilty carelessness (Matt. xxiv. 49; 1 Thes. v. 7). Eating and drinking were ancient symbols of carelessness respecting the future. Palladas says: 'All mortals must die, nor is there a mortal who knows if he shall be alive on the morrow. Having clearly learnt this, O man, make thyself happy, having the wine-god (*Βρόμιον*) to cause a forgetting of death. Be happy also in love, dragging out an ephemeral life, and as to all other affairs, give them to Fortune to manage' (Græc. Anthol., Lib. XI., § 62). Virgil speaks of Troy being buried in sleep and wine—'Somno vinoque sepultam' (Lib. II., verse 265). It seems most in accordance with the inspired narrative to regard the uprising as an uprising from that careless sleep to which Sinful Flesh in man naturally tends, and from which the Better Seed in him seeks its awakening. To the Man of Sin and his seed the sudden destruction has now come which admits of no remedy (Prov. xxix. 1). They have now to wail and gnash their teeth, and

utter the death-cry, but the anguish is only felt in the realm of fleshly Egypt. While the Egyptians lament, Israel may rejoice. 'And there was a great cry in Egypt, for there was not a house where one had not there died' (verse 30). The cry is as hopeless as the cry of Esau, who could nevermore have the birthright back again. Israel has, at this midnight hour, got the firstborn's prerogatives from the Egyptian Seed, and the Man of Sin and his seed are now to bow down before the righteous. There is one dead in every house, for the house is the soulical habitation, and in every one coming out of Egypt the firstborn of Sinful Flesh has been smitten. The Man of Sin is now willing and wishful that the Good Seed under the leadership of Moral and Levitical Law should go out from the midst of the Seed of Sinful Flesh. 'And he called to Moses and to Aaron by night, and he said, Rise up ; go out from the midst of my people, both you and the sons of Israel' (verse 31). Then the narrative passes to the Servants' Grade, on which also he bids them go and serve Jehovah. 'And go serve Jehovah, as ye have said' (verse 31). The allusion to flocks and herds is probably subjective. With all their Sheep Nature, and their unsinning flesh, he wishes them to be gone. They have now assumed fully the aspect of shepherds. We are told that the less is blessed of the better (Heb. vii. 7). It is a token that Pharaoh has come into an inferior position that he asks for the blessing of Moses and Aaron. We are not told that he receives it. The law has no blessing for the Man of Sin. Pharaoh makes no reservation now. 'And bless me also' (verse 33). Verse 33 passes to the Young Men's Grade. As the Good Seed increases strength, the Bad Seed suffers. The latter press on the former to send them away, for they feel Jehovah's anger to be working death in them, as His favour works life in Israel. 'And the Egyptians were urgent upon the people to send them away out of the land in haste, for they said, We be all dead men' (verse 33). So Antigone, in her wretchedness, says that her life has long been dead : ἡ δ' ἐμὴ ψυχὴ πάλοι τέθνηκεν (Soph. Ant., verse 559). Hercules, anticipating death, is as one no longer in being. ὡς ἔτ' οὐκ ὄν (Soph. Trach., verse 161). Verse 34 is also upon the Young Men's Grade, as the two grade terms 'people' and 'upon their shoulders' show. From Gen. xxi. 14, xxiv. 15, xlii. 26, etc., we have seen that when an object is said to be above a 'shoulder,' or an 'ass,' or a 'camel,' it is a symbol of the grade above the Servants' Grade—that is, the Young Men's Grade. So is it here. In verse 11, in the Sinaitic Process, and the Young Men's Grade, we have an emblem of eagerness for journeying. So in verse 34, which relates to the Seed Process and the Young Men's Grade, we have a still more expressive emblem of haste. The dough of the people is said not to be leavened. As compared with verse 39, it is important to notice that the dough spoken of in verse 34 is the dough of the people, and not dough said to be brought out of Egypt. The figure in this passage seems designed to show how careful the people were to keep free from Egyptian leaven. They lift up the dough. Their daily food has a moral exaltation. In viii. 3 we read of Pharaoh's kneading-troughs. But the kneading-troughs of which this verse speaks belong to the people. Even these kneading-troughs are wrapped up in garments, and thus protected from the unrighteous

leaven. So the garments, which are a common symbol of righteousness, are exalted to the shoulder. The dough is lifted up before it gets any leavening. This shows jealous care rather than haste. But to have a burden of clothes and kneading-troughs upon the shoulder suggests haste as well as jealous care. They are ready for their departure. 'And the people took up their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders' (verse 34). Bishop Ellicott's Commentary alludes to this, and other detailed incidents, as evidence that the writer of Exodus must have been an eye-witness of the scenes which he describes. It might as reasonably have referred to De Foe's realism as evidence that 'Robinson Crusoe' was written by one who was in the island at the time. Is it inherently probable that all these incidents are indebted for their place in the living and incorruptible Word to the casual fact that Moses was present? Why should such incidents have been recorded at all if they have no moral meaning? Why should matters of more general interest, such as the personal appearance of Moses in his manhood, and impressions of scenery, etc., have all been passed by? Regarding the Exodus generally, Bishop Ellicott's Commentary says: 'Either the plagues of Egypt happened or they did not. Either the Red Sea was divided or it was not. Either the pillar of fire and of the cloud guided the movements of the host for forty years, or there was no such thing. Either there was manna each morning round about the camp, or there was none. The facts were too plain, too simple, too obvious to sense, for there to be any doubt about them. The record is either a true account or a tissue of lies.' The writer believes that notwithstanding all the condemnation passed upon Justin Martyr, Barnabas, Clemens Alexandrinus, and Origen, for their leaning to the Alexandrian method of interpreting Scripture, their writings have not done anything like so much to foster unbelief, and to repel men from Scripture, as the dogmatic and self-confident literalism which is manifest in such passages as the one just quoted. It is like a demand for a yes or a no, without option of a third alternative, for which, nevertheless, there is ample room. It is a more than papal assumption of infallibility. Tacitly, it limits the Being who speaks in divers manners, and it dares to say that if His words are not true in the literal material sense, then they are lying words. It would be more becoming and reverent on our part were we to admit the strength of God's arrows of light. We sometimes aim the straighter when we sight two objects in the same line of vision. And God's arrows may be passing through our flimsy literal target to another, lying in a realm beyond, of which our fleshly thoughts have not taken account. With all his might the writer would protest against the teaching that if the facts recorded in these narratives were not obvious to sense, the record must be a tissue of lies. It is presumptuous to give utterance to any such sentiment, and especially when we are told that God's ways are past finding out.

Through the feast of unleavened bread being held in spring, which is as a yearly memorial of the world's creation, and through the unleavened bread being a product of nature rather than of art, Philo seems to regard the unleavened bread as a symbol of an austere, as in contrast with a pleasure-loving, life (*Lib. de Sep.*, c. xix.).

From verse 34 to verse 36, inclusive, we are shown how, in two grades, there is a careful departure of Good Seed from Egypt. Verse 34 is on the Young Men's Grade. We have the words 'people' and 'upon their shoulders.' The verse shows how careful the people were to keep free from the Egyptian leaven, and how they had their burdens on their shoulders, ready for departing. Verse 35 is on the Servants' Grade. We have the words 'do' and 'sons of Israel.' They are represented as spoiling the Egyptians. They transfer every valuable talent or possession which has been used in the service of sin, and bring them over to Christ's service. Philo regards this spoiling as according to the law of conquest in war (Vit. Mos., Lib. I., c. xxv.), which is, in a moral sense, true. 'And the sons of Israel did according as Moses said, and they demanded from the Egyptians vessels of silver, and vessels of gold, and raiment' (verse 35). Verse 36 reverts to the Young Men's Grade. It does so to bring in the Sinaitic Process. We read of what is done in the eyes of Egyptians, which shows the Sinaitic Process. Hence this verse must, both as respects Process and Grade, be in connection with verse 11. 'And Jehovah gave the people favour in the eyes of the Egyptians, and they let them have what they asked, and they stripped the Egyptians' (verse 36). The word 'people' shows the Young Men's Grade. Even in this Sinaitic Process there is a spoiling of the Egyptians, though it is not so effective as the Seed Process spoiling described in verse 35.

We have next an account of the actual departing to a pilgrim's life of the two grades of Servants and Young Men. We are also shown that, even though the Good Seed has gained supremacy, both these grades of Good Seed have still an admixture of what is fleshly and Egyptian. The words 'sons of Israel' show that verse 37 is on the Servants' Grade, while וְעִם, 'with,' shows that verse 38 is on the Young Men's Grade. This latter verse implies a departure, for it speaks of what goes up with the Good Seed. Verse 37 refers to Rameses. It seems most reasonable to conclude that this is the Rameses of Gen. xlvii. 11, or the place where what is evil has a wasting in Goshen, and not the Raameses (i. 11), or the city built for Pharaoh. They depart towards Succoth, the place to which Jacob journeyed (Gen. xxxiii. 17). The name means 'a tent,' or 'a booth.' To dwell in tents is used as a symbol of a pilgrim's life (Heb. xi. 9). The name is probably used here as a symbol that one feature embodied in the life of those coming out from Egypt is that they become strangers and sojourners on earth. If the Rameses be in Goshen, it follows that the portion is in the Seed Process. The departure is Zionward. It is as a higher story leaves a lower story, and not as a man on a road might leave one village after another for ever behind him. 'And the sons of Israel departed from Rameses towards Succoth; about six hundred thousand on foot [were] the strong ones, apart from the little ones' (verse 37). When Moses blessed the people, he prayed that God would make them a thousand times as many as they were (Deut. i. 11). Israel went down into Egypt few in number. So far as the Imperfect Seed was concerned, they were only five men from the border (Gen. xlvii. 2). But God had multiplied them exceedingly (i. 7). The one had become more than a hundred thousand. God

can and does make Good Elements in a man prolific, while He smites the Egyptian seed. To march on foot befits pilgrimage. Some have made calculations from the numbers here given to show that with camp followers, etc., they must have numbered three millions. Such calculations assume that the history is literal. The number given is probably equivalent to a round number for a multitude, as in the saying, 'Return, O Lord, unto the ten thousands of the thousands of Israel' (Numb. x. 36). Some amongst this Good Seed are still weak and feeble.

What is said in Scripture of the sins of Israel is in moral connection with the statement that an Egyptian Element went with them. Verses 38, 39 describe this evil admixture as affecting two grades. Verse 38, and unto the word 'tarry' in verse 39, refer to the Young Men's Grade. The evil is set forth by two figures. First, reference is made to a mixture. It was this promiscuous or riff-raff mixture in them which fell a-lusting for flesh (Numb. xi. 4), and that caused the sons of Israel to lust for flesh. This is an Egyptian Element of Sinful Flesh. A sword is to come upon these 'mingled people' 'in the midst' (Jer. i. 37). But further, we have the word 'cattle' associated with 'flocks' and 'herds.' The writer holds that this is an equivalent of the word 'mixture,' and symbolizes Sinful Flesh. Our Versions take the word 'cattle' as synonymous with flocks and herds. The Hebrew has not the word 'and' before 'cattle.' But this is a case where the moral history helps us to judge between different readings. The grade-words will often settle the question where two readings are in dispute. Although the Hebrew has not the word 'and,' it is found in the Sept., the Syriac, the Vulgate, the Targum of Jonathan, and in a number of Codices. The writer believes that this reading in which 'and' is used is correct. The verse is showing how that this mixture is a mixture in which fleshly cattle are mixed with the Sheep Nature. We may read, 'And moreover a mixed multitude went up with them, both flocks, and herds, and cattle exceedingly grievous' (verse 38). The writer takes *גָּדְוָה* as meaning 'grievous,' as in Gen. xii. 10, and not 'numerous,' as in Numb. xx. 20. It is the cattle that are a grievous admixture. Two or more Vaus sometimes equal 'both—and,' as in Ps. lxxvi. 6. Verse 39 shows us how this mixed element works to evil. Allusion is made to dough which had been brought from Egypt. It is not said, as in verse 34, to be the dough of the people. It is said unleavened cakes are baked of this dough, but we are given to understand that it was only unleavened dough in the sense that they were not able to tarry. If they had been able to tarry, it would ultimately have been leavened by the bad Egyptian leaven. The mixed multitude begin to use this Egyptian dough. The next step will be the use of Egyptian leaven. There is no credit due to the Egyptian Element for not using leaven. In the time of conversion it was thrust out so hastily that its true nature was hidden from sight. In a time of reformation Bad Elements will keep in silence and secrecy, although by-and-by they will begin to come out again, like serpents from their holes. This Egyptian mixture had never given up the Egyptian dough, though it had not had time to get that dough fully leavened. But now it begins to turn to its Egyptian diet. It acts like an Achan in the camp. When the Seed of Israel heard the law of God

they separated themselves from the mixed multitude (Neh. xiii. 3). This shows that the multitude must have consisted of a seed that God's law condemned. The Bible commends what is single in eye and heart, and condemns mixtures of divers things, as seeds, linen, and woollen (Lev. xix. 19), and an ox and an ass (Deut. xxii. 9-11). It is well known how the word 'to mix' is used in the classics of consanguineous union (Soph. Œd. et. Tyr., verses 771, 995). This intermixture of Israelitish seed with Egyptian seed is equally to be reprobated. The mixed multitude will be Israel's weakness, until the Bad Seed is utterly eradicated, and Ephraim is no longer mingled among the peoples (Hos. vii. 8). The writer believes that, in all essential particulars, Philo's view of this passage is Scriptural. He has been referring to the ensnaring and flattering element which is an irreconcilable enemy, with the nature of an evil beast, that follows the soul as Lot followed Abram. Then he adds, 'For it is this which, being stubborn, follows the soul, preventing it from running swiftly to Virtue. This, when we have left Egypt, the whole bodily country (τὴν σωματικὴν χώραν ἅπασαν), being zealous to unlearn τὰ παθῆ according to the words and leadings of the prophet Moses, follows us, taking away from our zeal concerning the departure, and, through envy, working a slowness in the swiftness of our leaving. For it is said, And a mixed multitude went up with them, and sheep, and oxen, and very much cattle. And this mixed multitude, if one must speak the truth, was the animal and unreasoning δόγματα of the soul. Quite well and properly does he call the soul of the bad one mixed, for being conjoined and in agreement, and a veritable mixture of many and conflicting opinions, while it may be one in number, it is ten thousand in diversity. Wherefore, also, to the "mixed" there is added "much." For he who is separated to one thing only is simple, and unmixed, and truly smooth; but he who is proposing many ends of life is much, and a mixture, and in truth rough' (De Migrat. Abra., cc. xxvii., xxviii.). While he thus spiritualizes the history in this passage, in another passage (Vit. Mos., Lib. I., c. xxvii.) he deals with it more in accordance with literalism, regarding the mixed multitude as illegitimate children born to Hebrew men from Egyptian women. 'And they baked the dough which they had brought from Egypt, unleavened cakes, for it was not leavened, for they were thrust out of Egypt, and they were not able to tarry' (verse 39). When we have thus been shown how the Egyptian Element works on the Young Men's Grade, we are shown, in one brief sentence, how it works on the Servants' Grade. The word 'do' in the close of verse 39 shows us that this sentence refers to the Servants' Grade. Now we have another figure. In verse 8 flesh is associated with the Servants' Grade. So here the figure of flesh seems to be used. The word מִן הַבְּשָׂרִים is sometimes used of good provision, as 'manna' (Ps. lxxviii. 25). But it is a word especially indicative of food caught by hunting. In Gen. xxvii. 3 it is used of venison caught by Esau. So it appears to have a bad and fleshly meaning here. The mixed multitude, in its rapid expulsion, had not had time to make provision for the flesh, to fulfil its lusts. This is a food made by itself, unlike the Divine Lamb of the Pascha which God has provided. The statement that they had not made food for themselves is a virtual implication that they do now

begin to make it. Thus verses 38, 39 are showing how an evil fleshly element attaches to the good seed in the departure from Egypt. An Egyptian element in a Christian belongs to Egypt still. Virtually it is in Egypt, for its heart is ever going thither. We may read, 'And moreover they had not made meat to themselves' (verse 39).

Verses 40, 41, like the close of verse 39, are on the Servants' Grade. We have 'sons of Israel,' and ׀, 'this.' In vi. 26 we read of a coming forth unto, or according to, their hosts. In verse 41 we read of all the hosts coming out of Egypt. It is probable that in these passages we have a comprehensive term used to indicate those who are already out of Egypt, or the older and righteous generation of Genesis and of Exodus—i. 1-6—as well as the generation who have been serving sin until brought out by God's plagues. So soon as they, who are here represented as serving sin, come out, they can be classed with the better class of Genesis who had been represented in that Book as in the tender Egypt. Thus 'all the hosts' probably covers all who have been delivered from Egypt, both the seed of the seventy, and the seed of the five from the extremity. We read: 'And the tarrying of the sons of Israel who dwelt in Egypt was four hundred and thirty years' (verse 40). There is much controversy respecting this passage. After 'Israel,' the Samaritan has 'and their fathers.' Instead of 'In Egypt,' it has 'In the land of Canaan, and in the land of Egypt.' Josephus, in *Ant.*, Lib. II., c. ix., § 1, speaks of Israel being four hundred years in Egypt. The difficulty felt in regard to the passage is that God told Abram that the Egyptians were to afflict his seed four hundred years (*Gen. xv. 13*). Stephen quotes this prophecy, and also speaks of the time as four hundred years (*Acts vii. 6*). On the other hand, Paul, as if alluding to this verse in Exodus, speaks of the Law as being four hundred and thirty years after a covenant with Abraham (*Gal. iii. 17*). Hence the question is asked, Why is four hundred years mentioned in one passage, and four hundred and thirty years in another? The difficulty is sought to be explained by the virtual adoption of the Samaritan reading, which conjoins the dwelling in Canaan with the dwelling in Egypt. We may simply take the figures as used in Scripture, whether symbolic or not, and still there is not any valid reason to say that there is discrepancy in these statements.

1. Canaan is a symbol of an idolatrous realm. If a man, personally, is in Canaan, he may at the same time be serving Sinful Flesh. Thus he may be in Egypt. A man living in idolatry, and serving lust, is in Canaan and in Egypt at the same time. The land given to Abram reached 'from the river of Egypt unto the great river, the river Euphrates' (*Gen. xv. 18*).

2. When Abram went down to sojourn in Egypt (*Gen. xii. 6*), the Seed of Faith was, for the first time, found dwelling in Egypt, and beginning to suffer at its hands. It is true that Abram comes out of Egypt; but because, in a moral evolution, a class rises to a higher moral level, it does not follow that the lower level has none left upon it. All along there were sinful men, and all along there must have been sons of Israel oppressed in Egypt.

3. When Paul is speaking of this era, he commences it, apparently,

from the time when Abram began his journey to Egypt, or the south (Gen. xii. 3, 9). He says that the Scripture 'preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed' (Gal. iii. 8). So in Gen. xii. 3 we read: 'In thee shall all the families of the earth be blessed.' The reference to what is done beforehand, and to the promise in Gal. iii. 8, 17, indicates that the covenant spoken of in verse 17 is that described in verse 8, and in Gen. xii. 3. In other words, the giving of the law is placed by Paul four hundred and thirty years after the first promise made to Abram, at which time, also, Abram went down to Egypt, and began to suffer from the Egyptian wrongdoers. Abram is said to be seventy-five years of age when he departs on this journey from Haran to Egypt (xii. 4), and when he receives this first promise. We come, then, to the following result:

	Years.
From the time of Abram's beginning to sojourn in Egypt, at seventy-five years of age, until the time when Isaac was born to him at a hundred (xxi. 5)	- 25
From the birth of Isaac to the birth of Jacob (xxv. 26)	- 60
From Jacob's birth to the time of his going down into Egypt (xlvii. 9)	- 130
	215

This 215 years only relates to time, not to particular persons named Abram, Isaac, etc. Whatever might be the moral quality of these persons as named in Genesis, there were, all the time, sinners in the world who also had some good in them. Hence for 215 years, from the time of the first promise to Abraham reaching unto the time when Jacob went down to Egypt, there must have been a class of sons of Israel in bondage in Egypt. Thus far the length of a certain era is settled by Scripture. In Dr. Kennicott's Dissertation, the sojourn of Jacob and his posterity in Egypt is computed at 215 years. These two eras would make 430 years. Part of the latter era can be established on Scriptural evidence. At the time of the Exodus, Moses was 80 years old (Acts vii. 23, 30). Since Joseph was 30 years old (Gen. xli. 46) when he stood before Pharaoh, and then seven years of plenty passed (verse 53), and Jacob came early in the years of famine, Joseph must have been about 40 when his father came, and 57 when his father died seventeen years later (xlvii. 28). From 40 years until his death at 110 years of age (l. 26) is a term of 70 years to be added to the 80 of Moses, or 150 years. The only portion not expressly defined in Scripture is the interval from the death of Joseph to the birth of Moses. Kohath, the grandfather of Moses, was born before Jacob came into Egypt (Ex. vi. 18; Gen. xlvi. 11) and hence must have been at least 70 years old when Joseph died. To fill up the break between 150 and 215 requires that Kohath should have been 67½ years old, or a little over half the age to which he ultimately lived (vi. 18), when Amram was born, and that Amram should have been 67½ years old, or a little under half the age to which he ultimately lived (vi. 20), when Moses was born. Thus, simply basing the calculation on Scriptural evidence, and taking the numbers given in Scripture, it is not at all out of harmony with Scripture to say that from the time when Abram first sojourned in Egypt, to the time when the law was given, was 430 years. At the same time, the writer holds that it is made clear by all these

narratives that the years are symbolic, and not the literal years by which we measure cycles.

4. A further fact of importance is that where the reference is made to 400 years, the era has a new starting-point. Instead of dating from the time when Abram first went to Egypt, it leaves out Abraham altogether. It only relates to his seed, which is to exclude him: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years' (Gen. xv. 13). So Stephen says: 'God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years' (Acts vii. 6). Thus, while Paul is referring to the time when Abram came into Egypt at 75 years of age, Stephen is referring to the Seed of Abram. His previous words, 'When as yet he had no child' (verse 5), show that it is important to take account of the distinction just mentioned. Abram had no seed when 75 years of age, and therefore the time for the oppression of his seed had not come. We do not read of Isaac serving Egypt. God forbid him to go into Egypt (Gen. xxvi. 2). But Ishmael is especially associated with Egypt. His mother Hagar was an Egyptian (Gen. xvi. 1). His mother also took him a wife out of Egypt (xxi. 21). Paul speaks of this Ishmael as being after the flesh (Gal. iv. 29). Hence it may be said that if, instead of taking in Abraham, we confine our attention to what is called in Scripture his seed, the time when the seed began to serve the flesh may be dated from the time when Abram cast out the Egyptian bondswoman and her son. The seed was serving the flesh when it began to persecute him who was after the spirit. It is evident that the time from Abram's coming into Egypt to the time of the casting out of Ishmael is about thirty years. Abram is 75 at the time of his coming into Egypt (xii. 4).

	Years.
From that date to the birth of Ishmael, when Abram was eighty-six years old, is	11
From thence until Isaac was born at an hundred (xxi. 5) - - - - -	14
The expression, 'The child grew and was weaned' (xxi. 8), and Ishmael's persecution of Isaac (Gal. iv. 29,) would justify the dating of Ishmael's expulsion from Abram's house at the time when Isaac was five years old - - - - -	5
	30

In whatever sense we understand the word 'year,' it does not seem incongruous, or unscriptural, to say that from the time of the first promise to Abram to the giving of the Law was 430 years, while the days of the affliction of the Seed of Abraham were 400 years. The 430 years era is now coming to an end: 'And it came to pass, at the end of the four hundred and thirty years, even this self-same day, it came to pass that all the hosts of Jehovah went out from the land of Egypt' (verse 41).

Verse 42 relates both to a going out and a keeping on the Heathen Grade. The words הַזֶּה, 'this,' and 'sons of Israel,' conjoin with הַזֶּה, 'this,' twice used. The night is often associated with the Heathen Grade: 'This is a night of observances to Jehovah for bringing them out from the land of Egypt; this is that night to Jehovah, observances to all the sons of Israel throughout their generations' (verse 42).

In the moral advance of the history we now read not only of an Assembly, but of an ordinance, this ordinance being a guard to the privileges of the Pascha in a personal aspect. The ordinance tells who are to take the Pascha, and how they are to prepare for taking it, and who are not to take it. Verses 43-46 are on the Servants' Grade. We have the words 'this' (verse 43) and 'servant' (verse 44). This law appears to show what is to be the habitual attitude of the soul in receiving Christ, the Pascha, and not merely at the time of Conversion.

1. The son of a stranger not of the Abrahamic Seed (Gen. xvii. 12) of Faith is not to partake of it. Unless we are in the line of faith we cannot live on Christ. This verse seems to be enjoining Faith: 'And Jehovah said to Moses and Aaron, This is the ordinance of the Pascha; no son of a stranger shall eat of it' (verse 43).

2. There must be a putting away of fleshliness before it can be eaten. We cannot live on Christ and be uncircumcised in heart at the same time. A man may have been as a bondsman to sin, and may have been gained by those in Godly Service, as by silver, but he must become pure. Thus, next to Faith, we have Purity. 'And every servant, a man bought by silver, when thou hast circumcised him, then shall he eat thereof' (verse 44).

3. There must be Sincerity. If a man have only come to Christian fellowship for a brief time, speedily to go back like the dog to his vomit; or if he be a mere *חֵרֵט*, or 'hireling' (xxii. 15), ruled by a mercenary spirit, supposing that gain is godliness, he cannot eat the Pascha. It must be eaten in Godly Sincerity, and with a purpose to pray for this bread to be evermore given. 'A sojourner and a hireling shall not eat thereof' (verse 45).

4. It must be eaten in Love. There is not to be a dividing of Ephraim against Judah, or of Paul against Cephas. All who eat it must constitute one Household of Faith, the whole family or Israel of God. 'In one house it shall be eaten' (verse 46).

5. It must be eaten in Spirit. Nothing of it is to be brought outside. Christ is for the soul within, not for an outward display. We must receive Him in His fulness into the soul. 'Thou shalt not carry forth aught of the flesh abroad out of the house' (verse 46).

6. It is to be eaten with Reverence, not as we might rudely handle ordinary food. 'Neither shall ye break a bone thereof' (verse 46). These features, Faith, Purity, Sincerity, Love, Spirituality, Reverence, are all essential if we would rightly partake of Christ as our Pascha, whether according to the Sinaitic Process, or according to the Seed Process.

Verses 47-49 are on the Heathen Grade. We have some conjoined idioms. In verse 47 'do' conjoins with 'Israel.' In verse 48 'do,' twice used, conjoins with *אִתּוֹ*, 'with.' In connection with this Grade, the narrative does not repeat all the foregoing particulars, but it names two.

1. There is to be Union or Love. 'All the congregation of Israel shall keep (do) it' (verse 47).

2. There is to be Purity, or the putting away of fleshliness. From

what is said in verse 48, it is clear that this sojourner is a symbol of one who is yet in a fleshly and morally uncircumcised state. While in such state he is forbidden to eat the Pascha. But he is coming into fellowship with the Good Seed, and is wishful to eat the Pascha. To this end he must circumcise every male, or, as it may be in this case, 'all the male.' That is, he must put away fleshliness of mind, and no longer have his mind set on what is corrupt. The mind is pre-eminently the male. Entrance into the line of faith, and continuance in it, are all dependent on our participation of Christ our Pascha. 'And when the sojourner shall sojourn with thee, and will keep (do) a Pascha to Jehovah, let him circumcise to himself every male (or all the male), and then let him draw near to keep (do) it, and he shall be as one that is born in the land, but no uncircumcised person shall eat of it' (verse 49). It is an evidence of moral advance that, having read of an assembly, and an ordinance, we now read of the *תורה*, or Law. This word is from a root meaning 'to point out,' and then 'to teach.' This important word is used of that moral law which governs all on God's behalf. It may be in a wider sense than merely in relation to the circumcision spoken of in verse 48 that the word is here used. This verse is affirming the unity and universality of God's moral law, and especially in its teaching concerning Christ, the Pascha. 'One Law shall be to him born in the land, and to the sojourner that sojourneth in your midst' (verse 49).

The rest of the chapter is on the Servants' Grade. We have the words 'do,' 'sons of Israel,' and *זו*, 'this.' The verses are showing how the sons of Israel act in obedience to the Divine command, as those in Godly Service are said in verse 28 to have done. And through obedience they gain a deliverance from Egypt, coming out unto their hosts, that is, to those who in Genesis are said to be in the line of faith. Some may prefer to read according to their hosts. Those coming out were an army ready to fight for God. But the writer inclines to the former view. 'And all the sons of Israel did according as Jehovah commanded Moses and Aaron, so did they. And it came to pass, in this selfsame day, Jehovah brought out the sons of Israel from the land of Egypt unto (or 'according to,' *לפי*) their hosts' (verses 50, 51).

CHAPTER VIII.

EXODUS XIII.

We may begin the consideration of this chapter by noticing some of the difficulties that it presents to the literalist. Sir W. Hamilton says: 'The general right must certainly be asserted to the philosopher of usurping a peculiar language, if requisite to express his peculiar analyses' (Metaphysics, Lect XXI.). If men may plead philosophical necessity for a peculiar language, we ought not to be too swift in concluding that the Almighty will only set forth theological mysteries by the use of a language of bald literalism. We pass through the letter to the spirit.

We might use Churchill's words (Gotham) of the Divine Parent of Knowledge, and say to Him :

‘ Who, through a winding maze,
A labyrinth of puzzling, pleasing ways,
Dost lead us at the last to those rich plains
Where, in full glory, real Science reigns.’

Prometheus says to Io (*Æsch. Prom.*, verses 627-629) :

λέξω τὸ ῥῶς σοι πᾶν, ὅτι χορῶεις μαθεῖν,
οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἀπλῶ λόγῳ,
ὥσπερ δίκαιον πρὸς φίλους οἶγεῖν στόμα.

‘ I will tell to thee clearly everything that thou desirest to learn, not weaving ænigmas, but using simple speech, as it is right to open one's mouth to friends.’

This passage implies that speech was sometimes ænigmatical in form, and surely He who gave man power so to speak may sometimes speak thus Himself.

1. In the opening verse we read, ‘ And Jehovah spake unto Moses, saying.’ This formula recurs so frequently, that the literalist is apt to forget the perpetually recurring miracle that it implies. It is undoubtedly true that God did speak unto the fathers by the prophets (*Heb. i. 1*). But to inspire men to set forth moral truth in the form of an allegory is less wonderful than the daily speaking to an Israelitish leader at every new step in his history. The heathen were regarding the gods as near to man when they defined them as ‘ they who dwell on Olympus,’ οἱ Ὀλύμπου ἐχρυσίν (*Hesiod, Erga, verse 123*), but the Bible brings Moses and Aaron into still closer fellowship with the Almighty. As Herbert expresses it,

‘ 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.” ’

Such terms of familiarity cannot well be reconciled with Scriptural representations of the distinctions between what is human and what is Divine. All that we know of God's dealings with men during the historic ages goes to prove that while God does govern the world, and care for His creatures, and while He has made known His will in His word, there never was a time when He was on such terms of daily familiarity with men as George Herbert's lines assume, and as the literal theory respecting these chapters implies.

2. Can the literalist justify his theory in so far as it makes Jehovah appear to countenance the unjust law of primogeniture? Did the Almighty wish the literal firstborn in a family to be sanctified to Him in any fuller measure than that in which He desired all the members of the family to be sanctified? When He said of the firstborn, ‘ It is Mine ’ (*verse 2*), did He mean that a firstborn child in a family was His in a sense in which the younger children were not His? Was Benjamin less dear than Reuben? English law has often given all the real property to an oldest son, and left younger sons and daughters in poverty. The law was morally unjust in thus acting, and, in the light of God's law, the

son who took all under these circumstances was in every case a thief and a robber. But, if the literal theory be true, such a manifestation of partiality to an oldest son might be defended from this chapter, which may God forbid.

3. Does the literalist suppose that for forty years, or at least for a time that the Scripture speaks of as 'always' (Numb. ix. 16), a supernatural Cloud was hovering over Israel by day, and a supernatural Fire shining over them by night? Could such portents have been kept secret from surrounding peoples? The Bible shows that there were Ishmaelites then passing to and fro across the desert (Gen. xxxvii. 25). Would not the ancient Egyptians, so studious of astronomy, have given special attention to such wonderful portents, and left special records of the same? Even if we regard these signs as having their embodiment in a moral sphere, we no more detract from the truthfulness and importance of the narrative, than Peter dishonoured the Day Star by saying that it arises in our hearts (1 Pet. i. 19). But to insist that these portents were manifested in the literal heavens is to act not less unwisely than Butler's Sidrophel, in 'Hudibras,' who took a lantern flying from a kite for a planet.

4. Does it seem literally probable that a man Moses knew that God had expressed to Himself a fear that the people might return into Egypt if they saw war? (verse 17). What should be in this land of Egypt that it should be counted so evil a thing for Israelites even to wish to go back? Could any people have lived for hundreds of years in a land without having some links of affection to bind them to it? Had not even American slaves some tender feeling towards 'ole Kentucky,' and other regions wherein they had suffered so much? But these Israelites are not to turn back, even in heart, to the house of Egyptian bondage.

5. From this time onward it is not an individual man so much as Jehovah Himself who has guidance of the people. Although literal Israelites, coming out of a literal Egypt, must have well known the way to Palestine, these Israelites do not travel by such routes. They are led absolutely in a way which they have not known, by a Fiery Cloudy Pillar. Considering how, even in Scripture, this journey is set forth in a moral aspect, should we not falsify both Scripture and experience if we maintained that this was a Pillar visible to the naked eye? Is it not said that we walk by faith, not by sight? And are we prepared to maintain that the Israelites did not walk by faith, but by a Light which they saw by the outward eye to be shining above them? Every feature pertaining to this journey is out of conformity with literalism, while it well accords with the idea of a journey to a rest of faith.

(a) It is clearly shown that it is not a journey in which a man judges by the sight of his eyes. Had it been such a journey, the Israelites would have taken the short way to Palestine, through the land of the Philistines, past the Serbonian Lake. But instead of that, they have to travel by a way which leads far round. Moreover, they do this, not because of a danger which they see for themselves, but because of a danger which God sees for them. He sees that they are not strong enough to take the short way, and that they would be afraid of the

uncircumcised Philistines, who would seek to stop their advance to faith's rest if they were to travel by that road. So He orders their steps, and chooses their way, and their own judgement of sense has no voice in the matter. It is superseded and contravened by God taking the leadership into His own hands :

‘ He led their march far wandering round,
’Twas the right path to Canaan’s ground.’

Such a setting aside of man's sense-judgement, such a Divine control of man's way, and the circuitous nature of that way, all accord with the Scriptural teaching as to God's moral guidance of His people. The way of faith is a roundabout way, which we do not choose for ourselves, but which God chooses for us : ‘ O Lord, I know that the way of man is not in himself ; it is not in man that walketh to direct his steps ’ (Jer. x. 23) ; ‘ I will instruct thee, and teach thee in the way which thou shalt go ; I will guide thee with Mine eye ’ (Ps. xxxii. 8) ; ‘ And I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known ’ (Is. xlii. 16).

(*b*) The moral results to be effected by this journeying are such as no literal journeying would have produced, though they are produced in faithful souls who walk the way to heaven. Xenophon's Ten Thousand were not made morally excellent by their various hardships. Men have suffered much by flood and field without being made godly. But Israel's journey is one in which God is leading them to godliness : ‘ Thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no ’ (Deut. viii. 3).

(*c*) The way taken in this journey is one wherein they cannot find help and food in human resources, but must depend absolutely upon God. This is like the way to faith's rest. But from the beginning of the world there probably never was found a million of people who would march out into inhospitable deserts without any visible prospect of food, or water, and without provisions for their journey : ‘ Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water ’ (Deut. viii. 15).

(*d*) This way is one wherein they must live on heavenly food, and drink water from a Spiritual Rock, which cannot be Granite, or Sandstone, or anything visible (1 Cor. x. 4). This is what believers do daily in a desert of trial, wherein God's highway is made straight (Is. xl 3). But it is not likely that this Heavenly Manna and Spiritual Rock ever had a literal visible manifestation in a literal desert : ‘ He humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only ; but by every word that proceedeth out of the mouth of the Lord doth man live ’ (Deut. viii. 3) ; ‘ Who brought thee forth water out of the Rock of Flint ’ (verse 15). God still gives water in the wilderness of temptation : ‘ I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honour Me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen ’ (Is. xliii. 19, 20).

(e) This journey is one in which they meet with difficulties that it would be absolutely impossible for them to overcome in their own strength, but they can overcome by the help of God. This is in exact conformity with the life of faith, but not with a literal journey. They come to the edge of a sea which effectually bars the way in front. But they show no signs of making a truce with the enemy. Neither do they seek to turn aside, nor prepare to fight. But, at God's command, they march forward, and the sea divides before them. So is it in our journey of faith :

‘ When passing through the watery deep,
I ask in faith His promised aid :
The waves an awful distance keep,
And shrink from my devoted head ;
Dauntless their violence I dare,
They cannot harm, for God is there.’

(f) This journey is one in which the travellers have supernatural equipment and supernatural strength : ‘ Thy raiment waxed not old upon thee, neither did thy foot swell these forty years ’ (Deut. viii. 4) ; ‘ Your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot ’ (Deut. xxix. 6). Literal shoes and raiment would have waxed old in forty years, unless more than six hundred thousand miracles were performed every day upon the equipment of this multitude. But the equipment of faith, as described by Paul (Ephes. vi. 13-16), is an enduring equipment.

(g) The time of this journey is protracted to an extent that makes it an appropriate emblem of a generation of human life, but which is utterly incompatible with the idea of a literal journey to Palestine. These Israelites travel forty years, and all the time God is leading them. So He leads us all our life's journey as we travel by faith to rest. But it is not likely that a literal journey of some two hundred miles could, by any ordinary means, have been protracted into a journey of forty years' duration. Like the long patriarchal lives, these abnormal figures seem designed to show us that the narratives are dealing with a realm wherein literal human limitations and conditions have no place : ‘ Thy God led thee these forty years in the wilderness ’ (Deut. viii. 2).

(h) The way in which the consummation of this journey is described is befitting, as applied to an era of moral progress, but not as applied to a literal settlement in Palestine : ‘ That He might prove thee, to do thee good in thy latter end ’ (Deut. viii. 16) ; ‘ But made His own people to go forth like sheep, and guided them in the wilderness like a flock. And He led them on safely, so that they feared not ; but the sea overwhelmed their enemies. And He brought them to the border of His sanctuary, even to this mountain which His right hand had purchased ’ (Ps. lxxviii. 52-54). The ‘ this mountain ’ where Jehovah makes a feast for all nations cannot be a literal mountain (Is. xxv. 6). Nor is it likely that the ‘ this mountain,’ to which God is here said to lead His people, was a literal hill in Palestine. His right hand would not purchase such a hill. Far more likely it is that hill of the Lord which none can ascend, save those who have clean hands and a pure heart (Ps. xxiv. 3). The very word ‘ metropolis,’ or ‘ mother-city ’

(Soph. Col., verse 708 ; Gal. iv. 26), shows how cities may be spoken of morally.

(i) As these Israelites have got a new Leader, and are travelling in a new road to a new destination, and are living on new food, so they walk in a new light. As if to show that this new Light is out of conformity with the lights of nature, it is spoken of as a Pillar. It moves not in an orbit, but stands as the Star stood over the Young Child (Matt. ii. 9). Justin Martyr says of Israelites: *αἷς καὶ στύλος φωτὸς ἔλαμπεν ἵνα καὶ παρὰ τὸν πάντα ἄλλον λαὸν τὸν ἐν τῷ κόσμῳ ἰδίῳ καὶ ἀνελλιπέι καὶ μὴ δύνοντι φωτὶ χρῆσθαι ἕχητε* (Dial., c. cxxi.)—‘For whom, also, a Pillar of Light shone, that, even beyond every other people in the world, they might have the use of a peculiar Light, never failing, and going not down.’ This is in accord with the life of faith: ‘The Lord is my Light’ (Ps. xxvii. 1); ‘The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy glory’ (Is. lx. 19 ; Rev. xxi. 23).

(j) No literal desert in Egypt or Arabia answers to all that is said of the desert through which Jehovah led His people. All that is thus said, however, is not hard to be understood on the moral theory. It is spoken of as a ‘waste howling wilderness’ (Deut. xxxii. 10). A ‘great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water’ (Deut. viii. 15). A solitary way, where they found no city to dwell in (Ps. cvii. 4): ‘A land of deserts, and pits, and drought, and the shadow of death;’ ‘a land that no man passed through, and where no man dwelt’ (Jer. ii. 6).

6. Our Versions speak of the sons of Israel coming up ‘harnessed,’ or ‘armed’ (verse 18). Does the reader think it probable that a multitude of newly emancipated brickmakers came out of Egypt as an armed or disciplined host? Is it likely that while Abram and his little army of three hundred and eighteen (Gen. xiv. 14) attacked and conquered an army, his followers of a later generation should have become so pusillanimous, that, even when an armed host of six hundred thousand men, they should suffer themselves to be treated as fugitives and slaves, without striking a blow for liberty, or against their pursuers?

7. Can we justify, on humanitarian grounds, the injunction to redeem an ass with a lamb, or, failing so to redeem it, to break the ass’s neck? (verse 13). How comes it to pass that any such treatment of animals should be deemed so utterly needless now? Could the reader give a clear account of the reason why the necks of the young of asses might be broken before the coming of Christ, while such a practice should be deemed needless, and even revolting, in these later times? The reader need not be told, perhaps, that these objections have no reference to the Bible, but are only directed against the way in which literalists read the Bible.

Let us, then, try to look at the teaching of the chapter in its moral aspect.

1. ‘A disciple of Confucius, named Tsze-loo, asked on one occasion what constituted an ideal man. The master said, “The cultivation of himself in reverential carefulness.” “And is this all?” asked Tsze-loo.

"He cultivates himself," was the reply, "so as to give rest to others." "And is this all?" again asked Tsze loo. The master said, "He cultivates himself so as to give rest to the people." . . . Even Youri and Shun [earlier sages] were still solicitous about this' (Confucian Analects, 14, 15). This old Chinese Legend recognises the great importance of Godly Service to others. In the chapter just considered, we have seen the importance of this principle. So, in the chapter we are about to consider, the same law of Christian life is being set forth. The reader will find reasons in the chapter for the following conclusion: Verses 1 to 16, inclusive, are setting forth the nature of the duty of Godly Service for others. The allusion in verse 19 to the bones of Joseph relates to the same law. Apart from that reference, however, the closing verses, 17-22, have a personal aspect, and do not refer to Godly Service.

2. Cowper found it needful, in his day, to satirize the graceless and affected manner in which some men preached the Gospel. Too often fine words in the pulpit have had to dress ill deeds out of the pulpit. While the beads have been in the hand, Satan has been in the capuch. But this chapter shows us that in seeking to do good, it is essential that we should try to be good. It will be found that the duties of those engaged in Godly Service are divided into two classes. There is a duty of personal sacrifice, and then a duty of seeking to elevate others. The two duties are indicated in verse 15. When it is said, 'I sacrifice to Jehovah,' the reference is to a personal sacrifice. When it is added, 'The firstborn of my sons I redeem,' the reference is to a good that is done for others as a result of personal sacrifice.

3. There are clear evidences that a moral advance is being made. The Law, which had been first named in xii. 49, is now to be in the mouth (verse 9). As Moses says, 'The word is very nigh unto thee, in thy mouth, and in thine heart, that thou mayest do it' (Deut. xxx. 14). 'Thy words were found, and I did eat them' (Jer. xv. 16). The responsibility of Israel is increasing. Commands of a more searching kind are being given respecting their conduct, and especially respecting their duty to others. The most marked feature of this moral progress is, that so soon as Israel ceases to serve Pharaoh, Jehovah becomes the Leader. He was not their Leader while they were in Egypt, because they were then serving the Man of Sin and his Seed of Sinful Flesh. But, just as they forsake Egypt, God takes them up.

4. In these closing narratives of the Exodus, Aaron has no part. All is done by Moses under God's direction. This fact shows that the aspect of these narratives is to Moral, and not to Levitical Law.

5. After reading of the destruction of the firstborn of Egyptians, we now begin to read of the firstborn of Israel, and of their sanctification to God. The word 'firstborn' had been used in iv. 22 of all Israel, and in contrast with Pharaoh's firstborn. Thus it was as if there were only two series of children, and as if it was a question which series should have the firstborn's place and privileges. The strife between the two brothers Polynices and Eteocles for the firstborn's privileges, Polynices being slain in the strife, may be a classical reflection of the opposition between the firstborn of Egypt and Israel, or between Cain and Abel (Soph. Col., verse 1295). To compare the fleshly and

spiritual elements in a man to opposing persons is not a figure of an uncommon kind. The Friar in 'Romeo and Juliet,' after referring to a certain plant which yielded both medicine and poison, says :

'Two such opposed kings encamp them still,
In man, as well as herbs,—grace, and rude will ;
And where the worse is predominant,
Full soon the canker death eats up that plant.'

Israel belongs to God, and is His firstborn. But so long as this firstborn serves Pharaoh, he is not sanctified to Jehovah, but has given up his prerogatives to the firstborn of the Man of Sin. But Jehovah says : 'Israel is My son, My firstborn, And I say unto thee, Let My son go that he may serve Me, and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.' We are not taught that Pharaoh had more than one son. So we have no right to assume that there are younger sons of Israel who are not firstborn. There is a mixed multitude, a fleshly Egyptian seed still cleaving to Israel. 'They are not all Israel which are of Israel' (Rom. ix. 6). All the sons of Israel, when they get out of Egypt, are as a series of firstborn sons. They are an Adamic unity constituting Jehovah's son of whom He says, 'When Israel was a child then I loved him, and called My son out of Egypt' (Hos. xi. 1). If we could conceive of a good man, a Christian, who yet had a besetting sin, and who sometimes allowed that sin to get a victory, we might say that so far the Israelitish nature in the man was ceasing to be a firstborn, and was becoming a younger son. So, if a man be not a Christian, and be serving the flesh, the Israelitish nature in him is a younger son. But if a man be a Christian, and keep his body in subjection, and if the Christian Element in him be master, then he is a firstborn, and the Egyptian Element in him has the place of a younger son. God wishes the firstborn, that which opens the womb, that which has the firstborn's place and so has no Egyptian older brother, He wishes this firstborn to be sanctified to Himself. This is not to do injustice to a younger brother. It is only to dishonour sin, and to exalt holiness.

Philo's views on this subject are thus set forth : 'He says, On the day that I smote every firstborn in the land of Egypt, I sanctified unto Myself all the firstborn of Israel ; not that we may surmise this, that at that time, when Egypt was smitten with a great plague in the destruction of the firstborn, the firstborn of Israel became holy, but that both of old, and now, and immediately, and always, this naturally happens to the soul, when the most commanding things of the blind πάθος are destroyed, then the higher (πρεσβύτερα) and honourable things of him who with clear sight sees God, become a holy offspring. For the departure of Wickedness works the entrance of Virtue, as, on the contrary, when the Good retires the Bad that was in Ambush comes in' (Lib. de Sac. Abel, c. xxxix.). So he thinks that what is said of the firstborn of the beast relates to man. After quoting verse 1 of this chapter, he says : 'So that it is agreed, through these things, that the things which are first in time and in power are God's possessions, and especially the firstborn. For since the whole γένος (kind) is incorruptible, it shall justly be dedicated to the Incorruptible One, whatsoever at all opens the womb, from man,

the λογισμός and logos, unto cattle, the sense-perception and body, for he who opens the womb of those things, of the νοῦς to the things apprehended by the mind, of the logos to those things that are through speech (φωνῆ), of the sense-perceptions to the phantasms arising from the underlying things (ὑποκειμένων), and of the body to the habits (σχεσεις) and motions peculiar to it, is the Invisible, and Spermatic, and Constructive (τεχνικός), and Divine Logos, which is becomingly dedicated to the Father' (Quis Rer., c. xxiv.). We shall have to refer again to this subject when we consider the teaching of the chapter in detail.

6. The gradal transitions in the chapter are so varied and peculiar that we had better, perhaps, consider the grade-words as we come to them. It may be here stated that verses 1, 2 are on the Heathen Grade. We have the conjoined idiom, 'sons of Israel,' and בני, 'this.' The allusion to beasts shows that the reference is not to Zion. Moreover, the command relates to Godly Service on behalf of others, not to personal improvement.

We read, 'And Jehovah spake unto Moses, saying, Sanctify unto Me all the firstborn, that which openeth every womb in the sons of Israel, in man and in beast; this is Mine' (verses 1, 2). It is this duty to which Christ's ministers have ever to attend. In relation to this sanctification of the firstborn we may notice certain particulars.

1. We have in Hebrew the word פֶּטֶף. This word is from the verb פָּטַף, 'to cleave,' 'to break open.' Hence the noun is applied to that which openeth the womb, or a 'firstling.' It is used in verses 2, 12, 13, 15.

2. While the noun is used in these verses, it is used in two senses. First, it is used as a verbal adjective, followed by the noun 'womb,' or the noun 'matrix,' as we might speak of 'the opener of the womb,' 'the opener of the matrix.' It is so used in verses 2, 12, 15. Secondly, it is simply used as a noun, 'firstling,' as 'firstling of an ass' (verse 13). It may be thought that this distinction is one without a difference, but the writer does not so regard it.

3. The chapter uses the terms 'Sanctify' and 'Redeem' (verses 1, 13). But the command to 'Redeem' is only applied to that which is simply termed the firstborn of an ass (verse 13), and not to that which is said to open the womb. But, in verse 2, that which is sanctified, and of which God says 'It is Mine,' is that which openeth the womb. So, in verse 12, that which openeth the womb is caused to pass through to Jehovah, and, in verse 15, that which opens the womb is sacrificed to Jehovah. To sanctify to Jehovah, to pass through to Jehovah, to sacrifice to Jehovah, seem to be terms equivalent one with another. But we cannot say the same of the phrase, 'Thou shalt redeem.'

4. A like distinction to the foregoing is applied to man, as well as to cattle. In verse 1 it is that which openeth the womb in sons of Israel, in man and in beast, which is sanctified. But in verses 13, 15, where mention is only made of a Redeeming, we have no reference to an opening of the womb, but have simply the phrase, 'firstborn of man,' or 'firstborn of my sons.'

5. The word used in this chapter for 'man' is אָדָם, 'Adam.'

6. The writer holds that Scripture shows that in regard to those

Firstborn there is a difference between a Sanctifying to Jehovah, and a Redeeming. These two terms refer to two great aspects of duty as related to Godly Service. To sanctify the firstborn is to labour to present perfect unto Christ those who already are Christians, as Paul laboured to present Colossian Christians (i. 28). These have already got out of Egypt. They have no Egyptian brother who is older than they. They open the womb, and Jehovah says of them, They are Mine (verse 2). But although these chapters have shown how men are brought out of fleshly Egypt, we know, as a matter of fact, that they who work in Godly Service for Jesus have not only to seek the sanctification of men who have already come out of Egypt and are Christians. They have also to seek the good of those who are sinners, and so are yet in Egypt. It is this latter duty which is indicated in the command to Redeem. It is the former duty which is indicated in the command to Sanctify. The command to Redeem is an indication that though the Israelitish class in these narratives is represented as coming out of Egypt, there are Israelites yet in Egypt serving Sin. This fact has a bearing on what has been said of the four hundred and thirty years' bondage. It shows that, even though Abraham came up out of Egypt, there might still be sons of Israel in Egypt, though they are not called 'Abraham's seed.'

7. In verse 13 it is said to be the firstborn of Adam in these sons that is to be redeemed. The expression 'firstborn of Adam,' as here used, is of importance. Before Adam began to beget in his own likeness (Gen. v. 3), he was fruitful in a seed that was in God's likeness, and that God blessed (Gen. i. 28). But when Adam beget in his own sinful likeness, it was as if the firstborn son in God's image was coming under the domination of a fleshly Egyptian seed. It was losing the prerogatives of the firstborn, and the Egyptian was coming into the position of firstborn. And during this era of subjection, when the Egyptian was in the firstborn's place, that Egyptian was the opener of the womb. Even though the Good Seed was by nature the firstborn of Adam, it needed to be redeemed from the domination of the fleshly seed, before it could be said to have the actual privileges of the firstborn, and to be the opener of the womb. It is in this sense that this chapter refers to the redemption of a firstborn. The Good Seed can have come into the position of a younger son in relation to the Fleshly Seed, and at the same time it can continue to be the firstborn of Adam.

8. This chapter is describing a redemption according to the Seed Process. Verse 12 speaks of a passing through. But there is also a redemption according to the Sinaitic Process, which is likewise contrasted with a Sanctification. We read of this in Numb. viii. 15-18. In the narrative of this Seed Process redemption there is no mention made of Aaron or Levites. But in the chapter in 'Numbers' Aaron and Levites are prominent.

9. In all these laws relating to Redemption there appears to be special care taken to keep the Israelites from the sin of infanticide. The practice of infanticide has ever been common amongst idolatrous peoples. The Spartans practised it. Ælian tells us how the Theban law forbade a Theban to cast a child away into the desert, or to kill it (Var. Hist., Lib. II., c. vii.). The law shows that such practices needed to be

guarded against. Nicolaus of Damascus alludes to the sons of Lycaon, king of Arcadia, offering a child in sacrifice (Hist.). In Julian's reign men were given to such rites as *σπλαγγνοσκοπούμενοι παιδας καταθύειν ἀφθόρους ἄρῶνας και θηλείας* (Socrat. H. E., Lib. III., c. xiii.)—'Sacrificing innocent children, male and female, and inspecting their viscera.' But while this subject of the redemption of children might have easily been supposed to countenance this practice of infanticide, by the use of names of animals, and in other ways, it appears to have been specially guarded against such evil tendencies.

Thus the writer holds that the command in verse 2 to sanctify the firstborn has reference to the consecration to God of a Good Seed that has already come out of Egypt. This Good Seed now opens the womb, and is in very deed acting as the firstborn.

From verse 3 to verse 10 the narrative deals with Godly Service, very largely in respect of the moral qualifications needed for those who engage in it. Moreover, in the order in which the grades are considered, there is a very close resemblance to the order followed in xii. 15-17. The eating of unleavened bread was specially associated with the Young Men's Grade in the former chapter, and so is it here. The former chapter dealt with those in Godly Service, first as going out from the Young Men's Grade, and then as going out from Zion, and so it is here. In considering Gen. xlix., and other portions, we have seen that sometimes what is said on one grade has a prophetic reference to another grade. It is a peculiar feature of the verses we are about to consider that what is said to those on the Young Men's Grade has an historical and retrospective reference to the Grade of Servants. In xii. 21, 27, the elders are identical with people. So, in verse 3, Moses is speaking to these people, or elders, in relation to Godly Service. 'And Moses said to the people' (verse 3). He is about to send them down to the Servants' Grade in Godly Service, and before doing so he reminds them how they have been brought up from that Servants' Grade. It is as if he said, Look at that low moral level from which God has uplifted you, for I am about to send you to preach the truth to those who are yet on that low level. Thus his language is retrospective, and pertains to a lower grade than that of those to whom he is speaking. When he says, 'Remember הַיּוֹם, "this," day,' he does not mean the day in which he is speaking. How could it be said they had come out from Egypt on that day? The word 'this' is like a sign showing the day of the Servants' Grade. It is as if he said, Remember the day of the Servants' Grade. So the words 'from הַיּוֹם,' mean 'from the grade spoken of as This, הַיּוֹם.' The word 'servants' also shows the same grade. 'Remember this day wherein ye came out from Egypt, from the house of servants, for by strength of hand Jehovah brought you out from this; and no leavened bread shall be eaten' (verse 3). That is to say, Now that you have come to the Young Men's Grade, and are about to be sent out in Godly Service, you must keep yourselves pure. Eat no leaven of hypocrisy and wickedness. That will unfit you for Godly Service. Justin Martyr well says: *Τοῦτο γὰρ ἐστὶ τὸ συμβῆλον τῶν ἀζύμων ἵνα μὴ τὰ παλαιὰ τῆς κακῆς ζύμης ἔργα πράττετε* (Dial., c. xiv.)—'For this is the symbol of the days of unleavened bread, that you should not

do the old deeds of the wicked leaven.' When Moses has thus referred to their exaltation to the Young Men's Grade, and has enjoined personal purity, he then refers to their going out from the Young Men's Grade to Godly Service on the Servants' Grade. In verse 4 we have the word יצא. The Authorised Version renders it, 'Ye came out.' The Revised Version more fittingly has, 'Ye go forth.' The word does not refer to a coming out from Egypt. It refers to a going out in Godly Service. It is what Moses is sending this people to do. He is sending them out in the month Abib, or the month of the Abib. The word יצא means 'ear of grain.' It denotes the month when the corn is in the ear, and harvest is nigh. Jesus says: 'Look on the fields, that they are white already unto harvest' (John iv. 35). 'I sent you to reap' (verse 38). That is, He sent them out in the month Abib, or the month when the corn was in the ear. Exactly in the same sense Moses is sending out these people, or elders, in the month Abib, or the earing month. This word 'Abib' is the word used in ix. 31, and which is translated 'in the ear.' These men are going out like those of whom Justin says: *ὡς γεωργοὶ γὰρ ἀγαθοὶ παρὰ τοῦ δεσπόζοντος τὴν ἀμοιβὴν ἔξορμεν* (Apol. I., c. xliv.)—'For as good husbandmen we shall have our recompense from the Master.' The Bible lays great stress on this principle of Godly Service. From of old the duty has been recognised by Christians. Irenæus says (Lib. II., c. lvii.): 'Wherefore, in His name, they who are truly His disciples, having received grace from Him, fulfil their obligation in good service (*ἐν εὐεργεσίᾳ*) to the rest of mankind, as everyone has received freely from Him. . . . Nor is it possible to tell the number of the gifts which the Church, having received from God, in the name of Jesus Christ, who was crucified by Pontius Pilate, every day, in all the world, employs in good service to the nations, neither deceiving any, nor making money thereby. For as it has received freely from God, so it ministers freely.' It is this spirit of Godly Service which glows in the pages of Mr. Gough's 'Platform Echoes.' 'There are no heroes who are selfish and mean. Meanness and selfishness are not elements of heroism. True heroism is to do for others, to work, to sacrifice for others, that is true heroism. Ask the world's great men, "In what does your greatness consist?" "I make marble breathe." "Yours?" "I make canvas speak." "Yours?" "I weigh the sun, and tell the courses of the stars." "Yours?" "I discover a world." "Yours?" "I conquer a world." Hark! Amid the hills of Galilee is heard the voice of Him who spake as never man spake. Reverently we ask, "Prophet of Nazareth, what is Thy greatness?" Hear the reply: "I came to seek and to save men." "By what means?" "By giving Myself a sacrifice for them." Competitors for heroism, fix your eyes there, and take your rank according to the most magnificent standard of heroism the universe has ever gazed upon. We are ready to acknowledge such heroism' (p. 182). So in p. 261 he says: 'By-and-by they shall come to the last fire in the last distillery, and put it out. By-and-by they shall come to the last stream of liquid death, and seal it up for ever. By-and-by they shall come to the last drunkard's wife, and wipe her tears away. There shall be victory by-and-by. They shall come to the last neglected child, and lift him up to stand where God meant he

should stand. By-and-by they shall come to the last drunkard, and nerve him to burst his burning fetters, and make a glorious accompaniment to the song of freedom by the clanking of his broken chains. By-and-by the triumph of this, and of all great moral enterprises, shall usher in the day of the final triumph of the cross of Christ. I believe it, and for that I work. And when I die, I pray God I may die in the harness, battling for this, with the hope that there is a better day coming, and a prayer, "God speed the right"—ever praying, ever working, till victory shall perch upon our banner.' This is the spirit breathed in Wesley's words :

' My body with my charge lay down,
And cease at once to work and live.'

We may read, 'To-day ye are going forth in the month of the Abib.' Then, in verse 5, he tells them what they shall do after they have gained moral possession of the Heathen. This verse is, in part, in the Heathen Grade. We have the word 'Amorites,' which shows that grade. The word 'come,' or 'bring,' at the opening of the verse, applies to those going in Godly Service. Morally they are on the Servants' Grade in respect of their work. They come to the Heathen realm as missionaries and ministers, but they are not Heathen on that account. Thus these words 'come,' 'serve,' 'service,' and זֶה , 'this,' twice used, at the end of the verse, all betoken the Servants' Grade in relation to those in Godly Service. As in xii. 25, we have again reference to 'this service.' It is the Pascha of Godly Service that is meant. Thus these men do not come to this land to dwell in it, but to win it for Christ. 'And it shall be, when Jehovah shall bring thee to the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month' (verse 5). Our Versions read 'keep this service,' but the Hebrew is 'serve this service,' and this fact gives support to the view that these verses refer to Godly Service.

When the narrative has referred to the sending to Godly Service from the Young Men's Grade, it prepares to show how there is to be an exaltation to the Grade of Tongues, and a sending forth to Godly Service from that Grade. Verse 6, like verse 15 of c. xii., refers to the seven days of personal avoidance of the wicked leaven on the Young Men's Grade. But at the close of the verse it also indicates the Godly Service pertaining to those going from the Young Men's Grade. This Godly Service is called a feast to Jehovah. We shall yet see many passages proving that there are two aspects of Godly Service, and that these are spoken of as two feasts, on two succeeding days. Though the reader may be slow at first to accept this view, he will find that it has a bearing on some of the most important doctrines of the Bible, even those of the Atonement, and the Resurrection, etc. It is on review of what has been written on these subjects that the writer makes this statement respecting the two feasts in relation to Service for others. This feast is the inferior of the two feasts. When there has been a fulfilment of the seven days' era of abstinence from leaven, then the elders who have kept themselves from the leaven may go forth to serve others in Godly Service, which is a feast to Jehovah. What more

acceptable feast can we make for Christ our King than to try to bring others to His feet? 'Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah' (verse 6). This verse, which has no grade-words in it, is as a summary of the injunctions given in verses 3-5.

In xii. 15, 16, we read of two eras of seven days each, one pertaining to the Young Men's Grade, and the other to the Grade of Tongues. So in verses 6, 7, of this chapter we have the same two eras of seven days each pertaining to the same Grades. The seven days of verse 7 pertain to the Grade of Tongues. Verses 7-9 pertain to this Grade of Tongues. In verse 7 we have one of the rare cases where לִּפְנֵי , the mark of the accusative, seems to accompany a nominative. It precedes the word 'seven.' It is very probable that this word is not the mark of the accusative, but the preposition 'with.' The Revisers seem so to have taken it, for they have rendered it 'throughout.' There is another reason why we may infer that this is the word 'with.' Sometimes the Grade of Tongues is indicated by the grade-words of the Servants' Grade being used in a spiritual sense. If the לִּפְנֵי be here a mark of the accusative, then the word 'see,' twice used in the verse, illustrates this spiritual application. But in verse 8 this Grade of Tongues is indicated by the conjoined idiom, 'do,' and זֶה , 'this,' being conjoined with זֶה , 'this.' Hence it is the more likely that it is indicated by the conjoined idiom in verse 7. But it can only be indicated by such idiom if לִּפְנֵי is 'with,' and not the sign of the accusative. It is also the more likely that the word is introduced to form a conjoined idiom in that the word 'seven' is not an accusative in Hebrew. The writer will, therefore, regard the word as 'with.' That this conjoined idiom does not refer to the Heathen Grade, but to Zion, accords with the emphatic reference to the absence of leaven, and with the allusion, in verse 9, to the bringing out from Egypt, also with the declaration respecting the law being in the mouth. When these elders have gone up to Zion, then, as respects their personal condition, to which verses 7-9 refer, no leaven of wickedness will be found in that spiritual state. Even to spiritual men on earth

'Those holy gates for ever bar
Pollution, sin, and shame.'

'Unleavened bread shall be eaten throughout the seven days.' These are days of heaven: 'And leavened bread shall not be seen to thee (לְפָנֶיךָ), and leaven shall not be seen to thee in all thy border' (verse 7). The expression 'to thee' may not seem good English. But 'with thee' is hardly a translation of the Hebrew, neither does it suggest so fully the subjective application of the passage to what is in man himself. There is a provincialism in the North of England wherein if a man is speaking of anything free from fault or sickness, he will say: 'I see nothing to it'—that is, 'I see nothing that it ails.' It is in a similar subjective sense that the idiom is used in this passage. The showing, spoken of in verse 8, appears to refer to holy spiritual living in Zion, but not to Godly Service. The man who has come to Zion must, in gratitude for what God has done for him, have the law of God between his eyes, governing all his sight and his sense desires, and he must have

it in his mouth, purifying all that his soul eats, sweetening his speech, and causing the poison of asps to pass from the lips, and deceit from the tongue: 'And thou shalt show to thy son in this day, saying, It is because'—that is, apparently, the utter absence of leaven is because—'of this that Jehovah did to me in my coming forth out of Egypt. And it shall be to thee for a sign upon the hand'—that is, the hands will be clean in all their actions—'and for a memorial between thine eyes, in order that the Law of Jehovah may be in thy mouth; for by a strong hand hath Jehovah brought thee forth from Egypt' (verses 8, 9). After the analogy of the outward body, the soul is here represented as having eyes, hand, and mouth, all of which are to be ruled and guided by the Law of Jehovah. So the Apostle James applies the terms 'tongue,' 'members,' etc., in a soulical sense. In like manner he uses the term 'rich' in a soulical sense. It is not that, literally, every rich man is to fade away in his goings (i. 10), or is exposed to coming miseries (v. 1), or has killed the righteous one (verse 6). The ancients could distinguish between true and false wealth:

Πλουτεῖν φασί σε πάντες, ἐγὼ δὲ σέ φημι πένεσθαι.
 χοῆσις γὰρ πλοῦτον μάρτυς, Ἀπολλόφανες,
 ἂν μετέχης αὐτῶν σὺ σα γίγνεται ἂν δὲ φυλάττης
 κληρονομοῖς, ἀπὸ νῦν γίγνεται ἀλλότρια.

(Græc. Anthol., Lib. XI., § 166.)

'All say that thou art rich, but I say that thou art poor, for the using is the witness of wealth, O Apolophanes. If thou partakest of these things they are thine, but if thou keepest them for heirs, they become henceforth another's.'

Xenophon tells us how Socrates so disciplined his wants, that, possessing very little, he yet had all sufficient (Memorab., Lib. I., c. ii.), while he regarded with disapproval those who asked the gods for gold or silver, or who thought that a little sacrifice from little means was less to the gods than a great sacrifice from great means (Id., Lib. I., c. iii.). With the Apostle James the rich appears to be the pampered and fleshly Egyptian Element, as opposed to poverty of spirit, and not literal rich men.

Verse 10 relates to the Godly Service to be rendered by those who have thus come to Zion. It is on the Servants' Grade, as 'this,' לְזֶה , shows. This ordinance is to be kept in its season—that is, either in its own Grade of Servants, or in its own feast-day—as being one of the two great days of Godly Service, of which we shall read more afterwards. It is to be kept 'from days to days,' or from year to year; for it will ever be a duty to render Godly Service: 'And thou shalt keep this ordinance in its season from year to year' (verse 10).

Thus far Godly Service has been considered especially in relation to those who render such service. But now the narrative begins to consider it more fully in its relations to those to whom the service is rendered. At the same time, a new aspect of the preparation for Godly Service is also recognised. Verse 12 brings in Godly Service as rendered to those on the Heathen Grade, and in the realm of the Canaanites, or of those who bow to idols. The word 'come,' or 'bring,' is in the Servants' Grade, and refers to those who are rendering Godly Service. God will make them moral conquerors of the Canaanitish land, winning it for

Christ, so that it may no more be Canaanitish : 'And it shall be, when Jehovah shall bring thee in to the land of the Canaanite, according as He sware to thee, and to thy fathers, and shall give it to thee' (verse 11). He does not give it as a dwelling-place, but as a trophy won for Christ. They who come into this land, and win it, have to do something for the people of the land, and they have to do something in respect to themselves.

1. They are to sanctify to Jehovah the firstborn. We read : 'And thou shalt cause to pass through to Jehovah every opener of the womb' (verse 12). The word 'pass through' is the word from which 'Hebrew' comes. It is the word that has so often indicated the Seed Process, as it seems to do here. This allusion to passing through, compared with the allusion in verse 15 to sacrificing to Jehovah, suggests that it is a passing through a sacrificial fire to Jehovah that is here indicated. It is the word used in 2 Kings xxiii. 10 of making a son pass through fire. Had such an expression been used here, even though with a moral meaning, it might have been perverted, and regarded as encouraging infanticide. Hence, while we have the expression 'cause to pass through,' nothing is said of sacrifice or fire. Yet it is of a passing through in a moral sacrifice that the verse is speaking. When they who are in Godly Service win the Canaanitish realm, they must, in the case of everyone in whom the Egyptian Flesh has become subject, and in whom the Israelitish Element has become dominant, and therefore firstborn, make that firstborn pass through in a moral sacrifice to Jehovah, according to the Seed Process. This firstborn is such, not in the sense of being an older son, but because the Egyptian firstborn has been smitten, and it has now obtained the firstborn's prerogative and place. Philo says : *Τὸ γὰρ διανοίγον μήτραν τὸ Ἄβελ. ὄψων ἐστὶ, τὸ πρωτότοκον* (Lib. de Sac. Abel, c. xxvii.)—'For that which openeth the womb is Abel's gift, the firstborn,' which in a moral sense is true.

2. After the reference to what those in Godly Service are to do for others, we come to another command, respecting that which openeth the matrix in the Behemah, or beast. This clause has a reference to males. Does the reader suppose that literal males amongst human beings, or cattle, were more dear to Jehovah than the sex which, as weaker, the more needed His protection? He is no Respector of persons. Philo views the distinction between males and females in two aspects. First, he regards the male as the mental part, and the female as the soulful part. Secondly, he sometimes regards the male as also the virtuous part, while he regards the female as the wicked part. He brings in both views in commenting upon this verse (Lib. de Sac. Abel, c. xxxi.) : 'Of the thoughts brought forth, some are male, and some are female, just as it is amongst living creatures. The female, then, is the offspring of the soul, wickedness and lust, whereby, as respects every pursuit, we are made effeminate ; but the male is good affection, and virtue, by which things we are raised up and made strong. Of these, all the masculine element is to be offered up to God, but the female element is to be assigned to themselves.' The writer thinks that Philo is here partly Scriptural, and partly in error. He is Scriptural in regarding the male as mental, and the female as the offspring of the

soul; but he is in error, so far as respects this passage, in regarding the female as wicked. On this subject something has already been said.

1. Many in modern times regard soul and spirit as virtually identical. Irenæus says: 'Sunt tria ex quibus, quemadmodum ostendimus, perfectus homo constat, carne, anima, et spiritu' (Lib. V., c. ix.)—'There are three things from which, as we have shown, a perfect man consists: flesh, soul, and spirit.' Grabé, in a note on this place, quotes passages to show that Augustine, Tertullian, and others, regarded soul and spirit as virtually identical.

2. All our examination of these chapters has tended to support the following view, for which much more Scriptural evidence has yet to be adduced. Apart from the outward and visible body, which is as chaff round wheat, and doomed to dust without any resurrection, man consists constitutionally of Four great parts. They are The Soulical Body of Flesh. The Soul or Emotional Nature which that Soulical Body of Flesh environs or accompanies. The Soulical Body. The Mind or Spirit, that is, the Intellectual Nature, which that Soulical Body accompanies or environs. Thus there are what may be called Two Pairs. It is the Soulical Couple, that is, the Soul and The Soulical Body of Flesh, which is the Female; the other Couple is the Male.

3. The following Principle will be found of great importance when we come to examine what is said of Christ's Resurrection. It is after such examination that the writer is writing this paragraph. Could not the reader conceive of a poor ignorant monk in a monastery mortifying his body? He wishes to do right. He denies his lusts. He endures all manner of austerities. Could not the reader conceive of that man dying to sin on the Soulical Side, and rising to a Spiritual state on that Soulical Side, while, at the same time, his mind continued to be darkened by a fleshly element? Thus, as respects the Soulical Side or female, he might have had an uprising, and become spiritual, while, as respects his mind, he might still see everything in a fleshly aspect. He might be spiritual in his feelings, but unspiritual and fleshly in his thoughts. The reader will find much evidence as we advance to show that a man's moral uprising is not always simultaneous in all its parts. He may rise as respects his soul, when he has not risen as respects his spirit. And it is this truth which is being indicated in this narrative. Verses 7-9 refer to a coming to Zion, where there is no beast, no animal. Verse 10 shows how those who come to Zion come down to Godly Service. But though they come down to Godly Service, that does not make them unspiritual. No man becomes a worse man because he stoops to help others for Christ's sake. But verse 12 speaks of the beast which is $\bar{\eta}$, or 'to thee,' implying that there is a beast-portion, or a fleshly element, attaching to those who are working in Godly Service. How can that be, when they have come down from Zion? It can only be because their going up to Zion has been on the Soulical Side only. This beast must be on the Intellectual Side, in the Soulical Body. That it pertains to this Intellectual Side is the more likely, from the fact that it is of males the verse is speaking. This does not mean that the females are evil. It means that on the Female Side there has been a

dying to sin and flesh, and an uprising to Zion. The putting away of leaven showed this change. But now, as they go on in Godly Service, the mind also must seek to die to what is fleshly, and to rise to spiritual light and truth. Paul speaks of 'defilement of flesh and spirit' (2 Cor. vii. 1). It is especially to defilement of spirit that Moses is here referring. It is as if Moses said, While you who are in Godly Service sanctify the firstborn in others to Jehovah, attend to your own spiritual condition. You have risen to Zion soulically, and on that side have become spiritual in your desires and feelings. Now let that which is good, but fleshly in relation to Thought, the animal element in the Soulical Body, the Males, let this become an offering to Jehovah. If you would be effective Servants for Christ, seek to have a resurrection on the Intellectual Side, and to become spiritual in Thought, as you have become spiritual in Feeling. It is this personal advance that is counselled in the words, 'And every opener of the matrix of a beast, which is to thee, the males, [shall be] to Jehovah' (verse 12). The writer would point thus, rather than as in the Revised Version. Even if that reading be followed, the foregoing particulars remain unaffected. The word 'matrix' accords with the use of the word 'beast,' but that beast is not an animal. It is what is in man's Soulical Body.

Verse 13 brings in those on the Servants' Grade as objects to whom Godly Service is to be rendered. The word 'ass' shows the grade. Philo says, *πρόνου μὲν γὰρ ὄνος . . . σύμβολόν* (Lib. de Sac. Abel, c. xxxiv.) — 'For an ass is a symbol of labour.' On the literal theory, why should the ass be here selected for special mention, any more than the camel, or dog, or swine, or any other animal? Like the word 'beast' in the previous verse, this word 'ass' does not refer to literal asses. It is a common symbol of the Servants' Grade, and betokens a class of men on that grade. But we do not read now of an opening of the womb. We read of a Redemption. That is, the verse is referring to those who are sinners. They are in fleshly Egypt. The Egyptian firstborn have not been smitten. These sinners need reclaiming. The Good Seed in them, the firstborn of Adam, which has lost its prerogatives, must be redeemed by the Paschal Lamb, spoken of in xii. 5. That Paschal Lamb is Jesus. His blood must be placed on the Lintel and Side-posts. There is One Lamb for all the class of sinners symbolized by the ass. Those who act in Godly Service may be said to be redeeming in so far as they bring the Lamb into vital relation to sinners. So Paul says, 'Thou shalt both save thyself, and them that hear thee' (1 Tim. iv. 16). Jude says, 'And some save, snatching them out of the fire' (verse 23). Such passages do not mean that salvation can be effected without Christ. We can only redeem the ass by the Lamb. 'And every firstling of an ass thou shalt redeem by A Lamb' (verse 13). But suppose the sinner is obstinate, and rejects those who come to him in Godly Service? In that case the ambassador for Christ will become 'a savour from death unto death' (2 Cor. ii. 16). To reject the ambassador is to reject Christ (Luke x. 16). 'He that rejecteth, rejecteth not man, but God' (1 Thes. iv. 8). Saints can give offending Egyptian seed-men to Satan (1 Cor. v. 5), and are to judge the world (vi. 2). Hence the latter part

of this verse seems to be teaching that if Christ's ambassadors fail to win sinners, they will, indirectly, be the means of breaking their stubborn neck in punishment. The word they have preached will be as a standard of judgement to the sinner, and will mete out to him his doom. In this way it may be said that the ambassador who is faithful cannot fail to produce a great effect. He will win the sinner, or otherwise he will become, indirectly, a neck-breaking judgement to the sinner, and in this judicial way, through the punishment of hell, he will redeem the first-born of Adam in this sinning son. This is not redemption by the Lamb. The writer takes all the latter part of this verse as an alternative to the former part. It is showing the merciful and punitive results of preaching. The redeeming is either by the Lamb, or by a breaking of the neck. The latter part of the verse describes the redemption which results from the breaking of the neck. It is as if it said, 'Thou shalt break its neck, and thus the firstborn,' etc. The word 'wilt' is misleading. It suggests disinclination, where the idea is inability. The alternatives are thus set forth: 'And every firstling of an ass thou shalt redeem by A Lamb; and if thou dost not redeem it, thou shalt both break its neck, and all the firstborn of Adam in thy son thou shalt redeem' (verse 13). The son is but a part of the class symbolized by the word 'ass.' Literally, it does not seem very probable that a man would refuse to redeem an ass with a lamb. But we know that there are many who will not accept Christ, the Lamb, as their Redeemer, but choose to die in their sins. Isaiah speaks of the neck that is as an iron sinew (Is. xlvi. 4). That neck will have to bend to Christ's yoke, or it will have to be broken.

Verse 14 is on the Servants' Grade, as is verse 13, and all the narrative from verse 13 to verse 16 inclusive. The words 'this' and 'servants,' as well as 'ass,' show the grade. On this grade those in Godly Service can give instruction, and explain why they give themselves for others. The 'to-morrow' does not seem to refer to a particular gradal era, but to future time generally—'And it shall be when thy son shall ask thee.' It does not say 'thy sons,' as in verse 13. It is less general. 'To-morrow, saying, What is this? then thou shalt say unto him, By a strong hand Jehovah brought us out from Egypt, from the house of servants' (verse 14). It is said, 'One generation shall praise Thy works to another, and shall declare Thy mighty acts' (Ps. cxlv. 4). It will be generally admitted that the moral deliverance of the Righteous Seed from the service of sin, and from a lower to a higher grade, is far more illustrative of the strength of God's hand, than would be the mere guidance of literal Jews from a state of slavery to national freedom in Palestine. The former deliverance has no parallel in human achievement, but the same thing cannot be said of the latter deliverance. 'And it came to pass, when Pharaoh made it a hard matter to send us away, that Jehovah slew every firstborn in the land of Egypt, from the firstborn of man and unto the firstborn of beast.' He slew them so far as they had a part in Egypt. In gratitude to God for this personal deliverance, the man in Godly Service is sacrificing to Jehovah all the fleshliness of his mind. He is giving his whole mind to God's Service. 'Therefore I am sacrificing to Jehovah,' that is, he is habitually sacrificing, and not

once a year only, 'all that openeth the womb, the males.' The last clause refers to the Redeeming work. It is comprehensive, and may apply to both kinds of Redemption, by the Lamb, and by the breaking of the neck. 'And every firstborn of my sons I redeem' (verse 15). It is not improbable that verse 16 is a command given to the inquiring son, that he may have God's saving work and His Law in remembrance. 'And it shall be for a sign upon thine hand, and for frontlets between thine eyes, for by a strong hand Jehovah brought us out from Egypt' (verse 16). The word rendered 'frontlets' is the equivalent of the word 'totem,' used of a religious symbol. It means fillets or phylacteries. It can hardly be supposed that Moses meant that the Divine law, or memorials of God's dealings, were literally to be affixed to the hand, or placed between the eyes. The Sept. renders the word ἀσάλευτον, or that which keeps immovable. It most probably relates to the enlightenment of the soul's eyes through the law of God.

With verse 17 the narrative passes from Godly Service to personal moral progress. It deals with this progress, first in relation to the Heathen Grade, then in relation to the Servants' Grade, and then in relation to the Young Men's Grade. The fact that the grades are so often dealt with in regular order is no light evidence that the gradal theory is true. Verses 17, 18 are on the Heathen Grade. In each verse there is a conjoined idiom. In verse 17 'see' conjoins with 'people,' twice used, and with נִיחַ, 'this.' In verse 18 'sons of Israel' conjoins with 'people.' Yet the allusion to the wilderness, and the connection with Egypt, shows that this idiom does not refer to Zion. Hence it must refer to the Heathen Grade.

One of the most precious truths in the Christian system may be expressed in the words 'He leadeth me' (Ps. xxiii. 2). That truth has its first great manifestation in the closing verses of this chapter. Pharaoh has been humbled, and now God is the Leader of Israel's host. Henceforth Israel may say, 'This God is our God for ever and ever; He will be our Guide even unto death' (Ps. xlviii. 14). All that is said of this guidance tends to show that it is not the guidance from a literal Egypt to a literal Canaan, but that it is a guidance from a realm of sin to a rest of faith. The Psalmist says: 'When my father and my mother forsake me, then the Lord will take me up' (xxvii. 10). By an equally prominent contrast we are shown in Ex. xiii. 17, that when Pharaoh ceases to rule the Good Seed, God becomes their Guide. Pharaoh sends them away. Hence he is now behind them, while God is leading them. 'And it came to pass, when Pharaoh had sent away the people, that God did not lead them the way of the land of the Philistines.' These Philistines are an uncircumcised race (2 Sam. i. 20; 1 Sam. xvii. 36). They oppose the armies of the living God on their march to the kingdom. We have seen something of the evil aspects of this class in connection with Gen. xxi. 32-34. Literally, the nearest way to Palestine was through Philistia. This may be one reason why Philistia is here used as a symbol. In the march to heaven we have need of patience, and that patience can only have its perfect work by our endurance of trial and temptation in the wilderness. Seneca compares the wise man to those who in the contests conquer by an obstinate

patience (Dial. II., Ad Seren., c. ix.). He defines Patience as that which is learned by familiarity with hardships or injuries. 'Quæ dicitur ipsa injuriarum adsiduitate patientia' (Id., c. iii.). He says of the gladiator: 'Scit eum sine gloria vinci, qui sine periculo vincitur' (Dial. I., c. iii.)—'He knows that he is conquered without glory [to the conqueror] who is conquered without risk.' They who first come out of sinful Egypt are yet morally weak. And God will not let them be tempted above their ability. Hence He does not lead them directly against mighty spiritual foes. They are to go round about through a wilderness of trial and temptation. They must, like their Leader, learn obedience, and be perfected by suffering. Were the way to heaven to be made too difficult to these beginners, and were the Philistine Goliaths to be let loose against them, they might repent of having set out for heaven, and flee from the conflict, to rest again by the Egyptian flesh-pots. Like Pliable, when he fell into the Slough of Despond, they would say: 'If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me.' 'For this was near, for God said, Lest peradventure the people repent when they see war, and turn towards Egypt' (verse 17). 'And God led the people about by the way of the wilderness of the Red Sea.' The way to rest is a pilgrimage through a wilderness of temptation. The allusion to the Red Sea also shows that this trial is specially such as affects the Mind. We shall consider the symbolism of the Red Sea more fully in connection with the following chapter. We have a somewhat peculiar reference in verse 18 to the way in which they come up from Egypt. The peculiarity of the passage is the word חַיָּמָה. Our Version renders it 'harnessed.' The Revised Version has 'armed.' The same word in Josh. i. 14, Judg. vii. 11, is rendered 'armed.' The writer holds that this is not its meaning. It would have detracted from the Divine glory, and have caused it to appear that the deliverance from the realm of sin was effected by carnal weapons, had this word meant 'armed.' In the Reference Bibles this word is rendered 'by five in a rank,' and the writer holds that this is its proper meaning. The word is from חַיָּמָה, 'five.' It is considered incongruous that these Israelites should come up in fives. Hence some have concluded that this word is from some root having a resemblance to חַיָּמָה, and meaning 'to be bold,' 'strong.' Then it is inferred that the noun in 2 Sam. ii. 23, does not mean 'fifth,' but that it means 'the loins.' The Seventy evidently regarded the word as related to 'five,' for they render it πέμπτη δὲ γενεᾷ—'but in the fifth generation.' The use of this word is suggestive.

1. The writer has tried to show that the foregoing narratives refer to the deliverance of a sinful class from Egypt.

2. But in Gen. xlvii. 2 we have seen that the sinful class is symbolized by five men at the extremity over and above the seventy. Hence it is very natural that this number five should be made to attach to all this sinful class coming up from Egypt to moral freedom.

3. In Josh. i. 14, although the word 'extremity' does not accompany this word 'five in a rank,' the latter word is applied to some who do constitute a certain extremity of Israel, inasmuch as it is applied to the

Reubenites, Gadites, and half-tribe of Manasseh, who have their portion on the wilderness side of Jordan.

4. It can only be so long as these sons of Israel are in Egypt, or coming out of Egypt, that they can form a series of fives. So soon as they get out of Pharaoh's dominion they are numbered with the seventy, and not with the five Cattle Men at the extremity. These sons of Israel come up in fives; but in the very act they are ceasing to be fives, for that number was a symbol of their subjection to Pharaoh. Hence it is significant that this expression 'five in a rank' is no more used of them until we read of those who are beyond Jordan (Josh. i. 14). We may read: 'And the sons of Israel came up, five in a rank, from the land of Egypt' (verse 18).

Verse 19 brings in the Servants' Grade. The word בְּיָד , 'with,' is applied to the action of Moses. There is, however, this peculiarity about this verse—that it has a retrospective reference to the Heathen Grade. It refers to a charge which Joseph gave upon that grade, and in this retrospective portion it uses the conjoined idiom 'sons of Israel,' and עִתָּהּ , 'this,' with בְּיָד , 'with.' In Gen. i. 25 we read of Joseph taking an oath of sons of Israel. The writer tried to show that the closing verses of Genesis related to the degeneracy of the prophetic teaching class. It became as a system of dry bones. But now that there is an uprising from sinful Egypt, the bones of Joseph have an uprising. Teachers cease to act as mere professionals. Instead of a lifeless and dead priestly system, clogged with empty forms, the men who teach the people become living, energetic, faithful messengers of truth. Thus the Man of Moral Law gives the dry bones of Joseph an uplifting, and revivifies them. It is not that God's Lawgiver literally carried a dead man's bones with him. The allusion to Joseph's words not only serves to indicate the Heathen Grade from which the bones are being uplifted, it also shows how the coming of this more spiritual era had been foretold by the languishing and dying Joseph. It is an uprising of Joseph himself that is here being set forth: 'And Moses took the bones of Joseph with him' (verse 19). Thus far in the verse is the Servants' Grade. What follows is a retrospective allusion to what Joseph had said on the Heathen Grade from which Moses has now uplifted him: 'For he had straitly sworn the sons of Israel, saying, God will surely visit you, and ye shall carry up my bones from this with you' (verse 19). While the meaning is moral, it is literally true that the bones of illustrious men were sometimes carried from one place to another for honourable sepulture. Pausanias tells us how the Arcadians carried the bones of Philopoimen to Megala: *κατάγουσι δὲ καὶ ἐς Μεγάλην πόλιν τοῦ Φιλοποίμενος τὰ ὀστέα οἱ Ἀρκάδες* (Lib. VIII., c. lii.; see also Lib. VIII., c. liv.). How Philo regarded this carrying up of Joseph's bones may be inferred from the following passage. Referring to a man's moral advance, he says: 'But when he removes to a better life, and no longer dreams, nor is drawn about and distressed by the vain phantasies of vain opinions, nor dreams about night, and darkness, and the occurrences of unmanifest and obscure affairs, but, arising out from a deep sleep, continues watchful, and gladly accepts clearness in preference to obscurity, and truth rather than a false apprehension, and day before night, and light before dark-

ness, and turns away from Pleasure. the woman of Egypt—that is, of the body—that had come in to him, inviting him to her pleasurable familiarity ; through his desire of Temperance, and unutterable zeal of Godliness ; and who remodels what things he thought to be estranged from kindred, and family excellencies, being desirous to regain possession of the portion of Virtue falling to him, and having returned by degrees to the better things settled as on the very summit and perfection of his life, calls out, It is of God' (Gen. i. 19), 'but not at all of anyone who can be perceived—that is, of those coming into genesis: the brethren will make themselves changed agreements, turning hatred into friendship, and wickedness into goodwill. But I, their attendant—for I have learned as a domestic to serve masters—who praise, will not leave behind that man of Repentance, if indeed Moses, the expounder of mysteries, saves that worthy-to-be-loved and worthy-to-be-remembered Repentance of his from corruption through the symbol of the bones which he thought ought not to be buried for ever in Egypt, reckoning it very hard if the soul had put forth anything good, that this should be allowed to be quenched, and made to disappear, overwhelmed in the floods which the Egyptian river of the passions (*παθῶν*), the body, flowing through all the sense-perceptions, continually gives forth' (De Som., Lib. II., c. xv.). Evidently Philo regards these bones as a symbol of Repentance. The writer does not accept this view.

Verse 20 continues the Servants' Grade. It is on the same grade as xii. 37, which also speaks of Succoth, or the booth, the emblem of a pilgrim's life. They are at once confronted with difficulties. They come to Etham. The word 'Etham' is said to be Coptic for 'Edge of the Sea,' a definition which befits the moral history. It is suggestive of impassible difficulties on the Mental Side, to which the Red Sea pertains. This place is in the extremity of the wilderness. It is trial to the greatest extent that is now besetting them. Otherwise, the word 'extremity' may mean the beginning, or entrance, into the wilderness of trial. The writer inclines to the former view: 'And they departed from Succoth, and encamped in Etham, in the end of the wilderness' (verse 20).

The last two verses, relating to the Pillar of Fire and the Cloud, are in the Young Men's Grade. We have the word 'people' to show the Grade. One pre-eminent function of both the Pillar of Cloud and the Pillar of Fire, as here set forth, is that of Guidance. This is the Light for which Christians look (Is. lix. 9), and which they cannot find if they turn to sin. Divine Guidance is a constant Guidance. Hence this double Pillar leads them day and night. It is a Guidance according to need. Hence, while it is a Cloud in the day, it is a Fire in the night when a Cloud could not be seen. It is a Guidance that is only granted to the dutiful. Hence the Israelites have to move on when the Pillar moves, and to rest when and where the Pillar rests. It goes not with them in any of their sinful and forbidden expeditions. It only leads them in the way to a spiritual rest. It never turns back towards Egypt, but goes before them. Guidance is prominent in this symbolism. But a Christian does not see his guiding Light by the bodily eye. So this Pillar is the Guide of the inner nature, and that alone can see it.

Origen thinks it shows a veil of ignorance to be on the mind to take these histories literally (Cont. Cels., Lib. IV., c. l.). It was morally true that

‘When Israel, of the Lord beloved,
Out of the land of bondage came,
Their fathers’ God before them moved,
An awful Guide in cloud and flame.’

God does not guide His people by an outward light. He shines into their hearts. On the literal theory, this was such a light as any eye might see. That conflicts with Christian experience. God leads the Christian, but He is not going before those who are travelling in the broad way. The Scripture associates Guidance with this Pillar: ‘Thou leddest them in the day by a cloudy Pillar, and in the night by a Pillar of fire, to give them light in the way wherein they should go’ (Neh. ix. 12); ‘The Pillar of the cloud departed not from them by day to lead them in the way’ (Neh. ix. 19); ‘In fire by night to show you by what way ye should go’ (Deut. i. 33). It is thus God teaches us in the way in which we should go (Ps. xxxii. 8):

‘Lord, condescend to be my Guide,
And I shall never stray.’

Jehovah is in this Pillar: ‘And Jehovah was going before them by day in a Pillar of cloud to lead them the way, and by night in a Pillar of fire to give light unto them, that they might go by day and by night. The Pillar of the cloud by day, and the Pillar of the fire by night, departed not from before the people’ (verses 21, 22). While the Pillar is here specially associated with Guidance, we shall see that the Cloud is also associated with the idea of a Covering. A third feature is suggested in the words: ‘He spake unto them in the cloudy Pillar’ (Ps. xcix. 7). Clem. Alex. records as true history the legend of a fiery pillar going before Thrasylbulus and those whom he led. Two features are prominent in this myth: First, that the pillar is a guide—*στυλος ὁδηγός*; and, second, that it is a guide to those going in desert or untrodden ways—*διὰ τῶν ἀτριβῶν* (Strom., Lib. I., p. 348).

CHAPTER IX.

EXODUS XIV.

ON the literal theory, the passage through the Red Sea is one of the most wonderful events recorded in the Bible. Moses, in writing the narrative, might have asked in Lucanian phrase: ‘Who will believe me concerning so great a strife?’—‘Quis mihi de tanto credet certamine?’ (Sup. Lucan., Lib. IV.). The miracle of Christ walking on water is much less striking. Dr. Parker, in his ‘People’s Bible,’ asks concerning this passage of the sea: ‘Did they really do this? Why not?’ Yet he goes on to speak of what is written as a ‘high imagining’ intended to convey the lesson that a way was found where a way was supposed to

be impossible, a doctrine now being verified, and that 'This is the true miracle.' Milton says of Pharaoh :

'Pursuing whom he late dismissed, the sea
Swallows him with his host, but them let pass
As on dry land ; between two crystal walls ;
Awed by the rod of Moses so to stand
Divided till His rescued gain their shore.'

Wesley, too, sings of these crystal walls :

'Thine arm hath safely brought us
A way no more expected,
Than when Thy sheep
Passed through the deep,
By crystal walls protected.'

It is true that we cannot set Omnipotence a bound. God, and He only, rules the waves, *Ζυγόν ἀμφιβαλὼν αὐχένι πάντου*, 'casting a yoke on the neck of the sea' (*Æsch. Pers.*, verse 72)—'I know that Thou canst do all things' (*Job* xlii. 2). We can see, however, that, in the moral realm, God is within limitations. As Origen says, *οὐδὲ ὁ θεὸς δύναται ἀδικεῖν* (*Cont. Cels.*, Lib. III., c. lxx.)—'God is not able to act unjustly.' But we cannot see any such limitations in the physical realm. If the question were simply what God could do, we should have to say, It is quite possible that the sea was thus divided, for nothing is too hard for the Lord. But that is not the question ; the question is, Does this inspired, and therefore infallible, narrative contain a portraiture of events that take place in a literal sphere, or of events that take place in a moral sphere? The answer which the writer would give is that the history is moral, and not literal.

1. A strong east wind, powerful enough to make the waters go back or divide (verse 21), would have been strong enough to blow away the people. In the 'Pulpit Commentary,' the Rev. G. Rawlinson says, 'If we suppose the Bitter Lakes to have been joined to the Red Sea by a narrow and shallow channel, the action of a South-East wind, by driving the water of the Lakes northward, may have easily produced the effect described in the text.' Had such a rein been given to the winds,

'*Maria ac terras cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.*'
(*Æn.*, Lib. I., vv. 62, 63.)

'The rapid winds, forsooth, would have carried along with them seas, and lands, and the vast heaven, and have drawn them through the air.'

2. Robinson concludes that the entire Israelitish host might have crossed over this arm of the sea during an extraordinary ebb of the tide. Apart from the difficulty presented by the shortness of the time during which the low ebb would continue, and in which those hundreds of thousands, five in a rank (xiii. 18), must have passed over, with all their children and possessions, this low ebb tide theory does some dishonour to Scripture. It makes the statement respecting the wall of waters on either hand (verses 22, 29) appear like an exaggeration.

3. Literally, it is in the highest degree improbable that, after seeing all the plagues, and after such a wonderful manifestation of God's favour towards Israel as the dividing of the sea had also been witnessed by

them, these Egyptians should have ventured into the path between the walls of waters, and shown such stolid indifference to these Divine interventions. This would indeed be 'scelerata Ægypti rabies' (Sup. Lucan, Lib. I.)—'A wicked madness of Egypt.'

4. The lifting up of the rod (verse 16) seems an inconsequential act on the supposition that this is an ordinary rod. Moschus speaks of one taking the oxen-goading rod, *βηλαίτιν ἄβδον* (Epigram). In such case we see cause and effect. But how can the uplifting of a literal rod act on flowing tides? We might as soon expect the baying of a dog to stop the moon. But on the supposition that this rod is a symbol of God's revealed Truth, and that this history is moral, we cannot wonder that this rod should have such mysterious and mighty attributes. It is as much a moral staff as that of which Logan sings,

'Hope is a staff, steady and strong,
Patience a travel-suit, wearing full long,
With these, through the world and the grave we pass free,
Till we reach the land of eternity.'

5. The overwhelming of literal Egyptians in the sea can hardly be considered as an event redounding to God's glory (verse 4). What man could see multitudes drowning without feeling compassion, and trying to save them? Hephæstus could not help feeling pity for God's enemies in their suffering (*Æsch. Prom.*, verse 67). And shall we dare to think that God is less merciful than man? Philo justly says: 'God is not a Tyrant, practising cruelty and violence, and the deeds that are characteristic of a fierce government; but He is a King who exercises gentle and lawful government, and He rules the whole heaven and the world with righteousness' (Ex. Euseb., c. xiii.). This could hardly be said if He literally overwhelmed the Egyptian army because of the wickedness of its king. But, on the theory that the Egyptians are a Seed of Sin, it does redound to God's honour that He should overwhelm them in the sea. In that case the narrative accords with other Scriptural representations of God's way of removing sin. 'Thou wilt cast all their sins into the depths of the sea' (*Micah vii. 19*).

6. The popular opinions respecting the geographical aspects of the journey of the Israelites do violence to the true position and natural features of the country. From *Numb. xxxiii.*, a literalist might infer that the Israelites were marching through a populous country, instead of in a desert through which no man passed. The ordinary idea of the way in which the Israelites were hemmed in with hills on either hand, the Egyptians being behind, and the sea in front, appears to be more imaginative than historical or Scriptural. The Bible says nothing of these hills on either side. The aspect of terror and death with which the wilderness is invested is out of harmony with Egyptian ideas respecting the way to Canaan. Does not the reader feel it to be out of accord with the simple and natural way in which the brethren are spoken of as going to Egypt to buy corn, stopping at the Inn, etc.? It is not that Scripture is wrong, but that the literalist is in error. The desert is an emblem of the realm of trial, wherein a man, having no earthly food or water, must live by faith in God. In the *Cebetis Tabula* the way that seems to be desert, and that is rough and stony, leads to the habitation

of the blessed, where all the Virtues and Happiness dwell (xv.-xvii.). Philo, commenting on Deut. viii. 2, uses the following words of wisdom: 'Thou shalt remember all the way which the Lord God led thee in the wilderness, in order that He might maltreat (κακώσῃ) thee, and prove and know what was in thine heart, whether thou wouldst keep His commandments. Did He not maltreat thee, and suffer thee to hunger, and feed thee with manna which thy fathers knew not, that He might make thee know that man doth not live by bread only, but by every word proceeding out of the mouth of God? Who is there, then, so unholy as to suppose that God is an Evil-doer, and that He brings a lamentable and destructive famine on those who cannot live without food? For He is good, and a cause of good things, a Benefactor, a Saviour, a Nourisher (τροφεύς), a Wealth-bringer, a Giver of Great Gifts, seeing and chasing away evil from the holy. For thus He banished the things that were a dead weight upon earth, Adam and Cain, from Paradise. Let us not be led away, therefore, by the utterances (φωναίς), but let us mark and speak the things signified through the under meanings (δι' ὑπονοειῶν); for that "He maltreated" is like saying He chastened, and admonished, and made sober. And that "He brought famine" is not that He wrought scarcity of meats and drinks (στρώων καὶ πότων), but of pleasures and lusts, of fear and grief, of unjust things, and of all things whatsoever that are works of Vices and of Lusts (πάθων). What follows testifies to this: "He fed them with manna." Now, as to the nourishment that is not by labour and wretchedness, that is without human diligence, that springs not up according to custom from the ground, that is a work of wonder from heaven, afforded for the advantage of those who use it, is it fitting to say that this is a cause of famine and maltreatment, or, on the contrary, that it is a cause of abundance, and of a good season that knows no lack, and of good order? But the multitude and the common people think that those who are nourished by the Divine words live badly and wretchedly, for they have not tasted the all-nourishing taste of wisdom. But the others pass their time in good affections and hidden delights' (De Congr. Erud., c. xxx.). Thus he identifies the manna with God's words.

In noticing the actual teaching of this chapter we may observe—

1. That Aaron is not mentioned in the chapter. This proves that the action is not in relation to Levitical Law, but rather to Moral Law, of which, in these chapters, Moses is the symbol.

2. The writer holds that the chapter supports the view that its aspect is to the Intellectual Side. 'Migdol,' that is, 'the tower' (verse 2), like the tower of Babel (Gen. xi. 4), is a symbol with a spiritual significance. It is the heart of Pharaoh (verse 5) that is now turned in respect to the people. The Egyptians assume a new aspect, for they represent a Fleshly Element in the Mind, not in the Soul. Hence they are not mere taskmasters, but captains with chariots (verse 7), even chosen captains (xv. 4). Wickedness in the mind is the worst and mightiest form of wickedness. Judah could not drive out those who had chariots of iron (Judg. i. 19). The fact that the narrative now turns from the Egyptian land to the Egyptian sea, accords with the view that this change indicates a change in the aspect of sin. What more likely than

that it is a change from fleshliness on the Soulical Side to fleshliness in the Mind? We have, however, other Scriptural evidence as to what is symbolized by this Red, or Blood-Coloured, Sea, and to that we may refer at length.

3. We have seen how in xiii. 21, Numb. xiv. 14, etc., the Cloud is represented as Guiding, or going before them. But the Cloud is also spoken of at times as a Covering. Thus it not only betokens Guidance, but Protection. 'Thy Cloud standeth over them' (Numb. xiv. 14). 'The Cloud covered the tabernacle' (Numb. ix. 15). 'He spread a Cloud for a Covering' (Ps. cv. 39). 'When the Cloud was taken up from over the tabernacle' (Ex. xl. 36). This feature of a Protecting Cloud is recognised in prophetic applications of these events. 'The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a Cloud and Smoke by day, and the shining of a Flaming Fire by night, for upon all the glory shall be a Covering' (Is. v. 5). This verse alone tends to show that the Fiery and Cloudy Pillars only exist in a moral realm. Philo associates the Cloud with the idea of a Protective Covering. 'For the Cloud, that overshadowing and saving (*σπεπαστήριον και σωτήριον*) weapon of friends, the off-warding and punishing weapon to enemies, no longer permits the temperate and God-loving race to be pursued by the lust-loving and godless race' (Quis Rer., c. xlii.). In the account of the Paschal Feast we read of blood being sprinkled on the two side-posts, and on the lintel, or upper cross-post (xii. 7). Thus there was a passing between blood in a covenant by those who entered the house, and at the same time there was a passing under blood, the blood on the lintel, which blood is a covering and protection when the Angel of Death passes over. In like manner, in the crossing of the Red Sea, we have again a passing between, and a passing under. Paul alludes to these two features. 'Our fathers were all under the Cloud (*ὑπὸ τὴν νεφέλην*), and all passed through the sea' (*διὰ τῆς θαλάσσης διήλθον*, 1 Cor. x. 1). Psalm l. 5 speaks of a covenant by sacrifice. But we may make a covenant by sacrifice in more ways than one.

(a) By faith in Jesus, our Lamb of Propitiation, we may make a Sinaitic covenant as respects our soul and its life. So we may have the blood on the lintel, that is, the blood of Jesus as a Covering for our sin.

(b) Secondly, by having Christ in us as the Life, we may crucify our flesh and its lusts, and so enter into covenant according to the Seed Process. In this case, also, Christ's blood will be on the lintel, protecting our weak flesh when the Angel of Death is smiting the sinful flesh within us. In both these cases the Covenant and the Protection relate to the Soulical Side.

(c) Even on the Intellectual Side we may make a covenant with God by sacrifice, and be under Divine Protection, or the Cloud, in doing it. This is a sacrifice with no ritualistic element attaching to it. It is that sacrifice which we make when we deliberately, and of choice, submit our will so fully to God's will that we conquer our fears, and are willing to dare death in obedience to God's command. When, on the Intellectual Side, we can lay down our prejudices, our fears, our

inclinations, and can look death in the face, and march even into the sea at God's command, we are having, on the Intellectual Side, a baptism into death, which will bring us into covenant with God. The very death through which we pass, the watery walls on either hand, will be like the blood on the Side-posts, a token of a Covenant. And Christ, who will be with us in thus daring death, will, at the same time, be a protecting Cloud to keep that death which we are daring at His command from doing us any injury. We may sing :

‘ Since Thou hast bid me come to Thee,
 Good as Thou art, and strong to save,
 I'll walk o'er life's tempestuous sea,
 Uphorne by the unyielding wave,
 Dauntless, though rocks of pride be near,
 And yawning whirlpools of despair.’

Nor is this all. Think of a man who, at Christ's command, is ready either to step on deep waves, or to walk through divided waves. In other words, not running, not driven, but with a fixed and resolute mind, he dares death at Christ's command. And are we merely to say, What courage! What a devoted mind! How he loves Christ! There is more than this to be said. We may say, In passing through these perils of the deep for Christ's sake, the man is becoming a better man. He is making a covenant with God by sacrifice. The Egyptian seed in his mind are being overwhelmed in that death which he dares for Christ's sake. And Scripture shows us that it is this Covenant of Sacrifice on the Intellectual Side which is being described in this symbolic narrative of the passage through the Red Sea. The Paschal Feast is analogous to the passage through the Red Sea, as respects a covenant by sacrifice, and Protection against the suffering of any injury while making this covenant by sacrifice. The difference is that while the Paschal Feast relates to the Soulical Side, the Passage through the Red Sea relates to the Intellectual Side. In one case there is a passing between Blood and under Blood. In the other case there is a passing between Water and under Water, that is, under the Cloud. The latter is the more spiritual sacrifice. It is easier to have faith in the Divine Sacrifice, or to crucify the lusts, than it is to be willingly obedient unto death at God's command. This passing through the sea is an emblem of that Intellectual Spirit of Self-Sacrifice, and submission of the will to God's will, which leads a man to dare death at God's command. Jehovah said, ‘ Speak unto the sons of Israel that they go forward ’ (verse 15). But, as in the charge at Balaclava, this going forward is an advance into the very jaws of death. Every moment the waters on either hand are threatening to engulf them. But this is the only way that God opens to us for an escape from the sinful Egyptian seed, as besetting the Intellectual Nature. It is this spirit of obedience unto death which is the essential virtue of this passage through the Red Sea. While the Sea is a symbol of the Mind of Flesh, it is also made to illustrate the process by which that mind has a sacrificial division in the case of those who are dying to sin in the fleshly mind. Christ helps those who dare to take this terrifying sacrificial journey.

The close relationship of this passage of the Red Sea to the Paschal

Feasts, is not only shown by the fact that in both cases there is a being under Protection and a Passing Through; it is shown also by the fact that in both cases there is a destroying of Egyptians. In one case it is the firstborn who are killed. This is a slaughter of a Seed of Sin in the soul. In the other case it is the chosen captains and Pharaoh's host who are overwhelmed (xv. 4). This is a destruction of a Fleshly Seed in the mind. These latter enemies are such as only the greatness of God's excellency can overthrow (xv. 7). Matthew Arnold, in his 'Good Shepherd,' blames Tertullian for saying that Christ could save sheep, but not goats. He says that the early Church, by inscriptions in the catacombs,

' Her good Shepherd's hasty image drew,
And on His shoulders not a lamb, a kid.'

But it is true that the goats cannot be saved, for they are not men, but fleshliness. The Apostle's reference to this passage of the Red Sea is very significant. He not only speaks of being under the Cloud, and passing through the sea. He also says, 'And were all baptized into Moses in the Cloud, and in the sea' (1 Cor. x. 2). Thus the being under and the passing through are closely connected with a Baptism. It is alleged by many writers that the spray from the Cloud, and from the watery walls, covered the sons of Israel as they passed through the sea, and so baptized them. But these sons of Israel are said to walk upon the dry in the midst of the sea (xiv. 22, 29), and they could not walk upon the dry and be baptized in spray at one and at the same time. The ancients refer to baptism in such terms as the following: 'Moreover the skin (*ἀσπίς*) sails about in the billow. This, also, they testify, that the Sybil afterwards said to the city, making the proclamation: "The skin is baptized (*βαπτίζῃ*), but assuredly it is not lawful for it to go under"' (*δύναί*, Plut. Theseus, c. xxiv.). Plutarch, also, says that dyers dip (*βαπτίζουσιν*) the garment (Vit., 340), and he refers to soldiers dipping (*βαπτίζοντες*) with small cups from winecasks (Vit., 702). He also refers to one dipping (*βαπτίζαζ*) his hands in blood (Parallel, 3), and to another dipping (*βάπτων*) his feet in a river (De Ser. Num.). He speaks of others as being baptized (*βαπτίζόμενος*) in businesses (De Gen. Soc., c. xxiii.). The body of Nebuchadnezzar is said to have been baptized (*ἐβάφη*) from the dew of heaven (Daniel, Sept., iv. 30). Generally, baptism implies a complete dipping, or submersion. Sometimes, however, it is used of a partial dipping. At other times, like the Latin 'madeo,' it is applied to a soaking or suffusion through what comes down from above, this down-coming liquid being such as virtually to overwhelm and overflow that on which it falls. Except in rare metaphorical uses, the word always implies contact with a liquid. But when men passed through the sea on the dry, and had the waters for a wall on either hand, there could not, thus far, be any baptism of those who passed through. Hence follows the conclusion that the being under the Cloud and the Passing Through the sea, are not identical with the baptism in the Cloud and in the sea. Since the Israelites passed through the sea on the dry (xiv. 29), and Paul yet speaks of the fathers as having been baptized in the sea (1 Cor. x. 2), it follows that Paul must have been regarding the Egyptians who were drowned in the sea

as forming a part of these fathers, just as a man's sinful flesh is a part of himself. Clem. Alex. is writing of this duality of man's nature when he refers to some 'who say that man has been made by diverse powers, that the parts as far down as to the navel are of the more Divine art (*θεοσιδεσπέρως τέχνης*), but that the parts beneath are of the inferior art' (Strom., Lib. III., p. 439). This view as to Paul's meaning finds support from several considerations.

(a) The Egyptians who were pursuing Israel, and Egyptians only, were baptized in the Cloud and in the sea. Jehovah troubled them from the Cloud (verse 24), and the depths covered them (xv. 5). Thus the Egyptians were baptized, but the Israelites, who walked on the dry, had no such baptism, even though they were under the Cloud, and passed through the sea. On the supposition that the Israelites were good elements in the fathers, and that the pursuing Egyptians were bad elements in those same fathers, it could be said, as respects their Israelitish part, that the fathers were all under the Cloud, and all passed through the sea, while, as respects their Egyptian part, these same fathers were all baptized in the Cloud, and in the sea. We can only accept this conclusion, however, when we have given up the opinion that Israelites and Egyptians are literal men. To give up that opinion, and to believe that Israelites and Egyptians are opposing Elements in the same men, is also to give up the theory that these early Books of the Bible are literal history. We may give up that theory, and still be the more firmly established in the faith that these Books are inspired of God, and that all their words are Everlasting Truth.

(b) The Apostle describes a baptism into death with Christ, which is as the putting off of a certain body. 'Putting off the body of the flesh in the circumcision of Christ, having been buried with Him in the baptism wherein ye were also raised with Him' (Col. ii. 11, 12). So he speaks of being baptized into Christ's death (Rom. vi. 3), and adds: 'Our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin' (verse 6). Evidently there is a moral baptism, in which a body of sinful flesh is put away. It is not strange, therefore, that in a baptism whereby Israel comes into vital union with Moses, the Moral Law, there should be a putting away of a sinful body. But only the Egyptians were drowned in the Red Sea. Hence we may infer that it is the drowning of the Egyptians that constitutes the baptism of the fathers, and that the Egyptians thus drowned constitute the sinful bodies put away from the minds that had been fleshly.

(c) We have urged that this passage through the Red Sea symbolizes the working of a spirit of sacrifice on its Intellectual Side. It is the mind conquering Fear, and daring Death, in obedience to God's command to go forward. But the Apostle Paul describes just such a moral sacrifice of daring Death for God, and, in so doing, he implies that there are bodies of death which are put away by this sacrifice, which also he calls a baptism. 'Else what shall they do who are being baptized on account of the dead (*οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*)? If in their entirety (*ὅλως*) the dead (*νεκροί*) are not raised, why, then, are they baptized on account of them (*τί καὶ βαπτίζονται ὑπὲρ αὐτῶν*)? Why,

also, do we stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily' (1 Cor. xv. 29-31). Paul might seem in this passage, as in x. 1, 2, to be basing his imagery on the passage of the Red Sea. We could not more appropriately express the position of Israel between the walls of water than to say, 'They stood in jeopardy every hour.' They were obedient unto death, just as Paul, in the spirit of self-sacrifice, was willingly obedient unto death, dying daily, and being killed all the day long (Rom. viii. 36). He did not hold his life of any account in comparison with the fulfilment of Christian duty (Acts xx. 24). But this daring of Death for God is a baptism in which there is a putting away of a sinful Fleshly Element from the mind. It puts away the Egyptian captains and horsemen. Paul speaks of some who dare Death for God, as being baptized on account of the dead. This is not a baptism appointing to the place of somebody who has died. It is a moral baptism, not a baptism in literal water. The word *ὑπέρ* is here followed by the genitive. Some may think that the phrase means 'baptized over the dead,' that is, as the waters came over the Egyptians. But in such case *ὑπέρ* would have been followed by the accusative, 'Our sins have been multiplied over our heads' (*ὑπὲρ τὰς κεφαλὰς ἡμῶν*, Esdras, Prot., c. viii. verse 75). Its ordinary meaning with the genitive is, 'on account of,' 'on behalf of.' Philo, in a praiseworthy sentence, wherein he rises above all Jewish prejudice, says: 'Since some of the sacrifices are on behalf of (*ὑπέρ*) all the nation, and, if one must speak the truth, on behalf of (*ὑπὲρ*) the whole race of men' (De Animal. Sac., c. iii.). Here 'nation' and 'race' are genitive. Again, when Paul says, 'Why, then, are they baptized for them?' he makes a certain distinction between 'they' and 'them.' Moreover, since we read of being baptized 'for the dead,' and 'for them,' it is evident that the words 'dead' and 'them' relate to the same subject. Thus there are two subjects. First, certain persons who are alive, and who are spoken of in the masculine (*οἱ Βαπτίζόμενοι*)—'What shall they do?' Secondly, some subjects who are only spoken of as 'dead,' and 'them,' but of which the narrative does not show that they are either living or masculine. The genitives, *νεκρῶν*, 'dead,' and *αὐτῶν*, 'them,' may apply to what is without life. We have seen that the Apostle speaks of a baptism in which there is a putting off of a body. In thus speaking Paul implies two objects, a body put off, and a person putting off the body, who also rises with Christ (Col. ii. 11, 12). Hence, applying the Apostle's imagery, it seems fair to conclude that this second object, denoted by the words 'dead' and 'them,' is a body of sinful flesh, on behalf of which body the person is baptized. They are baptized 'on account of,' not 'on behalf of,' these bodies, in the sense that the baptism of suffering is for the putting away of these fleshly Egyptian bodies. This is the more probable from the fact that *νεκρός* is sometimes a noun meaning a dead body. Paul appears to be using the word in both its forms, as a noun, and as an adjective. As an adjective we have, 'If in their entirety the dead,' *νεκροί*. As a noun we have, 'for the dead,' *νεκρῶν*. This latter use is according to Philo's use in the following passage: 'Honey in like manner' (Lev. ii. 13), 'since the bee is a creature not pure as respects what it has gathered together from the

decay and corruption of the dead,' ἐκ σήψεως καὶ φθορᾶς νεκρῶν (Lib. de Sac., c. vi.). Here the word 'dead' indicates the body as a dead thing. So it is on account of dead fleshly bodies that those who dare Death for God are baptized. Again, Paul says, 'If in their entirety,' εἰ ὅλως. This word ὅλως is rendered 'at all' The writer holds that its use here shows that Paul regards those dead persons who die daily, as consisting of distinct parts, as Israelites and Egyptians are distinct. When Plutarch speaks of men praising some who are wholly of like manners (ὅλως ὁμοιοτρόπους, De Se. Ipsum Cib., cc. x., xix.), he evidently uses the word in the sense of 'wholly,' 'altogether.' Antoninus says: 'Hast thou been made, then, for the purpose that thou mightest live in pleasure? but not at all (ὅλως δὲ οὐ) for working or for energy?' (Comment., Lib. V., § 1). It is evident that ὅλως δὲ οὐ here bears the meaning of 'not in any part,' 'not in any measure.' So Paul is asking if these dead do not rise in any part or measure. Much in the sense in which Paul uses the phrase 'all in all' (πάντα ἐν πᾶσιν, 1 Cor. xv. 28), Philo repeatedly uses the phrase ὅλα δι' ὅλωι, where his meaning is that any one part must be perfect, etc., and that the perfection, etc., must extend through all the parts (De Anim. Sac., c. ii., etc.). When Apollonius tells us that on account of intervening sadness, we never can go to enjoyment with a whole foot (ὅλωι ποδί, Argonaut, Lib. IV., verse 1166), his words imply the part of a foot. So Paul's meaning appears to be, If, in their entirety, these persons who die daily are never to rise, if there is not only to be a putting off of the Egyptian body of sin; but if even the Israelitish part which puts off this body is never to come up from this jeopardy of death, this awful path between the waters, why do they go into those waters at all to get rid of these pursuing Egyptians? Why do they stand in jeopardy every hour? Why not turn back to Egyptian pleasures, saying, 'Let us eat and drink, for to-morrow we die?' The Valentinians teach that they of whom there is baptism are angelic parts of the body in which these dead inhere. After quoting this passage, Theodotus, in Clem. Alex. Epit. (p. 793), writes: ὑπὲρ ὑμῶν γὰρ φησὶν οἱ ἄγγελοι ἐβαπτίσαντο ὧν ἐσμὲν μέρη. νεκροὶ δὲ ἡμεῖς οἱ νεκρωθέντες τῇ συστάσει ταύτῃ—'For on account of you he says the angels were baptized, of whom we are parts. But it is we who are dead, having been put to death in this combination.' This work of Theodotus is instructive as respects Paul's imagery.

(d) These views find support from the fact that, in the argument where Paul is speaking of the baptism in the sea, he is referring to the subjugation of a body in a moral sacrifice. He has been speaking of the temperance and self-denial of those who wish to conquer in the games. Then he adds, 'I buffet my body, and bring it into bondage,' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ (1 Cor. ix. 27). The γὰρ in x. 1 shows the connection between this subjection of the body, and what the fathers had to endure, and what every Child of Faith has to endure. 'For I would not have you to be ignorant, brethren, that our fathers were all under the Cloud.' They were covered and protected by Christ, while obeying Him unto death. 'And all passed through the sea.' All the Israelitish seed in them stood in jeopardy of death, in their determination to go forward, at all costs, when God had commanded them so

to do. 'And all were baptized into Moses in the Cloud, and in the sea.' They were baptized for the putting away of the fleshly Egyptian bodies of sin from the mind. The Cloud troubled these Egyptian bodies, and the sea overwhelmed them; while the Israelitish seed, as members, or a body, of Moses, the Man of Moral Law, came up in a moral resurrection from the depths of the sea. 'I will bring them again from the depths of the sea' (Ps. lxxviii. 22).

(e) The way in which the foregoing views find reflection in uninspired writings tends to support them. Plutarch says: 'The husband-loving and prudent wives of the Indians contend and fight with each other for the sake of the funeral pyre, and the rest of the women praise the blessedness of her who has conquered, so as to be burnt together with her dead husband. But, of the wise men there, no one is much envied or counted very blessed, unless, while yet living, and sensible, and in health, he separate the soul from the body by fire, and depart pure from the flesh, having washed away the mortal part'—*τοῦ σώματος τὴν ψυχὴν πυρὶ διασπῆσθαι, καὶ, καθαρὸς ἐκβῆναι τῆς σαρκὸς, ἐκνιψάμενος τὸ θνητόν* (An Vit. Ad Infel. Suf., c. iii.). In the Shepherd of Hermas's account of the passing through water to blessedness (Lib. III., Sim. 9, c. xvi.), in Plato's account of the purification in the fiery Hædæan rivers (Phæd., cc. lx.-lxii.), in Virgil's description of the visit of Æneas to Hades and of the sprinkling with pure water (Æn., Lib. VI., verse 229), in the references made in the Apocryphal Gospels to the passage over the fiery sea (Hist. Joseph., cc. xiii., xxvi.), in the account of Œdipus washing in baths such as befit the dead when he is about to kill himself (Soph. Col., verse 1602)—in these and similar passages there is involved the idea of a baptism for the putting away of something sinful and fleshly. Since, therefore, Paul calls the passage through the Red Sea a baptism, we may ask, What sinful thing did the fathers there put away? Surely it was that fleshly Egyptian seed which the Bible speaks of as 'the enemy' (xv. 9). This conclusion is all the more justifiable from the way in which Philo, through all his writings, regards Egypt and the Egyptians as symbols of the body, and its Fleshly Lusts. Many passages have been quoted which show this. He speaks of 'Egypt, the country of the body'—*Αἴγυπτον, τὴν τοῦ σώματος χώραν* (Lib. de Agric., c. xix.). He justly says that we could not find a better and more perfect victory than this casting of the horse and his rider into the sea; for he regards this horse as a symbol of wickedness and lust, and he regards the rider as the virtue-hating and lust-loving *νοῦς* (Id., c. xviii.; see also Leg. Al., Lib. II., c. xxv.). In thus regarding the rider as a symbol of sin in an Intellectual aspect, Philo, as the writer thinks, was true to Scripture. In fact, the writer holds that Philo's merits, and the importance of his principles as tending to illustrate the moral meaning of the Scriptures, have not been as fully recognised as they deserve to be. Though this method of explaining the narrative of the passage of the Red Sea conflicts with literal history, Paul himself sets an example of this method of Scriptural interpretation in his reference to the history of Sarah and Hagar (Gal. iv. 22-25).

4. While all who pass fully to a spiritual state may be said to pass through the Red Sea, in which fleshly bodies of sin are put from the

mind, this process is not an instantaneous one. Some good men die without having reached this state of Intellectual enlightenment. It is only of the fathers that Paul speaks. Different grades sustain different relationships to this passage through the sea. If the writer had been in any doubt as to whether this narrative is moral or literal history, he would have been freed from that doubt, and convinced of the moral nature of the history from the following facts :

(a) This narrative of the passage through the Red Sea refers to four moral classes. These classes are those on the Heathen Grade, those on the Servants' Grade, those on the Young Men's Grade, and those engaged in Godly Service.

(b) Verses 13, 14, are the only part of this chapter which relates to those in Godly Service. To these verses we will give special attention in the examination of the chapter.

(c) Of these four classes it is only those on the Young Men's Grade, and those in Godly Service, who are delivered fully from the Sea. And even of these two classes it is by implication in verses 13, 14, rather than by express statement, that we see that those in Godly Service are delivered from the sea. Verses 24-27 inclusive are all on the Young Men's Grade, and it is only in these verses that we read of a complete overthrow of Egyptians. Verses 28, 29, are on the Servants' Grade ; but these verses only refer to what 'came' into the sea—that is, to what was on the Servants' Grade. On the Young Men's Grade the sea returns in its strength (verse 27). On the Servants' Grade the waters return and cover a particular class of Egyptians, the chariots and the horsemen to all the host of Pharaoh 'coming' into the sea. Not one of these is left. But the Egyptian seed as pertaining to the Young Men's Grade differs from these Egyptians coming. In this latter case, the sea does not return as it is said to do on the Young Men's Grade (verse 27). So far from returning, we see that, even after the waters have covered the Egyptian seed on the Servants' Grade, the sons of Israel—that is, those on the Servants' Grade—still walk on the dry in the midst of the sea (verse 29). Their moral progress is not complete. They have to pass up to the Young Men's Grade, and then put away the remaining Egyptian seed in a still more searching baptism. Thus, as respects the Young Men's Grade, there is a complete destruction of Egyptians, and a return of the sea. They who are Israelites of this grade are come to the morning watch, and are delivered. But as respects the Servants' Grade, there is only a destruction of the Egyptian seed as pertaining to that grade ; and even when this has been effected, the sea has not returned, for the sons of Israel are still walking on the dry in the midst of the sea (verse 29). On the Heathen Grade the destruction of Egyptians is still more imperfect. Verses 30, 31, are on that grade. In this case, the Israelitish seed only sees the Egyptians dead upon the lip or brink of the sea. This is on the side of entrance, not of emergence from the sea. It is not likely that they would see on the further shore those who had sunk as lead in the waters. It is inherently probable that what is Egyptian is found on the Egyptian side. Hence these Heathen must have only been in the initiatory stage of this passage through the sea. Even in that stage, the baptism of the Egyptian bodies begins, and some dead Egyptians are seen on the lip-

of the sea. The Hebrew does not say 'all the Egyptians.' It is only a preliminary destruction that takes place on this grade. Thus the narrative does not describe the complete passage of the Red Sea by all the Israelites. It shows us a Heathen Class near the shore on the Egyptian side, from which class dead Egyptian bodies are put away, and are seen on the shore. Then it shows us a class on the Servants' Grade, whose Egyptian bodies are covered by water, though this class continues in the sea, walking on the dry even when those bodies are covered. Then, thirdly, it shows us a class on the Young Men's Grade, from whom all the Egyptian element has gone, who have come to the morning of a new day. In respect to this class the sea returns, and still they live. Hence they must have come out from the sea, and are not like those on the Servants' Grade, walking on the dry in the midst of the sea. The fact that it is those on the highest grade who get beyond the sea, and that class only, is demonstrative evidence of the truth of the theory of the grades, and of the Moral nature of the history. The reader must bear in mind that when the writer speaks of the Servants' Grade, or the Young Men's Grade, in this narrative, he has only the same method of finding out what are the grades that has been applied in all the previous chapters.

5. We may now notice the gradal portions of the chapter :

(a) Verses 1-4 are on the Servants' Grade. We have the words 'sons of Israel' (verses 2, 3) twice used, and 'do' (verse 4).

(b) Verses 5-7 are on the Heathen Grade. We have here some conjoined idioms. In verse 5 'servants' conjoins with 'people,' twice used. In the latter part of the verse 'this,' 'do,' and 'service' conjoin with 'Israel.' In verse 6 וְעִם , 'with,' conjoins with 'people.'

(c) In considering the next portion, the reader may except verses 13, 14. As related to Godly Service, they have a connection with the Servants' Grade. But those in Godly Service have a personal relation to other grades, and other two grades, in addition to the Servants' Grade, are indicated in verses 13, 14. Leaving apart, then, for the present, these verses, it may be said that all the other verses, from verse 8 to verse 18 inclusive, are on the Servants' Grade. The grade is shown by the following words: 'sons of Israel' (verses 8, 10, 15, 16), 'behold' (verses 10, 17), 'this' (verses 11, 12), 'do' (verse 11), 'serve' (verse 12), 'come' (verses 16, 17).

(d) Verses 19-21 are on the Heathen Grade. In this portion the word 'come' conjoins with 'Israel,' and וְעִם , 'this,' twice used, also conjoins with 'Israel.' The connection with Egypt, the baptism for what is fleshly, etc., show that these conjoined idioms do not refer to Zion. Hence they must refer to the Heathen Grade.

(e) Verses 22, 23, are on the Servants' Grade. We have 'come,' twice used, and 'sons of Israel'

(f) Verses 24-27 inclusive are on the Young Men's Grade. The only grade-word in this portion is 'Israel' (verse 25), a word of the Young Men's Grade.

(g) Verses 28, 29, are on the Servants' Grade. We have the words 'come,' and 'sons of Israel.'

(h) Verses 30, 31, are on the Heathen Grade. We have conjoined idioms. In verse 30 'see' conjoins with וְעִם , 'this,' and 'Israel,' twice

used. In verse 31 'see' and 'do' conjoin with 'Israel,' and 'servant' conjoins with 'people.' Although there are so many transitions of grade, we see that each transition is only to the next grade. There is a certain order and regularity in the transitions.

We may now proceed to consider the chapter.

'And Jehovah spake unto Moses saying, Speak to the sons of Israel that they return' (verses 1, 2). Our Version says 'that they turn.' The Revised Version has 'that they turn back.' It is the word used in xiii. 17 of a turning back. In Numb. xxxiii. 7, it is rendered 'turned again.' Its ordinary meaning is 'to return,' 'to turn back.' But it is not likely that in the beginning of this flight from Egypt Jehovah would bid them turn back towards Egypt. He had expressed His fear lest they should return towards Egypt (xiii. 17). The writer holds that the word 'Return' is used here in the sense in which it is used in Ps. xc. 3. It is an emblem of a dying. 'Thou turnest men back to destruction, again Thou sayest, Return, ye sons of Adam.' Primarily the reference may be to Gen. iii. 19, 'Till thou return unto the Adamah.' Frequently, in the Bible, death is thus set forth as a returning. 'Naked shall I return thither' (Job i. 21). 'Return to the earth,' 'return to God' (Eccles. xii. 7). But the return, here indicated, is a moral return, a baptism into death for the putting away of sinful flesh. In the place to which Jehovah now sends them, the fear of death begins to take hold of them (verses 11, 12). There is nothing in the narrative to indicate a going back. This command 'Return' is a command to return to death in a moral baptism of suffering. Young says :

'Dearly pays the soul
For lodging ill ; too dearly rents her clay.'

So if we lodge in sinful Egyptian flesh, we shall have dearly to pay for our ill lodging. It will be by a moral baptism into death that we shall have to get free from the Egyptian encumbrance. 'And they shall encamp before Pi-hahiroth.' Mons. Henri Brugsch takes the Pi in names as equal to La Ville, or The Town. The Pi is omitted in Hebrew in Numb. xxxviii. 8. Some think that the name is Coptic, and means 'the place of sedges.' But פִּי is the ordinary construct form of the word 'mouth,' meaning 'mouth of' (Deut. xxi. 17). Hird thinks it is 'mouth of liberty.' The writer thinks that the הַ is the article, and that פִּי הַיְרֹת is from הִרָת, 'to engrave,' or 'to inscribe.' He believes that 'Pi-hahiroth' means 'the mouth of the inscribed.' That is, this command to encamp before Pi-hahiroth is a command to encamp before the inscribed or engraved Law of God. The allusion is to a written Revelation. In coming from fleshly Egypt, and in returning to a moral baptism into death, our first duty is to encamp before the Bible, and to hear what God the Lord will say unto us. In xxxii. 15 a form of the word is used of the Law as 'graven.' 'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' Kindred words, as הִרָת, 'graver,' 'pen,' etc., are used of prophetic writing (Is. viii. 1).

'Engraved as in eternal brass,
The mighty promise shines,
Nor can the powers of darkness rase
Those everlasting lines.'

Diodorus Siculus speaks of a deserted island in Arabia sacred to Isis, on which remained pillars engraved with barbaric letters. *σηλαιοσ γράμμασι βαρβαρικοῖς κεχαραγμέναις* (Lib. III., p. 124, B.). This Greek verb, *χαράσσω* or *χαράττω*, seems to be derived from the Hebrew *חָרַח*, 'to engrave,' of which the writer regards 'Hahiroth' as a derivative. The word is a symbol, the writer thinks, of God's written Law. The Israelites are to encamp before it, and to meditate in it day and night.

'Between Migdol and the sea.' Brugsch places Migdol far from the Red Sea. The word 'Migdol' is the Hebrew word for 'tower' Hence it is as if it said, 'Between the tower and the sea.' The sea is in front of them. Hence, if they are between the tower and the sea, the tower must be behind them. And if behind them, it is most probably Egyptian. A tower is often a spiritual emblem. It appears to be used here as an emblem of the Egyptian Wickedness in an Intellectual aspect, from which Israel is fleeing. Like the Babylonish tower, it is one of the high things lifting itself up against God (2 Cor. x. 5). It is significant that as Egyptian wickedness is beginning to assume its intellectual, and therefore mightiest, aspect, we have the figure of a high tower behind Israel. There are high towers upon which the day of God will press (Is. ii. 15), and which are doomed to fall in a day of moral slaughter (Is. xxx. 25). Thus the sons of Israel are between a self-exalting Wickedness and the sea. The alternative appears to be Death, or a yielding to Sin. The figure of the Tower indicates the strength of the Sin that is behind them. By God's help, however, they dare the Death, and do not turn back to Sin. It is added, 'before Baal-zephon: over against it shall ye encamp by the sea' (verse 2). This latter name is rendered by some 'place of Typhon,' as if relating to that god of which Hesiod speaks as the god of fierce winds, whose squalls blow on the sea, and who is a great woe to mortals. *πήμιμα μέγα θνητοῖσι* (Theog., 874). Others derive Zephon from *חָפְז*, 'to watch.' In regard to this word the English reader may note that *עַלְבַּל*, 'Baal,' means 'lord or possessor.' Then it is frequently used to denote possession of a quality. 'Baal of dreams' means 'a dreamer' (Gen. xxxvii. 9). The writer thinks that the word *חָפְז*, 'zephon,' is from *חָפַץ*, 'to hide,' and then, since we usually hide a thing because of its value, 'to treasure up.' The participle is used of 'hoards' or 'treasures' (Job xx. 26). If it could be shown that the word was from *חָפְז*, 'to watch,' it would then appear that the allusion was to the 'lord of the watch,' or 'man of the watch,' that is, the Christian watchman, or minister, who expounds the engraved Law. The writer, however, attaches importance to two things. First, that the word 'zephon' seems to be derived most naturally from the word for 'to hide.' Secondly, that Peter uses the phrase, 'the hidden man of the heart' (1 Pet. iii. 4). According to this derivation, 'Baal-zephon' would mean 'lord of what is hidden,' or 'a man hidden.' Hence, while not rejecting the foregoing derivation as an alternative, the writer believes that this verse is bidding them camp before the mouth of the written Word, in front of the hidden man, the new nature which they are about to put on. That this Baal-zephon is in front of them implies that it is something good, and not Egyptian. We might, according to derivation, read or paraphrase thus: 'Speak to the sons of Israel that they return,

and they shall encamp before the mouth of the things engraved, between the tower and the sea, before the hidden man : over against it they shall encamp by the sea' (verse 2). The 'it,' in the closing sentence, may allude to Pi hahiroth.

Jehovah shows how the Man of Sin will still have evil designs against the Good Seed that is going free.

'What warre so cruel, or what siegē so sore
As that which strong affections doe apply
Against the forte of Reason evermore,
To bring the soul into captivity !'

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

As men are said to be shut up unto disobedience (Rom. xi. 32), so the Egyptian land, and the wilderness of trial, will be regarded by Pharaoh as moral difficulties, shutting up the sons of Israel to sin. 'And Pharaoh will say touching the sons of Israel, They are entangled in the land, the wilderness hath closed upon them' (verse 3). Jehovah will continue to fit the vessels of wrath to destruction. In 1 Sam. vi. 6 the Egyptians and Pharaoh are said to harden their hearts. In so far as God gives increased light to a Seed of Sin incapable of repentance, He also hardens Pharaoh's heart. So even the noble gift of Reason may become a curse. As Young says :

'These pompous sons of Reason, idolized
And vilified at once ; of Reason dead,
Then deified as monarchs were of old,
What conduct plants proud laurels on their brow ?
While Love of Truth through all their camp resounds,
They draw Pride's curtain o'er the noontide ray,
Spike up their inch of Reason on the point
Of philosophic wit, called Argument,
And then, exulting in their taper, cry,
" Behold the sun," and, Indian-like, adore.'

As God gave reason to those who make it an idol, so He gives light to the Seed of Sin that abuse it. In so doing, He hardens Pharaoh's heart. But sooner or later He will be glorified in the overthrow of this sinful rebel. 'And I will make the heart of Pharaoh firm, and he shall follow after them.' The Man of Sin is now behind. The fowler's snare is broken, and the captive has gone free. 'And I will get Me honour upon Pharaoh, and upon all his host, and the Egyptians shall know that I am Jehovah, and they did so' (verse 4). The glory which Jehovah will get is not such glory as would come to Him by raising a storm for the extermination of thousands of His creatures. The brothers, Castor and Pollux, could be extolled as *ἀνθρώπων σωτήρας*, 'Saviours of men,' even while they raised tempests.

πολλὸς δ' ἐξ οὐρανοῦ ὕμβρος
νεκτὸς ἐφ' ῥπύσας· παταγεῖ δ' εὐρέια θάλασσα,
κοπτομένη πνοιαῖς τε καὶ ἀρήκτοισι χαλάζιαις.
ἀλλ' ἔμπας ὑμεῖς γε καὶ ἐκ βιθοῦ ἔλκετε ναῦς
αὐτοῖσιν ναῦταισιν ὀιομένοις θανέεσθαι

(Theocritus Eidol., XXII., vv. 6, 14-18.)

'The great rain-storm has come stealthily from heaven in the night : the wide sea clatters as it is smitten by the winds, and the untiring hail. Nevertheless you, even from the deep, draw out the ships, together with the sailors who thought that they were about to die.'

Can we think that God would send a supernatural judgement by overflowing water upon the multitudes of Egypt? Hesiod, in the passage referring to Typhon, regards the destructive wind as from Typhon, while the milder winds from the gods are a great benefit to men—*θητοῦ μῆγ' ὕνειαρ* (Theog., verse 871). Philo is unwilling to attribute the terrible forces of nature to any malevolent intention on God's part. He says: 'Earthquakes, and pestilences, and thunderbolts, and all such things, are said to be sent by God (*θειήλατα*), but in truth they are not, for God is not at all a Cause of any evil (*Θεὸς γὰρ οὐδενὸς αἰτίας κακοῦ τὸ παράπαν*); but the changes of the elements produce these things, which are not the going-before works of nature, but the things that follow and pursue the necessary things that go in advance' (Ex Euseb., c. xiii.). The glory of God is more magnified in the destruction of a Seed of Sin than in the destruction of infatuated multitudes of His creatures.

With verse 5 the Heathen Grade comes in, as the conjoined idioms show. Verses 5 7 inclusive are on this grade. On this grade, also, Pharaoh's heart, his intellectual part, turns to the fleeing Israelites as the man who is going out to hunt is turning to the prey. He and his servants regret the advantage that the Good Seed has already obtained, and desire to recapture the fugitives: 'And it was told the king of Egypt that the people were fled, and the heart of Pharaoh, and of his servants, was turned to the people, and they said, What is this that we have done, that we have sent Israel away from serving us?' (verse 5). For the heart to turn is a sign of an inward change, for good or evil (Lam. i. 20; Hos. xi. 8). It is the most spiritual or intellectual part of the Egyptian seed—that is, Fleshliness of Mind—that is now turning to the pursuit of Israel. This carnal mind is enmity against God. This towering Intellectual Wickedness is emblemized by what is suggestive of great power, as chariots, horses, chiefs: 'And he made ready his chariot, and took his people with him' (verse 6). With the poets, the chariot is pre-eminently the vehicle of the gods. Apollonius Rhodius speaks of 'the chariots of the Sun' (Argon., Lib. III., verse 309), 'the golden chariot of Diana' (Lib. III., verse 877), 'the chariot of Neptune' (Lib. IV., verse 1370). Such a vehicle befits an aspiring Wickedness that exalts itself against God. He who lifts his eyes against the Holy One of Israel says: 'By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon' (Is. xxxvii. 23, 24). The chariot was also the vehicle of heroes and kings, the most illustrious of the warriors: 'And he took six hundred chosen chariots' (verse 7). Philo says on this verse: 'And Moses, assuredly, when he saw the king of Egypt, the overboastful mind (*τὸν ὑπέραυχον νοῦν*), with the six hundred chariots, the six harmonized motions of the organic body, with their riders in three (*ταῖς τοῦ ὀργανικοῦ σώματος ἕξ κινήσεων ἡρμοσμέναις, τοῖς ἐπιβεβηκόσι τριστάταις*), who, no one of those who are according to genesis having arisen to check them, think that they must declare, as touching genesis concerning all, that it is as of things firmly settled and receiving no change, [when he saw, I say,] one man receiving a due punishment of his ungodliness, and the industrious one (*ἀσκητικόν*), on the other hand, fleeing from the attacks of the enemy, and having been, beyond expectation, saved by might, he hymns God, the just and true

Judge, with most becoming hymns, such as are fitting for the successes of princes, because, having cast the horse and the rider into the sea, having caused to disappear the onriding (*ἐπαρχουμένου*) mind, with the irrational impulses of the four-footed and obstinate πάθος, He has become the Helper and Shield of the clear-sighted soul, so as to grant to it a complete deliverance' (Lib. de Ebriet., c. xxix.). Apart from minor details, the writer holds that Philo is speaking according to Scripture when he thus identifies the Egyptians who are drowned, and the horses as well, with fleshly and lustful elements in those whom God is saving. From the way in which Philo uses the number 'six' in the foregoing quotation, it might seem that they sometimes ignored cyphers in dealing, in ancient times, with symbolic numbers. In 1 Sam. xiii. 5 we read of the Philistines having thirty thousand chariots. It is not improbable that this number 'six hundred' may betoken the weakness of Pharaoh at his best. Job says: 'If he incline to contend with Him, he cannot answer Him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against Him and hath prospered?' (ix. 3, 4). When Pharaoh has prepared his six hundred chariots, they are but as one to a thousand of Israel's six hundred thousand strong men. The horses and chariots with Israel are ever more than the horses and chariots of their foes (2 Kings vi. 16, 17): 'The chariots of God are twenty thousand, even thousands upon thousands' (Ps. lxxviii. 17). In the latter part of the verse we have the word מִצְחָרִים. Some take the word as equivalent to מֶלֶךְ, 'ruler' or 'chief.' The Sept. has τριστάτας, which some define as 'third man,' 'chariot warrior.' It is said that every chariot had three warriors—one to fight, one to hold the shield, and one to drive. Layard and others say that the ancient war chariots, according to the sculptures, sometimes carried three persons. In 1 Kings ix. 22 another word is used for rulers of chariots. In that verse, however, the word rendered 'his captains' is in Hebrew 'his threes.' The word, however, is used in the singular of 'the third' in the sense of 'captain' or 'lord.' The writer thinks that the word here used should be rendered 'three.' Rawlinson speaks of 'the Egyptian affection for triads' ('Hist. of Anc. Egypt,' Vol. I., p. 321), and also gives a picture of an Egyptian battle fought from chariots. At the same time, since they are on the war chariots, they must be mighty men. The threefold cord is a symbol of strength. Scripture uses the symbolism of three warriors in regard to the threes in David's army, and their exploits (1 Chron. xi. 15). These threes are all mighty men. Even in classic myths and histories this symbolism of the threes has sometimes a place. We see it in the account of the battle between the three Horatii and the three Curiatii, in the reign of Tullus Hostilius. Pausanias tells us concerning the giant Polydamus that he was invited to Susa by Darius. There, 'at the challenge of the Persians, he slew men three in number of those called immortals (ἀνδράς τῶν καλουμένων ἀθανάτων ἀριθμὸν τρεῖς) who had collectively fought with him in single combat' (Lib. VI., c. v.). These threes in every chariot of Pharaoh symbolize that might of sinful Egyptian minds in which men are apt to glory (Jer. ix. 23). 'And all the chariots of Egypt, and three men upon all of them' (verse 7). The statement that the people and all the

chariots are taken shows that all the bad-seed-men of Egypt are pursuing Israel. It proves, also, that the history cannot be literal, for the Egyptian nation in this entirety was never destroyed.

With verse 8 the Servants' Grade again comes in. Thus this verse is in virtual connection with verse 4. It describes the fulfilment of what was predicted in verse 4. Pharaoh now hurries after Israel. But

Ἀνήρ ἀβουλος ἐς κενὸν μοχθεῖ τρέχων.
(Gnom.)

‘An uncounselled man toils in vain, even when he is running.’

And Pharaoh is an ill-advised man, who runs in vain after his fugitives: ‘And Jehovah made firm the heart of Pharaoh, king of Egypt, and he pursued after the sons of Israel, and the sons of Israel went out by a high hand’ (verse 8). God’s hand was to bring them out (iii. 20; ix. 15), and His right hand is high (Ps. lxxxix. 13). These pursuing foes find them in the way of duty. They are encamped, as God directed, before the written Law of God, and before that hidden man, which is being formed in them as the old man is put off. It is only when we are found in the way of duty that Pharaoh will be powerless against us: ‘And the Egyptians pursued after them, and overtook them encamped by the sea, all the horses [and] the chariots of Pharaoh, and his horsemen, and his army, by the mouth of Pi-hahiroth, before Baalzephon’ (verse 9).

The Israelites, on this Servants' Grade, see their foes with a weak and fleshly eye. They look too much at the things seen, and are weak in that vision which is directed to things unseen. There is a looking which is after the flesh. Paul says, ‘Ye look at the things that are before your face’ (2 Cor. x. 7). There is also a looking which is after the Spirit. Paul says that the things which the eye saw not have been revealed through the Spirit (1 Cor. ii. 9, 10). In this spiritual sense the pure in heart see God. Philo distinguishes between ‘the understanding, that keenest eye’ (*διάνοια ὀφθαλμὸς ὄξυωπίστατος*), and that utterance, symbolized in Aaron, which, as a light, illumines (*οἷα φῶς ἐναυγάσασα*) the things pertaining to the sense-perception, or *πάθος*, or body, ‘of which things the Egyptian country is the symbol’ (De Migrat. Abr., c. xiv.; Quod Det. Pot., c. xxxiv.). We read of God giving the people favour in the eyes of the Egyptians (xi. 3), and of Moses and Aaron seeing Pharaoh (viii. 8; x. 28), but we never read previously of the Israelites seeing the Egyptians. But, now that Jehovah has become the Light to Israel, they see these Fleshly Foes. Their eyes are opened, and have a moral uplifting. Yet this enlightenment is not yet spiritual. It is full of fleshly weakness. They see the Egyptians, and fear before them. In their fear they both pray and murmur. They are a mixture of strength and weakness. They cry to God in their distress, yet they murmur against the Adamic man of Moral Law, who has brought them out ‘And Pharaoh drew near, and the sons of Israel lifted up their eyes, and, behold, the Egyptians marched after them, and they feared exceedingly, and they cried to Jehovah’ (verse 10). These statements imply some moral progress. It is the first time that we read of Israelites fearing Egyptians. It is well to have a fear of Sin, but these sons of

Israel show weakness in their fear. That the fear is godly, though mixed with weakness, is shown by the fact that they do not propose to come to terms with Pharaoh. Sometimes conscientious people will say, We do not like to make a profession of religion, for fear we should afterwards be tempted to do something that might be to the dishonour of religion. Peter teaches that it is better not to know the way than to turn back (2 Pet. ii. 21). It is somewhat of this conscientious spirit that these sons of Israel are manifesting. They fear to fall, and in their fear they think it would have been better for them never to have left Egypt at all. They almost upbraid the Law for the good it has done them, in their fear of losing that good thing. For the first time the people generally commune with Moses. 'And they said to Moses, Because there were no graves in Egypt, hast thou taken us to die in the wilderness? What is this thou hast done to us, to bring us forth out of Egypt? Is not this the thing which we spake to thee in Egypt, saying, Cease from us, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness' (verse 12). It would have been better, they think, to have continued in sin, than to have begun the pilgrimage, and then fallen.

' Better that we had never known
The way to heaven through saving grace,
Than basely in our lives disown,
And slight, and mock Thee to Thy face.'

Because verse 13 can be read naturally in succession to verse 12, it is taken for granted that it is recording the answer of Moses to the complaint which the sons of Israel have just made. But the grade-words show that this cannot so be.

(a) While all the grade-words in verses 8-12 are of the Servants' Grade, we have, in verse 13, the word 'people' of the Young Men's Grade. In xii. 27 the word 'people' is applied to the elders (verse 21), who are going out from the Young Men's Grade in Godly Service. All that is said in verses 13, 14 goes to show that the word 'people' is applied in this case, also, to some on the Young Men's Grade who are engaged in Godly Service.

(b) In xii. 24-26, xiii. 6-10, we have seen how some on the Young Men's Grade go out in Godly Service. Then they pass up to the Grade of Tongues, and from that higher grade again go out in Godly Service. As rendered by spiritual men, this latter Godly Service must be superior to that rendered by them when they went out from the Young Men's Grade. These two verses are showing exactly the same steps in Godly Service. First, when Moses speaks to them they are on the Young Men's Grade personally, for he is said to speak to the people. But although, personally, they are 'people,' they have been down to the Servants' Grade in Godly Service. Moses speaks of them having seen the Egyptians that day. The word 'see' shows the Servants' Grade. The fact that the first verb 'see' is used in the exalted sense of seeing the salvation of Jehovah, tends to show that this word 'see' is not to be conjoined with 'people' as a conjoined idiom. All that is said in the verses agrees with the view that they apply to Godly Service. For 'people' thus to 'see' the Egyptians implies that these people have

gone down to the Servants' Grade. They could only do that innocently when they did it in Godly Service, and not a word is said to show that these people have not done it innocently.

(c) We have in verse 13 the word *הִתְיַבֵּב*. Our Versions render this word 'Stand still.' In 1 Sam. xvii. 16 the verb is rendered in our Versions 'presented himself.' It has the same meaning in Ex. viii. 20, where our Versions read 'stand before.' The writer holds that here, also, it has the meaning 'present yourself.' It is common for the Apostle Paul to use the figure of 'presenting' to describe a coming to Zion. 'And shall present us with you' (2 Cor. iv. 14). 'To present you holy' (Col. i. 22). 'Present every man perfect' (verse 28). Jude speaks of God presenting us (verse 24). 'Every one of them appeareth before God in Zion' (Ps. lxxxiv. 7). It is as if Moses had said to the people, or elders, who were working on Godly Service, 'You have been going out as people, or from the Young Men's Grade. Now go up to the Grade of Tongues. Present yourselves before God. Then you will be better qualified for Godly Service than now, when you are only going out from the Grade of Young Men.'

(d) But, while bidding them pass up to the Grade of Tongues, Moses does not wish them to leave Godly Service. They are to become more spiritual, but not less useful. They are even to be more useful. Hence, after the charge 'Present yourselves,' he goes on to allude to them as on the Servants' Grade, thus implying that even after they have appeared before God in Zion, they must still come down, and act on the Grade of Servants, in Godly Service. Hence he adds, 'And see the salvation of Jehovah which He will work for you to-day.' The word 'to-day' is very useful. Without that word we might have thought that the words 'see' and 'do' had an application to Zion, and that they were to see God's salvation spiritually in Zion. But the word 'to-day' brings the sentence into connection with the clause, 'Egyptians whom ye have seen to-day.' There are no fleshly Egyptians in Zion. Hence the seeing of these Egyptians must be on the Servants' Grade. But it is in the same day in which the salvation is seen. Hence the seeing of the salvation is not in Zion, but on the Servants' Grade. God works salvation on earth (1 Sam. xix. 5). This salvation refers to the success they will have as ministers working for God. They are fighting His battles, and He will give them the victory.

(e) When they went out from the Young Men's Grade to Godly Service, they saw Egyptian enemies. Then they present themselves before God in Zion. Then they are to go out again in Godly Service on the Servants' Grade. But, it may be asked, how is it that in this second going out they are not to see the Egyptians any more for ever? Suppose a minister, very imperfect, and a spiritually-minded minister, both go out to work for God. Does not the spiritually-minded man see the fleshly foes, the rioting, drinking, smoking, card-playing, dancing, money-hunting, as much as the imperfect minister sees these Egyptian foes? Certainly he does. Hence the writer holds that the spirit of the narrative shows in this case which of two readings should be followed. After the word 'for,' in verse 13, the Hebrew usually has *וְאֵינֶם*. But some Codices have *וְאֵינֶם*. The former word means, as used here,

'whom.' The latter word, as used here, would mean 'as,' or 'according as.' The R.V. recognises this latter reading in the marginal reading, 'For whereas ye have seen the Egyptians to-day.' In 1 Kings iii. 6, *כַּאֲשֶׁר* is rendered 'according as.' This latter reading is found in several Codices. It is followed by the Samaritan, the Septuagint, the Chaldee Paraphrase, the Syriac, the Arabic, and Masorettes. The writer believes that this reading is correct. The verse is not teaching that they should never see the Egyptians again. They did see some dead on the shore. We are always seeing Egyptians. The meaning is that they should look on these Egyptians in a new light. Not with fear and trembling, as when they went out from the Young Men's Grade, but with the calm confidence of spiritual men who have found out the secret of spiritual strength, and who no longer judge of the power of the Egyptians from the huge bulk of their fleshliness. They have come to know that spiritual weapons are mighty against the Egyptian host, and in quietness and confidence they find strength.

(f) The allusion in verse 14 to them being silent accords with the view that this is a class whose duty it had been to speak and preach. We may read and paraphrase thus: 'And Moses said to the people,' that is, to the particular class of people called elders, who had gone out to Godly Service from the Young Men's Grade, 'Do not ye fear.' That is, Be not discouraged in working for God, even though the Egyptian Element is very active and very threatening. 'Present yourselves!' That is, Go up to Zion, and appear before God, and so become spiritual men. 'And see the salvation of Jehovah which He will work for you to-day.' That is, Go down again in Godly Service to the Servants' Grade, and see how God will cause you to triumph in every place, and show forth His salvation through your feeble instrumentality. 'For as ye have seen the Egyptians to-day, ye shall not again see them any more for ever.' That is, You will no more behold them in the same light. They will no more seem to you a mighty and resistless host. You will see them more as God sees them, and know that they are flesh, and not spirit. 'Jehovah will fight for you, and ye shall be silent.' That is, You shall be like Luther, who said that while he and his friends ate, and drank, and slept, God was making the Word which they had spoken to run and prevail. Philo lays stress on the phrase, 'Salvation *παρὰ* (from) the Lord.' 'Teaching that it is not through (*διὰ*) God, but from (*παρὰ*) Him, as being the Cause of salvation' (Lib. de Cher., c. xxxv.). Had these been literal Egyptians, it would have been strange for God to fight against them, or that a victory should have been won without Israel fighting, or that Moses should have so confidently predicted this victory. It is said, 'Hold thy peace at the presence of the Lord God' (Zeph. i. 7). So of Jupiter it is said, 'Eo dicente, Deûm domus alta silescit'—'When he speaks, the exalted household of the gods is silent' (Æneid, Lib. X., verse 101). So they who are fighting for God may wait for His salvation in quiet and reverential expectation. He says, 'They shall not be ashamed that wait for Me' (Is. xlix. 23).

After referring, in verses 13, 14, to Godly Service on the Servants' Grade, the narrative proceeds to describe the personal progress of those on that grade. Verses 15-18 are on the Servants' Grade, as the words

'sons of Israel,' 'come,' and 'behold' show. We have now a manifestation of the actual progress of sons of Israel. A command is to be given to them to advance even into the sea. The rod is to be uplifted as the command is given, for that rod is the symbol of Revealed Truth, in dependence upon which, and in the name of which, we must ever face difficulties. 'And Jehovah said to Moses, Why dost thou cry to Me? Speak to the sons of Israel that they go forward' (verse 15). The command implies a going forward, though the Hebrew word used more strictly indicates a departure from a camping-ground. We could hardly have a clearer illustration of the truth that God leads us by a way which is not of man, a way that is as a passage through death to life, than this passage through the sea. It shows us how the Mind that is putting off the fleshly Egyptian element will march boldly into peril of death in obedience to God's will. It will not shrink from any consequences. It will say, If God commands, it is for me to obey; it is for God to divide the sea: whether He choose to divide it or not, sink or swim, if He says, Go forward, I will obey: whether I live or die, God will be glorified, and in the end all will have worked for my good. This moral passing through the sea supports what has been said of men being saved through water into the ark. 'Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters' (Is. xliii. 16). Josephus alludes to a tradition that the sea of Pamphylia retreated before Alexander of Macedon (*Ant.*, Lib. II., c. xvi., § 5). Diodorus Siculus refers to an Arabian tradition that the Arabian Gulf once became dry (Lib. III., c. xxxix.). Such statements may reflect Scripture, but they cannot be accepted as literal truth. But, for His Church, Jehovah does open a new way through difficulties and dangers which become death to sin, but life to the obedient. Moreover, it is by the Word, the uplifted Rod, which is as God's right arm, that this new way is made plain. It is said to God's arm, 'Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?' (Is. li. 10). The Word of the Lord, which divides the flames of fire (Ps. xxix. 7), can divide before us that sea of danger and death into which we march in obedience to the will of God.

'And lift thou up thy rod, and stretch thine hand upon the sea, and divide it, and the sons of Israel shall come into the midst of the sea upon the dry' (verse 16). It is a testing command to bid these sons of Israel enter the sea, but they dare this death in obedience to God's will, careless whether or not the proud waters return and overwhelm them (Ps. cxxiv. 4). As the Good Seed is intent on obeying God's will, so the Evil Seed has its full bent to what is evil. Sometimes priests have followed a dying Nonconformist to the gates of eternity. They have sought to heap insult on his dead body, thus showing that they had a wicked inclination to follow him with their vengeance even into the unseen state. Young's censures on Continental Catholics who refused to bury his Narcissa would apply to some Anglican priests:

'For, oh! the curst ungodliness of Zeal!
Deny'd the charity of dust, to spread
O'er dust; a charity their dogs enjoy.
Grows my resentment into guilt? What guilt
Can equal violations of the dead?'

With a like wicked pertinacity the Egyptian Hosts of the Flesh follow the Hosts that are after the Spirit, even into their ways of duty, and of uttermost submission to God. The two seeds are everywhere antagonistic. They answer in quality to the two principles of Mani as described by Augustine: 'Iste duo principia, inter se diversæ et adversa eademque æterna et co-æterna' (De Hær., c. xlvi.)—'Those two principles, different and opposite, eternal and co-eternal.' Leaving out the ascription of eternal duration to evil, which is unscriptural, we might accept this dualistic doctrine of Manicheism, regarding Evil, however, in an impersonal aspect only. 'And I, behold, I will make firm the heart of the Egyptians, and they shall enter after them, and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen' (verse 17). The Seed of Sin is to know, by judgement upon it, Jehovah's supremacy. 'And the Egyptians shall know that I am Jehovah, in My getting honour upon Pharaoh, upon his chariots, and upon his horsemen' (verse 18).

Now, the Saviour, who had been a Guiding Pillar, becomes also a Divider between good and evil. He discerns between the righteous and the wicked. The way in front was marked out, but there was danger behind. God besets us behind as well as before (Ps. cxxxix. 5). 'The Lord will go before you, and the God of Israel will be your reward' (Is. lii. 12). 'Thy righteousness shall go before thee, the glory of the Lord shall be thy reward' (Is. lviii. 8). Philo says: 'I marvel yet more when, as I hear the sacred oracles, I am taught how a Cloud came between the Egyptian and Israelitish armies. For the Cloud, which was a Covering and Saving Weapon to its friends, but an Avenging and Punitive Weapon against its enemies, no longer permits the temperate and God-loving race to be pursued by the lust-loving and godless race. For, on virtuous minds, it gently drops the wisdom which is without any affection of evil, but on minds wretched and barren of knowledge it snows (*κατανίφει*) disorderly penalties, bringing in a lamentable destruction by floods' (Quis Rer., c. xlii.). He speaks of this Angel as *ἀρχαγγέλω και πρεσβυτάτω λόγῳ* (Id.)—'The Archangel and most ancient Logos.' It would almost seem as if the Divine Pillar were described differently on different grades. Verses 19-21 are on the Heathen Grade. Here we read of the Angel and the Pillar of Cloud. On the Young Men's Grade we read of two Pillars (xiii. 21, 22), or of the Pillar of Fire and Cloud (xiv. 24). It is not associated in these chapters with the Servants' Grade. A wise general covers the rear of his army, where the weak and faltering are most likely to be found. And when Israel's host have foes behind, Jesus, the Angel of the Covenant, comes between His people and the foe. He is a Divider between the two, what Philo calls a *μεθόριος*, or Boundary (Quis Rer., c. xlii.). Thus Egyptians would have first to thrust aside Christ before they could get at the those whom He defended. Moreover, He becomes a Destroyer to the Seed of Sin, just as He becomes a Saviour to the Seed of Righteousness. It is said: 'The Angel of Jehovah encampeth round about them that fear Him, and delivereth them' (Ps. xxxiv. 7). This narrative illustrates the promise. The gods are often represented as coming in clouds to fight for those whom they love. So Juno de-

scended, 'girt with a cloud'—'Nimbo succincta' (*Æn.*, Lib. X., verse 634). The Angel of God's presence is here coming behind, to save the people from the hosts of sin (*Is.* lxiii. 8, 9). 'And the Angel of God, which went before the camp of Israel, removed, and went behind them, and the Pillar of Cloud removed from before them, and stood behind them' (verse 19). That was as if to say, 'Touch not Mine anointed.' He was the Angel or Messenger of God, and He was God. The heathen recognised two Jehovahs. Orpheus writes :

Υἱὲ Διὸς μέγαλοιο, πάτερ Διὸς αἰγίοχοιο.

'O son of Great Zeus, father of ægis-bearing Zeus !'

After quoting this line, Clem. Alex. adds: 'Xenocrates the Chalcedonian, when he speaks of One who is supreme Zeus, and another who is the lowest (*νείαρον*) Zeus, is indicating the Father and the Son' (*Strom.*, Lib. V., p. 604). The Cloud becomes a Divider between good and evil. 'And it came between the camp of the Egyptians and the camp of Israel.' In these sentences the word 'Egyptians' precedes the word 'Israel.' So the verse goes on, apparently, to speak of the twofold effect of this Cloud, mentioning the effect upon the Egyptians first. We may read: 'And it became the Cloud and the Darkness, and it enlightened the night.' The Cloud and the Darkness show what Christ is to the Egyptians. The enlightening of the night, or the giving light by night, shows what Christ is to Israel. Christ's day of judgement is 'a day of darkness and of gloominess, a day of clouds and of thick darkness' (*Joel* ii. 2; *Zeph.* i. 15). When Job curses his day, he wishes darkness and a cloud to be upon it (*iii.* 5). He says: 'He hath set darkness in my paths' (*xix.* 8). So He, who has clouds and darkness round about Him (*Ps.* xcvi. 2), and who rides into Egypt upon a swift cloud (*Is.* xix. 1), is now becoming the Cloud and the Darkness to Egypt, and the Flaming Fire by night to the sons of Israel. To be the Cloud and the Darkness, and at the same time to enlighten the night, seems incompatible except we admit that the Cloud and the Darkness show what the Saviour is to Egypt, while the enlightening of the night shows what He is to Israel. This double aspect accords with *x.* 23, where Egypt is said to be in darkness and Goshen in light. As in the beginning of the verse 'Egypt' is named before 'Israel,' as in the middle of the verse the Cloud and Darkness are named before the Light, so in the close of the verse the 'this' which relates to Egypt precedes the 'this' which relates to Israel. Literally we read: 'And this came not near to this all the night,' or, as it is rendered, 'And the one came not near the other all the night.' It is clear that the 'this' which is not drawing near is the Egyptian host.

The rod and the east wind symbolize the two Powers whereby God divides the sea. The rod is a symbol of Revealed Truth. But that Truth is the Sword of the Spirit. The demonstration of the Spirit (*1 Cor.* ii. 4) accompanies the preaching of the Truth. The writer regards the searching dividing east wind, coming from God, as a symbol of the action of the Spirit whose name is identical with the name for wind. It is not by human might or power that a way is opened for Israel through danger and death, but by the Truth and Spirit of God,

the Rod and the Wind. This Wind is not said to die away when the Sea is divided. It is said, 'Thou sendest forth Thy Spirit' (Ps. civ. 30). So is it here. In connection with the Heathen Grade in particular, to which verse 21 applies, Moses is said to lift the hand. The Law of God has some operation, and the Spirit goes with it, but the rod is not named as in verse 16. The Heathen have not Revealed Truth. Through these narratives the rod does not appear to be associated with the Heathen Grade. 'And Moses stretched out his hand upon the sea, and Jehovah caused the sea to go by a strong east wind all the night.' This is what Moses speaks of as Jehovah's wind (xv. 10), the blast of His nostrils (xv. 8), by which the world's foundations are discovered (Ps. xviii. 15). 'And He made the sea into dryness, and the waters were divided.' The allusion to a הַיַּבֵּשׁ, or dryness, befits a result obtained by a drying wind, such as the east wind. By the drying Wind, the unseen power of the Spirit that works with the Truth, a way of escape is made for the tempted minds of Zion's pilgrims.

Verses 22, 23, are on the Servants' Grade, as the words 'come' and 'sons of Israel' show. The Heathen have the waters divided before them, and they see Egyptians dead upon the shore. But in no part of the chapter are they represented as either in the sea, or as coming from it. They are in the initiatory stage of this passage. They on the Servants' Grade go into the sea, and the waters cover their enemies, so that they cannot be seen as unburied bodies on the shore. But even this class is only represented in the narrative as walking in the dry, in the midst of the sea. It is not said to be brought fully across. They come into the midst, and no further: 'And the sons of Israel entered into the midst of the sea, on the dry, and the waters were to them a wall on their right hand, and on their left' (verse 22). The literalist would admit that this was an heroic action. And the writer, who holds the moral theory, believes that this marching into the sea is intended to symbolize the mind's obedience, even unto death, to God's command. The allusion to the wall on either hand (verses 22, 29) suggests protection. But it also suggests constant jeopardy. The passage between such walls is analogous to the passage of Christian, in 'Pilgrim's Progress,' through the Valley of the Shadow of Death. These walls on either hand do not accord with the rationalistic theory of a low ebb tide. Such a theory conflicts with the statement that God 'divided the Red Sea into parts' (Ps. cxxxvi. 13). The Seed of Sin still follow the Righteous Seed with an evil intent. They are rashly eager to overtake their prey. But when God makes a way for His people, it is perilous for the unclean to try to walk in it (Is. xxxv. 8). If they attempt to pass over it, sudden destruction will overtake them: 'And the Egyptians pursued, and entered in after them, all the horses of Pharaoh, his chariots, and his horsemen, to the midst of the sea' (verse 23). In this case it is not said that they walked upon the dry.

With verse 24 the Young Men's Grade comes in. It is continued to the close of verse 27. We have in this portion the highest aspect of the passage of the Red Sea. The time is most advanced. We read of the morning watch. This is not the morning, but it is the part of the night nearest to the morning. That morning will be the era of the

Grade of Tongues, for which these on the Young Men's Grade are looking as 'watchmen look for the morning' (Ps. cxxx. 6). The expression is probably intended to show that on this Grade there was a watching for a coming day. It is not an expression taken from later customs. These Israelites in the sea were keeping a moral watch on the Young Men's Grade. And, in that watch, Jehovah looks in anger towards the Egyptian camp, as the Men looked towards Sodom (Gen. xviii. 16). He looks in the Pillar of Fire and Cloud, which is bringing Darkness and a Burning to the Seed of Sin. He looks to them to trouble them. Joshua said to Achan: 'The Lord shall trouble thee this day' (Josh. vii. 25). Jehovah will trouble the Seed of Sin, but He will not trouble weak men, except for their good: 'And it came to pass, in the morning watch, that Jehovah looked to the camp of the Egyptians, in a Pillar of Fire and Cloud, and discomfited the camp of the Egyptians' (verse 24). God turns the way of the wicked upside down (Ps. cxliv. 9), and turns His hand against His people's adversaries (Ps. lxxxi. 14). As Pharaoh is said to turn, or take off, his signet-ring (Gen. xli. 42), so Jehovah is said to turn, or take off, the wheels of these Egyptian chariots. The figure expresses the mysterious, but wonderful way, in which God baffles the Seed of Sin. He takes away the lynch-pins by His invisible hand, and lets them down. Their way is downwards, so He keeps them to it. They are a seed who, as Young says:

'To beggarly vile appetites descend.'

'And He took the wheels from their chariots, and they drave them in heaviness.' Now that this Wicked Seed is being overthrown by calamity (Prov. xxiv. 16), it begins to flee when no man pursueth (Prov. xxviii. 1). They see that Jehovah is for Israel:

*ἄζονται γὰρ ὁμαιοῦς,
Ζηνός ἱκτορας ἀγνοῦ.*

'Moreover they dread the kindred suppliants of holy Zeus.'

(Æsch. Iket., vv. 638, 639.)

It is not probable that literal Egyptians would have been so ready to own that God was on the side of their enemies, and against them: 'And the Egyptians said, Let us flee from the face of Israel, for Jehovah fighteth for them against the Egyptians' (verse 25). Thus a Separation is being effected between good and evil. The sinful Fleshly Element is being cast out from the mind. It will no more be true of this Israelitish class that

'The dram of ill
Doth all the noble substance often dout
To his own scandal.'

(Hamlet.)

On the literal theory, had God been visible to Moses, the intercourse between them could hardly have been more frequent and familiar. Jehovah speaks to him before entering the sea, and in the sea, and day by day. This fact makes it more probable that the history is setting forth moral truth. On this Young Men's Grade, the Rod, the symbol of the Word of God, is to be used in the destruction of sin: 'And Jehovah said to Moses, Stretch out thine hand upon the sea, and the

waters shall return upon the Egyptians, upon their chariots, and upon their horsemen' (verse 26). Thus He will carry away the seed of sin as with a flood, breaking upon them as a breach of waters (2 Sam. v. 20). The Egyptian, or Fleshly Element, will be baptized into an endless death. Commenting on the words, 'But ye are washed,' Irenæus says, in words which may be commended to advocates of a literal water baptism: 'Abluti autem sumus non substantiam corporis, neque imaginem plasmatis, sed pristinam vanitatis conversationem' (Lib. V., c. xi.)—'But we are washed, not as respects the substance of our body, nor the concrete image, but as respects our former vain conversation.' It is in a like sense that the fathers are baptized in the sea as respects these fleshly Egyptians: 'And Moses stretched out his hand upon the sea, and the sea returned to its strength at the appearing of the morning.' This is the morning of the Grade of Tongues, from which all that is fleshly flees away. There is a return of the sea as respects the class described in these verses. Hence they cannot, like the class described in verse 29, be walking on the dry in the midst of the sea. We read: 'And the Egyptians fled against it.' The word rendered 'against' commonly implies meeting with, or encountering, some object (Ex. xviii. 7). They had spoken in verse 25 of fleeing from Israel's face. But God is troubling their movements. They rush on to death, even if they are seeking to avoid it. In the following verse we have the same word rendered 'against': 'For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might destroy them utterly' (Josh. xi. 20). The word 'flee,' without the word 'from,' means 'to hasten on,' rather than 'to turn back' (Is. xxx. 16): 'And Jehovah shook off the Egyptians in the midst of the sea' (verse 27). The verb 'to shake' is sometimes used of a moral process, in which God puts away what is fleshly (Heb. xii. 27). Philo says of this verse: 'In truth, the body-loving race of the Egyptians (*φιλοσώματων γένος τῶν Αἰγυπτίων*) is represented fleeing, not from (*ἀπὸ*) the water, but under (*ὑπὸ*) the water—that is, under the rush of the affections (*τῆν τῶν παθῶν φεραν*)—and when the affections run under they are shaken (*τινάττεται*) and confounded, the steadfast and peaceable [element] of virtue being cast away, and the troublesome [element] of vice being uplifted; for it is said, He shook off (*ἐξέτινάξε*) the Egyptians fleeing in the midst of the sea under the water' (De Confus. Ling., c. xvi.).

With verse 28 the Servants' Grade comes in, and is continued to the close of verse 29. We have the words 'come' and 'sons of Israel.' The sea does not return for this class. Neither are the Egyptians shaken finally off. But a class of Egyptians is covered with water. Hence they cannot be those seen by the Heathen on the shore. Nothing is said of the morning in respect to this class. In this moral history the morning is better than the evening. We might, in this case, use without scruple the words of Young:

'Few bring back at eve
Immaculate the manners of the morn.'

It is only one particular class of Egyptians, those 'coming' into the sea—that is, those on the Servants' Grade—whose overthrow is here

described. But the overthrow of this class does not mean that the Egyptians are all shaken off. As these sons of Israel pass to the Young Men's Grade, and the morning, they will have a still better baptism, and the Egyptians in them will be more fully destroyed. We may read: 'And the waters returned, and covered the chariots and the horsemen to (?) all the host of Pharaoh that came in after them into the sea; there remained not so much as one of them.' So it is said: 'The waters covered their enemies; there was not one of them left' (Ps. cvi. 11). Literalists would find it difficult to show that, on their theory, this judgement was just. The Egyptians, on that theory, could not have been all wicked, and the Israelites all righteous. They are so, however, on the moral theory. The words 'of them,' מֵהֶם (verse 28), might as fittingly be rendered 'in them,' or 'amongst them.' As if to show that this is not the class in respect of whom the sea has returned, it is added: 'And the sons of Israel walked in the dry in the midst of the sea, and the waters were to them a wall on the right hand and on the left' (verse 29). The waters are thus a wall, even after the Egyptians that 'came' into the sea have been covered. It is as if they were ceasing from the Servants' Grade, and about to pass to the Young Men's Grade.

The last two verses are on the Heathen Grade, as the conjoined idioms show. Thus verse 30 connects with verse 21. With this class Jehovah is present, dividing the waters, and some Egyptians die on the shore, but, as yet, this Israelitish class has not gone fully into the sea, much less across it. But God saves them from the Egyptians, who are close behind them. 'And Jehovah saved Israel this day out of the hand of the Egyptians.' It is misleading to translate 'And' in the beginning of the verse as 'Thus.' It confounds the grades. 'And Israel saw the Egyptians dead upon the shore (lip) of the sea.' The dead Egyptians are not those who have been covered in the deep, given up, as Eusebius says of a certain bishop, to maritime depths. *θαλαττιῶς παραδοθεὶς βυθοῖς* (Eccles., Lib. VIII., c. xiii.). The passage does not say that they saw some of the Egyptians dead upon the shore, neither does it speak of the bodies of the drowned being upon the shore. It speaks as if all the Egyptians pertaining to this class were dead upon the shore, and as if they had all been smitten by Jehovah's hand rather than by the waves, and as if they had never gone beyond the lip or margin of the sea. They are fleshly carcasses on the land, given up to God's eagles. The way in which Creon speaks of Jupiter's birds of prey (*οἱ Ζηνὸς αἰετοὶ*) carrying the flesh of outcast bodies even to the thrones of God, gives support to what has been said respecting the birds that came down on the bodies that Abraham divided (Soph. Ant., verses 1040, 1041). The 'sons of Israel' are in advance of this class. They have gone through the divided waters, for, as Christopher Hervey says to the Lord:

'The bottom of the sea
Is safe enough if Thou direct the way.'

Philo uses this term 'lip of the sea' as a text for certain disquisitions on a moral speech to which the writer cannot subscribe (De Confus. Ling.,

c. x. ; De Somniis, Lib. II., c. xlii.). He appears to place the expression, 'the lip of the sea,' in contrast with *ἐτέρωθεν*, 'the other side.'

The glory of the moral victory on this grade is ascribed to Jehovah's hand. 'And Israel saw the great hand which Jehovah used (did) against the Egyptians, and the people feared Jehovah, and they believed in Jehovah, and in Moses His servant' (verses 30, 31). The closing sentence shows how, even among the Heathen Class, a moral evolution is proceeding. They are coming to fear God, and to believe in the Divine authority of Moral Law, so far as it is known to them.

It is significant that through all this history God's mercy lighteth not upon Egyptians. When the Chorus told suffering Prometheus that Zeus had 'inexorable customs, and an unbending heart,' the sufferer showed that his hope had not gone. He says :

Τὴν δ' ἀτέρμανον στορέσας ὄργην,
εἰς ἀρθμὸν ἐμὸν καὶ φιλότητα
σπεύδων σπεύδοντι ποθ' ἤξει.

(Æschyl., Prom., vv. 198-200.)

'When he has assuaged his inexorable anger, He will come with haste into league and friendship with me, as I hasten [to him].'

These words may fittingly be used to describe the destiny of the wicked dead. But God is inexorable to these Egyptians, for they are not men, but a Seed of Sin.

CHAPTER X.

EXODUS XV.

ISAIAH, speaking of a day of salvation, says : 'And in that day thou shalt say, O Lord, I will praise Thee, though Thou wast angry with me ; Thine anger is turned away, and Thou comfortedst me' (xii. 1). A day of salvation from Egypt, or sinful flesh, may well be consummated in a song of praise. Goethe tells Reichardt, in a letter, that on his recovery from unconsciousness, and from dangerous sickness, the first want he felt was for music. In the deliverance of the Seed of Faith, the Paschal Lamb had been a Protection. The Enemies were sunk in the sea, while the Good Seed survived. That Enemy was as The Beast over whom the Good Seed had gained a victory. Hence it is as probable that what, in the following passage, is called The Song of Moses, is the Song here recorded, as that it is the Song written as a witness for God (Deut. xxxi. 19), and recorded in Deut. xxxii. 'And I saw, as it were, a glassy sea, mingled with fire, and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God. And they sing the Song of Moses, the servant of God, and the Song of the Lamb, saying, Great and marvellous are Thy works, O Lord God the Almighty, righteous and true are Thy ways, Thou King of the ages' (Rev. xv. 2, 3). One of the choruses in the Antigone of Sophocles (verse 781, etc.) is in

praise of Love, and resembles, in some features, Scott's praise of Love in the 'Lay of the Last Minstrel' (cant. iii.):

'How could I to the dearest theme
That ever warmed a minstrel's dream,
So foul, so false a recreant prove!
How could I name love's very name,
Nor wake my heart to notes of flame!
In peace Love tunes the shepherd's reed,
In war he mounts the warrior's steed,
In halls in gay attire is seen,
In hamlets, dances on the green.
Love rules the court, the camp, the grove,
And men below, and saints above,
For love is heaven, and heaven is love.'

This song unites things that differ. It may be questioned if love is the dearest theme of song, unless we attach a spiritual meaning to the word 'love.' Neither love, nor the glories of creation, as expressed in Adam's morning hymn, nor any other kindred theme, is so fitted to 'wake to ecstasy the living lyre,' as the triumphs gained by Christ and His followers over the forces of Sin. When there has been a subjugation of Hosts of Evil, the first great song of the Bible comes in. Redemption, Salvation from sin, the redeeming Love and Power of Jesus, the saving Might of God's arm, these are the foundations on which Praise has reared her noblest structures.

*Ζῆνα δὲ τις προφρόνως ἐπινίκια κλάζων,
τεύξεται φρενῶν τὸ πᾶν.*

'But he, who with a ready mind is shouting aloud odes of victory [in honour of] Zeus, will construct all with understanding' (.Æsch. *Agam.*, vv. 167, 168).

In the preceding chapter, we have seen Israel crying unto the Lord (verse 10), believing in Him, and fearing Him (verse 31); now, by a very natural advance, we see them praising Him for the deliverance He has wrought. He says, 'Whoso offereth praise glorifieth Me' (Ps. l. 23). These narratives of deliverance from sin would have been incomplete had they not ended with a song of praise to God. There is a moral fitness in a pardoned soul standing up to sing:

'My God is reconciled,
His pardoning voice I hear,'

or some kindred song of gratitude and praise.

1. Does the reader suppose that this first great Song of the Bible is a Song of triumph over literal Egyptians who have been drowned? Would the destruction of hordes of Egyptians be a worthy theme to fill the songs of the glorified on the glassy sea? If the men who have been saved from the Egyptian nation were present in the glorified company, could they be pleased with the Song? Does not the Bible say, 'Rejoice not when thine enemy falleth, And let not thine heart be glad when he is overthrown?' (Prov. xxiv. 17). Was not this law applicable to Israelites as against Egyptians? Does our Heavenly Father wish us to sing war-pæans over the destruction of multitudes of our fellow-creatures? Burns says of those who sing such pæans:

'Ye hypocrites! are these your pranks?
To murder men and give God thanks!
For shame, give o'er, proceed no further,
God won't accept your thanks for murder.'

On the other hand, if these drowned Egyptians be, as the writer maintains that they are, a Seed of Sin, is it not fitting that a victory over such a foe should be celebrated both by the Church militant and by the Church triumphant? Such a theme may well be sung in the first great Song of the Bible.

2. It cannot well be maintained that for the Egyptians to have tried to recover lost slaves was a sin so great as the Bible represents the sin of these Egyptians to have been. Athanæus gives an account of one Drimacus, a runaway slave in the island of Chios, who lived a Robin Hood or Rob Roy life in the mountains, and to whom runaway slaves betook themselves (Lib. VI., cc. lxxxviii.-xc.). The people of Chios tried to capture Drimacus and the fugitive slaves. So it is not many years since even a Christian country like America had its Fugitive Slave Law. Was it a greater crime for ancient Egyptians to have tried to recover lost slaves, than it was for the ancient Chians, or the modern Americans, to have tried to do the same thing? We do not hold the Americans to have been but stubble and enemies of God because they did this wicked thing. The North was ready to forgive the South when the war was over. Why, then, do we judge the Egyptians so hardly? Why was their sin beyond forgiveness? Is not the un pitying and merciless spirit, shown towards the Egyptians in this Song, a clear proof that they are not literal persons, but a Fleshly Seed? Their destruction is thus a manifestation of mercy to the race.

3. Throughout the Song, the whole glory of the victory is ascribed to Jehovah. The Egyptians are said to have risen up against Him (verse 7). And He wins the victory. No human weapons are employed in the battle. It is all the Lord's doing: 'And by the blast of Thy nostrils the waters were gathered together. The floods stood upright as a heap. The floods were congealed in the heart of the sea' (verse 8). God would not have so fully taken the side of one army against another army in a literal conflict, nor could one of the armies have justly been counted His enemies, and the other army His redeemed people' (verse 16).

4. We may wonder how Pharaoh could have expected much spoil from runaway slaves (verse 9). They had borrowed from Egyptians, but Pharaoh speaks of spoil, not of recovering lost goods. It is not very likely that Jehovah would have mocked an Egyptian king's anticipations of victory, any more than He would have mocked Alexander for telling his soldiers the night before the battle of the Granicus to take a good supper, and to bear all things moderately, as to-morrow they would sup from their enemies (Plut. Reg. et Imper. Alex.).

5. Moses speaks of God as 'Glorious in holiness.' Here is a conception of God as a Being whose nature is holy. This attribute is very appropriately mentioned if these Egyptians, whom He has just destroyed, be a Seed of Sin. But if they are literal Egyptians, following, as all other peoples do, the banner of their king, it is difficult to see how God's holiness is magnified in their overthrow. It may be said, the Egyptians as a whole, as well as their king, were God's enemies, and haters of His people. The writer holds that, in the worst of men, Satan has a limit. There is a bound to the vitality of Sin. It is not

in human nature, as known to us, for a whole army of soldiers to be governed in their movements by a hatred of God. Men are more easily swayed by what touches their interests. A slave-owner would seek to get back a runaway slave, not from hatred of God, but from unwillingness to lose a valuable possession. And so would it be in the days of Moses. But the mass of these Egyptian soldiers would have no personal claim to these runaway slaves. As a rule, men can bear other people's misfortunes with tolerable equanimity. Is it likely that some Egyptians would hate God because the slaves of some other Egyptians had gone free? And if they did not act from hatred of God, would God's holiness be magnified by their destruction?

6. How comes it to pass that Egypt, Moab, Edom, Palestina (verses 14, 15), are all regarded as animated by a common hatred of Israel? Surely, if the history had been literal, Israel would have found some ally amongst these peoples. On the literal theory, the exultation over these nations has a somewhat unmerciful aspect (verse 14). The multitudes who tended their flocks, or trellised their vines, in Palestine Syria, were not worse sinners than the people of other nations. Why should their dispossession and destruction be a theme for Christian song through all time? But when we regard these peoples as a Seed of Sin, hindering us in our way to heaven, such objections cease to have weight.

7. To speak of the tabernacle at Jerusalem as the Sanctuary which God's hands had founded (verse 17), is to give undue honour, and too exclusive honour, to one particular structure, in a particular place.

8. It is not a literal probability that a well, or fountain, so near to Egypt as Marah, should have been approached by half a million of people who had lived all their days in Egypt, and yet not one of whom had knowledge that the well was a bitter well.

9. What is said of the tree that sweetened the waters does not well accord with literal history. Keil says: 'The Bedouins, who know the neighbourhood, are not acquainted with such a tree, or with any other means of making bitter water sweet, and this power was hardly inherent in the tree itself, though it is ascribed to it in Eccles. xxxviii. 5, but was imparted to it through the word and power of God.' A tree having such wonderful properties would long ago have become well known. Moses does not appear to have had to go far from the waters for this tree, which makes it the more wonderful that its properties were unknown if it was a literal tree. It is not said that God wrought any change in this tree, but only that He pointed it out. How comes it to pass, then, that this tree cannot be found if it be a literal tree? Laws of vegetation have not altered since the days of the Exodus. Plutarch, in his 'De Fluviis,' mentions many wonderful herbs, and trees, and stones, found by certain rivers, to some of which he assigns destructive, and to others healing, powers. But nothing said by him, or even by Pliny, of vegetable products, is so wonderful as this account of the healing of the waters at Marah by a tree.

10. We see, from verse 26, that godliness is to save a man from the diseases of Egypt. Hence ungodliness must expose a man to such diseases. But can it be shown that godliness saves a man from gad-

flies, locusts, etc., and that ungodliness entails these plagues? Is it not more probable that these plagues are moral, and not literal?

Josephus speaks of this Song as a Thanksgiving Ode, and he says it is written in Hexameter Measure (*Ant.*, Lib. II., c. xvi., § 5). There were certain peculiar features characterizing much of the ancient singing. For example, in the singing of the theatre, the portion of the song sung with the faces of the singers to the people was called the Strophe. The portion sung while the singers had turned partly round, and stood with the side to the audience, was called the Antistrophe. Sometimes, also, there was what was called Antiphony, or singing in response. We have this in some of Virgil's Eclogues. The Chorus, in the Iphigeneia in Tauris, alludes to the responsive odes: ἀντιψάλλοις ᾠδαῖ (verse 179). Some think that in Ephes. v. 19; Col. iii. 16, Paul is alluding to this responsive singing. Many commentators believe that this Song of Moses is characterized by this responsive feature, but there is a great divergence of opinion as to where each portion ends. Verses 1, 2, are sung as by one singer, but the rest of the Song suits for one or many, and it seems most natural to think that Moses and the sons of Israel join in it. Like a preceptor setting the tune, and leading the song, Moses sings the opening lines, and then all join in the Song. So Miriam leads, and the women follow her (verse 20). The opening notes fix both the tune and its key. So Moses, the man of Moral Law, fixes the quality of this great Song of Praise. It is, therefore, a Song that is sung in righteousness. Goethe's father thought that rhyme was indispensable for poetry. This Song is ancient evidence to the contrary:

1. We have to keep in mind the place where this Song comes into the history. Watts says:

' Let those refuse to sing
Who never knew our God,
But servants of the Heavenly King
May speak their joys abroad.'

If ever there is a time when it is right to sing praise to God, it is when we have been delivered from the guilt and the rule of Sin, and when we have left Egypt for the Rest of Faith. So this Song comes into the narrative after this great Moral Deliverance has been recorded. It shows that we are to sing of salvation when we have found it. We are to return to Zion with singing, and with everlasting joy upon our heads. When our faces are turned Zionward,

' In holy contemplation
We gladly then pursue
The theme of God's salvation,
And find it ever new.'

So this Song is a Song of Salvation, in which we thank God for the overthrow of the Sinful Fleshly Seed that once ruled over us.

2. But it is natural to expect that the Song should be in correspondence with the Victory. Now, in the overthrow of Egypt there were two great features. First, there was the overthrow of Egyptians on the Soulical Side. There were the plagues, and the destruction of the first-born, on the land. But, secondly, there was the overthrow on the In-

tellectual Side, when Pharaoh's chosen captains were drowned in the sea.

3. The writer believes that this Song corresponds to these two Sides. Mary said, 'My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour' (Luke i. 46, 47). Thus her song of praise had both a Soulical Side and a Spiritual or Intellectual Side. It was a song of glad emotion, and it was also a song of an understanding heart. So the Song of this chapter appears to have two sides. First, we have the Intellectual Side, sung by Moses and the sons of Israel. Then we have the Emotional Side, sung by Miriam and the women. It is common for women to represent the Soulical Side. While the Song is two-sided, the words are but one Song. And the Song praises God for the highest aspect of the victory. We can praise God emotionally even when we are praising Him for what He has done for our minds. If we had stated the words of a song, and were wishing to signify a repetition, we might either say 'Ditto,' or we might repeat the first few lines, adding 'etc.' So, when the Song has been started in full on the Intellectual Side by Moses and the sons of Israel, and when Miriam and the women are coming in to show that the Song is sung with the soul, as well as with the spirit, the opening words of the Song are again given (verses 1, 21), and the writer regards this fact as if it were a voice saying to us, 'You must repeat the Song in this new, or Soulical Aspect. It is needless to give more than the opening lines.' The use of music, and musical instruments, and bodily movements, pertain more to the Emotional, or Soulical, than to the Intellectual Side. Hence nothing is said of Moses and the sons of Israel using instruments. They give the words. Theirs is the praise of the heart. But when Miriam and the women bring in the praise of the soul, there is a more mechanical and bodily element brought into the Song.

4. In the previous narrative we saw that while the sons of Israel walked in the dry in the midst of the sea, and while the waters covered their enemies, the Heathen were only on the lip of the sea. In their case God's hand destroyed their enemies, but the sea was not said to drown them. It is a significant fact that in this chapter the sea is said to cover the enemies of those on the Servants' Grade, but it is not said to cover the enemies of those on the Heathen Grade. Instead of that, we read that the earth swallowed them (verse 12). This tends to show that they are not the class drowned in the sea.

5. The gradal portions are as follow :

(a) Verses 1-11, inclusive, are on the Servants' Grade. We have the words 'this' (verse 2) and 'do' (verse 11). The word for 'this' is *זֶה*, which is a poetic form for *זֶה*.

(b) Verses 12-16 are on the Heathen Grade. We have some conjoined idioms, which apply to those who have not yet passed over (verse 16). This fact, and the association with fleshly Edom, indicates that this idiom does not apply to Zion, but to the Heathen Grade. In verse 13 'this' conjoins with 'people.' In verse 14 'hear' conjoins with 'people.' In verse 16 'this' conjoins with 'people,' twice used.

(c) Verses 17-19 are on the Servants' Grade. We have the words 'come' (verses 17, 19) and 'sons of Israel' (verse 19).

(d) Verses 20, 21 have no grade-words. This fact accords with the reference of these verses to the Soulical Side of the previous Song. Since that Song refers to two grades, Heathen and Servants', this song will apply to the same two grades. In fact, the name 'Miriam,' the equivalent of 'Bitter,' 'Provoking,' accords with a relation to the Heathen Grade, while the added words 'sister of Aaron' befits a relation to the Servants' Grade.

(e) Verses 22-25, unto the word 'sweet' in verse 25, are on the Heathen Grade. A verse should end with the word 'sweet.' Here we have conjoined idioms. And, as they pertain to life in a wilderness, these idioms cannot apply to Zion. Hence they show the Heathen Grade. In verse 22 the word 'find' conjoins with 'Israel.' Verse 23 is in close connection with verse 24; and 'come,' in one verse, conjoins with 'people' in the other.

(f) From the words 'There He made' (verse 25), to the end of the chapter, the narrative is on the Servants' Grade. The grade-words are 'there' (verses 25, 27), 'hear' (verse 26), 'do' (verse 26), and 'come' (verse 27).

Other features of the latter part of the chapter can be considered in the examination of the text.

'The preparations of the heart in man, and the answer of the tongue is from the Lord.' This Song of Moses and the sons of Israel is a Song prepared in the heart, and it is all from the Lord. 'Then sang Moses and the sons of Israel this Song to Jehovah, and they spake, saying' (verse 1). Like some of the speeches of Thucydides, or Josephus, this Song is written, but was not literally sung. It is a type of what songs of praise for deliverance from sin should be. Such songs find exemplification in the Psalms of David, and in the songs of Zion through all ages. The reading 'He hath triumphed gloriously' is rejected by some, who prefer to read with the Sept., ἐνδόξως γὰρ ἐνδόξασται—'For He is gloriously glorified.' The Revised Version has in the margin, 'Is highly exalted.' We may follow the ordinary reading, 'I will sing to Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.' Pharaoh's cavalry suffer a deeper humiliation than befell Sir Arthegall, of whom we read:

' His saddle he forwent,
And found himself on ground in great amazement.'
(' Faerie Queene,' Bk. IV., cant. vi.)

Philo makes many references to the horse and rider being cast into the sea. He says: 'The lusts (τὰ πάθη) are compared to a horse, for lust is four-footed like a horse, and impetuous, and full of self-will, and naturally frisksome. . . . On this account, also, Moses, in the Song, praises God because He hath cast into the sea the horse and his rider, the four lusts' (he probably means the opposite of the four Virtues, φρόνησις, ἀνδρία, σωφροσύνη, δικαιοσύνη, Wisdom, Valour, Sobriety, and Righteousness, Leg. Al., Lib. I., c. xxii.), 'and the onriding wretched mind with them, into the destruction of affairs, and the endless deep. And this is the sum of almost the whole Song, and so it is. For if insensibility to suffering possess the soul, it will be perfectly happy' (Leg. Al., Lib. II., c. xxv.). Elsewhere he speaks of the rider as the virtue-

hating and lust-loving mind (Lib. de Agric., c. xviii.). Clemens Alexandrinus, who seems to have been much influenced by the teaching of Philo and Barnabas, writes: 'When again in the Ode he says, For He hath triumphed gloriously, the horse and his rider hath He cast into the sea, [he means] the many-limbed and beast-like and headstrong passion Lust (*τὸ πολυσκελὲς καὶ κτηνώδες καὶ ὀρμητικὸν πάθος τὴν ἐπιθυμίαν*), with the charioteer mounting thereupon, who gives the rein to pleasures. He cast into the sea, casting into worldly confusions (*εἰς τὰς κοσμικὰς ἀταξίας ἀποβαλὼν*). Thus, also, Plato, in his work on the Soul, says that the rider and the revolting horse, the irrational part, which he divides into two things, Anger and Lust (*θυμὸν καὶ ἐπιθυμίαν*), falls down' (Strom., Lib. V., p. 572). This casting of the horse and the rider into the sea is an overwhelming of what is sinful and fleshly, a casting of sin into the depths of the sea, as Plutarch speaks of the head of the victim upon which the curses had been laid being cast into the river (De Isid. et Osir., c. xxxi.). Isaiah sings: 'Jehovah is my Strength and Song, and He is become my Salvation' (xii. 2). Every Christian may so sing, as does Moses in verse 2: 'Jah is my Strength and Song, and He is become my Salvation' (verse 2). He becomes our Salvation when He saves us from sins, not by saving us from Egyptians, or any other peoples. Literal Egyptians might perish, and other enemies might arise in their place. But salvation from sin is a permanent blessing.

It is generally agreed that *יְהוָה* does not mean 'And I will prepare Him a habitation.' The Sept. renders it *δοξάσω αὐτόν*—'I will glorify Him.' The allusion to the father recognises the hereditary aspect of the Line of Faith. 'This is my God, and I will praise Him, The God of my father, and I will exalt Him' (verse 2). The Lord of heaven and earth does not fight against His bruised reeds, whether in Egypt, or in any other nation, but He is ever warring against Sin. In this sense He wars with Amalek from generation to generation (xvii. 16). So we are to be ever 'striving against sin' (Heb. xii. 4), the 'pleasures that war in your members' (Jas. iv. 1). It is not likely that God would war from generation to generation against literal human beings. 'Jehovah is a Man of War, Jehovah is His name' (verse 3). After thus alluding to some of the Divine attributes, the Song proceeds to describe God's mighty action against the Seed of Sin that once warred in the mind. 'Pharaoh's chariots and his host hath He cast into the sea, And his chosen threes (or 'captains') are sunk in the Red Sea' (verse 4). The Seed of Sin is effectually put away, sunk as in deep waters. 'The deeps cover them, They went down into the depths like a stone' (verse 5). These events are not 'accidental judgements, casual slaughters.' God's hand has broken Egypt's power. No other hand is able thus to subdue the Seed of Sin. That hand becomes glorious in its power when thus used to subdue evil. 'Thy right hand, O Jehovah, is glorious in power; Thy right hand, O Jehovah, dasheth in pieces the enemy' (verse 6). He knows how to 'still the enemy and the avenger' (Ps. viii. 2), but that enemy is not a man, but Sin, that lifts itself up against God. 'And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee' (verse 7). 'The mind of the flesh is enmity against God' (Rom. viii. 7). David refers to those

who rise up against God, and says he hates them with perfect hatred ; but he very appropriately adds, 'Search me, O God, and know my heart' (Ps. cxxxix. 22, 23), for these enemies are such as hide in the heart. Well, therefore, does he say, 'Depart from me, therefore, ye bloody men' (verse 19), for these men of blood are Evil Elements in his own heart. It is not that David hates any man with perfect hatred. He is shepherding his own heart. Herbert says :

'The shepherds sing, and shall I silent be?
 My God, no hymn for Thee?
 My soul's a shepherd, too ; a flock it feeds
 Of thoughts, and words, and deeds.
 The pasture is Thy word, the streams Thy grace,
 Enriching all the place.
 Shepherd and flock shall sing, and all my powers
 Outsing the daylight hours,
 Then we will chide the sun for letting night
 Take up his place and right ;
 We sing One common Lord, wherefore He should
 Himself the candle hold.'

The Seed of Sin is to be as stubble before God's fire (Mal. iv. 1). So we read here, 'Thou sendest forth Thy wrath, it consumeth them as stubble' (verse 7). God's breath makes flesh wither (Is. xl. 7). So it raises up floods of waters from the very heart of the sea through which the Good Seed passes for God, and it overwhelms with those floods the might of the Man of Sin. 'And by the breath of Thy nostrils the waters were piled up, The floods stood upright as a heap, The deeps were congealed in the heart of the sea' (verse 8). No literal host of men, women, and children could have kept together in a literal wind strong enough to raise such masses of waters. David says the foundations of the world are laid bare at God's rebuke, and the blast of the breath of His nostrils (Ps. xviii. 15). He adds in the next verse, 'He sent from on high, He took me, He drew me out of many waters' (verse 16). We do not suppose that David was drawn out of literal waters. Why, then, should we think that the breath which lays bare the world's foundations is a literal wind? And if it is not a literal wind, as described by the Psalmist, why should we deem it a literal wind when described by Moses? Philo describes the passing through the billows as the passing through Lust of one who sees the Everlasting One (Leg. Al., Lib. III., c. lx.). His view is more reasonable than the view of the literalist. He speaks of Pharaoh's anticipation of gaining the spoils of Israel thus : 'To whom I might say, It escapes thee, O foolish one, that everyone, seeming to pursue in genesis, is pursued. For diseases, and old age, and death, with the other abundance of [ills] that come with our will, and without our will, chase every one of us, and whirl us about, and pursue us, and he who thinks that he is about to take and hold, is taken and held, and he who hoped to take spoil, having promised himself smooth portions, is overcome by mighty foes, receiving to his soul emptiness instead of fulness, and bondage instead of mastership, and instead of destroying he is destroyed, and all things whatever he intended to do, he has mightily to suffer' (Lib. de Cherub., c. xxiii.). Pharaoh, as Philo goes on to show, does boast as if he had God's

attributes. Clemens Romanus says that God hates those who praise themselves (c. xxx.). To this class Pharaoh belongs. Throughout all the history he is never credited with a single virtue. There is nothing in his words to show that he has any regard for a higher authority than his own. As with Milton's Satan, evil is Pharaoh's good. He is like Ajax, who called darkness his light. *ὠ σκοτος, ἐμὸν φάος* (Soph. Ajax, verse 394). He anticipates the spoliation of the Good Seed, and its subjection once more to himself. We read of this Adversary, or Enemy: 'The enemy said, I will pursue, I will overtake, I will divide the spoil, My soul shall be satisfied upon them. I will draw my sword, my hand shall destroy them' (verse 9). Then follows the sublime verse, afterwards stamped on the medal that commemorated the overthrow of the Spanish Armada. It is far more appropriate as a description of God's overthrow of Forces of Sin by the breath of His Spirit. 'Thou didst blow with Thy Wind, the sea covered them. They sank as lead in the mighty waters' (verse 10). These were mightier than the ship-restraining, delaying, food-vessel emptying winds and sailing difficulties, prepared by the gods, of which Æschylus speaks (Agam., verses 145-181). No idols of heathenism could thus deliver the Seed of Righteousness. Only He who is glorious in holiness could put away sin. 'Who is like unto Thee, O Jehovah, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?' (verse 11). Feelings of Awe and Reverence find their embodiment in the Praises of God. Praise not only deals with themes most wonderful and sublime; it also ministers to, and strengthens, those faculties of wonder and adoration which are the peculiar glory of man.

At this point a portion pertaining to the Heathen Grade comes in, and is continued unto the close of verse 16. This portion makes no reference to the drowning of Egyptians, but only to the earth swallowing them. Nowhere else in the Bible is the earth said to swallow those who are drowned in the sea. We read of the deep swallowing (Ps. lxix. 15), but when the ground (Gen. iv. 15), or the earth (Numb. xvi. 30, Rev. xii. 16), is spoken of after this imagery, it is only in reference to what takes place on the dry land. The figure of swallowing up does not always imply disappearance from sight (Is. xxvii. 7). On the Heathen Grade, by the lip, or margin, of the sea, but yet on dry land, Jehovah's hand had been stretched forth against a class of Egyptians. 'Thou stretchedst out Thy right hand, The earth swallowed them' (verse 12). The Good Seed of this Heathen Grade are said to be redeemed. Ordinarily the figure of redemption is used of those who are delivered from evil by money, or other means. Pausanias speaks of one who is a prisoner being released without ransom—*ἀνευ λύτρων* (Lib. VIII., c. xlvi.). In the passage we are considering, the redemption is from a Seed of Sin. Would such an evangelical description as that of redeemed people have been given to a class saved from a literal Egypt? There is no mention made of any other redeemed people then living. The way in which all that is godly in the ancient world finds embodiment in Israel, or in a vital union with Israel, is evidence that this is not a literal people, but a Seed of Faith. This class is, in a special sense, guided by Jehovah, for every step of a good man is

ordered by Him. 'Thou, in Thy mercy, hast led this people which Thou hast redeemed' (verse 13). They are said to be led to a habitation of holiness. As being yet on the Heathen Grade, this class has not come to Zion. Hence the holy habitation is not in Zion. It may be a symbol of God's houses on earth, and worship therein. This people are being led on from strength to strength. 'Thou hast led them by Thy strength to a habitation of Thy holiness' (verse 13). The references to Canaanites, etc., befit this Heathen Grade portion. The foes, who yet block the pilgrim's way, are represented as foes who have lost heart by the defeat which Egypt has suffered. Their own overthrow is foreshadowed thereby. These enemies in front are a Wicked Seed, hindering the pilgrim in his onward way. But, as Israel has conquered Egypt, so it will triumph over the foes that yet remain. These peoples are regarded as vanquished already in anticipation. A panic has seized them. 'Peoples have heard, they are troubled.' God's terrors are beginning to seize them. 'Pangs have taken hold on the inhabitants of Philistia' (verse 14). The Uncircumcised Seed is filled with fear. Their Goliaths will soon be laid low. The red, or fleshly, Edomite seed, of whose dukes we have read in Gen. xxxvi. 40, are to be amazed. They are only dukes, not kings. Israel is mightier than they. So the Moabite side, 'from the father' (Gen. xix. 37), the corrupt and darkened Elements in the Mind are beginning to tremble. 'Then were the dukes of Edom amazed. The mighty ones of Moab, trembling shall take hold of them' (verse 15). The Canaanitish forces of idolatry are abashed. 'All the inhabitants of Canaan have melted away. Fear and dread shall fall upon them' (verse 16). There is much changing of tense in these verses. They seem to glance at fear yet to be felt, as well as at fear now present. This is not a war-cry against peoples who, for hundreds of years, at least, have not done Israel wrong. It is a cry against a Seed of Sin and Forces of Sin, which it is every Christian's duty to regard as enemies. Hence the Israelitish anticipation of the overthrow of these peoples, and the absence of any token that Israel wishes to make a truce with them, are alike commendable. So there is appropriateness in such a victory being ascribed to God's arm. We read of a passing over. This is the verb which, in the Soulical portions of the history, so often indicates the Seed Process. It appears to be used here of a passing over the sea. The Heathen Grade has not yet made its passage over. In God's time it will make it, and no Seed of Sin will stop its way. God will make the alien armies stand back until His possession passes to its inheritance. 'By the greatness of Thine arm they shall be as still as a stone, Until Thy people shall pass over, O Jehovah, Until this people shall pass over, whom Thou hast purchased' (verse 16). The verses appear to refer to a passing over that is yet to take place. The Revised Version eliminates very largely this future aspect. The writer holds that the Authorised Version better represents the Hebrew of these verses. On the literal theory, it is not easy to see to what this passing over can refer. But it supports the moral view that this Heathen Grade has not yet crossed the sea. So the previous chapter showed us. It would be incongruous to represent these nations as being still while Israel passed over, if it was a

passing over far away from those nations, and not in any defiance of them.

With verse 17 the Servants' Grade comes in, and is continued to the close of verse 19. It is a striking fact that, just as in xiv. 28, 29, so here, the sons of Israel appear to be represented as walking in the midst of the sea on the dry, even after the waters have covered the Egyptians. Some may think that the 'come' in the beginning of verse 17 has a prophetic and spiritual application to Zion, and that this is the sanctuary and mountain. If so, then the close of verse 13 must have a like future and prophetic application to Zion. But, as it is not usual for what is said on one grade to apply to two grades in advance, the writer thinks that all that is said in verses 17-19 pertains to the Servants' Grade. In iii. 1-12 there is reference to a mount of God which is in relation to the Truth, and this allusion to a mountain, and to growth in it, may have a like application: 'Thou shalt bring them in, and plant them in the mountain of Thine inheritance. The place, O Jehovah, which Thou hast made for Thee to dwell in' (verse 17). The word rendered 'place,' מְנוּחָה, denotes a settled foundation (Is. iv. 5). Sometimes the word is rendered 'habitation' (Ps. lxxxix. 14). It is not likely that a literal mountain at Jerusalem would be called the mountain of God's inheritance, or that the people would be said to be planted there. It is added: 'The sanctuary, O Jehovah, which Thy hands have established' (verse 17). Houses of God, and the Truth of God are sanctuaries and places of refuge (Is. viii. 14). God reigns in and through them: 'Jehovah shall reign for ever and ever' (verse 18). Philo says of God, in relation to Eliphaz (Gen. xxxvi. 12): 'He well plants His clear-sighted and truly God-loving understanding, a noble branch, stretching out the roots [thereof] to eternity, and giving abundance of fruits for the possession and enjoyment of Virtues. Wherefore, also, Moses exults, saying, He shall bring them in, and plant them, that the Divine shoots may not be ephemeral, but immortal, and of a long æon' (De Cong. Erud., c. xi.). In De Plant. Nœ., c. xii., Philo also alludes to this planting. He regards the world as God's greatest plant; but even here, also, he gives the figure a moral application, enjoining a life according to God's dwelling—that is, a sober and never-stumbling life (c. xii.). He has a somewhat curious remark on verse 18: 'The Lord shall reign for ever and ever. For, indeed, God is both Father, and Artificer (τεχνίτης), and Guardian (ἐπίτροπος), of the things in heaven, and the things in the world, in respect of Truth. And, indeed, coming things are overshadowed by the time present, at one time by a short, at another by a long interval. But God is the Maker (δημιουργός) of Time, for He is the Father of Time's father. The World is the father of Time, having made its [own] motion to be the genesis of that one. So that there is nothing future with God, and the bounds of times are under His power. And it is not only so with Time, but with the archetype and paradigm of Time. But in the Æon there is nothing past, nothing future, but only the present' (De Mundo, c. vii.). The closing verse of this portion appears to give a summary of the reason for the Song, so far as concerns the class on the Servants' Grade: 'For the horses of Pharaoh entered, with his chariots, and with

his horsemen, into the sea, and Jehovah brought again the waters of the sea upon them. And the sons of Israel walked on the dry in the midst of the sea' (verse 19).

We come now to the account of Miriam and the women. The writer believes that Philo's view of this subject is Scriptural. He says: 'There are two choruses, one of men (*ἀνδρωνίτιδος*), and the other of women of the household (*γυναικωνίτιδος ἑστίας*), who stand, and begin to sing a re-echoing and responsive (*ἀντιφωνον*) Harmony. The Chorus of the men uses for its leader Moses, the Perfect Mind (*νῶ τελείῳ*), but the Chorus of the women uses Miriam, the purified Sense-Nature (*αἰσθήσει κεκαθαυμένη*). For it is fitting that, both Intellectually and Emotionally (*καὶ νοητῶς καὶ αἰσθητῶς*), Hymns and Blessings, not to be surpassed, be made to the Divinity, and that they strike melodiously each of the organs, both of the mind and of the sense-nature (*τὸ τε τοῦ καὶ αἰσθήσεως*), to the thanksgiving and honour of the only Saviour. By the sea-shore, then, all the men sing the Ode, not with a blind understanding, but seeing clearly, Moses leading. The women, also, who are truly the best, sing [likewise], enrolled in the citizenship of Virtue, Miriam leading them' (Lib. de Agricul., c. xvii.). Thus it will be seen that he regards these two choruses as representing the Intellectual and Soulical aspects respectively. The writer holds that Philo is therein correct. The name 'Miriam' is from the same root as 'Mamre,' 'Amorite,' words of the Heathen Grade. It probably pertains to her as on that Grade, while, as Aaron's sister, her aspect is to the Servants' Grade. She is a prophetess, not as one predicting future events, but as one speaking under a Divine impulse. The previous Song was a symbol of a Song sung in the heart to Jehovah. This Song of Miriam is the Soulical Aspect of the same Song. In 1 Sam. xviii. 7 we read of women answering with tabrets and singing. Levites are said to praise God with instruments of music (2 Chron. v. 12, 13). Such instruments, however, as well as bodily movements generally, pertain rather to the Soulical Aspect than to the Spiritual Aspect of Praise. In ancient times, that which was uttered outwardly was regarded as inferior and soulical. Women often uttered forth what was supposed to come from a Divine impulse. The utterance was theirs, but the essential matter of what they spake was supposed to be from the god. The Pythian priestesses, the Bacchanal women, the Sybil, were all instances of this soulical manifestation of a revelation from a god, given through women. Plutarch represents Theon, when alluding to the crude form in which the oracular verses were sometimes given at Delphi, as saying: 'But let us not think, O Boethes, even if these lines (*ἔπη*) are poorer than those of Homer, that the god has made them, but that he gave the beginning of the motion wherewith each of the prophetesses was moved. For if it were needful to write the oracles instead of speaking them, we should not, I suppose, find fault, thinking them to be the writings of the god, because the calligraphy of the attendants had failed. For the voice (*γῆρυς*), and the sound (*φθόγγος*), and the diction (*λέξις*), and the measure, are not of the god, but of the woman' (De Pyth. Orac., c. vii.). The fact that this second Song is sung by women, and that they have musical instruments, and make bodily movements, all accords with the Soulical Aspect of the Song.

We read: 'And Miriam, the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women went forth after her, with timbrels and with dances' (verse 20). Some would render the word 'dances' as 'musical instruments.' They think it denotes instruments that are perforated, like the flute. The going out is a going out to things soulical. The word 'them'—'And Miriam answered them'—is masculine. It probably means that she answered, or responded, to the Song of the sons of Israel that had been sung on the Intellectual Side: 'And Miriam answered them, Sing ye to Jehovah, for He hath triumphed gloriously. The horse and his rider hath He thrown into the sea' (verse 21). This is but the beginning of the Song, but it indicates that Miriam answered them through all the Song.

With verse 22 the Heathen Grade comes in, and it is continued unto the word 'sweet' in verse 25. We may notice:

1. That the deliverance from Egypt is now consummated. The sons of Israel have supremacy. They are the Good Seed, as found in good men.

2. But even if men gain supremacy over evil, they soon begin to find that old instincts are apt to assert themselves, and backsliding tendencies soon begin to develop.

3. It is not strange, therefore, that the sons of Israel should be found tending to sin. Such sins, however, will be the sins that are incident even to good men.

4. Moses is said, in verse 22, to lead Israel from the Red Sea. The fact that this is his starting-point, and that Aaron is not with him, tends to show that the influence of this Man of Moral Law is directed to the highest and best aspect. He does not follow what is Levitical, but what is Moral.

5. But while Moses starts from this place, the people at once begin to act according to their own will. They take steps in which Moses is not said to lead them. Neither here, nor in Numb. xxxiii., are the movements said to be ruled by Moses, or by the Guiding Pillar. There is evidence in the narrative that these closing verses are showing how evil tendencies begin to work in the good, who have come out of Egypt. God says that the house of Jacob was 'called a transgressor from the womb' (Is. xlvi. 8). From the beginning of our pilgrimage, we offend in many things. Hence, we must not deem it strange that Israel begins to err almost as soon as it is delivered from Egypt.

6. The first evidence of a declining tendency is that they begin to turn from things Moral to things Levitical. Even good men on the Heathen Grade act thus. This is like a going out from what is spiritual to what is soulical. The allusion in verse 22 to a going out probably betokens this Soulical tendency. Had they been guided by the Pillar of Cloud in this movement, it is very unlikely that they would have gone for three days without finding water. But they were choosing their own way. It led them into a waterless wilderness, and such a length of suffering as a man may bear without dying, but which would yet bring him to Death's door. They wander for three days. The wilderness is the wilderness of Shur, or The Ox. This is Hagar's wilderness (Gen. xvi. 7), and is over against fleshly Egypt (Gen. xxv. 18, 1 Sam. xv. 7).

The symbolism appears to mean that they turn to things Levitical, to an empty ceremonialism, a dependence on rites and sacrifices, rather than on a fulfilment of the Moral Law. And this wilderness of the ox proves to them a dry and thirsty land. We read: 'And Moses led Israel onward from the Red Sea, and they went out to the wilderness of Shur, and they went three days in the wilderness, and found no water' (verse 22).

7. They who begin to show disobedience will be likely to go on to flat rebellion. So, after Israel has gone out after things Levitical, or into the wilderness of Shur, the Ox, it next comes to Marah, the name of which means 'Bitter.' Forms of this word denote what is provoking, and rebellious. The writer thinks that this coming to Marah is a symbol of a turning to Rebellion on the part of a class whom God had saved from Egypt. In Jer. ii. 18, 19, reference is made to a drinking of the waters of Sihor and Assyria. Then, as if such waters were bitter, it is added: 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God.' They who turn to Marah, or rebellion, soon find that Marah has bitter waters, such as the Israelitish seed cannot drink. It will soon cry out for a better drink, as Augustine did after listening to one of the most graceful Manichæan teachers. 'Sed quid ad meam sitim præciosiorum poculorum decentissimus ministrator?' (Confes., Lib. V., c. vi.)—'But how might the most graceful of pleasant cups be a minister to my thirst?' 'And they came to Marah, and they were not able to drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?' (verse 24).

8. Even as righteous men sometimes turn in a measure back to sin, so God makes provision for a subsequent healing, even after He has brought the soul from Egypt. Justin Martyr loves to find, in references to trees, an allusion to the Cross, and he does so in the reference to this tree at Marah (Dial., c. lxxxvi.). This portion, however, is on the Heathen Grade. Hence the Tree cannot well represent either the Cross or Revealed Truth. It is very probable that it is a symbol of such Truth, or Heavenly Wisdom, as was granted to righteous Heathen, and as tended to restore them from sin to virtue. The writer thinks there is much probability in what Philo writes on this subject. He says: 'There are some of the [moral] athletes for whom God, the universal Benefactor, causes the way leading to Virtue, that was at first thought to be rough, and hard to face, and laborious, forthwith to become a thoroughfare, for He changes into sweetness the bitterness of labour. How He changes it let us notice. When He led us out from Egypt, the lusts of the body (*τῶν κατὰ τὸ σωμα παθῶν*), as we travelled the path that was void of Pleasure, we encamped in a place called Marah, which had no drinkable stream, but was all bitter. For, as yet, the pleasures through eyes and ears, as well as of the belly and its belongings, were sounding in our ears, and their sound charmed us greatly. When, therefore, we would have been fully separated from them, they pulled the other way, driving us about, and entangling, and gently

bewitching us, so that, yielding to their continuous strivings, we became subject to Labour, as to something altogether bitter and harassing, and were minded to turn again to Egypt, to run the way of a lascivious and unrestrained life, but very quickly the Saviour, taking pity on us, cast into the soul sweetness, a sweet tree, producing love of Labour instead of hatred of Labour' (De Post. Cain., c. xlv.). He says again: 'For it is said, The Lord showed him a tree, and he cast it into the water, [that is] the mind, enfeebled, and wandering, and full of bitterness, that, having been sweetened, it might be tamed' (De Migrat. Abrah., c. viii.). In this chapter he virtually identifies this tree with Wisdom. And the writer holds that it is a symbol of the Wisdom which God gives liberally to all who ask. That a tree should be an emblem of wisdom accords with the imagery of The Tree of Knowledge, with the use of the Rod as a symbol of Revealed Truth, and of a Tree in 'Hermas' as an emblem of The Law of the Lord. Even the figure of Jehovah showing, gives a measure of support to this view. 'And he cried unto Jehovah, and Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet' (verse 25). Some writers refer to Eastern modes of purifying water by brushwood, etc. Plutarch, in his 'De Fluviis,' associates many wonderful plants with particular streams. Thus he says of the Acheloos: 'There grows in this river a plant called Ζάκλον, which is like wool. If, having pounded this, thou shouldst cast it into wine, [the wine] would become water, and would have its smell, but not its power' (c. xxii.). While such plants might have power to absorb some salt, no process of purification of this kind is worthy of being compared with the healing of the waters at Marah. That God showed the tree is evidence that it was a tree which the human eye had not seen. It is said of Wisdom, 'She is a tree of life to them that lay hold upon her' (Prov. iii. 18). Her fruit is better than gold (viii. 19). Philo is probably correct in identifying this tree with Wisdom, the Perfect Good, τὸ τέλειον Ἀγαθόν, a tree of life, which, as he says, changes the bitterness of the soul into sweetness, and gives both food and immortality (De Migrat. Abr., c. viii.). Such wisdom has ever had its best embodiment in Christ, 'the Wisdom of God' (1 Cor. i. 24).

After the word 'sweet,' the Servants' Grade comes in, and is continued unto the end of the chapter. The word 'There' is not an identification of the place where the Law is given with the Marah as described in the previous verse. That was on the Heathen Grade. But now we are come to a class on the Servants' Grade. It would seem, however, from Numb. xxxiii. 8, 9, that this class also has its Marah. When the list of stations given in Numb. xxxiii. is compared with what is said in these chapters in Exodus, we find some variations in name. The wilderness is said to be the wilderness of Etham. Nothing is said of a healing at Marah, but mention is made of the wells and palms of Elim. Because the names are, in general, similar, we must not conclude that they must be identical in their relation to class. A comparison of Gen. iv. with Gen. v. shows us how deviations in names may be important. In judging of Numb. xxxiii. we have to consider its own grade-words and relation to the context. The early part of that chapter is on the Servants' Grade. Hence it appears that this

grade had its Marah. It tended to rebellion. So we have an allusion here to Jehovah healing, as if they had been suffering through some sin. Hence, while the 'there' does not relate to Marah as described in the previous verse, it is probable that it does relate to Marah so far as this Servant Grade Class is at Marah. That class has gone through the Etham wilderness (Numb. xxxiii. 8), this Etham being on the Egyptian side of the sea (Ex. xiii. 20). Through this declension towards fleshly Egypt they came to Marah, but God gave them, also, a tree to sweeten their bitter waters. That is, He gave them His Revealed Truth in Statute and Ordinance. These are probably equivalents of the tree given on the Heathen Grade. The Law of Sinai, and the Moral Law, do not assume that men are wanderers from God. They simply prescribe duty, and warn against transgression. But this ordinance at Marah has reference to the healing of those who must have sinned to need healing. In the prophecies of Hosea, a return from backsliding is prominently set forth by figures of healing (v. 13, vi. 1, vii. 1, xiv. 4). 'There He made for them a statute, and an ordinance, and there He proved them.' The gift of the word proves us, as the gift of the manna proves us (xvi. 4). The duty of obedience to God's word is enjoined upon them, accompanied with a promise of deliverance from Egyptian plagues, according as they obey. 'And He said, If thou wilt diligently hearken to the voice of Jehovah thy God.' This is the designation given to Christ in Gen. ii. 3. 'And wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee which I placed in the Egyptians, for I am Jehovah that healeth thee' (verse 26). Jehovah will be their Physician. He will correct, but it will be in measure. He may cause His erring people to suffer, but He will only chasten to heal, not to destroy. He will both forgive all their iniquities, and heal all their moral diseases.

We come now to the next camping-ground, or Elim. The little hymn speaks of

' An Elim, with its coolness, its fountains and its shade,
A blessing in its fulness, when buds of promise fade.'

The description of this place as having so many wells and palms is very suggestive of a pleasant resting-place. God does open pools in the wilderness, and set trees there (Is. xli. 18, 19). And yet, while admitting these facts, the writer is inclined to think that the symbolism of this verse is evil.

1. Moses is not said to bring the people hither, neither is the Pillar said to guide them.

2. Both before and after this verse the narrative is describing moral declensions, and the means whereby God restores those who thus decline.

3. The Psalms, and other books, refer to blessings bestowed upon Israel in the wilderness. It is noticeable that in no part of Scripture is any allusion made to the palms and wells of Elim as being a blessing found in the wilderness. Not even in imagery is Elim ever named.

4. In the following chapter we see Israel showing an evil lusting. They lust after flesh-pots (verse 3). This is in the wilderness of Sin, or

the thorn, between Elim and Sinai. The writer believes that this gradation—Elim, The Thorn, and Sinai—is as a moral gradation. Elim appears to be a symbol of Sense Pleasures, though not in a sinful aspect. But it is an easy passage from Sense-pleasures to the wilderness of the Thorn-bush, and the end of ground bringing forth thorns and briars is a Sinaitic burning.

5. There is some difference of opinion as to the meaning of the word 'Elim,' עֲלִים. Mons. Henri Brugsch identifies 'Elim' with 'Aa-lim' or 'Tent-lim,' that is, 'La Ville des poissons,' or Fish Town. Some think it is from עֲלִים, meaning 'strong one,' then 'trees,' 'a ram.' Others think it is from עֲלִים, meaning a vestibule, or porch (1 Kings vii. 7). This, again, is supposed by Gesenius and others to be from עֲלִים, 'to be in front.' Reference has been made to these forms in connection with Gen. xxviii. 19. Some would derive from עֲלִים, meaning 'to twist together,' 'to bind.' But these derivations involve the idea of being in front. The strong ones in the state are the men in front. The writer believes that 'Elim' means 'porch,' or 'that which is in front,' or 'a projection.' This is virtually Philo's definition. He says: 'Elim signifies the porches (*Αἰλίμ πολῶνες ἐρμηνεύσονται*), a symbol of the entrance to Virtue. For as porches are the beginnings of houses, so the first teachings of Virtue are her suburbs' (Lib. de Profug., c. xxxiii.).

6. While the writer believes that 'Elim' thus means 'porches,' or what is in front, he does not agree with Philo in thinking that it refers to an entrance to Virtue. We know that the sense-organs, eyes, ears, etc., are as porches, or doors, through which we reach the outer world. The fact that the word 'Elim' is plural renders it, on this theory, a more appropriate designation of those porches through which the outside world affects us. The writer believes that the verse symbolizes a turning to the pleasures of sense, which is as a coming to the porches in front of the soul, or outside it. With ancient writers the words 'without' and 'within' are often used in reference to the world without a man, and the inward nature, respectively. Thus Antoninus recommends a man to withdraw to the things which he has within (Comment., Lib. IV., § 3). He says one who is dead cannot be hurt by what is without (Id., Lib. IV., § 37). He also refers to affairs that stand without the doors (Lib. VIII., § 15). He says worldly affairs do not touch the soul, but stand quietly without (Id., Lib. IV., § 3). Paul says: 'Without were fightings; within were fears' (2 Cor. v. 7). Young says of Darkness:

'It strikes thought inward, it drives back the soul
To settle on herself, our point supreme.
There lies our theatre, there sits our judge.
Darkness the curtain drops o'er life's dull scene,
'Tis the kind hand of Providence stretched out
'Twixt man and vanity.'

This coming to Elim is a coming to the outside sense-pleasures that lie around the soul.

7. Sense-pleasures are not unfrequently compared to trees and water. By the love of the well-watered garden, Lot was captivated (Gen. xiii. 10).

Adam and Eve were placed amid trees, pleasant to sight and good for food, in a watered garden (Gen. ii. 9). The wife is compared to a well (Prov. v. 15). We know, as a matter of fact, that one of the first dangers besetting a Christian is the love of sense-pleasures. This soon passes into Worldliness, which James calls a sin of adulterers (iv. 4). These wells and palms are not said to be provided by God for their food. They are to have manna from heaven. The numbers 12 and 70 are prominent in Hebrew symbolism. It is hardly likely that such prominent numbers would have had an embodiment in literal wells and palm-trees. It is not usual for Scripture thus to give the number of trees or wells in a particular place. Philo refers to the wise ancient, who, when he saw much pomp and luxury, said: 'How many things there are of which I have no need!' Then he goes on to describe the passage through Edom (Numb. xx. 17) as a passage through a kingdom of manifested and earthly things that seem to be good, but from which Israelites will turn away the eye (Quod Deus Immut.). Sometimes the number 70 has an evil significance (Ezek. viii. 11). The fact that these wells and trees are numbered may be intended to suggest something limited and imperfect. It is said: 'The trees of his forest shall be few, that a child may write them' (Is. x. 19). Seventy palm-trees would be a limited portion for more than half a million of people. All the pleasures of sense have a limit, and fail to satisfy. It is in this sense that the writer understands the camping at the porches, or at Elim, amid the wells and palm-trees: 'And they came towards Elim, and there were there twelve wells of water, and threescore and ten palm-trees; and they encamped there by the waters' (verse 27).

The writer is wishful to add a few observations at the close of this chapter:

1. So far as he knows his own feelings, he is not writing as one who has a theory of his own to defend. This theory of the grades is only set forth by him as an evolution from Scripture. It was only after long examination of Scripture that he was led to his conviction respecting the grades. He had been constrained to believe in gradal distinctions before he saw the significance of grade-words. In this partial darkness he went on writing, feeling his way, trusting the while in his Saviour's help. As he thus went on testing, examining, he had to give up some opinions, and was confirmed in others. First, he was established in his faith respecting the gradal significance of such words as 'people,' 'serve,' 'find,' 'there,' and the words for 'with' and 'this.' In examining Gen. xxi. 31, and 1 Kings i. 45, he gained his idea of the conjoined idiom. But, even after both passages had been considered, he went on writing, assuming that the conjoined idiom was only a rare usage. Thus he came well-nigh to the end of his work, and then found that, through the increasing light gained, he had to begin his task once more, laying aside very much of what he had written. He has tried, also, to give Scriptural reasons for concluding that the histories are moral, as well as for his explanation of certain symbols. It would be presumption on his part to think that he has not fallen into many errors. But even literalists are liable to the same infirmity. His hope and prayer are that his errors may be discovered and corrected,

and that in all things Christ and His infallible Word may be glorified.

2. When the writer commenced applying this method of interpretation to the narratives, his design was to proceed in consecutive order from the early chapters of Genesis to the close of the narrative of the Exodus from Egypt, as strength might be given to him so to do. He is thankful that this strength has been imparted, and this work done. So far, then, he may say, as Diodorus Siculus says at the end of his Third Book, that what was purposed in the beginning is finished.

3. After his examination of Scripture, the writer is fully convinced of the Scripturalness of this doctrine of the grades. Of course, many questions might be asked of him respecting portions of Scripture not considered in this work, and that may seem to conflict with the Gradal Theory. To such questions the writer would answer as follows: First, that he has not avoided the examination of any portion of Scripture on account of such apparent difficulties. Second, that, so far as he has examined Scripture, the Theory of the Grades seems to him to be true. Third, that, without considering such portions as might be indicated with care, and in relation to their place in the narratives, it would be folly for the writer to presume to express an opinion as to their meaning. Fourthly, even if it can be shown that some portions of Scripture are not written according to the gradal plan, it would not, therefore, follow that the gradal theory does not hold good in relation to the narratives considered in this work. We should not reject the key that fitted the lock of an outer ward, even if we found that it would not open the door of an inner ward.

4. The reader who may have taken the trouble to read the foregoing chapters will see that it would not be possible for any man, in a brief lifetime, to go through the whole Scripture according to this method of explanation. Hence the writer is constrained to restrict himself to a part, as it is not within his duty to do more.

5. In thus acting, he has had in mind the following purpose: He has thought it would be well to give most attention to those portions of Scripture which are most used as weapons by men hostile to the truth. It is in application of this principle that he will proceed in the next chapter to consider the history of Balaam. Such a history as that of Balaam, or of Jonah, might be regarded by an Ingersoll, or a Foote, or a Léo Texil, as a theme for flippant and contemptible buffoonery. But men whose minds have not any loathsome taint in them may feel such histories to be full of difficulty, and hence we may see how the grade-words help us to understand them.

6. In referring to portions of Scripture that are misused by wicked men, the writer does not exempt the Gospels. It will be one advantage of giving up the consecutive examination of the remaining chapters in Exodus that we shall be able to give attention to portions of the New Testament.

7. The writer does not wish any reader to commit himself to the literal accuracy of the various extracts translated from ancient writers. In some cases he has been in doubt himself as to the correct reading of a sentence. In all cases he has only desired to give the general sense,

and to be substantially accurate, without a laboured verification of his translation for the sake of minute and literal accuracy.

8. In his first examination of these subjects, the Revised Version of the Old Testament had not appeared. In his review he has not altered what he had written merely for the sake of bringing in the Revised reading, if he had not to alter for purposes of correction. Hence both Versions have been used by him, though the Revised Version has been most used, since he has had to lay aside much of what he had written.

HISTORY OF BALAAM.

CHAPTER XI.

NUMBERS XXII.

FOR sublime diction, for beauty of dramatic transition, for stately imagery, for lofty-spirited epigram, no history in the Bible is more noticeable than the history of Balaam's visit to Balak. Yet because one incident, therein recorded, contravenes a literalist's notion of things befitting, and an ass is represented as speaking, the whole history is unjustly slighted. The writer remembers an instance in which a lady of very rationalistic sentiments said to a minister whom she had just heard reading this narrative in church: 'Of course, you did not believe that nonsense you read about an ass speaking?'

It is one of the unavoidable disadvantages of having to examine detached portions of Scripture instead of consecutive chapters that we are not in a position for seeing so clearly the connection with the preceding chapters. We can see, however, sufficient evidence in this chapter to show that, like all the patriarchal narratives which we have considered, it is moral, and not literal, history.

1. It is incongruous, on the literal theory, that an ass should literally speak. Some birds and animals have been trained to imitate the human voice, as ambitious Annon taught birds to say: 'Annon is a god' (*Æl. Var. Hist., Lib. XIV., c. xxx.*). But, even in such case, we do not suppose that the birds attained to a higher standard of intelligence than that pertaining to birds. But if the ass of Balaam literally said, 'Am not I thine ass, upon which thou hast ridden, ever since I was thine, unto this day? was I ever wont to do so unto thee?' that ass must not only have acquired the faculty of human speech; it must also have approximated very closely to the standard of human intelligence. When Shakespeare, in 'Midsummer Night's Dream,' represents Bottom, the weaver, as translated into the form of an ass, he continues to him the voice and intelligence of a man. But if, in actual fact, an ass should have human intelligence and power of speech, it would be a very great calamity to the ass. The difference between mental and physical instincts in man often causes much inward strife. But the difference would be greater, and the strife more fierce, if a human mind and speech were conjoined with an ass's body, having the instincts and appetites of such a body. Can we think that this ass could come to speak so intelligently, without having any idea of the degradation of

its form, as compared with the form of man, 'the beauty of the world, the paragon of animals,' and whose speech it could now use? Would it not have been a cruelty to this ass if it had again sunk to the level of a dumb animal? Would it not have been an equal cruelty if it had been invested with human speech and intelligence, and yet forbidden to assume the shape of a man?

2. It is not in accordance with literal history that an ass should speak, and yet its rider manifest no surprise. Shakespeare knew this fact when he represented Bottom's companions as fleeing from him after his translation. So Acteon, when changed by Diana into a stag, was torn to pieces by his own dogs that no longer knew him. So Arcas would have shot his mother Calisto, whom Juno had changed into a bear. But Balaam does not show the least surprise when his ass begins to speak. He wishes for a sword wherewith to smite it, even after it has spoken to him. It is to him no more than an ass, even after speaking, just as Cadmus was still the same to Hermione, even when he had been changed into a dragon.

3. It is not literally probable that Scriptural history would have been burdened with profitless descriptions of scenery. It is said that the Angel stood in a path of the vineyards (verse 24). What is this path of the vineyards to a man who reads the chapter as literal history? It is no more than a sheep-walk on a mountain, having no fixed destination. Paths of vineyards would often be changed. The identification of any particular path would soon be made impossible by lapse of time. To men now living, that path of the vineyards, if it be a literal path, is as if it had never been. The expression 'way of the vineyards,' as used in Job xxiv. 18, seems to have a very wide and general meaning.

4. When we bear in mind that Balaam is said to be from Mesopotamia (Deut. xxiii. 4), which was far from Israel, and the way of their pilgrimage, it is not easy to understand, on the literal theory, how it should come to pass that a Mesopotamian prophet should be of such repute that he should be sent for to curse a people coming out of Egypt. Balak seems to have as much faith in him as in a god: 'He whom thou blestest is blessed, and he whom thou curstest is cursed' (verse 6). What had he done to be so regarded? Where is the evidence, from other sources, of his great exploits?

5. In verse 20 God bids Balaam go with the men. Yet in verse 22 we read that God's anger was kindled because he went. Is there not some force in the common objection that it appears as if God were angry with Balaam for doing what He had told him to do?

6. The epithet, 'Angel of Jehovah,' is sometimes applied to a Being who appears to be Christ. Is it likely that the Saviour would have stood in a literal highway, with a drawn sword in His hand, to be a Satan, or Adversary, to a man travelling on that road? He could have stopped Balaam, as a literal man, without such waylaying. The very fact that the Angel opposes because the way is perverse (verse 32), and is 'the way of Balaam' (2 Pet. ii. 15), tends to show that it is not a literal, but a moral way, and hence that the history must be moral history. The term 'way' was commonly used in ancient times of a moral way, as we use it now. Lactantius asks: 'Who would keep the

right way if Cicero goes wrong?'—'Quis enim veram viam teneret, errante Cicerone?' (Inst., Lib. III., c. xv.).

7. A man who was literally wishful to kill his ass would not have been restrained by the lack of a sword, and, especially, since he had two young men with him, ready to obey his evil commands (verse 22). We may reasonably wonder what these two young men with Balaam were doing while their master was having his mysterious encounter with the Angel. How comes it to pass that they have no part in the proceedings recorded in the narrative?

8. How can it be accounted for that a covetous man, like Balaam, 'who loved the hire of wrong-doings' (2 Pet. ii. 15), should yet utter prophecies so beautiful in their diction, and so true in their statements? Why did God 'make a spirit speak in the soothsayer?' as Origen expresses it—*πεποιήκε πνεῦμα ἐν τῷ ὀϊωνοσκόπῳ εἰπεῖν* (Cont. Cels., Lib. IV., c. xc.).

In turning to the more positive aspects of this teaching, we may notice several particulars:

1. In meeting the difficulty respecting what is said of the Ass, it is well to give due weight to certain peculiarities of Scriptural and classical teaching. Three such particulars may here be considered, all tending to diminish the extraordinary aspect of this narrative of the Ass speaking, as read in modern times:

(a) First, there is the ancient law of Metamorphosis. Many classical traditions, in their principal elements, seem to be based on incidents recorded in Scripture. This applies to the theories of Creation, of a Moral Lapse from a Golden Age, of a Deluge, as well as to the general outlines of Eschatology, or the science relating to future rewards and punishments. No feature is more prominent in these traditions than that of a metempsychosis, in its various forms of metamorphosis, euthanasia, etc. Ovid pictures many such changes, as of Lycaon into a wolf, Narcissa into a flower, Ino and Melicerta into marine deities, etc. The Arabic Gospel of The Infancy gives an account of a young man alleged to be changed into a mule, and restored unto his former state by the Virgin Mary (c. xxi.). Lucian, in his treatise on the Ass, pictures the wife of his host Hipparchus changing herself into a bird, while the servant Palæstra, through using wrong enchantments, changes Lucian into an ass, instead of into a bird. He then narrates the hardships which he had to endure, until, by eating roses, he was restored to human form. Lucius Apuleius, in his 'Metamorphosis,' represents himself as changed into an ass (*perfectus asinus*), while at the same time he retained a human understanding wherewith to observe events, but was deprived of human speech (Lib. III.). When Io was changed into a horned heifer—*μορφὴ καὶ φρένες διάστροφον ἦσαι*—both 'Form and Mind were perverted' (*Æsch. Prom.*, verse 691). Milton, in his 'Comus,' and Shakespeare, in several of his plays, make use of this law of metamorphosis. We might at first be disposed to remit all such narratives to the realm of absurdity, or fiction, to which, doubtless, they mostly belong. We have, however, to ask, Is there any underlying principle which shows that this ancient theory of a metamorphosis has affinity with Scripture, or is a derivation from it? The writer holds that the

idea of a change from a lower to a higher grade, or the inverse process, is essentially akin to this law of metamorphosis. The Scriptural figure of a change from an earthly to a heavenly image implies an analogous law. We must bear in mind that Scripture uses the word 'metamorphosis,' or its verb, of some of these changes. Christ is said to have been metamorphosed (*μετεμορφώθη*) on the Mount of Transfiguration (Matt. xvii. 2). Paul speaks of our being metamorphosed (*μεταμορφούμεθα*) into the image of the Lord (2 Cor. iii. 18). In what more effective way could the ancients have symbolized a change from one nature to another than by speaking of a change from one type of animal to another? This implied not merely a change of outward form, but a change of nature, a new creation. These changes were sometimes regarded as more than mere portents. They were considered in a moral light. Especially was this the case in what was called Transmigration. In c. xxxi. of Plato's 'Phædo,' he tells us how gluttons, etc., become asses, or similar beasts, and how tyrants change into wolves and hawks, while the just become ants, bees, or live in human bodies. Sometimes the metamorphosis was from a higher to a lower type, as when the Gorgon's head turned men into stone, or as when Smyrna was changed by Aphrodite into a tree (Plut. Paral., § 22). At other times the exaltation was from a lower to a higher type, as when Medea changed Æson, her aged father-in-law, into a blooming youth, or as when Glaucus was changed into a marine deity, or Æneas transferred by Venus from a mortal to a god. In Scripture the change of type is most commonly from a lower to a higher. The lion is made to stand upon its feet as a man, and has a man's heart given to it (Dan. vii. 4). The Man of Sin gets into God's temple, and sets himself forth as God (2 Thes. ii. 4). Lucifer seeks to exalt his throne above God's stars (Is. xiv. 13). This idea of a metamorphosis has a certain affinity with the doctrine of a resurrection to a higher state, and of a Paligennesia, or second-birth, of which Philo, Plutarch, Antoninus, the Greek Anthologists, and most classic writers, make mention. Usually, in a metamorphosis, there was a change of functions. When Circe changes men into hogs, they begin to act as hogs. The serpent is represented as speaking to Eve (Gen. iii. 1), as the image of the beast is caused to speak (Rev. xiii. 15). So the four ζῶα, or living creatures, speak and say: 'Holy, holy, holy, is the Lord God, the Almighty' (Rev. iv. 8). Callimachus writes of

*κεῖνος οὐρανός, ᾧ ποτε πτηνόν,
καὶ τὸν θαλάσσης καὶ τὸ τετράπουν, οὕτως
ἐφθέγγεθ' ὡς ὁ πηλὸς ὁ Προμηθεΐου.*

'That era in which winged creatures, and things in the sea, and four-footed creatures, uttered a voice, as did the clay of Prometheus.'

In referring to this Law of Metamorphosis, the writer does not wish the reader to think that he regards the speaking of Balaam's ass as a metamorphosis. He does not so regard it. He is only wishful to lead the reader to regard the incident of an Ass speaking as not something in harsh discordance with ancient methods of speech and thought, or with those principles by which Scripture represents great moral changes.

(b) A second feature of this subject that may be noticed is that, so far as respects our Saviour, there is little doubt but that He is sometimes symbolized as an Ass, bearing burdens. Isaiah's allusion to Him as carrying our sorrows, stricken, smitten of God, etc. (liii. 4), is in full accord with this imagery. Irenæus, referring to Balaam on the ass, says: 'And he sat upon the ass. The ass was a type of the body of Christ, on which all men, resting from their burdens (*ἐκ καυμάτων ἀναπαυόμενοι*), are carried along as by a chariot. For the Saviour took the burden of our sins. The Angel that appeared to Balaam was The Logos Himself. He had in His hand a sword, manifesting the power which He had from above' (Frag. Deper.). We have seen how Clem. Alex. also regards the ass's colt as an emblem of the Saviour's Humanity (Pæd., Lib. I., p. 86). If the Ass can thus be used as a symbol of Christ Himself, it may also be used as a symbol of human beings.

(c) This leads us to the third particular, to which attention is asked. It is that in Scripture symbolism, the ass, and the shoulder, are grade symbols. They are symbols of a class on the burden-bearing and working grade. In examining Ex. xiii. 13, 'And every firstling of an ass thou shalt redeem with a lamb,' we saw that the ass was a symbol of a class on the Servants' Grade. It represents human beings. The grade-word *אִמָּוָה*, 'ass,' is not used in this history, but the word *אִמָּוָה*, or 'she-ass.' Hence it cannot be said to be conclusively shown by this word that it is a symbol of the Servants' Grade. Nevertheless, two facts may be noticed. First, that from beginning to end, all that is said of this Ass is on the Servants' Grade. Second, that this Ass is in contrast with Balaam when he is on the grade above, or the Young Men's Grade, and with two attendants (verse 22) who are shown by the grade-words to be on the Heathen Grade. When we have three symbols, Balaam, an Ass, and two Servants, and Balaam is an emblem of the Young Men's Grade, and the two Servants of the Heathen Grade, it is a strong indication that, in this case, the Ass coming between betokens the Servants' Grade coming between. While it does not, like the grade-word 'ass,' betoken all on this grade, it betokens a class on this grade. The Ass appears specially to represent this class as bearing Balaam. Hence it is well to examine further the relation of Balaam to this particular class of human beings on the Servants' Grade, who constitute Balaam's Ass, and upon whom he has ridden until the day when it falls before the Angel.

2. Speaking generally, and in regard to a history which relates to one whom Peter calls a Prophet (2 Pet. ii. 16), we may say that all to whom prophecy has any relation may be divided into two classes. There are those who teach, and those who are taught. The former class is in relation to Godly Service. So, in this history, Balaam has a relation to Godly Service. He is prophesying at the request of Balak. We read also of elders of Moab, and elders of Midian. But while Balaam, as a prophet, is thus in relation to Godly Service, we find that the narrative deals very largely with his own personal fitness for that Service.

3. Prophets and Teachers, like other men, may act from good motives, or they may act from bad motives. Thus they may be said to be in two parts, like Egyptian Seed and Israelitish Seed. Suppose, then, we

could think of all the bad elements, sometimes found in teachers of truth, as personified, just as Pharaoh was personified, what should we have? We should have one of the three great personifications of Evil, the Devil, the Beast, and the False Prophet (Rev. xx. 10); in other words, we should have the False Prophet. And this False Prophet, or personification of Evil in the Teaching Class, is Balaam. The Ass who rebukes his madness is the class taught by Balaam, and used as his beast of burden. In other words, we are shown here, how clean sheep are rebuking the smutted shepherd, how the common people are having to check the men who teach them, and who are rushing on to evil. This is not at all an uncommon sight. Just as the masses kept the nation from a wicked war with America, when the classes were eager for war, so, many a time, the good sense of humbler Christians has saved the Church, when its teachers were working its ruin, in their guilty lusting after sin.

4. Erring teachers have lusted to evil in many ways. Sometimes they have tended to fleshliness. Ophelia says to Laertes :

‘ But, good my brother,
Do not, as some ungracious pas'tors do,
Show me the steep and thorny way to heaven,
Whilst, like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede.’

But, of all sins that have proved ruinous to many teachers, none have been so fatal as Covetousness. It was the besetting sin of the scribes and Pharisees, who sat in Moses' seat (Matt. xxiii. 14). They were devourers of widows' houses. Jesus calls them whited sepulchres. It is said of the false shepherds, ‘The shepherds fed themselves, and fed not My flock’ (Ezek. xxxiv. 8). ‘Who eat up My people as they eat bread’ (Ps. xiv. 4). It is also said, ‘The pastors are become brutish’ (Jer. x. 21). Chaucer's Good Parson did not ‘cursen for his tythes,’ nor ‘set his benefice to hire,’ but too often simony and mercenary practices have been common amongst men who set up as shepherds of Christ's sheep. Young says :

‘ Ambition fires ambition ; love of gain
Strikes, like a pestilence, from breast to breast.’

Solon and Theognis, both express the sentiment :

τίκτει τοι κόρος ὕβριν.
‘ Fulness begets insolence.’

Where have ambition and covetousness been so dangerous to Christ's cause as in the ranks of the priestly crew who have bought and sold the right to teach and preach, and made God's house a house of merchandise, and a den of thieves? The ‘Apostolical Constitutions,’ written in the latter part of the fourth century, blasphemously designates a bishop as ‘the god on earth of Christians, next to God’—*ὑμῶν ἐπίγειος θεός μετὰ θεῶν* (Lib. II., c. xxvi.). It is not to be wondered at that the same work commands Christians to bring offerings and tithes to the bishop (Id., c. xxvii.), but not to ask any account from him as to how he distributes

the same (Id., c. xxxv.). Covetousness is the great sin whose influence on the teaching class is manifested in the history of Balaam. He is the representative of those who run riotously in error for hire (Jude xi.). It is not improbable that his name symbolizes his covetous quality. The word בִּלְעָם, 'Balaam,' is probably from לָעַם, 'to swallow,' 'to eat greedily.' Philo would render it 'Foolish.' *καὶ γὰρ μάταιος ἐρμηνεύεται Βαλαάμ* (Lib. de Confus. Ling., c. xxxi.). So the name בְּעוֹר, 'Beor,' is probably from עָרַע, 'to browse,' 'to feed upon,' also 'to burn up,' and 'to be brutish.' Thus 'Balaam, the son of Beor,' is equivalent to 'The swallower up, son of the devourer.' The imagery befits a covetous priesthood, whether the figure be applied to priestly greed of wealth, or to priests devouring the people for the sake of gain. The figure of swallowing is sometimes applied to Covetousness. 'He hath swallowed down riches' (Job xx. 15). 'Their rejoicing was as to devour the poor secretly' (Hab. iii. 14). Hermas turns the figure the other way when he says that if a good man falls into covetousness, he will be consumed (*δασπανᾶται*) by it (Lib. II., Mand. 12). Such figures as, greedy of gain (Prov. i. 19), or being filled with substance, imply a swallowing of wealth. It was said of some covetous watchmen, 'The dogs are greedy, they can never have enough' (Is. lvi. 11).

'Nec Croesi fortuna unquam nec Persica regna
Sufficient animo, nec divitiæ Narcissi.'

(Juvenal, Sat. XIV., v. 328.)

'Neither the fortune of Croesus, nor Persian kingdoms, nor the riches of Narcissus, will ever satisfy your mind.'

5. This covetousness in a Preaching class may have an influence over that class for evil in two important particulars. First, in relation to what they do, and secondly, in relation to what they teach. The reader will find it useful to notice that Balaam's history is divided into two leading parts, according to this division. First, we have the portion relating to Balaam's way. This is his action, his moral walk. 'The word which I speak unto thee, that shalt thou do' (verse 20). Secondly, we have the portion relating to Balaam's speaking. This portion begins with verse 35: 'The word that I shall speak unto thee, that shalt thou speak.' Doing the word, and Speaking the word, refer to two distinct aspects of the history of Balaam. In the former portion we have several references to the way. The word 'way' is used in verses 22, 23, 26, 31, 32, 34. It is said to be a perverse way (verse 32) and Balaam's way (2 Pet. ii. 15). But, in the following portion, no stress is laid on the way, but only on the speaking (verse 38; xxiii. 3, 5, 12, 16). In xxiii. 26, Balaam says he must do all which God speaks, but the allusion does not appear to be to a way, but to the utterance of prophetic words.

6. The narratives bring before us two great facts:

(a) We first see that when a teaching class, influenced by covetousness, goes greedily in a way of error, they will be confronted by two kinds of opponents. First, they will be confronted by Christ Himself, who will be an Adversary to them, standing in the way with a drawn sword to stop them. Secondly, they will be confronted by the class of humble worshippers whom they profess to teach, and who are as their

beast of burden. This class will see Christ in the way, even when the Covetous Priests cannot see Him. How was it that the Ass could see the Angel, when Balaam could not see it? It was because Balaam's eyes were closed until the Lord opened them (verse 31). He represents a class of blind guides (Matt. xv. 14). Moreover, he had received rewards of divination, and 'a gift doth blind the eyes of the wise' (Deut. xvi. 19). Creon goes so far as to say:

τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.
(Soph., Ant., v. 1055.)

'For all the race of diviners is a money-loving race.'

(b) We see that, so far as Balaam can be a prophet, and speak a sure word of Prophecy, God will not allow him to utter one word to the detriment of Israel. Thereby we are made to see that the blessing which prophecy brings to Israel is independent of the character of the man who brings it. Popes may curse, Balaam may seek to curse, Bishops may execrate, but Balaam's history shows us that, in all these things, they are not prophets. So far as they are prophets they must bless. And it is only of this effective utterance of Balaam, wherein he is a prophet, that this history takes account. If he wished evil in his heart, if he expressed his evil wishes privately to Balak, it matters not. The history deems these things as unworthy of note. It only shows us what Balaam said as a prophet, whose blessing or curse had a validity in it. So far as that was concerned, we see that God had a wicked man so under His control, that even when Balaam wished to curse he was obliged to bless. Balaam is confessing his impotence to do otherwise when he says, 'Have I any power at all to say anything?' (verse 38). While the ass opposes Balaam in his covetous way, no human power opposes him as a prophet. We can see the reasonableness of this. If priests and teachers are covetous, and wicked in life, the humbler classes whom they teach may denounce or rebuke them. But if, in covetousness, priests wish to turn the Truth itself against God's people, who can stop them from so doing? Why, He who has in His hands the hearts of kings (Prov. xxi. 1) and the tongues of Priests and Teachers. He will never allow one true word of Prophecy to turn against His people, even if the man speaking the word may be wishful so to turn it. 'There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand' (Prov. xix. 21). God's arrows cannot be made to smite God's children. Whether the prophet who speaks the word be a bad man or a good man, whether he preach Christ through envy and strife, or in sincerity, in any case, God will hasten His word to fulfil it (Jer. i. 12). A bad prophet cannot vitiate the prophecy, neither can he alter the law by which a blessing is assigned to the righteous, and a woe to the wicked (Is. iii. 10, 11).

7. While the Prophetic class that would wish to curse Israel must be an evil class, that must also be in some measure evil that would wish them to be cursed. But men may do wrong in ignorance, as well as in perversity. This ignorance will be especially likely to characterize those in darkness and Heathenism. We have seen how the Heathen may pertain to two grades. They may be on the Heathen Grade, or they

may have so much knowledge that they may be said to be on the Servants' Grade, even though they have not received the knowledge of Revealed Truth. Now the reader will find that Balak is acting on these two grades in sending for Balaam. The elders referred to in verse 4 are sent from the Heathen Grade. But those who have the designation, 'elders of Moab' (verse 7), are sent from the Servants' Grade. Yet all this Moabitish class, in both grades, is in affinity with Heathenism. Thus the elders take rewards of divination (verse 7). Further, Balak is a son of Zippor (verse 10), a name meaning 'bird,' and a form of which is used in Ex. ii. 21 as a symbol of a class from Heathenism who practise augury. Prometheus, in his interesting account of the gifts he had bestowed upon mortals (*Æsch. Prom.*, verses 484-514), says :

κληδόνας τε δυσκρίτους
 ἐγνώρισ' αὐτοῖς· ἐνοσίους τε συμβόλους
 γαμψωνύχων τε πτήσιν οἰωνων.

'And I made known to them the omens that were doubtful; the auguries pertaining to journeyings, and the flight of birds with crooked talons,' etc.

These allusions to divination and the bird betoken a Heathenish aspect in Balak and his class.

8. But not only is there an aspect of Heathenism, there are also two kindred aspects. First, that of darkness, and secondly of such darkness as pertains to the mind.

(a) The covetous teaching class is in darkness until the Lord opens Balaam's eyes to see the Angel.

(b) Secondly, even the Israelitish class is in a measure of darkness. As in Gen. i. 10, so here (verse 1) the sons of Israel are those who pass through Jordan. That is, they practise literal Water Baptism. Moreover, they are by Jericho, or the Moon-town, a symbol, as the writer holds, of a dark mind. Here Christ gave sight to blind men. Jericho's walls fell before the Gospel Trumpets. The moon rules the night. The writer thinks that this association of Israel with a passing through Jordan and Jericho is a symbol of a state of mental blindness in which men are apt to attach undue importance to literal rites such as Water Baptism.

(c) Balak's people are also in darkness. The name 'Moab,' or 'From a father,' was given to a dark mental seed, born in a cave (Gen. xix. 37). 'Balak' is said to mean 'Devastator,' or 'Waster.' A form of the word is rendered in Nahum ii. 10, 'waste.' Philo takes the word as meaning 'foolish': 'Balak, by interpretation, is Without mind'—*ἐρμηνεύεται δὲ Βαλὰκ ἀνοῦς* (Lib. de Confus., c. xv.). If Balak is a devastator, or waster, it is as a seed in Heathenish darkness, and coming from a dark mind, rather than as one having knowledge of truth. It is not until we are coming to the latter part of the history (xxiii. 17) that Balak ever names Jehovah. It is manifest that he is far more ignorant than Balaam. His taking of Balaam up Baal's high places (verse 4) shows a Heathenish aspect. Thus we see that it is by forces acting in darkness, and amid surroundings of darkness, that Balaam acts. A covetous priesthood finds its best field of operations amid a deluded and Heathenish people. So has

it been in Hinduism, and so has it been, in less measure, in a nominal Christianity.

9. Let the reader think of a teaching class pertaining to three grades. On the Heathen Grade are some who teach. On the Servants' Grade are some who teach. On the Young Men's Grade are some who teach. Let the reader think of all these classes in an evil aspect, or as having in them something tending to sin. Then let him regard the Prophetic class in this evil aspect, and on these three grades, as one Adamic Man. In that case, we have a Tripartite Balaam. This Adamic Balaam, like an Abraham, may appear on more grades than one. So Balak acts both on the Heathen Grade and on the Servants' Grade. We can thus think of an evil-teaching class on the Heathen Grade, of an evil-teaching class on the Servants' Grade, and of an evil-teaching class on the Young Men's Grade, yet all these three classes constitute one Adamic Balaam. But, though they constitute one Balaam, that Balaam is tripartite, or compounded of three grades of teachers. Thus it is as if we had three Balaams in one. Of these three Balaams we can see that what God might allow in the Balaam of the Heathen Grade, He might not allow in a Balaam of the Servants' Grade, and still less in a Balaam of the Young Men's Grade. Paul says: 'The times of ignorance therefore God overlooked' (Acts xvii. 30). Matthew Arnold says in his 'Progress':

'Children of men ! the unseen Power, whose eye
For ever doth accompany mankind,
Hath looked on no religion scornfully
That men did ever find.'

By exactly the same principle God has allowed in heathen prophets and teachers faults of life that He does not allow in those who possess Revealed Truth, or who have come to a belief in Christianity, and in Christ. Now the chapter we are about to consider is specially important for the following fact: Where Jehovah gives Balaam a limited charge to go with the men, the charge is given to Balaam as on the Heathen Grade. The conjoined idiom 'come' and 'men,' in verse 20, and the conjoined idiom עִמָּם, 'with' and 'men,' in verse 35, make this clear. But where God is angry with Balaam for going, the grade-words show us that instead of going on the Heathen Grade, as God had directed, Balaam is going both on the Servants' Grade, and actually on the Young Men's Grade as well. We might forgive Covetousness in a heathen priest, or allow such a man to go to teach, though he was covetous, but who would look with like leniency on a covetous Christian minister? Hence the expressiveness of the וַיִּחַר in verse 22: 'And God's anger burnt because וַיִּחַר went.' This word shows that Balaam is going on the Young Men's Grade. We shall see, also, that all the narrative of the Ass and the opposing Angel shows, by its grade-words, that Balaam is being brought down from the Young Men's Grade to the Servants' Grade, and then from the Servants' Grade to the Heathen Grade, and then, when he has come to the grade on which God first sent him—the Heathen Grade—he is again sent by Jehovah. When the writer says Balaam is brought down, he means that the Balaam of the Young Men's Grade is annulled, until only the Balaam of the two

lowest grades is left. Then the Balaam of the Servants' Grade is annulled, until only the Balaam of the Heathen Grade is left. And to this Heathen Balaam Jehovah gives the limited command to go, but to speak only what Jehovah says.

10. We may notice more fully the grade-words in examining the chapter; but meanwhile the following particulars can be stated:

(a) Verse 1 shows that the Israelitish class is here regarded as on the Servants' Grade. We have the words 'sons of Israel.'

(b) Verses 2-6 are on the Heathen Grade. In verse 2 the words 'see' and 'do' conjoin with 'Israel,' and 'Amorite' of the Heathen Grade is used. In verse 3, 'sons of Israel' conjoins with אִיִּל , 'this,' and 'people.' The words, 'And Balak,' in verse 4, would more appropriately begin a verse. Then the word 'behold,' twice used, appears to conjoin with 'people,' twice used, and אִיִּל , 'this,' twice used, in the remainder of this verse. In verse 6, אִיִּל , 'this,' conjoins with 'people' and אִיִּל , 'this.' It is clear that Balak is not in Zion. Hence these conjoined idioms must pertain to the Heathen Grade.

(c) Verses 7 and 8 are on the Servants' Grade. We have 'come' and בָּעִי , 'with.'

(d) Verses 9-12 are on the Heathen Grade. In verse 9 'come' and בָּעִי , 'with,' conjoin with 'men.' In verse 11 'behold' conjoins with 'people.' In verse 12 בָּעִי , 'with,' conjoins with אִיִּל , 'this,' and 'people.' Since Moabites are found in this portion, the conjoined idiom cannot refer to Zion. Hence it must refer to the Heathen Grade. We will consider the other gradal portions subsequently.

In 1 Kings xiii., we read of another prophet who rode upon an ass, and who sinned by going in a way which God did not approve. So Balaam's way is a way of disobedience. It is the way of those who have a heart exercised in covetousness (2 Pet. ii. 15). Balaam's doctrine is said to be held in the Church at Pergamum (Rev. ii. 14). At the beginning of this chapter, Israel is not in a position of great moral advancement. It is on the Servants' Grade, and the symbolism shows imperfection. Israel is in Moab's lowland, or its plains. It has encamped at the passage through the Jordan. Some may think that $\text{בְּעַבְרַת הַיַּרְדֵּן}$ means that they are yet on the desert side of the Jordan. The writer thinks that the symbolism is suggesting a passage through water, in a literal Water Baptism, and that it is probable the reference is to the Palestine side. Jericho was sometimes part of Moab's territory (Judg. iii. 13). Jericho, or the Moon-town, is, as the writer thinks, an emblem of Mental Darkness. In Smith's Chaldæan account of the Genesis, the place occupied in the ancient legends by Sin, the Moon-God (pp. 109-111), is indicative of an evil power. It is only under the influence of darkness of mind that we tend to Levitical rites, instead of following the more spiritual realities of truth. It does not appear that this encamping is an act of war against Jericho: 'And the sons of Israel journeyed, and encamped in the plains of Moab, beyond Jordan, at Jericho' (verse 1). Whatever imperfection may attach to Israel, the Moabite Seed of Darkness in Heathenism is afraid of it. The king of Moab, or the Evil Element in the minds of these heathen, has seen what inroad the Israelitish seed has made upon the Amorite, or Heathen

territory. Balak is the Waster, son of Zippor, or the Bird. He is related to Heathenism and Augury, and is jealous of the Israelitish seed that is in his borders. Verse 2 begins the Heathen Grade portion, ending with the close of verse 6. It is evident that Balak is acting in Heathenish darkness, for far less than Balaam is he the object of Divine displeasure. Even Balak, however, does wrong, yet on the literal theory we could not maintain the equity of the sentence, which excluded a Moabite from the congregation of Jehovah unto the tenth generation for ever because of what is here done by Balak and his people (Deut. xxiii. 3). 'And Balak, the son of Zippor, saw all that Israel had done to the Amorites' (verse 2). The word 'Amorite' is a grade-word of the Heathen Grade. The ordinances and doctrines of Israel are a danger to the Seed of Darkness in Heathen minds. Hence this Evil Seed fears before Israel, and anticipates evil from it. As Milton says :

'The Lars and Lemures moan with midnight plaint ;
 In urns and altars round,
 A drear and dying sound,
 Affrights the Flamens at their service quaint.'

Libanius, in his Oration for the Temples, and the petition sent to Valentinian by the Senate through Symmachus, asking that the Altar of Victory might be restored (Lardner, Vol. VIII., pp. 21, 203), illustrate the fear which the spread of the Good Seed sometimes occasioned in the ranks of Heathenism : 'And Moab was exceedingly afraid from the face of the people, for this was many ; and Moab was distressed from the face of the sons of Israel' (verse 3). The apparent repetition may be owing to the need of a term like 'sons of Israel,' to show the conjoined idiom.

In examining Gen. xxxvii. 28, 36, we saw that the word 'Midianites' was used in a bad sense, of an Evil Seed, carrying Joseph into Egypt. The name 'Midian' means 'Strife,' 'Contention.' It can be good or evil in its meaning, according as the contention is against what is good, or against what is evil. It was in a good aspect that Moses went to Midian's land (Ex. ii. 15). These Midianitish elders in Moab's land are such as act against Israel, and not on its behalf. They are an official class who strive to support a system of moral darkness. With such the King of Moab takes counsel, and he expresses to them his fears. They are in darkness, in which, as the second Clementine Epistle says, Christians were once involved (c. i.) : 'Having been compassed about, therefore, with darkness (*ἀμαύρωσιν οὖν περικελιωμένοι*), and being full of such a mist (*ἀγλῶδες*) in the vision, we have now recovered sight, putting away, by His will, the cloud by which we were encompassed.' So Moab's defenders of darkness are afraid that their surroundings of Gloom are about to be scattered by the incoming children of light. The literal Midian was at a considerable distance from Jericho, and it is not probable that the two peoples were acting in literal union : 'And Moab said to the elders of Midian, Now shall the assembly lick up all that is round about us, as the ox licketh up the grass of the field' (verse 4). We now read of how this Seed of Darkness acts in the time of its fear. Its king is Balak, or the Waster, son of Zippor, or

the Bird, here used as an emblem of a system of Augury. This king wants to turn the Prophetic, or Teaching Class, against Israel, or the good seed. But if supporters of a Heathenish system are wishing to turn Christian, or Religious, teachers into supporters of that system, they will naturally turn to that Prophetic class in its worst aspect. They will not send to the Luthers, or Whitfields, or Fletchers; they will send to the Tetzels, or the simoniacal successors of Simon Magus, who are ready either to buy or sell the gift of God for money. There have, through the dark ages, been many so-called priests and teachers who would have been quite ready for filthy lucre's sake to worship in the house of Rimmon. This covetous element, working in teachers, is characteristic of a class here personified, and called 'Balaam,' or the 'Swallower Up.' He is the son of Beor, the Browser, or Consumer, who eats up like a consuming fire. Balaam is said to be at Pethor. This word is generally regarded as from פָּתַר, 'to interpret,' 'to open' (Gen. xl. 8). It is an appropriate designation for a Teaching Class, good or bad. If an alternative derivation were desirable, we might take 'Mouth of the Law.' It is more probable, however, that the word means 'Interpreter.' But even this Balaam with the covetous aspect is brought before us first as un sinning. Otherwise, if he had been represented throughout as down in the mire, we could not have seen his fall. As an interpreter of truth, he dwells at Aram, or the high land near the light of the morning sun (Numb. xxiii. 7). In Deut. xxiii. 4 Balaam is said to be hired from Mesopotamia, or Aram of the two rivers. Philo regards this allusion to Mesopotamia as indicating that Balaam's understanding has been plunged into the depths of a river, not being able to look up. The writer does not so regard it. Some of Abraham's line of faith were found in Mesopotamia, or the high land of imperfect morning light. Jacob was in that land. But even Jacob became lustful after wealth :

'Oh, love of gold ! thou meanest of amours !'

Under that influence he carried away cattle of his getting (Gen. xxxi. 18), as well as what God had given. Then he fled. In his flight he set his face to Gilead, or the stony mountain (verse 21), the emblem, as the chapter shows us, of a hard heart. In this flight he 'passed over the river' (verse 21)—that is, he passed the boundary-line separating a good realm from the sinful stony-hearted realm. This is more than a literal Euphrates. So Balaam, as first brought before us, is in Aram, or the Syrian high moral land. But even though, as an Interpreter, he be in that good land, he is only in the border of it, and not far into it. He dwells near the dividing river, which separates the lawful moral realm of the prophetic interpreter from the stony-hearted realm of the covetous man, whom the Lord abhorreth. The temptation to Balaam is that, for the sake of money, he shall cross this dividing river, and turn his prophetic gift against Israel. Hence his way is an evil way, for it is a way from a land of light into the sinful land of the covetous across this dividing river. We have to keep in mind, however, that Balaam is related to the Heathen Grade as well as to the two higher grades of Servants and Young Men. Prophetic Teachers in Heathenism

may well be susceptible to love of gold, when those on the higher grades have not always been proof against it: 'To Pethor, which is by the River, the land of the sons of his people.' This last expression probably indicates that so long as Balaam is on the eastern, or righteous, side of this river, he pertains to Israel. Balak sends in the Seed Process aspect. It is not with him a question of Levitical ceremony. In his heart and conscience he wishes Balaam to come. Hence he is said to send to call (verse 5). The verb 'to call' shows a Seed Process aspect: 'To call to him, saying.' Some MSS., also the Samaritan, the Syriac, and the Vulgate, render the word 'people' in this verse as 'Ammon,' and it is thought that Deut. xxiii. 3 favours this reading. The writer holds that the drift of the moral history shows that the present reading is correct. Balak describes his fears and his wishes: 'Behold, a people hath come out from Egypt; behold, it covereth the eye of the earth.' It is a multitude so great as to darken the sun: 'And they abide in front of me' (verse 5). The word 'in front' is used in Lev. v. 8 of the position of the head in front of the neck. Sometimes, like *ἀντικρύ*, it appears to mean 'over against.' It is probably used here as an admission by Moab of Israel's pre-eminence. Balak admits that what word Balaam speaks as a prophet must be an effective word. He is not asking Balaam to lie. He is asking him to turn Truth against Israel: 'Come now therefore, I pray thee, curse to me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite it, and drive it from the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed' (verse 6). After quoting the words, 'Come curse to me Jacob,' etc., Philo adds: 'This is equal to, Come, destroy for me both things, the vision and the hearing of the soul, that it may neither see nor hear anything true and naturally good; for Israel is a symbol of seeing, and Jacob of hearing' (Lib. de Confus. Ling., c. xvi). The writer does not quote these words as agreeing with them. Balaam, as a prophet, must honour God with his lips, even if his heart be far from Him. He has to speak the word which God puts into his mouth, and hence that word must be effective.

With verse 7 we come to the Servants' Grade. This is continued to the close of verse 8. It is on this grade that Balak's messengers carry rewards of divination in their hands. The bribes were not spoken of in the previous portion. Here the temptation to Balaam's covetousness is presented in a gross and palpable form. The Greek proverb (Gnomic) says:

Χρυσὸς δ' ἀνοίγει πάντα, κ' Ἄϊδου πύλας.

'Gold opens all things, even the gates of Hades.'

Spenser writes:

'O! who may not with gifts and words be tempted?'

(Bk. V., cant. xi.)

Balak hopes that by gold he will make the Truth itself serve his private ends. It is especially through elders, or a teaching class, as connected with divination and idolatry, that he hopes to gain over the elders from beyond the river, whose duty it is to interpret the Law for Israel, or the

sons of their people (verse 5). In verse 7 the Hebrew *דְבָרָם*, 'words,' is without the article 'the.' These elders speak words of Balak, but not 'the words' spoken by Balak in the previous heathen portion. It is a new message from Balak that is here indicated. So we have elders of Moab, as well as elders of Midian, here named; but in the Heathen Grade portion (verse 4), we had only reference to elders of Midian. The elders of Moab are a class in darkness of mind. So these elders are elders of Midian as well, in that they are acting in Strife and Contention against Israel: 'And elders of Moab went, and elders of Midian, and the rewards of divination were in their hand; and they came to Balaam, and spake to him words of Balak' (verse 7). John says of some who have not the teaching of Christ: 'If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works' (2 John 10, 11). In direct contravention of this law, Balaam, who is beginning to lust after the hire of unrighteousness brought in the hand, receives the men into his house, and lodges them, and is wishful to be able to accede to their proposal. As a prophet he should have obeyed God as a son obeys a father. But, as Henry IV. says, sons may become unnatural through covetousness :

' See, sons, what things you are !

How quickly Nature falls into revolt
When gold becomes her object !
For this the foolish, over-careful fathers
Have broke their sleep with thoughts, their brains with care,
Their bones with industry ;
For this they have engross'd and piled up
The cankered heaps of strange-achieved gold,
For this they have been thoughtful to invest
Their sons with arts and martial exercises,
When like the bee, culling from every flower
The virtuous sweets,
Our thighs packed with wax, our mouths with honey,
We bring it to the hive, and, like the bees,
Are murdered for our pains.'

' And he said to them, Lodge here this night, and I will bring you word again, as Jehovah shall speak unto me ; and the princes of Moab abode with Balaam ' (verse 8).

Verse 9 may be read as if it naturally followed verse 8. But it does not so follow it. Verses 9-12 are on the Heathen Grade. We have the conjoined idioms 'come,' and *בָּעִם*, 'with,' along with 'men.' Also 'behold' with 'people' (verse 11), and *בָּעִם*, 'with,' conjoined with *אִתָּם*, 'this,' and 'people' (verse 12). Hence verse 9 connects with the close of verse 6. It is about the messengers whom, in verse 4, Balak is said to send away, and not about the elders of Moab and Midian (verse 7) that God questions Balaam. So, when Balaam quotes their words, he quotes from what had been said to the messengers on the Heathen Grade. Even these messengers, however, are with Balaam. ' And God came to Balaam and said, Who are these men with thee ? ' (verse 9). When these men had come to ask Balaam to curse Israel, he ought not to have received them. But when he sins, God visits him. He soon warns His servants when they begin to err. Balaam, as a prophet, is

true in all his words, however he sins in his actions. Hence he does not lie to the Almighty. He gives a true account of what Balak wanted. 'And Balaam said to God, Balak, son of Zippor, king of Moab, hath sent unto me.' So far as this visit is concerned, we have no evidence that God comes to Balaam in the night in respect of those on the Heathen Grade. But He does come in the night in respect to those on the Servants' Grade. It was an ancient opinion that God most commonly spake to men by night. David says, 'My reins also instruct me in the night seasons' (Ps. xvi. 7). We read of 'visions of the night' (Job iv. 13). Ælian writes thus: 'The Peripatetics say that during the day the soul, serving the body, is complicated with it, and is not able to see the truth clearly. But that by night, being set free from the service concerning this, and having been made globular in the region about the breast (*καὶ σφαιρωθεῖσαν ἐν τῷ περὶ τὸν θώρακα τοσῶν*), it becomes more prophetic (*μαντικωτέραν*), whence arise dreams' (Var. Hist., Lib. III., c. x.). Balaam here designates Balak 'king of Moab,' the title given to him in the previous Heathen Grade portion. 'Saying. Behold the people that is come out of Egypt, and it covereth the eye of the earth, now come, curse them to me; peradventure I shall be able to fight against them, and I shall drive them out' (verse 11). In the next verse we have two sentences containing the words, 'thou shalt not.' The second 'thou shalt not' is not preceded in the Hebrew by the word 'and,' though the Sept., Samaritan, Syriac, etc., have it. It is clear that the first 'thou shalt not' is a prohibition that Balaam might set aside, for he did afterwards set it aside. Had the word 'and' preceded the second 'thou shalt not,' we might have naturally concluded that Balaam had as much power to set aside the second prohibition as he had to set aside the first. But this is contrary to all the history. Balaam can go in a covetous way, but he cannot speak words, other than those God puts into his lips, against the sons of Israel. Hence it is probable that while the first 'thou shalt not' is warning Balaam against a road in which he can walk, but ought not to walk, the second 'thou shalt not' is showing Balaam that it never will be possible for him to curse Israel, even if he wished so to do. In thus pointing out to Balaam his inability to curse Israel, God makes it plain to him that he ought not to try to do what God has pronounced to be impossible. 'And God said to Balaam, Thou shalt not walk with them: thou shalt not curse the people, for they are blessed' (verse 12).

Verse 13 brings in again the Servants' Grade. This is continued to the close of verse 14. We have the words *וְעִמָּם*, 'with,' twice used, and 'come.' Thus verse 13 connects with the close of verse 8. It so connects very naturally. We have again an indirect reference to the night, for Balaam is said to rise up in the morning. Balaam does not now quote the words 'thou shalt not,' etc., for they were spoken on another grade. He speaks of God refusing to give him leave, as if he had been more urgent with God, on this Servants' Grade, for permission to go to Balak. This time, however, he is so far influenced by Divine prohibition that he resists the temptation, and sends the evil counsellors away to their own evil land of mental gloom. 'And Balaam rose up in the morning, and said to the princes of Balak, Go ye to your own land,

for Jehovah refuses to give me leave to walk with you' (verse 13). We might say 'to go with you.' But the allusion is to a moral walk, so we may keep here the primary meaning of the verb. For this time the Servants of Darkness are baffled. Satan has to get behind. 'And the princes of Moab rose up, and they came to Balak, and they said, Balaam refuseth to come with us' (verse 14).

Verse 15, which begins a portion that describes a stronger temptation to Balaam, is on the Heathen Grade, just as the narrative of the previous unsuccessful temptation began on the Heathen Grade. This Heathen Grade portion is continued to the close of verse 17. In this portion the words 'come,' 'do,' and הַ, 'this,' conjoin with 'people.' They who are tempting others to evil, or seeking to fulfil an evil counsel, are not lightly turned aside. If the fowler's snare be broken, he will mend it, and set it again. Satan tempted Jesus three times over. So Balak begins to use more gold, and greater promises, when he has been once baffled. Moreover, the fact that a man has once resisted temptation is no proof that he will ever be firm as Mattathias, who could boldly declare to the king's messengers that, whoever might forsake the worship practised by the Jewish fathers, he and his sons would not (Maccab., Lib. I., c. ii., verses 17-29). Temptation is apt to increase strength if we in any degree listen to it, or give its messengers a lodging in our house, instead of shutting the door against them. This is the truth expressed in Pope's lines :

'Vice is a monster of such frightful mien,
As to be hated needs but to be seen,
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.'

'And Balak sent yet again princes more and more honourable than they, And they came to Balaam, and said unto him, Thus saith Balak, son of Zippor, Let nothing, I pray thee, hinder thee from coming to me' (verse 16). He promises great honour, and ready obedience, bribes which have often been effective with a covetous and ambitious priesthood. They have liked to see princes and kings submitting to their sway, and have not despised the gain of oppressions, 'the gain sought out of every crime'.—'Omni ex crimine lucrum quæsitum' (Juv., Sat. XIII., verse 24). 'For I will promote thee unto very great honour, and, whatsoever thou sayest unto me, I will do; come therefore, I pray thee, curse to me this people' (verse 17).

Verses 18, 19 are on the Servants' Grade. They show us by implication, that Balak had sent other messengers on that grade, as well as on the Heathen Grade. We have the words 'servants,' 'do,' הַ, 'this,' and אִתְּךָ, 'with,' which show the Servants' Grade. The word 'servants' is suggestive of the fact that this is a class distinct from the princes on the Heathen Grade, spoken of in verse 15. As respects grade, verse 18 connects with verse 14. As in verse 7, so in verse 18, the bribing by means of gold is specially associated with the Servants' Grade. The promise on the Heathen Grade is specially a promise to promote to great honour. Balaam makes a noble statement when the temptation is presented to him, in regard to his inability to go beyond God's mouth, or word. This appears to apply to his action as a prophet speaking

God's word. It does not apply to him as a covetous man, for in that respect he goes in the way of error. 'And Balaam answered and said to the servants of Balak, If Balak would give me his house full of silver and gold, I cannot pass over the word of Jehovah to do less or more' (verse 18). These words may be classed with the noble answer of Epaminondas, when Diomedon sought to bribe him at the instigation of Artaxerxes. 'I have no need of wealth. Moreover, if the king is only seeking for what is useful for Thebes, I am ready to grant it for nothing. But if it be the contrary, he has not sufficient gold and silver. For I am not willing to barter the love of my country for the riches of the whole world'—'Namque orbis terrarum divitias accipere nolo pro patriæ caritate' (Corn. Nepos. Epam.). Too often, as Antimachus and Augias teach, men are led into evil and deceived by gifts (Clem. Alex., Strom. VI., p. 622). The word 'pass over' is the verb so often associated with the Seed Process. In regard to his absolute inability to curse Israel, Balaam has spoken truth, but his heart is going after gain (Ezek. xxxiii. 31). If he cannot turn the truth against Israel, he is wishful to have the hire of doing it. Hence he again receives the Counsellors of Evil into his house. In this case the Servants' Grade is associated with the night, showing that Balaam is also lodging this class on the Servants' Grade. The words 'ye also' probably show contrast with those sent in the first mission. 'And now, I pray you, tarry ye also in this, to-night, and I will know what Jehovah will speak with me more' (verse 19).

Verse 20 is on the Heathen Grade, and so connects with verse 17. We have in the verse the word 'come,' twice used, conjoining with 'men,' and 'do' conjoining with בְּיָדְךָ , 'with.' On this Heathen Grade, in verse 12, God forbade Balaam to go with the men. But now He gives a conditional permission. If the men come to call to him, he is to arise and go. The verb 'call' implies a coming in the Seed Process. God does not say, If they have come to call to thee to curse Israel. The meaning appears to be, if these men have come with a sincere mind, wishing to have a Prophet's help, then God will respect their prayer. He will allow the prophetic class to go with them on this grade, even though it may have in it covetous instincts. But Jehovah does not justify the covetousness. While He only regards the prayer, so far as it is a sincere call for a prophet, and not as respects its evil design against Israel, so He only commissions Balaam to go with them so far as he can obey God's word; but He does not countenance the covetousness of Balaam even while He sends him. He simply sends him as a teacher might be sent on a missionary enterprise to those in darkness. The conjoined idioms show that it is only as respects the Heathen Grade that God thus permits Balaam to go. He does not commission him to go on the Servants' Grade, on which he is being tempted by promises of money. 'And God came to Balaam at night' (verse 20). Let the reader notice that verses 2-6, 9-12, 15-17, and 20, on the showing of the grade-words, are all on the Heathen Grade, while verses 1, 7, 8, 13, 14, 18, 19, on the like testimony of the grade-words, are all on the Servants' Grade. Now it is a noticeable fact that where the Divine name occurs in the former class of passages it is the

word 'Elohim,' or 'God,' that is used, while in the latter class of passages it is 'Jehovah,' or, in one case, 'Jehovah God' (verse 18), that is used. The fact that the Divine names in the chapter thus vary as the grades vary, gives some support to the gradal theory. 'And said to him, If the men be come to call to thee, rise up, go with them, but only the word which I shall speak unto thee, that shalt thou do' (verse 20).

Now we begin to see Balaam's sin. God has not given him permission to go on the Servants' Grade, but only on the Heathen Grade. Even that permission is accompanied with limitations. But verse 21 shows us Balaam going with the servants of Balak who had offered the gold and silver. God had not given any permission to this Balaam thus to go. As in verse 13, so here, the rising up in the morning is connected with the Servants' Grade. The result shows that God is as unwilling for Balaam to go on this grade as He had been unwilling according to verse 13. But, as Balaam appeared to have been urgent to go in this evil way previously, so now he is urgent. He is like Capaneus, who said that, whether God was willing or unwilling, he would destroy Thebes, and that Zeus could not hinder him (*Æsch. Sept.*, verses 422-4). This time he puts his desire into practice, and acts as one who has said, 'Whether God be willing or unwilling, I mean to go, for this money is a great attraction.' Not only does he, as a teaching class, want to countenance the Seed of Darkness, he also wishes all the Seed of Israel on the Servants' Grade to travel the same road. Priests like their dupes to love what they love, and to hate what they hate, and to be always ready to bray out a loud 'Amen' to their prayers. The Ass is saddled by Balaam. The covetous prophet keeps the humbler people in subjection, as a saddled ass is subject. Thus the false teacher and the Ass, or priest-ridden people, without God's permission, travel together in a covetous way to give their influence to the Sons of Darkness against the Sons of Light. 'And Balaam rose up in the morning, and saddled his Ass, and went with the princes of Moab' (verse 21). As in verse 8, the epithet 'princes of Moab' pertains to the Servants' Grade.

While it was disgraceful for covetous priests to go after lucre on the Servants' Grade, a worse sin is yet indicated. There is a higher aspect in which Balaam, or the teaching class, even on the Young Men's Grade, goes after covetousness. The 17th Canon of the Nicene Council refers to this clerical class: 'Ἐπειδὴ πολλοὶ ἐν τῷ κανόνι ἐξεταζόμενοι τὴν πλεονεξίαν καὶ τὴν αἰσχροκερδίαν διώκοντες, etc.—'Since many, having been appointed to the order [of the clergy], are following after covetousness and unrighteous gain,' etc. These men loved gold—

'That mucky mass, the cause of men's decay.'

(*'Faerie Queene,' Bk. VI., cant. ix.*)

The Canon goes on to speak of the way in which these clergy lent money at a usurious rate of interest. Thus, even in early times, Balaam had an embodiment, not only on the Heathen Grade, and not only on the Servants' Grade, but even on the Young Men's Grade. The Balaam of this grade is the man against whom God's anger burns. The name 'God' is used on this grade in verse 22, as it had previously been used on the Heathen Grade. This Balaam has the Ass, or the priest-ridden followers, in fuller subjection. He not only saddles the Ass, but rides

upon it. Balaam, or covetous priests, and the Ass, or priest-ridden multitude, are well indicated in Engel's account of Galileo's dream. The aged Galileo says of the priests who had persecuted him: 'These worthless fellows, who in secret formulæ wrap up their false wit (Aberwitz), and in venerable drapery their vices; who, for a scornful rest for their laziness, consecrate human lies as God's oracles, while the revealing (Weisen), which the torch of Truth holds on high, they strike madly to the ground, that its light may not disturb them in their lascivious slumbers: these abjects, who are only active for their pleasures and for the world's ruin: how, in their palaces, they sneer at sorrow! How they enjoy themselves in a ceaseless giddy reel of life! How they make fraudulent gain of everything! even of the most sacred of their possessions—Honour! How devoutly bows down before them the people (wie stürzt vor ihnen andächtig das Volk hin), whom they defraud of the fruit of their fields, and of the fat of whose herds and of the must of whose grapes they prepare for themselves joyful feasts!'

The grade-words of verse 22 are expressive. First we see how the Balaam of the Young Men's Grade is going in the way of covetousness, and how God is angry with him for so doing. 'And God's anger burnt, for this one (אִיִּה) went.' That is, the Balaam of the Young Men's Grade, who had the light of truth, and whom God would never permit to walk in the covetous man's way. To this covetous Balaam of the Young Men's Grade, Christ, or the Angel of Jehovah, becomes an Adversary, standing in the way with a drawn sword to stop him. 'And the Angel of Jehovah stood in the way for an Adversary (Satan) to him.' Thus the promise is fulfilled, 'I will be an Enemy unto thine enemies, and an Adversary unto thine adversaries' (Ex. xxiii. 22). Next we see that Balaam is carrying along with him a priest-ridden multitude on the Servants' Grade. The Ass is a symbol of this multitude. 'And this one (אִיִּה) was riding upon his Ass.' But, thirdly, we see that even some on the Heathen Grade had come under the domination of this covetous teaching class. We have, in the close of the verse, 'And two of his young men with him' (verse 22). In this sentence, וְעִי, 'with,' conjoins with 'young men,' and so shows the Heathen Grade. Just as the Ass is introduced to indicate a class on the Servants' Grade, swayed by covetous teachers, and constrained to help the Seed of Darkness, so the conjoined idiom and its allusion to young men appear to be introduced solely to show a similar class on the Heathen Grade, swayed by the like covetous teachers. But the class symbolized by the Ass, and on the Servants' Grade, is as much a human class as is the class indicated by the conjoined idiom, and on the Heathen Grade. Peter might have been thinking of the Ass, and the young men swayed by covetous Balaam of the Young Men's Grade, when he wrote as follows: 'And many shall follow their lascivious doings, by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you' (2 Pet. ii. 3, 4). So, in verse 14, he represents the Balaam class as 'enticing unsteadfast souls.' 'O My people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people' (Is. iii. 12, 13).

While this verse shows us a relation of Balaam to the three grades of Heathen, Servants, and Young Men, verse 23 brings the narrative into special relation to the Ass and the Grade of Servants. Apart from an indirect allusion to the Young Men's Grade in verse 31, all the narrative, from verse 23 to verse 34 inclusive, is on the Servants' Grade. All the grade-words are of that grade. They are as follow: 'See' (verses 23, 25, 27, 31, 33), ἴδω, 'this' (verses 24, 28, 30, 32, 33), 'place' (verse 26), 'do' (verses 28, 30), and 'behold' (verse 32).

This chapter, in far more expressive symbolism, teaches similar lessons to those taught in Plutarch's 'De Cupiditate Divitiarum.' The latter work has in it statements like the following: 'If it were possible that Happiness could be bought as a marketable commodity, one would see many who would choose to be rich and wretched rather than to be happy and have to give up their money.' 'By drinking water men quench the thirst for water, and by food they satisfy the desire for food, . . . but silver does not quench the thirst for silver (*φιλαργυρίαν*), neither does gold, neither does covetousness cease when it possesses the more. One may say to the rich man, as to the boasting physician, Thy medicine makes the disease greater.' 'Aristippus was accustomed to say that if there was a man who ate much and drank much and was never full, he went to the physicians, and asked what was his complaint and condition, and how he might be restored. But if a man who has five couches seeks to have ten, and when he has ten tables buys up as many more, and when he has plenty of landed property and of money, is not full, but bargains for other things, and is sleepless and insatiable with all things (*ἀπληρωτός ἐστὶ πάντων*), must not this man be thought to need some doctor to heal him, and to show him from what cause he has this affliction?' He compares the penurious man to 'an ass of the bathman, carrying the timber and faggots, always getting filled with the smoke and the ashes, but having no part in the washing, nor the warmth, nor the cleanliness.'

Balaam, under the influence of the Diabetes of Covetousness, thus described by Plutarch, is now going in a covetous way, seeking the reward of unrighteousness. Concerning what now takes place we may notice the following particulars:

1. Balaam is acting under a blinding spell. Samuel says: 'Of whose hand have I received any bribe to blind mine eyes therewith?' (1 Sam. xii. 3). Balaam has been blinded by bribes. In bribery the half may be more than the whole, *πλεόν ἤμισυ παντός* (Hesiod Erg., verse 30).

2. The common people on the Servants' Grade, symbolized by the Ass, may be priest-ridden, but their natural instincts in favour of justice have not been so perverted by money. Hence, while Balaam is blind to the vision of Divine things, the Ass still has the vision. It has not such a grovelling appetite for gold that it has lost the 'thoughts that wander through eternity.'

3. This priest-ridden multitude with the open eye has three views of Christ, one more advanced than another. These different views all refer to how the Ass sees Christ. First, she sees Him in the way with a drawn sword. Secondly, she sees Him in the narrow path of the vineyards. Third, she sees Him in a strait place. If the question were

asked, In what respects has knowledge of Christ been effective amongst Priest-ridden and Rabbi-ridden peoples, and caused them to resist the designs and impulses of their covetous leaders? we might give the following answers :

(a) It will be admitted that there have always been amongst such priest-ridden peoples many who had a well-defined apprehension of a judgement to come. Even when false teachers have been urging these feeble ones to evil, the vision of Christ as a Judge has been a restraining power. And the writer believes that this first vision of the Angel of Jehovah, standing with a drawn sword, is intended as a symbol of the way in which the Ass, or priest-ridden multitude, has seen that Christ stood with a drawn sword in the way of the money-loving and unrighteous man. It is a vision of Christ in His judicial character, ready to smite the wrong-doer, and to fight against him as with a sharp sword. It is a noticeable fact that the sword of this manifested and threatening Judge is only mentioned in connection with the first vision of Christ. The writer thinks that it is an error to assume that in the two subsequent visions, also, Christ has a sword. The sword is an emblem of Christ's judicial character, and belongs to the first vision only. So it is said of an earthly judge: 'He beareth not the sword in vain, for he is a minister of God, an avenger for wrath to him that doeth evil' (Rom. xiii. 4). Of this vision of Christ as a Judge, which the prophetic teacher, blinded by bribes, cannot see, but which the priest-ridden followers can see, we read thus: 'And the Ass saw the Angel of Jehovah standing in the way, and His sword drawn in His hand.' The Ass, which has not chosen this way for itself, but has been driven into it by priestly leaders, under the fear inspired by that vision of Christ as a Judge turns aside out of Balaam's covetous way. But she represents an ignorant multitude. Though the Ass turns out of Balaam's way, it still turns to the field, a common emblem of what is fleshly. She seeks refuge in fleshly expedients. The multitude would rather be fleshly than be mean and covetous. The Ass, under fear, turns from Balaam's way to the fleshly field, leaving the covetous mind for soulical lusts. But Balaam tries to keep the Ass to his way, and uses violence to gain his end. 'And the Ass turned from the way, and walked in the field, and Balaam smote the Ass to turn her to the way' (verse 23). His covetous heart is set upon this evil way, and he shows a bitter and persecuting spirit to the humbler followers, who see the wrath of God revealed from heaven against Balaam's ungodly way (Rom. i. 18), and refuse to follow him therein.

(b) The second great vision of Christ, following the vision of Him as a Judge, is the vision of Him as the Lamb of Sinaitic Sacrifice. It will be admitted that the knowledge of Christ as a Sacrifice has been a restraining power, hindering Balaam, or the covetous class, and mighty with the priest-ridden multitude. In the second vision, Christ is standing in the *תְּצַדֵּק* of the vineyards. This word is from *צַדֵּק*, 'to hollow or scoop out.' Hence it comes to mean a narrow pass, or a hollow way. The reader will perhaps admit that the place where Jesus becomes a Sinaitic Sacrifice, making Propitiation for sin, can well be regarded as a Narrow Pass, or a Hollow Way. Even in a more literal sense, sacrifices

were sometimes associated with hollow places. Homer, describing a sacrificial libation to the dead, says :

βόθρον ὄρυξ', ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα
 ἀμφ' αὐτῷ δὲ χοῖν χερόμην πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτω, μετέπειτα δὲ ἰδέει οἴνῳ
 τὸ τρίτον αὐθ' ὕδατι ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.

(Odys., Lib. XI., vv. 25-28.)

'I dug a pit about fifteen inches long, on this side and on that side, and I poured about it a libation to all the dead, first with mingled honey and milk, after that with sweet wine, and, thirdly, with water, and I sprinkled thereupon the white barley-meal.'

The writer thinks it more probable, however, that this word is indicative of a narrow path, and especially from the allusion to the fences. It is the narrow way of the vineyards. One of the most common Scriptural symbols of blood and blood-shedding is the vine, and the treading of the winepress, and what pertains to the vine. The Eucharistic Supper implies this fact. We read of the blood of the grape (Deut. xxxii. 14), the wine of the drink-offerings (Deut. xxxii. 38), the vine in the blood (Ezek. xix. 10). Christ treads the winepress (Is. lxiii. 3). The connection between wine and blood-shedding has ever been regarded as very close. Clem. Alex. quotes from Thespis an allusion to a libation of dark wine, and says: 'The blood of the Vine of Speech betokens the dark wine, the perfect gladness of Education' (Strom., Lib. V., p. 570). Plutarch tells us that anciently it was supposed that wine was the blood of those who had fought against the gods, and who, having fallen and mingled with earth, became vines. Hence, he says, the drunken are made mad and frenzied, being filled with the blood of these ancestors (De Is. et Osir., c. vi.). Philo regards the High Priest as God's wine-bearer, pouring out the libation of ἀκράτου μεθύσματος, or unwatered wine-drink (De Som., Lib. II., c. xxvii.). Tryphiodorus speaks of the drunkenness of unmixed blood: αἵματος ἀκρήτσιο μέθης (Alos. II., verse 561). Euripides frequently refers to the wine-libations to the gods (Ion., verses 1195, 1232, etc.). Anacreon personifies the treading of the grapes in the winepress, and represents the readers as looking upon the young bubbling Bacchus: νέον ἐς ζέοντα Βάκχον (Car., 50). The gods were supposed to partake of the sacrifices. Hence the fables by which Hebe, Ganymedes, and other cupbearers, are represented as offering nectar, ambrosia, or wine, to the gods, are all in symbolic connection with the shedding of blood in sacrifices, and with libations. In like manner, the way in which the ancients regarded the Vine as feminine accords with the Soulical Aspect of its symbolic use. Æschylus refers to the unmixed drink from the wild mother (ἀπὸ ἀγρίας μητρὸς), the charm of the old vine (Pers., verse 616). Even as manifested in Jewish sacrifices, Christ tended to purification of the flesh. Much more has He been a Hindrance to sin as manifested in His own Sacrificial Character as One standing in the Narrow Path of the Vineyards, or Place of Blood-Shedding, where there is a fence on either side, and no bypath leading into the fleshly field. The Ass, or priest-ridden multitude, sees Christ, the Propitiatory Lamb, in this narrow path, and under the influence of that vision it begins to rebel against its covetous Priestly

Rider. Instead of helping him on, as it may have done in the past, it lames him, crushing his foot against the wall, and thus co-working with Jesus, who is an Adversary to Balaam in this way. When the Ass has crushed his foot, he will not only suffer pain; he will be less fitted for journeying in a way that is not good. His feet cannot be swift to shed blood. This crippling of Balaam in the narrow place of sacrifice is a nobler act of rebellion than the turning into the fleshly field. It is a cutting short, and a checking, of the covetous prophet, under the influence of a sight of Jesus as a Sacrifice for sin. Paul says Christ is openly set forth before our eyes crucified (Gal. iii. 1). To see Christ crucified is to become strong against those who would lead us astray. When the Ass crushes his foot, Balaam again smites her. This smiting, like the previous one, is probably a symbol of priestly intolerance and cruelty towards recalcitrant nonconforming followers. We read: 'And the Angel of Jehovah stood in a narrow path of the vineyards, a fence being on this side, and a fence on that side. And the Ass saw the Angel of Jehovah, and she pressed herself to the wall, and pressed Balaam's foot to the wall, and he smote her again' (verse 25).

(c) The third vision of Jesus is the most effective of all. A word of much importance in verse 26 is the word *עָבַר*, 'to pass over.' It is the verb that so often betokens the Seed Process. The writer holds that it has this significance here. The narrow path of verse 24 is to the strait place of verse 26, as the Sinaitic Process is to the Seed Process. To see Christ in the narrow path of the vineyards is to see Him as the Propitiatory Sinaitic Lamb. At that place of sacrifice there is a fence of Law on either hand, keeping men back from sin. But to see Him in the strait place to which He has added to pass over, is to see Him as a Sacrifice according to the Seed Process. This is not merely to see Him as set forth before the eyes Sinaitically. It is to know, within us, the fellowship of His sufferings, dying with Him to sin. From such a strait place there cannot possibly be a way of departure into sin on either hand. While the Angel opposes Balaam in his way, it cannot be that the Angel's way is sinful. He stands in a place, and narrow paths; but, as His places, they must be good, and to leave them must be sinful. Some may think that the idiom in the beginning of verse 26 implies that the Angel had passed over previously, and now passed over again. But it is evident that the Angel is not coming again to the narrow path of the vineyards. Hence it is more likely that we have here the figure of addition, and not repetition. The English Versions virtually regard it thus. They who see Christ in this inward sense, as the Sacrifice with whom they are crucified, and die to sin, will no longer be capable of being priest-ridden, and driven in a covetous way. Hence when the Ass has this vision she lies down under Balaam. She will carry him no more: 'And the Angel of Jehovah added and passed over, and stood in a strait place.' Jesus, referring to His dying, said He was straitened until it was accomplished (Luke xii. 50): 'Where was no way to turn either to the right hand or to the left. And the Ass saw the Angel of Jehovah, and she lay down under Balaam.' This is not a falling down. The word used is that ordinarily used of an animal crouching down, or lying down. Sometimes an ass, or mule, tiring of a

rider, will quietly take the opportunity, and lie down under him in the road. This is its expressive way of saying: 'I am tired of you, sir, and I do not mean to carry you any further.' So, when the priest-ridden multitude, that have been like driven cattle, come to see Christ in them, their Hope of Glory, they lie down under the priestly rider, and resolve that they will not carry him any more. Nothing so much weakens manliness within us, and nothing so much weakens serfdom within us, as an inward vision of Christ. A truly spiritual people cannot long be a priest-ridden people. Even when the Ass has laid down, Balaam again smites it; but now he smites it in a different way, and he is also more angry with it. In the first and second smittings, Balaam is not said to smite the Ass with any particular thing. These smittings probably betokened priestly cruelty and oppression. But when a priest-ridden multitude, in its moral advance, comes to such a state of Christian enlightenment that it refuses to carry its covetous rider any longer, it is also less easy for covetous teachers to continue the gross forms of persecution. Pope and Pagan lose their teeth. But even when the priest cannot smite with whips, and when he dare not use the prison, and fetters, and sword, he will sometimes even turn the staff that he carries in his hand—that is, the word that he professes to teach—into a weapon wherewith to smite his rebellious followers. It is noticeable that the Hebrew of verse 27, like the Authorised Version, and unlike the Revised Version, does not say that he smote her with his staff. The Bible is not the covetous priest's staff, though he may use it as Satan quoted Scripture to Jesus. So the writer holds that this third smiting, which, unlike the others, is with a staff, indicates that the angry and discomfited, but still covetous, priests are beginning to quote Scripture against their rebellious subordinates. Previously, they had depended more on physical force than on arguments, but now they are constrained to use the Bible-staff as their weapon. And such a weapon in the hands of covetous priests, like a razor in a child's hand, will be most dangerous to the hand that uses it. Covetous priests can anathematize most learnedly, but they present a pitiable spectacle when they attempt to reason out of Scripture. However, they do try to turn the truth against the multitude when it is likely to serve their private ends. The Scribes and Pharisees often quoted Scripture against the followers of Christ. They cried out: 'Hath not the Scripture said?' (John vii. 42). Again they say: 'This multitude which knoweth not the Law are accursed' (verse 49). To Nicodemus they add: 'Search and see that out of Galilee ariseth no prophet' (verse 52); 'And Balaam's anger burnt, and he smote the Ass with a staff' (verse 27). When, however, priests in their covetousness begin to quote Scripture to humble, but godly, men who have rebelled against them, God will help the oppressed against the oppressor. Jesus says: 'I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or to gainsay' (Luke xxi. 15). It is said: 'Out of the mouth of babes and sucklings Thou hast perfected praise' (Matt. xxi. 16); 'Thy commandments make me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation' (Ps. cxix. 98, 99). How often, in days of persecution, God has thus opened the Ass's

mouth to rebuke its wicked master!—that is, He has opened the mouth of the people to rebuke their priests. The blind boy-martyr, Drowry, Bishop Hooper's fellow-prisoner, had his inward eye open when his persecutors were blind. Wriothesly, the Chancellor, could help with his own hands to stretch Anne Askew on the rack; but her little ballad, written in prison, has verses in it which show how Christ was opening her mouth:

'Thou say'st, Lord, whoso knock,
To them Thou wilt attend,
Undo, therefore, the lock,
And Thy strong power send.

More enemies now I have,
Than hairs upon my head,
Let them not me deprave,
But fight Thou in my stead.

On Thee my care I cast,
For all their cruel spite,
I set not by their hate,
For Thou art my Delight.

I am not she that list
My anchor to let fall,
For every drizzling mist,
My ship's substantial.'

She says in one of her letters: 'What God hath charged me with His mouth, that have I shut up in my heart.' Bishop Jewell says: 'Certainly it is a proud, injurious, and unjust thing, and not to be borne by Christian and prudent princes, to permit the sum of all that concerns religion to be managed by such men as these alone, who know nothing of the mysteries of religion, nor care to know anything more than what belongs to their bellies and kitchens, and do not value anything of religion as worth a rush, who are no better than blind men placed in a watch-tower' (Apol., p. 6). He asks: 'For, what! Shall not Truth be, except a council is pleased to will and require it? or shall not God be God without their consent?' (Id.) The opening of the Ass's mouth shows how God uses the weak and base things of the world to confound the mighty. If the watchmen hold their peace, He makes the stones cry out. If the priests rush to evil, He will cause the Ass, the priest-ridden multitude, to give mouth, and utter words against them. These humble men begin to censure the acts of persecution practised against them: 'And Jehovah opened the mouth of the Ass, and she said to Balaam, What have I done to thee, that thou hast smitten me these three times?' (verse 28). She is not speaking by her own wisdom, though the multitude of oppressions will make the oppressed to cry (Job xxxv. 9). God, who forsakes not the oppressed (Ps. cxix. 121), says to those who dread the oppressor's fury, 'I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand' (Is. li. 13, 16). When the Ass thus speaks to her old tyrants, she does not threaten or rail, she reasons and expostulates. It might be said that the many early Apologists, whom God raised up in the primitive churches to plead against the oppressors of His people, show us in what sense God causes the Ass to rebuke the mad prophet. Justin

Martyr, Athenagorus, and other Apologists, point out injustice, and ask why it is done, without showing a disposition to return evil for evil. This feature appears to have characterized the Apologists generally, so far as can be judged from remaining fragments of their works.

The false prophet, in his blindness, shows a spirit of bitter persecution, which only lacks the power of the sword to become murderous. This reflects the hatred which mortified and discredited priests have often been ready to show to those who resisted their will: 'And Balaam said to the Ass, Because thou hast vexed me: I would that there were a sword in mine hand, for now I had killed thee' (verse 29). The Ass, continuing its expostulation, refers to the spirit of obedience which it had ever shown. Thus it is as if it said, Is there not a cause for my rebellion against thee? Indirectly, it is now becoming Balaam's teacher. Persecutors might wish for a sword to kill recusants. But the humble Ass cannot be killed by these persecutors, neither can it be silenced. Their power is not equal to their hatred.

'A faithful God restrains their hands,
And chains them down in iron bands.'

God does even more than this. He sometimes uses the persecuted for the enlightenment of the persecutors. The Hebrew of verse 30 has no word 'Am.' We may use it, but virtually this Ass has ceased to be Balaam's Ass. It is no longer priest-ridden: 'And the Ass said to Balaam, Am (or Was) not I thine Ass, upon which thou didst ride all thy life long unto this day? Have I at all been wont to do unto thee thus? And he said No!' (verse 30). So soon as Balaam begins to own that the words of the Ass are true, the Angel, or Christ, begins to grant to him some enlightenment, and he at once ceases from the Young Men's Grade. The word 'see,' applied to Balaam in verse 31, is very expressive. It should be compared with the סִי in verse 22. It shows that the worst part of the Tripartite Balaam, that is, the part belonging to the Young Men's Grade, has been annulled. It is as if Balaam had been brought down one step towards the Heathen Grade, on which alone God had given him permission to go (verse 20). But even though he has come down to the Servants' Grade, as the word 'see' shows, he is still a transgressor in that he is on the Servants' Grade, on which God has not sent him. Nevertheless, he is coming from bad to better, not going from bad to worse. The first vision Balaam has of Christ is of His judicial character. He begins to fear that Christ with His sword will punish his misdeeds. The way in which the Angel stands as an Adversary is Balaam's way: 'And Jehovah opened the eyes of Balaam, and he saw the Angel of Jehovah standing in the way, and His sword drawn in His hand, and he bowed his head, and fell on his face' (verse 31). This indicates an act of submission and abasement on Balaam's part. He begins to tremble and fear before his Judge, and no longer goes resolutely on in his covetous way. Christ now rebukes him as the Ass had done, and shows him his sinfulness. It is specially the cruelty he has shown to his priest-ridden followers that Christ names, but He also tells him, in express terms, that his way had been perverse before Him. Thus Christ specially rebukes false teachers for the two sins of a persecuting spirit, and a covetous spirit. It is noticeable that

when Balaam has come to the Servants' Grade, the Ass, which had been on that grade, virtually passes from the history: 'And the Angel of Jehovah said unto him, Wherefore hast thou smitten thine Ass these three times?' Mrs. Sigourney, speaking of Napoleon and the multitudes whose death he had occasioned, says:

'Oh, when the cry of that spectral host,
Like a rushing blast shall be,
What shall thine answer be to them?
And what thy God's to thee?'

We may wonder what answer persecuting priests will make to their Judge when He begins to ask, 'Wherefore have ye smitten My people, who were your beasts of burden?' Jesus adds: 'Behold, I have come forth for an Adversary, for thy way is perverse before Me' (verse 32). He shows that the guilt of the Ass had been less than his guilt, and that, but for the Ass, Balaam would have been destroyed: 'And the Ass saw Me, and turned aside before Me this three times; unless she had turned aside from Me, surely now I had even slain thee, and saved her alive' (verse 33). Martyrs have often prayed for their murderers, as did Stephen. And we are here taught that God sometimes has mercy on the oppressors because of the virtue of the oppressed. But that mercy is shown in causing the oppressor to cease from evil, as well as in sparing him.

Balaam now confesses his sin to the Lord. He is thus returning from his covetous way. He also pleads his former blindness and ignorance: 'And Balaam said unto the Angel of Jehovah, I have sinned, for I did not know that Thou stoodest in the way against me' (verse 34). Balaam not only owns his sin, he shows willingness to reform. The Hebrew, in the close of this verse, represents him as saying: 'I will return to myself.' So the Prodigal came to himself (Luke xv. 17). Our Versions render the clause, 'I will get me back again.' This is manifestly an error, for the following reason. So soon as Balaam utters these words, he at once passes to the Heathen Grade, on which God had given him permission to go. In verse 35 we have the conjoined idiom וְעִמָּם, 'with,' and 'men,' showing that the Heathen Grade has come in. Thus Balaam has ceased from the grades on which he was a transgressor, and hence he must have come to himself. The process is as follows:

In verse 20 God gives Balaam permission to go on the Heathen Grade, and on that grade only.

In verses 21, 22 Balaam is seen going on the two higher grades of Servants and Young Men, as well as on the Heathen Grade.

In verse 31 Balaam comes down from the Young Men's Grade to the Servants' Grade.

In verse 34 Balaam comes down from the Servants' Grade to the Heathen Grade, on which he had God's permission to go. Hence he is no longer a transgressor. He has come to himself in regard to this covetous way.

In verse 35 we see him on the Heathen Grade. We are not told that the Angel refuses to let Balaam return to himself, neither are we told that Balaam took a journey back. The words here used sometimes betoken a restoration. Lucian represents himself, when metamorphosed

into an ass, as wishing to get some roses, that by these he might be restored to himself. *εις εμαυτον ανασωθησεται* (Onos). It is an equivalent idiom that is here used. 'And now, if it is evil in Thine eyes, I will return to myself' (verse 34).

At this point we come to an important transition in the narrative. The previous portion has had special respect to Balaam's conduct in going on an evil way. It has related to what Balaam should do (verse 20). In that aspect we have seen Balaam's lapse and recovery. But now we have a portion relating to Balaam's words (verse 35). In this respect, also, he has Divine permission to go on the Heathen Grade, and on that grade only. In this respect, also, he becomes a transgressor by going on a higher grade than God allows. It might be permissible for prophetic teachers in Heathenism to use divination, but it would be sinful for the prophetic class on the higher grades thus to divine. Verse 35 is on the Heathen Grade. The writer holds that this verse should end with the word 'speak.' In this portion we have the conjoined idiom $\text{D}\Psi$, 'with,' and 'men,' showing the Heathen Grade. On that grade Balaam has permission to go with the diviners, but only on condition that he speaks God's word. 'And the Angel of Jehovah said to Balaam, Go with the men, but only the word that I shall speak unto thee, that thou shalt speak' (verse 35). In verse 20 God gives Balaam permission to go on the Heathen Grade. Then, immediately (verse 21), we find him transgressing, and going on the Servants' Grade. This going on the Servants' Grade is indicated in the words, 'And he went with ($\text{D}\Psi$) the princes of Moab.' Exactly in the same way, in verse 34, God gives Balaam permission to go on the Heathen Grade. Then, immediately, we find him transgressing, and going on the Servants' Grade. This going on the Servants' Grade is indicated in the words, 'And Balaam went with ($\text{D}\Psi$) the princes of Balak' (verse 35). Hence it is almost certain that these words should go with verse 36, which is also on the Servants' Grade. They refer to Balaam's sin. He is transgressing in going $\text{D}\Psi$ princes of Balak. God has only given him permission to go on the Heathen Grade. From the words, 'And Balaam went' (verse 35), to the close of verse 39, is all on the Servants' Grade. Hence, in all this portion, Balaam must be acting in a sinful aspect. God has not sent him on this grade. In this portion we have the words 'with' $\text{D}\Psi$ (verses 35, 39), 'hear' (verse 36), 'come' (verses 36, 38, 39), 'behold' (verse 38).

There is evidence, in the verses about to be considered, that Balaam is going on from bad to worse in evil, for in verse 40 we find him on the Young Men's Grade. Hence, as in the portion relating to the way, so in this portion relating to his speech, he transgresses by going on two grades above the grade on which God sent him. On these grades he seeks to use divination against Israel. We are given to see that Balak, also, acts on the Grade of Servants, as well as on the Heathen Grade. In verse 36 the word 'hear' is used of him. He is ready to welcome and honour Balaam when he comes to divine against Israel. Hence he goes to a city of Moab to meet him. This city is said to be unto, or towards ($\text{L}\Psi$), the border of Arnon. Of what is this place a symbol?

1. The word 'Arnon' is generally believed to be from IN , 'to shout,'

'to make a noise.' Hence it is defined as 'Noisy.' Arnon, or the 'Noisy,' is in a wilderness (xxi. 13), on the border of the Amorites and of Moab, and a place of streams such as rush through valleys (xxi. 14; Is. xvi. 2). These various particulars all give support to the conclusion that 'Arnon' is the virtual equivalent of the Greek ὄχλος, which means 'Noise' and 'Multitude.' The writer believes that Arnon is a symbol of the world's multitude. While the word 'multitude' suggests an aspect that may be towards Heathenism, it is yet less pagan than the word 'Heathen.' Hence Arnon, or The Multitude, is on the border of the Amorites, or Heathen. So it is on the border of Moab, or the seed of Mental Darkness. It is likewise in a wilderness, and can be compared to streams. We speak of a multitude streaming by. In that multitude God works, as at Arnon (xxi. 14). The idea of noisy is often attached to the multitude. They are like troubled waters (Ps. xlvi. 3-6).

'In vain the noisy crowd,
Like billows fierce and loud,
Against Thine empire rage and roar.'

2. It is to be noticed that Balak does not meet Balaam at Arnon, but at a Moabite city which is towards the border of Arnon. That is, it has its aspect towards noise and the tumultuous multitude. While Balaam's words are all under Divine control, so far as he is a prophet, yet, as a disobedient man, he may utter perverse things. He may fume and fret, he may cajole and threaten, he may speak great swelling words, but it is all like the roaring of waves, and the tumult of the peoples (Ps. lxxv. 7). It is not like the sure word of prophecy which is heard when spoken in quiet (Eccles. ix. 17). This visit of Balaam to a town towards the border of Arnon the noisy is probably indicative of a sinful but ineffective use of speech by Balaam. Such speech is but an inarticulate noise, like the murmuring of a multitude. It is evident that this city is an evil city, for it is a city of Moab. This Arnon is at the end, or utmost extremity, of Moab's border. Kings sometimes meet distinguished guests at the limit of their territory, and Balak pays this honour to Balaam. 'And Balak heard that Balaam was come, and he went out to meet him to a city of Moab, which is towards the border of Arnon, which is in the end of the border' (verse 36). He now expostulates with Balaam, and hints at the power he has to honour him. 'And Balak said unto Balaam, Did I not earnestly send unto thee to call to thee? wherefore didst thou not come to me? am I not able indeed to promote thee to honour?' (verse 37). Balak is thus using the temptation of honour which blinds Balaam. But, as a prophet, he feels and owns his inability to go beyond God's word. All he may say by his own wisdom is but a noise. The question in verse 37 may be equivalent to, 'wherefore hast thou not come to me?' After Balak speaks of the honour, Balaam avows that he has now come to him, as if the promised honour had accelerated his approach. He felt the bad ambition of which Spenser writes (Bk. V., cant. xii.):

'O sacred hunger of ambitious mindes,
And impotent desire of men to raine,
Whom neither dread of God that devils bindes,
Nor lawes of men that common-weales contain

Nor bands of nature that wild beasts restraints,
 Can keep from outrage and from doing wrong
 Where they may hope a kingdome to obtaine.'

'And Balaam said unto Balak, Behold, I am come to thee now; have I any power at all to speak anything? the word that God putteth in my mouth, that shall I speak' (verse 38). Balaam is not telling what he will choose to speak, but what he will speak involuntarily. The writer believes that the 'now,' in this verse, goes with 'come,' and not with the following sentence. Since Balaam's truthfulness is involuntary, it does not deserve praise. He is not showing such virtue as Helen Walker, of Irongray, showed, who refused to tell a lie to save her sister's life, though she walked from Scotland to London to beg it. Sir W. Scott, who immortalized her as Jeanie Deans in his 'Heart of Midlothian,' erected a tomb to her memory, and described her thereon as 'refusing the slightest departure from veracity even to save the life of her sister.'

3. Balak and Balaam now walk in alliance. They are said to come to Kiriath-huzoth. The former name means 'city.' The name 'huzoth' is plural from חָזוֹת, meaning 'that which is separated, or on the outside.' Thus it applies to 'streets' as being outside houses (Is. v. 25), and to fields, or the country, as outside cities (Job v. 10). Literally, we may render it, 'The city of them that are without.' Paul uses the phrase, 'them that are without' (1 Cor. v. 12), of fornicators, covetous, extortioners, idolaters. In Rev. xxii. 15, the word 'without' is used of those outside the heavenly kingdom. The writer thinks that this town or city is a symbol of the evil classes to which Balaam and Balak go. These men without are not merely in darkness, they are in wickedness. In seeking to use divination against Israel, and in desiring the honours promised as a reward, Balaam goes into the way of evil men. 'And Balaam went with Balak, and they entered Kiriath huzoth' (verse 39). This city is not named in the lists of Moabite cities given in Is. xv. 16, Jer. xlviii., etc. Hence the writer questioned whether it might not have some reference to Israel, and to the allusion in verse 36 to the extremity, as if applying to a city beyond the border. But, as Balaam is transgressing, it is most likely that this city is an emblem of evil, the ungodly who are without, and the writer thinks its symbolic meaning is as above stated.

4. With verse 40 the Young Men's Grade comes in. It is shown by the word חֲזֵי, 'with.' The closing sentence, and the allusion to the princes, seem designed to bring in this word 'with.' Since Balaam is Adamic, he can be represented as one or many. The princes with him are of his own prophetic class. On the Servants' Grade, Balak indicated his power to honour Balaam (verse 37). But now that Balaam, advancing in wickedness, is acting on the Young Men's Grade, Balak sends him presents of sheep and oxen. Balak has no Sheep Nature in him. The sheep and oxen represent what is given as a bribe, or as a gift of honour. Our Versions say that Balak offered, or sacrificed. The word used in Hebrew often has this meaning. But sometimes it means to kill for food (Deut. xii. 15). The writer thinks that it has this meaning here. That which is slaughtered is sent to Balaam and the princes, which supports the view that this is a present, and not a sacrifice. Balaam is

being seduced by gifts to practise divination, and to seek to turn the truth against Israel: 'And Balak killed oxen and sheep, and sent to Balaam and to the princes that were with him' (verse 40).

5. In verse 35 Jehovah bids Balaam go on the Heathen Grade. From the latter part of that verse to the close of verse 39 we see him also going on the Servants' Grade, on which God had not sent him. In verse 40 we see him in a still worse aspect—that is, we see him on the Young Men's Grade, on which, also, he had gone unsent. After Balaam has thus been shown in relation to these grades successively, verse 41, which might well begin another chapter, comes down again to the lowest of these grades, and shows us Balaam on the Heathen Grade. We have the conjoined idiom 'see' and 'there' with 'people.' On this grade Balaam is not a transgressor. God has sent him. Although the reference to the heights of Baal may seem idolatrous, it befits the Heathen Grade. On this grade, Balaam is not blinded by gifts. He sees the people. But he only sees the people, or Good Seed, as found in Heathenism, which is like seeing the extremity, or border of them, rather than the full body of Israel. Our Versions suggest that he sees the utmost part of Israel as if he saw them all; but the fact that this verse is in the Heathen Grade shows that this must be an error. The term 'extremity' is here a term of limitation. It is thought, by some, that 'high places' is a proper name, 'Bamoth.' Both at Athens and at Rome, the principal temples were on the highest parts of the city. In xxiii. 3 Balaam speaks of what God may cause him to see. This vision of the extremity of Israel is a vision which God has granted to him, for he is not a transgressor on this grade. Balak, also, though acting in darkness, is yet acting in sincerity, and does not bribe on this grade. To this sinless grade, as respects this portion, there is light and a morning. There is not this light where Balaam has been blinded by gifts: 'And it came to pass, in the morning, that Balak took Balaam, and caused him to ascend the heights of Baal, and he saw from thence the margin of the people' (verse 41). In Gen. xlvii. 2 the extremity represents the good seed as found in those who are imperfect and sinful.

CHAPTER XII.

NUMBERS XXIII.

THE reader may have been led by these narratives to conclude that God's thoughts towards the Heathen are very merciful thoughts. Clem. Alex. says that, before the coming of the Lord, 'Philosophy was necessary to the Greeks for righteousness,' and he speaks of them as 'those justified by philosophy'—*τοῖς γὰρ ὑπὸ φιλοσοφίας ὀδικοιμένοις*. Then he well adds: 'For God is the cause of all good things, of some, indeed, as things going before, like the Old and New Testament, and of some as things following after, like Philosophy' (Strom., Lib. I., p. 282). It is clear that God fully recognises all that is good in men who have not the Scriptures. When we consider the immoral surroundings of

the more virtuous heathen, we ought to conclude that a little integrity kept by a heathen man, like the widow's mite, is more precious in the Saviour's sight than a fuller measure of integrity kept by men who live in a Christian country. Even starting without this advantage, and on equal terms, some men who lived in heathen times would beat multitudes of Englishmen in the race for the heavenly crown. How many nominal Christians would have to take an inferior place to that occupied by one who could speak thus! Xenophon says of Socrates, that when Hermodogenes saw him discoursing about everything rather than about his trial, he said: 'Shouldest thou not be considering, O Socrates, what defence thou wilt make? And he answered him at first [thus.] Do I not seem to thee to have lived taking thought of the defence I should make? and when he said, How so? [he answered,] Because I have lived doing nothing that was unjust, which I think is the best kind of taking thought of a defence' (Apol., § 3). How nobly, also, Godly Service is illustrated in the following passage: 'Thus Socrates was in everything, and in every way, useful (*ἐν παντί πράγματι καὶ πάντα πρόπον ὠφελεῖμος*); so that it will be manifest to anyone marking this fact, if he notices it fairly, that nothing was more profitable than being with Socrates, and spending time with him, wherever it might be, or in whatever affair. So that even when he was not present, the remembrance of him profited, no little, those who had been accustomed to meet with him, and receive him. For even in his pleasantries, as well as in his sincerity, he alike benefitted those who spent time with him' (Memorab., Lib. IV., c. i.). Would that as much could be said with justice of all servants of Christ!

According to the plan previously followed, we may first consider some particulars in which this chapter does not bear the aspect of literal history.

1. Had Balaam literally seen the Angel of Jehovah standing in the way, and heard his Ass speak with a man's voice, it is not very likely that he would have dared to have any further part or lot with Israel's enemies, who wished him to curse a people on whose behalf God had so strangely interposed.

2. On the literal theory, it is strange why Balaam should withdraw from Balak in order to find Jehovah (verse 3).

3. Equally incongruous with literal history is the ready and unhalting precision with which all the events needed to complete the history take their place. When Balaam wants the answer from God, it is given to him. There is no waiting, and there is nothing lacking. With dramatic completeness the events all come in their due order of succession, and at the right time. It is more reasonable to think that such is the case because this is inspired moral history, than to think that the events recorded occurred in a literal sphere.

4. How could it be alleged of a people so imperfect as the ancient Jews, that God saw no iniquity nor perverseness amongst them? (verse 21).

5. When the prophet speaks of Israel eating prey like a lion, and drinking the blood of the slain (verse 24), is it over the prospect of the butchery of literal men by Israel that he thus exults? Such a literal

devouring of flesh might be a carnage or massacre, and might have nothing that was morally heroic about it. God cannot be pleased with such a destruction of flesh. But there is a destruction of flesh of which Paul speaks (1 Cor. v. 5), which is a destruction of a sinful element in a man's own nature. Because of its triumph over this Sinful Flesh, the Seed of Israel is compared to a lion. It is not as one singing a Marseillaise Hymn, but as one describing a moral conflict and victory, that Balaam speaks of this Israelitish lion drinking blood. Æschylus is representing a lion as within the nature when he depicts the frightened Theban chorus as saying in the siege of Thebes: 'But anxious Thoughts are the neighbours of my heart, and they inflame Terror, the wall-surrounding Lion' (Sept., 277-279).

6. It is singular that Balak should have such faith in Balaam's word, and yet that he should try to turn that word into a word of cursing, even after it has been spoken as a word of blessing.

7. The desire of Balak to hear what was pleasant rather than what was true is not in accord with ancient preferences, as shown in the dramas. Io would not have Prometheus pity her so much as to cheer her with false sayings. She says that she counts feigned words—*συνθήτους λόγους*—the worst disease (Æsch. Prom., verse 702).

In turning to consider what the chapter teaches, it may be stated that it is clear, from the arrangement of the subsequent portions, that verse 41 of c. xxii. should be added to this chapter. The harmony of the arrangement is destroyed by the separation of that verse from the beginning of c. xxiii. The following particulars may also be noted :

1. Throughout this chapter, where Balaam is said to see, the seeing is on the Heathen Grade. The last verse of the previous chapter affords an illustration of this law, and we will refer to it as forming a part of this chapter. On this Heathen Grade, Balaam has not been blinded by gifts. Even though Balak is acting on this grade in ignorance, and wishing to have Israel cursed, still he is acting in sincerity. Hence, on this grade, Balaam is not a transgressor, but is acting according to a Divine command.

2. Where Balaam is represented in this chapter as transgressing, he will, in every case, be found on the Servants' Grade.

3. But while Balaam sins on the Servants' Grade, he bears two aspects on that grade. Wherever, on that grade, he is acting in conjunction with Balak, he is a transgressor. It is his conjunction with blind Balak, the lover of Heathen rites, that constitutes Balaam a sinner. So soon as he leaves Balak, and goes to meet Jehovah, he is coming to himself, so far as respects this particular Heathen practice indicated by the place named. Hence it is to be noticed that the sin of Balaam is in ordering Balak to build altars on the Servants' Grade (xxiii. 1, 14), and in joining with Balak in the building of such altars. It was like saying, That Heathen rite which God allowed me to practise down yonder on the Heathen Grade shall be perpetuated on this Servants' Grade, though God has not given me permission thus to perpetuate it, and though I have now increased knowledge. Hence, even after the altar has been built, Balaam still speaks of it as Balak's burnt offering (verses 3, 15). It is an Element from Heathen Darkness, lifted

up to the Servants' Grade, contrary to God's will. Thus verse 41, c. xxii., which is on the Heathen Grade, shows what God permitted; then verse 1, c. xxiii., shows how this permitted act is lifted up to the Servants' Grade, where it is not permitted. This verse is on the Servants' Grade. This relation of the two verses shows how important it is that verse 41, c. xxii., should be added to this chapter. One verse is describing Baal-worship on the Heathen Grade, as permitted by God, and the other verse is describing the same worship on the Servants' Grade, where God has not permitted it, and where, consequently, it is sinful. In verses 13, 14, we have a similar process described in relation to another aspect of Heathenism. When Balaam parts from Balak (verse 3), he goes to another hill. Moreover, he now prepares altars for himself (verse 4). It is assumed that the altars spoken of in verse 4 are the altars spoken of in verse 2, but this is an error. We have significant changes of terms in Hebrew, and, moreover, we are told that Balaam has prepared these altars, while it is said that Balak built the previous altars (verses 1, 2); and these indications, as well as the moral history, go to show that these last altars are prepared by Balaam alone. Let the reader, then, think of the history thus: God permits Balaam to go on the Heathen Grade (xxii. 35). On that grade he joins with Balak in an idolatrous worship (verse 41), and does so without sin, for God has sent him. Thus he sees, and is not in darkness. But in xxiii. 1 he and Balak have brought up this Baal-worship to the Servants' Grade, and are thus sinning. Because they thus sin, Balaam's eyes are not opened, even after the sacrifice has been offered upon this altar of Balak's. Balaam abides in darkness, for God will not accept such a sinful sacrifice. But in verses 3, 4, we see Balaam going from Balak to another place, and preparing his own altars. Thus he is leaving the Heathenish System. And now God accepts his sacrifice, and puts a word into his mouth, and then sends him back to the Heathen Grade, on which He had at first sent him (verse 5). The charge to return indicates a return, not to Balak as on the Servants' Grade, but to Balak as on the Heathen Grade. Hence verse 6, as with wonderment, introduces Balak as found on the Heathen Grade. He, too, has returned to himself. The conjoined idiom 'behold' and *והנה*, 'he,' in verse 6, shows that Balak is now on the Heathen Grade, and not on the Servants' Grade, as in verse 1. Now, the process, just described, in regard to the heights of Baal, is exactly reproduced in reference to the field of Zophim, mentioned in verse 14. This harmony well justifies the Gradal Theory.

4. Balaam sins by practising certain idolatrous rites on the Servants' Grade. The Sinful Elements from idolatry, thus appropriated by Balaam, are three in number. So the Ass had three visions of the Angel. The three are symbolized thus:

(a) First Balaam is taken up Baal's heights (xxii. 41). This place seems to symbolize the element of actual idolatry. When Balaam, in this aspect, leaves Balak, he is said to go to a bare hill (verse 3). This appears designed to suggest that the hill on which he had just been worshipping at Balak's altars was not a bare hill, but a hill with a grove upon it. This is a further indication that this aspect relates to idol-

worship. The word בַּעַל, 'Baal,' is thought by some to be from בָּל, 'Bûl,' meaning 'to produce,' and also denoting the thing produced. Thus our expression, the 'bole' of a tree, would give the word virtually unchanged. In Is. xliv. 19, we read of worshipping the בָּל of a tree. As a tree trunk possesses all the branches, the idea of 'lord,' or 'possessor,' attaching to the word 'Baal,' might come from this source. The name 'Baal' was given to various gods. Jupiter is supposed to be Baal. There was also a Fly-Baal. Hence this symbol of 'the heights of Baal' is well fitted for a token of Idol Worship.

(b) The second place to which Balaam is taken is זִפְיִם, 'Zophim.' Some derive this word from הִשָּׂג, 'to watch.' Dr. Davies defines it as 'watchers.' The writer believes that this derivation is correct. It is in affinity with the meaning of 'Pisgah.' Zophim is at the top of Pisgah. This word 'Pisgah' is from פָּסַג, 'to cut or divide,' then 'to discriminate,' 'to scan.' 'Scan her palaces' (Ps. xlviii. 14). One of the most common elements of idolatry was the scanning, or close watching, connected with divination, and especially such divination as was connected with the dividing and examining of victims. It is a noticeable fact that all these various forms of divination are defined in Greek by the use of a word meaning to watch, or to mark, or to scan. This is σκοπέω. The words 'Zophim' and 'Pisgah' are virtually synonymous with this word σκοπέω. The writer believes that this place, Zophim, is a symbol of that Element of idolatry which is connected with watching, or scanning. We might say that this includes Augury, Necromancy, Witchcraft, as well as what is defined in Greek by such terms as *ἰεροσκοπία*, or the marking of victims by diviners; *ἠπατοσκοπία*, the scanning of the liver; *ὠδοσκοπία*, the scanning of eggs. We may speak of this second Element appropriated from Idolatry by Balaam as Divination, taking the word in a general sense, so as to include sorcery, and all similar idolatrous practices.

(c) The third place to which Balak takes Balaam is Peor (verse 28). 'They joined themselves also unto Baal-peor, and ate the sacrifices of the dead' (Ps. cvi. 28). This word פְּעוֹר is supposed to be from פָּעַר, 'to bore or pierce.' It is indicative of the generative organ, and those Phallic festivals, and festivals of Priapus, so associated with lust and impurity. What is said, in c. xxv., of Baal-peor, and the daughters of Moab, and Midian, goes far to justify the conclusion that Peor is an emblem of Lust. Peor is said to look unto the face of Jeshimon, or the desert. James says: 'Lust, when it hath conceived, beareth sin, and the sin, when it is full grown, bringeth forth death' (i. 15). Lust and riot lead a man by a way of death, or a path to a fruitless desert. 'Her house is the way to Sheol, going down to the chambers of death' (Prov. vii. 27). Thus Balaam may be said to appropriate from Idolatry the three Elements of Idol-Worship, Divination, and Licentiousness. All these evils have an idolatrous aspect, and, hence, all these places are on heights. But mark what the chapter teaches. God sends Balaam on the Heathen Grade, and on that grade he may join with Balak in Idol-Worship (xxii. 4). He only sins when he brings such Idol-Worship up to the Servants' Grade (verse 1). In like manner, he may join with Balak in Divination (verse 13). He only sins when he begins to build

to Divination on the Servants' Grade (verse 14). But when we come to the third sin, Balaam is not found joining with Balak in this sin on the Heathen Grade. He does not, in respect to Licentiousness, go with Balak to his enchantments (xxiv. 1). He is only found joining with Balak in this sin on the Servants' Grade, whereon, in all the chapter, he is sinning when found with Balak (verse 28). This strange deviation from a regular law speaks to us thus: You see that while God sent prophets to Heathen men, and allowed such prophets to have a part in the worship of Idols; while also He allowed these same prophets to have a part in the arts of Divination, practised by the Heathen; He did not, even in Heathenism, allow that His messengers and prophets should have any part in those Lascivious Rites which were often connected with Idolatry. Venus and all her crew were to be avoided even by prophets who had no Revealed Truth to guide them. God never caused the consciences of such prophets to excuse, but rather to accuse, all such licentious accretions of idolatry. Licentiousness, down to the lowest grade, is thus seen to be a sin that God ever abhorred. Heathen teachers often condemned the vile Lasciviousness of many of the rites. Pentheus, in the 'Bacchæ' of Euripides, censuring Tiresias for having brought in Bacchic rites, and their attendant licentiousness, says:

εἰ μὴ σε γῆρας πολλῶν ἐξεβρόντο,
καθῆσ' ἂν ἐν βάκχαισι δέσμιος μέσαις,
τελετὰς πονηρὰς εἰσάγων· γυναιξὶ γὰρ
ὄπου βότρνος ἐν δαιτί γίγνεται γάνος,
οὐχ ὕγιες οὐδὲν ἐτι λέγω τῶν ὀργίων.

(vv. 258-262.)

'If your grey-haired old age had not been your defence, you should have sat as a prisoner, in the midst of these Bacchic women, for having introduced these wicked rites. Wherever the gladness of the grape-cluster is present in a feast of women, I have no longer anything wholesome to say of their mysteries.'

5. There are so many transitions of grade in the chapter that, for the most part, it will be best to notice the grade-words in the examination of the chapter. We may, however, observe the following particulars:

(a) Verse 41, c. xxii., which should begin this chapter, is on the Heathen Grade. We have the conjoined idiom 'see,' and 'there,' with 'people.'

(b) Verses 1-5 are on the Servants' Grade. The grade-words are ἴδ' (verse 1), 'do' (verse 2), and 'see' (verse 3).

(c) Verses 6-10 are on the Heathen Grade, on which the Prophecies are spoken. Balaam can only speak the Prophecies when he is on the grade on which God sent him. We have, in this portion, some conjoined idioms which show the Heathen Grade. In verse 6, 'behold' conjoins with ἴδ'η, 'this.' The word 'Israel,' in verse 7, seems to conjoin with 'see,' a little later in the speech (verse 9). So 'behold,' in verse 9, conjoins with 'people' and 'Israel' (verse 10). It is evident that Balak is not in Zion when Balaam speaks to him. Hence this conjoined idiom must pertain to the Heathen Grade.

We may now proceed with the examination of the chapter.

In verse 41, c. xxii., Balaam, on the Heathen Grade, whereon he has God's approval, is taken up Baal's heights. Though taking a part in

idolatrous worship, he is not a transgressor. Neither is he in darkness. As one who has the morning light, he can see Israel's border. But in verse 1, c. xxiii., we find he has gone up to the Servants' Grade. Now he is a transgressor. He is lifting up Idol-Worship to an unlawful honour. The word $\tau\acute{\iota}$, 'this,' is twice used in verse 1. It shows the grade. Balaam directs Balak, the king of the Seed of Darkness, who has promised to honour him, to build altars of idolatry for him on this grade. Thus he is wishing to perpetuate Idol-Worship in a forbidden sphere, and is taking his part with Balak. 'And Balaam said to Balak, Build for me, in this, seven altars, and prepare for me, in this, seven bullocks, and seven rams' (verse 1). Because of the number seven it has been thought, by some, that Balak and Balaam were building to the seven planets. Since the aspect of the worship is idolatrous, it is not at all improbable that some such feature of idolatry is symbolized. Where Balaam builds seven altars apart from Balak, the seven, as in so many other parts of Scripture, must be a symbol of what is complete. But, in Idolatry, there is no perfect sacrifice. Hence it is not improbable that the seven is designed to accord with the planets. Philo contrasts the seven planets with fixed stars (Lib. de Cher., c. vii.). The error as to the planets befits a Heathenish and Idolatrous worship. The number seven was sometimes involved in Heathen Sacrifices. Apollonius Rhodius says (Lib. III., verses 859-862) :

*Ἐπτά μὲν ἀενάοισι λουσαμένη ἡδάτεσσιν
Ἐπτάκι δὲ Βριμῷ κουροτρόφον ἀγκαλίσσασα,
Βριμῷ νυκτιπόλιν, χθονιῆν, ἐνέροισιν ἀνασσαν
Λυγαῖῃ ἐνὶ νυκτὶ σὺν ὄρφναιοῖς φαρέεσσι.*

'Having washed seven times in the ever-flowing waters, and having seven times invoked Hecate, the nursing-mother of boys, the night-wanderer, the subterranean one, who rules amongst those below, in the gloomy night, with the murky shrouds.'

In like manner the offering of bullocks was common amongst barbarians. This custom is reflected in the bull of Phalaris. Polybius writes: 'Concerning the brazen bull, prepared by Phalaris in Acragis, into which he made men enter, and then, having kindled a fire below it, took such vengeance on those subject to it that, when the brass had been burnt, the man, charred and scorched on every side, was utterly destroyed, and when he cried out, according to the greatness of the pain, the sound was like a bellowing from the prepared bull falling on those who heard it' (Lib. XII., c. xxv.). Balaam co-works with Balak in offering this idolatrous and sinful sacrifice. 'And Balak did as Balaam had spoken, and Balak and Balaam offered on every altar a bullock and a ram' (verse 2). It is manifest that even after this sevenfold sacrifice was offered, 'there was no voice, nor any that answered' (1 Kings xviii. 26). Baal was but a name, and hence no answer could come from him. Moreover, Balaam was transgressing in practising Idol-Worship on a higher grade than that on which God had sent him. Hence no answer comes from Him. But now Balaam begins to separate himself from the ungodly. This is the first step on his return to his proper place. Moreover, he now disavows Balak's altar and worship, and speaks of it as 'thy burnt offering.' He will no longer have a part in it. It is not said, in verse 2, that the offering was made to Jehovah. It was made

to Baal. 'And Balaam said unto Balak, Stand by thy burnt offering, and I will go, peradventure Jehovah will come to meet me, and whatsoever He causeth me to see, I will tell thee. And he went to a bare hill' (verse 3). The word 'בָּרְהוֹט', which the writer renders 'bare hill,' is used in Job xxxiii. 21 of bareness of bones. Dr. Davies defines the word in one meaning as 'a clearing, a place devoid of trees, hence a bare plain, a down' (Is. xlix. 9), 'or bare hill' (Is. xli. 18). The writer thinks that this allusion to Balaam going to a bare hill is designed to show that he had not only separated from Balak, but from the groves and Idol-Worship which he practised when with Balak. It is well known that groves were a common appendage of idolatrous shrines. Pausanias refers to an altar to Ceres built before a cave in Phigalia, and adds, *ἔστι δὲ ὀρυῶν τε ἄλσος περὶ τὸ σπήλαιον* (Lib. VIII., c. xlii.)—'There is a grove of oaks round about the cave.' So he refers to the sacred grove of Persephone, *ἄλσος τῆς Δεσποίνης ἱερὸν* (Lib. VIII., c. xxxvii.). Balaam is now freeing himself from the associations of Baal-worship, and when he so acts he begins to have communion with God. The reader must not think that wherever such words as 'come,' 'with,' etc., are used in English, the Hebrew grade-words are being used. Where grade-words are used the writer takes account of them.

'And God met with Balaam.' Balaam now tells God what he had done. It is not likely that he would tell Him that he had prepared altars to an idol. But the altars spoken of in verse 1 are on Balaam's heights, and to Baal. Hence these altars, of which Balaam now speaks, must be different altars from those spoken of in verse 1. (a) The former were built by Balak, these are prepared by Balaam (verse 4). (b) The former are simply spoken of as altars. The Hebrew speaks of these as the altars. (c) The former altars are said to be built, these are only said to be prepared, or set in order. (d) Balaam speaks of the offering on the former altars as Balak's burnt offering (verse 3). Here he says, 'I have offered up.' He would hardly have called the offering Balak's when speaking to him, and have called it his own when speaking to God. (e) Balaam's allusion to Jehovah meeting him (verse 3) accords with the view that he, apart from Balak, was about to sacrifice, God had refused to meet him at Balak's altars. To sacrifice is, in a sense, to meet with God (Ex. iii. 18). Balak had now come away from the high places of Baal to the bare hill. It is as if he said, 'I have left Balak and his Baal-worship, and I have prepared true altars and true sacrifices on this bare hill, in hope of meeting with Thee.'

When Balaam thus offers a true sacrifice, God meets with him, and puts a prophetic word into his mouth. But Balaam is a prophet to the Heathen, only sent on the Heathen Grade. Hence while God puts a word into his mouth, he is not to speak that word on the Servants' Grade. He is to return to his proper place on the Heathen Grade, on which, alone, God had sent him. This is what is indicated by the charge to return, given in verse 5, as the grade-words of verse 6 show. 'And Jehovah put a word in Balaam's mouth, and said, Return to Balak, and thus thou shalt speak' (verse 5).

With verse 6 the Heathen Grade comes in, as the conjoined idioms show. This portion is continued to the close of verse 10. Thus Balaam

is not returning to Balak as standing by his altars on the Servants' Grade. He is only returning to him as he is found on the Heathen Grade, and is acting in sincerity though in darkness. The verse calls attention to Balak's position, as if the offering, by which he was now standing, was an offering in some new position. It is because it is an offering on the Heathen Grade, where God allows even Idol-Worship. Princes are now with him. They were not said to be with him on the Servants' Grade. 'And he returned to him; and lo, he stood by his burnt offering, he and all the princes of Moab' (verse 6). When Balaam has thus returned to the grade on which God sent him, and to Balak, as found on that grade, he is in a fitting moral condition for speaking the prophetic word, as Balak is in a fitting position for hearing it. The Balak who, in verse 11, finds fault, will be seen by the grade-words to be Balak as found on the Servants' Grade, and not Balak as on the Heathen Grade, to whom Balaam is now speaking. He now begins his prophecy, showing (*a*) that Israel cannot be cursed, but is blessed of God, (*b*) that it shall be a separate people, (*c*) that it shall be a numerous people, (*d*) and that it shall be a righteous people, whose lot will be enviable. All these features are applicable to the Seed of Faith in all men everywhere; but they are no more applicable to literal Jews than to other nations, except, perhaps, in the one feature of being separate. But it is a separation from what is sinful and from sinners that is here indicated, not of Jews from Gentiles. 'And he took up his parable, and said, From Aram Balak hath led me.' It must be noticed that Balaam does not blame Balak for thus leading him. It had been done in ignorance. It was because he was in darkness that Balak wanted him to curse Israel. 'The king of Moab from the mountains of the east.' 'Aram' means 'high.' Apart from Revealed Truth, there was a high land towards the eastern sun, where early prophets had some of the spirit and vision of prophecy given to them. They were in the morning of the prophetic day. 'Come, curse for me Jacob: And come, show indignation against Israel' (verse 7). Balaam, in striking but simple language, shows how impossible it is to curse those whom God hath blessed. Seneca, speaking of the safety of a man full of Divine and human excellencies, says: 'Bona ejus solidis et inexcuperabilibus munimentis præincta sunt. Non Babylonios illi muros contuleris illi, quos Alexander intravit, non Carthaginis aut Numantiæ, una manu capta, non Capitolium arcemve, habent ista hostile vestigium: illa quæ sapientem tuentur, et a flamma et ab incurso tuta sunt, nullum introitum præbent, excelsa, inexpugnabilia, dis æqua' (Dial II., Ad Seren., c. vi.)—'His possessions are girdled round by solid and insurmountable defences. You must not compare with him those Babylonian walls which Alexander entered, nor the walls of Carthage, or of Numentia, taken by a single troop, nor Capitol nor Tower. These have a print of hostile feet. But the walls which defend a wise man are safe from flame and from attack; they present no way of entrance, but are lofty and invulnerable, like to the gods.' In similar lofty strains Balaam asks, 'How shall I curse whom God hath not cursed? And how shall I show indignation to whom God hath not showed indignation?' (verse 8).

The next verse shows how the Israelitish Seed is to be a Separate

Seed. From all hills they may be seen filling valleys of moral fertility (xxiv. 6). 'He shall cause them that come of Jacob to take root, Israel shall blossom, and bud, and fill the face of the world with fruit' (Is. xxvii. 6). 'For from the top of the rocks I see him, and from the hills I behold him. Lo, it is a people that dwell alone, and shall not be reckoned among the nations' (verse 9). The next verse suggests that the Good Seed is to be plentiful as dust, and that even its fourth part is to be beyond counting. 'Who can count the dust of Jacob, or number the fourth part of Israel?' Then it is indicated that they are an upright generation, whose death is to be envied. Balaam may justly covet it. On this grade he is not speaking as a sinner. All covet it. Young writes:

"Oh, let me die his death!" all Nature cries,
"Then live his life"—all Nature falters there.'

'Let my soul die the death of the upright, and let my last end be like his' (verse 10).

We come now to a transition. Verses 11, 12, are on the Servants' Grade. The grade-words are 'do' and 'behold.' Thus verse 11 is in gradal connection with verse 5. It is not Balak as on the Heathen Grade, but Balak on the Servants' Grade, who finds fault. Balaam, even on this grade, is not now co-working with Balak, but rather acting contrary to his wish, having met with God: 'And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether' (verse 11). It is not improbable that this blessing is to be regarded as something distinct from the prophecy uttered on the Heathen Grade: 'And he answered, and said, Must I not take heed to speak that which Jehovah putteth into my mouth?' (verse 12). It may be that Balaam, in regard to this particular feature of Idol Worship, is now ceasing from sin, even on the higher grades.

Now, however, the process described in the foregoing verses is virtually repeated in relation to another aspect of Idolatry—that of Arts of Divination, etc. Verse 13 begins this portion, as verse 41, c. xxii., began the previous portion. It begins, in like manner, on the Heathen Grade. The writer thinks that this Heathen Grade portion is from the beginning of verse 13 to the word 'Pisgah' in verse 14. As in verse 1, the following allusion to building appears to pertain to the subsequent Servants' Grade portion, on which Balaam and Balak are both transgressors. As in verse 41, c. xxii., this Heathen Grade portion lays stress on Balaam seeing. He is not sinning on this grade. This may be why the word 'seeing' is used three times. It is a grade-word; but it also indicates here that Balaam is in the light. As in the previous case, he is only to see the extremity of the people. It adds: 'And not all;' and this tends to show that in xxii. 41, Balaam is only represented as seeing the margin, or border of the people, as found in Heathenism. The word N , 'with,' is the only Young Men's Grade-word in this portion. It conjoins with 'place,' 'there,' twice used, and 'see,' three times used. This is a considerable number of words to conjoin with N , or 'with,' but it may be owing, in part, to the fact of prominence being

here given to Balaam's seeing. Balak is said to take Balaam to a field. While this suggests what is fleshly, it lays aside the symbolism of a grove. The verse is referring to the various kinds of idolatrous inspection, as in divination, etc. Hence these men are said to go to Zophim, or 'the Watchers' on 'Pisgah,' or 'the Scanning Place.' Until they begin to build on the Servants' Grade, they are not sinning in thus acting on the Servants' Grade. As before, Balak takes the initiative in tending to what is idolatrous: 'And Balak said unto him, Come, I pray thee, with me, unto another place, from whence thou mayest see them: thou shalt see but the margin of them, and shalt not see them all; and curse them for me from thence. And he took him to the field of Zophim, to the top of Pisgah' (verses 13, 14). The writer holds that the word 'Pisgah' should end a verse. He thinks that it closes this Heathen Grade Portion. The next portion from 'And he built,' to the close of verse 16, is virtually descriptive of similar acts to those described in verses 1-5, which were all in the Servants' Grade portion. The acts are indicated, rather than narrated, in full; for it is but a repetition of the same acts that is being set forth. It may be partly owing to the brevity, and partly to the repetition, that no grade-words are used in this repetition. It is as if we had to infer the grade from the first account. Again we have the idea of a building of seven altars, in which both Balak and Balaam are present. We read again of the bullock and ram on every altar. Again Balaam bids Balak stand by what he calls 'thy burnt offering.' Again we see that God gives Balaam no answer at this sinful altar of Balak's. Again Balaam turns from Balak to go and meet God. Again, also, Jehovah meets with him when he has left Balak, so that we may infer that once more Balaam has built his own altar, and offered a true sacrifice, free from arts of divination. Again God bids Balaam return to Balak. Again we find that this return is to Balak as found on the Heathen Grade. Again, also, so soon as Balaam has returned to this Heathen Grade, whereon he is not a transgressor, he begins to prophesy. The parallel between the two portions holds good to all gradal transitions. Even these seven altars built by Balak, as in verse 1, are not called 'the altars,' like those in verse 4: 'And he built seven altars, and he offered up a bullock and a ram on every altar' (verse 14). Thus far Balaam is sinning in that he is offering in conjunction with Balak a sacrifice of divination upon the Servants' Grade, on which God has not sent him. But God does not answer him at these sinful altars. Hence Balaam begins to come to himself. He leaves these altars of divination, that he may go to offer a better sacrifice: 'And he said to Balak, Stand here by thy burnt offering, while I meet [Jehovah] yonder. And Jehovah met with Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak' (verse 16).

With verse 17, as with verse 6, which also described Balaam's return, the Heathen Grade comes in. Again, also, we have the words of wonderment, as if indicating that Balak was in a new position, and not as left by Balaam on the Servants' Grade. Again, also, we have the allusion to the princes with him. It would be beyond all laws of coincidence and chance, that these variations should follow so regularly

the changes of grade, if the words which indicate those changes were not, in very truth, Scriptural grade-words. Thus, though it might seem at the beginning as if the writer were accepting a theory of grades that was not well founded, every step taken tends to show that this gradal theory is Scriptural. It was only after writing an exposition of these chapters that was erroneous, and in many particulars absurd, that the writer was led to a firmer ground. Whatever truth may be in these grade-signs, he was only led to an apprehension of that truth after much hard toiling through a sea of error.

From verse 17 to verse 24 inclusive, where the prophecy ends, all the portion is on the Heathen Grade. And, as in verse 11, so in verse 25, Balak is on the Servants' Grade, where he begins to find fault. In this Heathen Grade portion we have conjoined idioms showing the grade. Thus, in verse 17, 'come' and 'behold' conjoin with בְּיָד , 'with.' The word 'hear,' in verse 18, appears to conjoin with הִנֵּה , 'He,' in verse 19. The words 'do' (verse 19), 'behold' (verse 20), and 'see,' conjoin with 'Israel,' in verse 20. Then בְּיָד , 'with,' in verse 21, conjoins with 'Israel,' in verse 23, which is part of the same speech, and 'behold,' in verse 24, conjoins with 'people.' This prophecy sets forth several particulars:

(a) The faithfulness of God's word of promise, spoken to this Righteous Seed.

(b) The purity of this Righteous Seed.

(c) The abiding presence of God in its midst.

(d) Its deliverance from fleshly Egypt.

(e) Its moral strength.

(f) Its wonderful invulnerability and success.

(g) Its mighty power as a destroyer of Sinful Flesh.

'And he came unto him, and, lo, he stood by his burnt offering, and the princes of Moab with him.' In verse 6, as well as here, the introduction of the allusion to the princes causes it to be possible to bring in a word of the Young Men's Grade very easily and naturally. Thus a conjoined idiom is formed. A somewhat similar remark applies to the allusion to the princes in xxii. 40, though with a difference in grade: 'And he took up his parable, and said, Rise up, Balak, and hear, Give ear unto me, thou son of Zippor: God is not a man that He should lie, Neither a son of Adam that He should repent' (verse 19). The unalterableness of all these prophetic words is owing to the fact that they are God's words. They must be fulfilled. Cavillers at Inspiration would do well to ponder Balaam's utterance. This verse greatly pleases Philo, who makes several references to it: 'We are not able, continuously, to treasure up in our souls that worthy summary of the case—namely, that God is not as man—that we may overstep all the things spoken by man' (Lib. de Sac. Abel, c. xxix.; Quod Deus Immut., c. xi.). He also refers to this Prophetic Ode as ἀσμάτων τὸ ἱεροπρεπέστατον (De Migrat. Abra., c. xx.)—'the most becomingly sacred of songs.' Irenæus writes: 'God is not as man. This shows how all men, being carried about, act falsely. But God is not so. He ever abides true, perfecting whatever He has willed' (Frag. Deperdit. Tract.). Thus those who believe in the promises of God are resting their hope on an

everlasting foundation: 'Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? Behold, I have received [commandment] to bless, And He hath blessed, and I cannot reverse it' (verse 20). Even prophets cannot reverse the Prophetic Word, or turn the Truth against the righteous generation.

It is not improbable that the latter part of verse 21 is an explanation of the former part. If Christ, our Emmanuel, be with us, we shall be saved from iniquity and perverseness. He takes these away. If it be not in this sense that God beholds not iniquity and perverseness, it will probably be that the Good Seed is here regarded as good, and free from evil accretions. It cannot be that literal Jews are free from iniquity. Sometimes the figure of looking means looking to judge, and to punish (1 Chron. xii. 17; 2 Chron. xxiv. 22). Those who are imperfect do not wish to be looked upon (Cant. i. 6). The writer thinks, however, that iniquity is not beheld in Israel because Israel's King has removed it. The question is asked, What hath God wrought? and we have an allusion to a coming out of Egypt. 'He hath not beheld iniquity in Jacob, Neither hath He seen perverseness in Israel' (verse 21). Cornelius Nepos says of Miltiades and the soldiers: 'Erat enim inter eos dignitate regia quamvis carebat nomine; neque id magis imperio quam justitia consecutus' (c. ii.)—'For he was amongst them with the dignity of a king, however he might lack the name, nor did he seek after that more by authority than by righteousness.' Christ is the King in the midst of the Righteous Seed, in whatever men that seed may be found, and He establishes His kingdom by righteousness. He is not, literally, a King amongst Jews, more than amongst Gentiles. Because of His presence there is shouting. Some shout for mastery, and some shout because they are overcome (Ex. xxxii. 18). But this shout of a King imports the triumph of Christ over all Sinful Foes in the hearts of His people. He is reigning until the enemies are put down. 'Jehovah his God is with him, And the shout of a King is among them' (verse 21). God is ever delivering them from the Egypt of Sinful Flesh, giving them moral strength, and making them invulnerable to all that arts of divination can do to work their injury. 'God is bringing them forth from Egypt; He hath, as it were, the strength of the wild-ox' (verse 22). No good man can become the sport of some Juno, angry without good reason (*Æn.*, Lib. I., verse 8), and so causing him to be tossed about by land and by sea. It is the ungodly man whom the gods hunt. *θηρῶσιν τὸν ἄσεπτον* (Eurip. *Bacch.*, verse 890). Some would take the α , not as meaning 'against,' but as meaning 'in' or 'with.' It can be said in favour of this latter view, which the Revised Version follows, that the following of divination has been that which showed imperfection. Even if we take this view, the teaching of verse 8 shows that it is also true that there is no divination against Israel. We may here follow the Authorised Version and read, 'Surely there is no enchantment against Jacob, Neither is there any divination against Israel.' The writer thinks that the word 'season' indicates a grade. 'According to the season' is equivalent to 'According to the grade.' 'According to the season it shall be said to Jacob and to Israel, What hath God wrought?' Arts of divination will not be named. God's action alone will be recognised.

Balaam ends the prophecy by speaking of the lion-like strength of the Good Seed as destroyers of Sinful Flesh. The lion is often used as a symbol of valiant and conquering men (*Æn.*, Lib. IX., verse 339; *Apollon.*, Lib. II., verse 26, etc.). The Good Generation, like Judah (*Gen.* xlix. 9), or like the bear seen by Daniel (*vii.* 5), is a flesh-devourer. 'Behold, the people, as a lioness, riseth up, And, as a lion, doth he lift himself up; He shall not lie down until he eat of the prey, And drink the blood of the slain' (verse 24). The Good Seed will never take rest until Sinful Flesh is subdued.

At this point we have a transition. The prophecy has been uttered on the Heathen Grade, as the conjoined idioms show. But verses 25, 26 are on the Servants' Grade. We have the word 'do.' So all the rest of the chapter is on the Servants' Grade. Hence this word 'do' cannot be part of a conjoined idiom. Since Balak is expostulating on the Servants' Grade, it follows that he is Balak as indicated in verse 15, and not Balak as found with the princes on the Heathen Grade (verse 17), and to whom the prophecy is directed. Even on the Servants' Grade, Balaam has parted from Balak, and met God, and blessed Israel. Balak, in his blindness and sin, blames him for this. 'And Balak said unto Balaam, Neither curse them at all, nor bless them at all' (verse 25). But God's messengers are not thus allowed to keep a guilty silence. 'The Lord God hath spoken, who can but prophesy?' (*Amos* iii. 8). 'And Balaam answered and said to Balak, Did I not speak to thee, saying, All that Jehovah speaketh, that I must do?' (verse 26).

We come now to another change, but not to a change of grade. Verses 27-30, like verses 25, 26, are on the Servants' Grade. We have the words 'place' (verse 27), 'there' (verse 27), *הַיָּמִין*, 'this' (verse 29), and 'do' (verse 30). The fact that in going to this third place Balak begins on the Servants' Grade, is important. In regard to Baal's heights, or Idol-Worship, Balak began on the Heathen Grade (xxii. 41), on which he was sinless, God having sent Balaam on that grade (xxii. 35). Then he passed up to the sinful aspect on the Servants' Grade (xxiii. 1). So in regard to the place of Scanning, or Divination, Balak began on the unsinning Heathen Grade (verse 13), and then passed up to the sinning aspect on the Servants' Grade (verse 14). But in relation to this third place, or Peor, we see that, unlike what took place in the two previous places, the sinning aspect and the Servants' Grade come first. Secondly, we see that, on this sinning Grade, Balaam does not now part from Balak and go to meet God. Thus, in relation to Peor or Lust, Balaam keeps his sinful aspect, even when he has given up Idol-Worship and Divination. That is, though he leaves Baal's Heights, and Zophim, or Pisgah, he does not leave Peor or Lust. In this particular aspect he remains a False Prophet. So we ascertain from xxxi. 16 that he gives evil counsel as respects women in the matter of Peor. Thus we see how, in some aspects, Baal is a true prophet, while in others his aspect is evil. Thirdly, we shall see that while Balaam has this abiding association with Lust on the Servants' Grade, he has no connection with it on the Heathen Grade. He does not go thereon to seek Balak's enchantments in this particular aspect (xxiv. 1). It emphasizes the variation from the two previous portions, that the order of

grades is reversed. The Servants' Grade now comes first, and the Heathen Grade follows.

Balak, beginning to act in sinful fellowship with Balaam, on the Servants' Grade, and in respect of Peor, or Pleasures of Lust, invites him to go with him. 'And Balak said to Balaam, Come now, I will take thee to another place, peradventure it will be right.' In verse 17, on the Heathen Grade, Balak has used Jehovah's name. He has never used it on the sinning Servants' Grade. It is not improbable, therefore, that here, as in Jer. xi. 12, the word *האלהים* means 'the gods' and not 'God.' It is not very probable that the true God would be deemed likely to allow such rites as those of Peor. Hence the writer will take the word as 'the gods.' 'Peradventure it will be right in the eyes of the gods that thou mayest curse it for me from there.' It is very noticeable that, where Balaam is beginning his action on the Servants' Grade, he is not said, as in the two previous portions, to see the people. But although the action on the Heathen Grade now comes after the Servants' Grade, instead of before it, the seeing is still associated with the Heathen Grade (xxiv. 1), and with that only. 'And Balak took Balaam to the top of Peor.' What is said of Peor, in xxxi. 16, is sufficient in itself to show the relation of this symbolic place to Lust and Impurity. Peor is said to look to the face of Jeshimon. This word means 'A desolation,' 'A desert,' 'A waste.' The writer believes that the verse is showing that the aspect of Lust is towards physical and moral desolation and death. Young justly says :

' Let this suffice ; sure as night follows day,
 Death treads in Pleasure's footsteps round the world,
 When Pleasure treads the paths which Reason shuns.
 When, against Reason, Riot shuts the door,
 And Gaiety supplies the place of sense,
 Then, foremost at the banquet and the ball,
 Death leads the dance, or stamps the deadly dye ;
 Nor ever fails the midnight bowl to crown,
 Gaily carousing to his gay compeers,
 Inly he laughs to see them laugh at him,
 As absent far. And, when the revel burns,
 When Fear is banished, and triumphant Thought,
 Calling for all the joys beneath the moon,
 Against him turns the key, and bids him sup
 With their progenitors—he drops his mask,
 Frowns out at full : they start, despair, expire.'

It is in this sense that Peor looks towards Jeshimon ; that is, Lust looks towards Desolation. 'That looketh upon the face of Jeshimon' (verse 28). On this hill of Lust, Balaam bids Balak build altars. Thus he is seeking to perpetuate on the Servants' Grade lustful rites, which God has not allowed even on the Heathen Grade. Except for change in symbolic place, the rites described in the closing verses are a virtual repetition of the rites described in the opening verses of the chapter. 'And Balaam said to Balak, Build for me in this seven altars, and prepare for me in this seven bullocks and seven rams. And Balak did as Balaam said, and he offered up a bullock and a ram on every altar' (verses 29, 30). It would have been well if verse 27 had begun a new chapter. Then the third portion relating to Peor would not have been divided as it is by the present arrangement of the chapters.

CHAPTER XIII.

NUMBERS XXIV.

THROUGH all Christian history some of Balaam's prophetic utterances have been supposed to refer to Christ. Especially has his prediction that a Star should come forth out of Jacob (verse 17) been applied to the Saviour. Irenæus speaks of 'Emmanuel, of whose Star indeed Balaam thus prophesied, A Star shall arise from Jacob, and a Leader (Dux) shall arise in Israel' (Lib. III., c. ix.). So he refers to Balaam as speaking by parables, which he knew not (Frag. Deperd.). Justin Martyr, in a passage which illustrates his inaccurate method of quoting Scripture, also identifies this Star with Christ. He says, 'And Isaiah, another prophet, foretelling the same things in different words, spake thus, A Star shall arise out of Jacob, and a Plant (*ἄνθος*) shall come up from Jesse's root. And in His arm shall the Gentiles trust. The luminous Star has arisen, and a Plant has come up from Jesse's root : this is Christ' (Apol. I., c. xxxii.). It is not strange that many readers wonder how a man who could thus see the Day of Christ from afar should yet do such wicked actions. It seems as if, in his life, opposite qualities were blended. Prince John ('Henry IV.,' p. 2) was surprised to see the Archbishop of York, who had been wont to expound to his encircling flock the holy text, now changed into a warrior.

'To see you here an iron man,
Cheering a rout of rebels with your drum,
Turning the word to sword, and life to death.'

So, in Balaam, extremes appear to meet. Some writers, giving much weight to his better qualities, have written in defence of Balaam. Dr. Adam Clarke, in his exposition of this chapter, while admitting that Balaam gave wicked counsels, maintains that 'the badness of this man's character has been very far overrated, and that it does not appear that he was either a hypocrite, false prophet, or a sorcerer, in the common acceptation of the term, and that he risked even life itself in following and fulfilling the will of the Lord.' These varying aspects of Balaam's character are all according to principle. On the Heathen Grade he is a good man, and acting under Divine permission. On the Servants' Grade he is a transgressor. The fact that his character changes according to grade, still further, the fact that all his prophecies are on the Heathen Grade, are in themselves strong evidence of the truth of the Gradal Theory, and of the moral nature of Balaam's history. It is not that the same words are taken in one prophetic portion to form the conjoined idioms that are taken in another prophetic portion. The grade-words vary, but the fact remains that all Balaam's prophecies are on the Heathen Grade, as the conjoined idioms show. Surely this is a fact beyond mere coincidence. It is itself a strong argument against the literal theory. Other facts tend to a like conclusion :

1. The Eber named in verse 24 is said to be a people beyond

Euphrates, where also Balaam is said to dwell (Deut. xxiii. 4). Yet this people, as well as Sheth, Edom, Seir, Amalek, the Kenites, Ashur, etc., are all comprehended under the general designation, 'thy people,' addressed to Balak (verse 14). What evidence have we that any literal king of Moab ever had rule beyond the Euphrates, or over all these peoples? It is more likely, therefore, that they are Moab's people in the sense that they are subject to the rule of Moral Darkness, and do deeds of darkness.

2. These people of Moab's dominion are to be subdued in the latter day (verse 14). A Star coming out of Jacob is to break down Moab (verse 17). How can it be said that Moab's rule over these kingdoms, taken literally, has continued until the latter day? How can it be said, either, that Christ has smitten the corners of a literal Moabish kingdom? It is said that the prophecy relates to David, who smote Moab (2 Sam. viii. 2). But is it not a reflection on the kingly supremacy of Christ to say that it is David and not He who is the Star and Sceptre?

3. Let the reader notice all that is said of Israel in verses 6-9. Would it not be exaggeration to say that all this portraiture of the fertile valleys, the watered gardens, the trees of lign aloe, planted by Jehovah Himself, the abundance of waters, the exalted King, and the exalted kingdom, ever had its embodiment in a literal Palestine? But, in a moral sphere, it is having its fulfilment daily.

4. This Israel is to eat up the nations his enemies (verse 8). Literal nations of men, women, and children, wherever they dwell, are of one blood with the Jews, and of like passions with them. Would a prophet of the Father of all mercies exult in the prospect of one such literal nation being consumed by Jews? It may be said, They are sinful, and oppose the Jews. But were not the Jews themselves a people laden with iniquity? Is it not far more probable that these enemies are Bad-Seed-Men, who serve the King of Moab, the Power of Darkness? In this sense we have authority over nations, ruling them with a rod of iron, and breaking them as a potter's vessel (Rev. ii. 26, 27). So Christ is to break His enemies, but they are not literal persons (Ps. ii. 9). Alexander, in drunken madness, might kill a friend, or cause a palace to be burnt, but he did not exterminate literal nations. Neither is this prophecy to be regarded as a prophecy of wholesale murder to be committed by Jews. Even if these nations had treated the Jews unkindly, such harsh retaliation would have been unjust. A heathen could write '*Minuti semper et infirmi est animi exiguique voluptas ultio*' (Juven. Sat. XIII., verse 189)—'Revenge is ever the delight of a narrow and weak and puny mind.' These enemies to be destroyed are a Seed of Sin.

5. The reference to Jehovah having kept back Balaam from honour (verses 10, 11) does not agree well with the literal theory. The heathen of ancient times, the times long anterior to the days of Lucian, were accustomed to speak with reverence of their gods. They would not be likely, in the days of Balaam, either to speak or to act sacrilegiously. An incident recorded by Ælian (Var. Hist., Lib. III., c. xxii.) illustrates their reverence for the gods. When the Greeks had captured Troy, having some pity on their captives, they made proclamation that everyone of the freemen might depart, carrying away that which he valued most of

his possessions, and which he could carry. Thereupon Æneas, leaving all other things, carried away his household gods. The Greeks were so pleased with his piety that they allowed him to carry a second load, and this time he carried his aged father Priam, bearing him upon his shoulders. Being the more pleased with this sight, the Greeks restored to him all his possessions, testifying that to godly men, reverently bearing their gods and their parents, even men of warlike nature become kindly disposed. They who thus honoured the gods more than they honoured their parents would not be likely to speak of the Deity as Balak here speaks of Jehovah. But, on the other hand, if Pharaoh be a Satanic king of Sinful Flesh, we cannot wonder that he should say, 'Who is Jehovah, that I should obey His voice?' (Ex. v. 2). And if Balak represents a Power of Darkness, we cannot wonder that he should say, 'Jehovah hath kept thee back from honour' (verse 11).

6. Balaam says he is about to go to his people (verse 14). So he is said to return to his place (verse 25). But he lived in Mesopotamia, beyond the Euphrates (Deut. xxiii. 4). How comes it to pass, then, that he is slain in the war against Midian, which took place near Jericho? (xxxi. 8, 12). He could not, on the literal theory, have returned to Mesopotamia.

7. Balaam speaks of beholding Christ, but not nigh (verse 17). Some would regard these words as even meaning that Balaam, like the rich man in hell, would see Him afar off, because he would be banished from His presence. How could Balaam know that he would see Him afar off? or how was he able to see Him far off while speaking, without knowing something of his own sinfulness in the sight of that Saviour? Is it not strange that he should prophesy so clearly of the coming of One who would judge him as a sinner, and yet that he should not show any desire to avert His anger?

8. It is said that Christ shall break down all the sons of Sheth (verse 17). But Sheth was the son of Adam, from whom the entire human family is said to be descended. How, then, can Christ be said to undermine, or destroy, all the sons of Sheth? He does not destroy the entire human race. The Revised Version takes the word as a noun, meaning 'tumult.' We will consider this reading subsequently.

9. What is said of Amalek cannot well be reconciled with literal history (verse 20). Was Amalek ever the first, either in order of time, or in importance? Amalek is one amongst the many descendants of Esau (Gen. xxxvi. 12). Does the reader think that the God who is Father of us all ever said of a nation of literal men, 'I will utterly put out the remembrance of Amalek from under heaven'? (Ex. xvii. 14). Is the Bible speaking of human beings when it says, 'The Lord will have war with Amalek from generation to generation'? (Ex. xvii. 16). The writer holds that Amalekites are not human beings.

10. Shakespeare is sometimes criticised for having represented Bohemia as having a sea-coast. Is that more incongruous than the statement that ships from the coast of Chittim will afflict Asshur, or Eber, which is said to be beyond the Euphrates? (verse 24). It is only as against the literal theory that such objections have any force.

11. The literal theory causes this narrative to give countenance to soothsaying and fortune-telling. It was not a vain thing for Balak to send to Balaam, for the latter could prophesy. Why, then, might not Tieck's Wahrsager, or soothsayer, be worthy of being visited by a Marlowe or a Shakespeare, as Tieck represents? It is, however, noticeable that Balaam uses no instruments. Tieck's Astrologer could only see his 'Geisterlinien,' or prophetic lines, when his cards and figures were properly arranged.

We may now proceed to consider what is the teaching of this chapter. Something has already been stated on that subject in our examination of the previous chapter. For the sake of clearness we may recapitulate what has been stated, as well as add other particulars.

1. Verses 27-30 of c. xxiii. are in relation to this chapter. These verses are showing how Balaam and Balak have sinful fellowship at Peor, or Lust. Then the opening verses of c. xxiv. deal with the Heathen Grade, in relation to this same place. Two grades were connected with the first Station, or Balaam's heights. Two grades were also connected with the second Station, or Zophim. It would break the harmony of the history if two grades were not also connected with this third Station, or Peor. The closing verses of c. xxiii. show us the relation of the Servants' Grade to Peor. The opening verses of c. xxiv. show us the relation of the Heathen Grade to Peor. There is, however, this important difference. At the first two Stations Balaam and Balak had fellowship on the Heathen Grade, as well as on the Servants' Grade. God allowed it, and sent Balaam on that Heathen Grade. Hence their fellowship on the Heathen Grade was not sinful, though their fellowship on the Servants' Grade was sinful. But, at this third Station, Balaam has no fellowship with Balak at Peor on the Heathen Grade. He does not seek Balak's Lascivious Enchantments. God has not sent him on the Heathen Grade to join in Lascivious Rites, though he might join in Idol-Worship on Baal's heights, and in Divination at Zophim. Hence the relation of the Heathen Grade and of Balaam to Peor, as shown in the opening verses of this chapter, is a relation of estrangement. Balaam sets his face in another direction. Instead of looking towards Jeshimon, or the Desolation of Death, following Lust, he sets his face to the wilderness of trial, through which Zion's pilgrims press on to their rest (verse 1).

2. As at the previous Stations, so here, where Balaam sees, he is on the Heathen Grade. Being there by God's command, he is not blinded by Moabitish darkness, as when he is sinning on the Servants' Grade. It is a singular feature of Balaam's history that he only sees on the Heathen Grade. This tends, indirectly, to show that Moab and Jericho (xxii. 1) have some relation to Darkness.

3. It is also a striking fact that all the Prophecies of Balaam are on the Heathen Grade. It is not a matter of any importance, but the writer may add that his faith in the Gradal Theory was such, that he inferred from the two previous chapters that the Prophecies of this chapter must be on the Heathen Grade, even before he had examined the latter Prophecies.

4. As in the previous chapters, so here, where Balak finds fault

(verse 10), he is on the Servants' Grade, and not on the grade whereon the Prophecies have been spoken. This is surely a noticeable feature, that all Balak's fault-finding should be on this grade.

5. The moral position of Balaam, as found on the Heathen Grade, is higher in this chapter than in the previous chapters, in that he is now free from Balak. And hence, in this moral position, he has a greater fulness of inspiration given to him. The Spirit of God is said to come upon him (verse 2). Moreover, his prophecies, spoken under this influence, have a clearer application to Christ. The fact that Balaam is most inspired, and foresees Christ most clearly, when avoiding Peor, or Lust, tends to show that, even in Heathenism, the teachers to whom God has given most light have been the men of purest life. Socrates, notwithstanding some blemishes, is an illustrious example of this law.

6. The Gradal Transitions of this chapter are not many in number. Moreover, they are well defined. They are as follow :

(a) Verses 1-9 inclusive are on the Heathen Grade. We have therein the following conjoined idioms : In verse 1 'see' conjoins with 'Israel.' In verse 2, also, 'see' conjoins with 'Israel.' Then 'hear,' in verse 4, conjoins with 'Israel' in verse 5. These are all the grade-words of this portion.

(b) Verses 10-13 inclusive are on the Servants' Grade. The grade-words are 'behold' (verses 10, 11), הִנֵּה, 'this' (verse 10), 'place' (verse 11), and 'do' (verse 13).

(c) Verses 14-24 inclusive are on the Heathen Grade. In verse 14 'behold' conjoins with 'people,' 'do' conjoins with 'people,' and 'this' with 'people.' The word 'hear,' in verse 16, and 'see,' in verse 17, conjoin with 'Israel' in verse 17. The words 'do' and 'Israel' conjoin in verse 18. The word 'see,' in verses 20, 21, conjoins with הִנֵּה, 'this,' in verse 24.

(d) The last verse is on the Servants' Grade. We have the word 'place.' The narrative thus leaves Balaam in a sinful aspect. This accords with the position assigned to Balaam in subsequent parts of Scripture.

We may now proceed to examine the text. Our Versions use the word 'when' in verse 1, and so make it appear that Balaam is remembering what had occurred at the two previous Stations. This is misleading. The seeing relates to this third Station, in which Balaam does not hold fellowship with Balak. He sees with the eye unaffected by Moabitish darkness, like those martyrs who 'directed clearly the eye of the soul to the God of all'—*τὴ τῆς ψυχῆς ὄμμα πρὸς τὸν ἐπὶ πάντων θεὸν καθαρῶς τείναντες* (Euseb. H. E., Lib. VIII., c. x.). He sees that it is good in God's eyes to bless Israel. He sees this more clearly than before, because he is not in league with Balak in practising the rites of Peor. Instead of looking towards that Desolation, he looks Zionward, setting his face towards the wilderness through which Zion's pilgrims are travelling: 'And Balaam saw that it was good in the eyes of Jehovah to bless Israel, and he went not, as at the other times, to meet with enchantments, and he set his face to the wilderness' (verse 1). Some take the passage as indicating that when Balaam previously withdrew

from Balak, he went to practise secret and unhallowed rites, such as are spoken of in Is. xlv. 25 ; xlvii. 13, etc. But when Balaam withdrew, he spake of meeting Jehovah (xxiii. 3). It is when he is with Balak that he practises divination. He goes not to seek such enchantment now, because he does not join with Balak in worship. Hence the writer does not accept Dr. Clarke's view that the word $\Psi\eta\eta$, in this passage, simply refers to the knowledge of future events. It refers to such Heathen rites as Balaam practises when with Balak. Balaam is now about to receive the Spirit of God. This will be a greater Gift than the gift indicated in the word $\mu\alpha\nu\tau\epsilon\acute{\iota}\alpha$. This word applies to the forecasting of future events. It is also applied to divination by entrails; also to dreams, visions, and oracular utterances at the great shrines. Sophocles represents the Chorus as saying of Electra :

$\eta\tau\omicron\iota$
 $\mu\alpha\nu\tau\epsilon\acute{\iota}\alpha\ \beta\rho\omicron\tau\omega\acute{\nu}$
 $\acute{\omicron}\kappa\ \epsilon\acute{\iota}\sigma\iota\nu\ \acute{\epsilon}\nu\ \delta\epsilon\iota\nu\acute{\omicron}\iota\varsigma\ \acute{\omicron}\nu\epsilon\acute{\iota}\rho\omicron\iota\varsigma$
 $\acute{\omicron}\delta\delta\prime\ \acute{\epsilon}\nu\ \theta\epsilon\sigma\phi\acute{\alpha}\tau\omicron\iota\varsigma,$
 $\epsilon\acute{\iota}\ \mu\grave{\eta}\ \tau\acute{\omicron}\delta\epsilon\ \phi\acute{\alpha}\sigma\mu\alpha\ \nu\upsilon\kappa\tau\acute{\omicron}\varsigma\ \epsilon\ddot{\upsilon}\ \kappa\alpha\tau\alpha\sigma\chi\acute{\eta}\sigma\epsilon\iota.$
(Elect., vv. 499-504.)

'Or, assuredly, there are no prophesyings of mortals in fearful dreams, nor in oracles, if this phantom of the night does not turn out well [to Electra].'

Eusebius describes the arts of sorcery practised by Maxentius at Rome, and by Maximinus at Constantinople, and which arts even included a like treatment of women to that practised by Hazael (2 Kings viii. 12). He says of the latter emperor: 'Without divinations and responses ($\mu\alpha\nu\tau\epsilon\acute{\iota}\omega\nu\ \gamma\omicron\upsilon\acute{\nu}\ \delta\acute{\iota}\chi\alpha\ \kappa\alpha\acute{\iota}\ \chi\rho\eta\sigma\mu\acute{\omega}\nu$), he was not able to venture to make any movement; not even, so to speak, to the moving of a finger-nail' (H. E., Lib. VIII., c. xiv.). Irenæus, however, makes a certain distinction in Balaam's case between the $\pi\rho\phi\eta\tau\acute{\eta}\varsigma$ and the $\mu\acute{\alpha}\nu\tau\iota\varsigma$: 'He, then, who is no longer speaking by the Spirit of God, but contrary to the laws of God, is establishing another law of fornication. He shall no longer be reckoned as a prophet, but as a $\mu\acute{\alpha}\nu\tau\iota\varsigma$. He who abides not in God's commandment receives the due recompense of his evil contrivance' (Frag. Deperd.).

Balaam, in the clear light of Inspiration from the Spirit, falling upon him as he turns away from Peor, sees Israel's tribes. He beholds them in fuller measure than at the previous Stations: 'And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes, and the Spirit of God was upon him' (verse 2). So the Spirit of God came upon Saul (1 Sam. x. 10) when he was about to prophesy: 'And he took up his parable, and said, Balaam, the son of Beor, saith, And the man of the closed eye saith' (verse 3). Balaam's eye had ever been open on the Heathen Grade, but now it has been opened in a fuller sense, while the eye that only sees the surface of things is closed. The word $\mu\eta\psi$ is generally supposed to mean 'shut.' It is, however, akin to a word which means 'perforated,' and so 'opened.' This word is not used elsewhere in Scripture. The Sept. has: $\acute{\omicron}\ \acute{\alpha}\lambda\eta\theta\iota\nu\acute{\omega}\varsigma\ \acute{\omicron}\rho\acute{\omega}\nu$ —'He who truly sees'—showing that the Seventy took the word as meaning 'perforated.' The writer thinks that the meaning is that the outward eye is closed. Balaam, so far as concerns outward things, is as a man

in a trance, but his inward eye, now that the Spirit of God has come upon him, is more fully opened. Raumer says of Peter the Hermit: 'His eye was the stamp of a sprightly spirit'—'Sein Auge der Abdruck eines lebhaften Geistes.' But that which produces the impression is greater than the impression. The spiritual vision is mighty, even when the outward eye is closed. Isaiah says: 'Bring forth the blind people that have eyes, and the deaf that have ears' (xliii. 8). Milton, inverting this imagery, and using words that would also apply to Balaam, says he is

'Presented with a universal blank
Of Nature's works, to me expunged and rased,
And wisdom at one entrance quite shut out.
So much the rather Thou, Celestial Light,
Shine inward, and the mind through all her powers
Irradiate, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.'

So Balaam, having the outward eye closed, is telling of things invisible to mortal sight. Balaam has also the inward ear opened, whereby he can hear God's words. 'He saith, which heareth the words of God, Which seeth the vision of the Almighty, Falling down, and having his eyes open' (verse 4). The fall may indicate reverence before the vision of God's presence. But even as Balaam falls down, and sees nothing with a fleshly vision, he has his eyes open to things Divine. Instead of God putting a word into his mouth, the Spirit of God is now upon him, and he is more richly endowed than before with prophetic gifts:

His summary of the blessings possessed by Israel is full and expressive. Their tents and tabernacles are goodly; they themselves are as fertile valleys, as well-watered gardens, as trees of lign-aloes planted by God's right hand; they are as a seed sown in many waters, having an exalted King, and constituting an exalted kingdom. Such description better befits moral fertility than literal fertility. The Bible often represents great moral excellence by emblems of fertility, as in Is. xxxv. 'How goodly are thy tents, O Jacob, Thy tabernacles, O Israel!' (verse 5). They are goodly because they are tabernacles wherein God has a dwelling. 'As valleys are they spread forth, As gardens by the river.' Valleys are ever more fertile than hills. The glorious Lord Himself is to His people a place of broad rivers and streams (Is. xxxiii. 21). Lovers of God's law are as fruitful trees (Ps. i. 3), or as sweet trees of healing, whose virtues and beauties are known to all (Ps. xlv. 8). 'As lign-aloes which Jehovah hath planted, As cedar-trees beside the waters' (verse 6). Such trees, planted by God, will not be rooted up (Matt. xv. 13). It must be noted that when Balaam sees all these trees, his face is towards the wilderness (verse 1). Hence he must see them with an inward eye. God says, 'I will plant in the wilderness the cedar, the acacia tree, and the myrtle' (Is. xli. 19). But these are not literal cedar-trees. It is a moral desert that God makes fertile. So it is a moral fertility that is seen by Balaam. The righteous is to grow 'like a cedar in Lebanon' (Ps. xcii. 12). 'Waters stream from his buckets.' Some think that the word 'bucket' is dual, and connect the passage with laws of increase. The writer thinks that the allusion is to

watering the land from buckets. The good seed, fostered in the Church, will bless the world, as water blesses barren ground. Streams of blessing are ever flowing forth from God's people. Cowper says :

‘Streams never flow in vain ; where streams abound,
How laughs the land with various plenty crowned !’

It may especially be claimed for the Church of Christ that it has been as a stream of virtue and grace, tending to make moral deserts blossom as the rose. ‘Living waters shall go out from Jerusalem’ (Zech. xiv. 8). The next clause appears to relate to the abounding fertility of the good seed, which are the children of the kingdom (Matt. xiii. 38). ‘And his seed shall be in many waters.’ The law of increase is ever having a moral exemplification amongst those who bring forth fruit to God, and who have sons and daughters in the Gospel.

Balaam speaks as if Israel was to have but one King, which accords with the fact that Christ is the only King of the righteous. ‘In that day shall there be one Lord, and His name One’ (Zech. xiv. 9). King Jesus is to be higher than Agag. The Sept. and Symmachus have ‘higher than Gog.’ The word ‘Agag’ is rendered ‘flaming’ by some. More generally it is derived from a root meaning ‘to be high.’ From this are derived words for ‘roof,’ ‘gigantic,’ etc. This greatness of the Amalekite king (1 Sam. xv. 8) is evidently a greatness that is immoral, a high thing lifting itself up against God, like a proud Self-confidence in a huge fleshly bulk, or in material resources, or in our own works. There are such Forces of Pride as ‘set their mouth against the heavens’ (Ps. lxxiii. 9). But Christ is to be higher than these men of Anak, and all their gigantic strength, and He will cast them down. So His kingdom is to consume all the kingdoms of the man of sin, and is to stand for ever (Dan. ii. 44). The mountain of His house will be above the hills (Is. ii. 2). ‘And his King shall be higher than Agag, And His kingdom shall be exalted’ (verse 7).

Balaam then repeats verse 22 of c. xxiii., which relates to the deliverance from fleshly Egypt, and to the moral strength of the Good Seed. This is not the strength of number, or national resources, but a moral strength, which is ‘unto all patience, and long-suffering, with joy’ (Colos. i. 11). In that strength the Righteous Seed will destroy its enemies, eating up the Fleshly Lusts which war against it, piercing the Hosts of Darkness with its arrows of light and truth, and breaking their bones within them. Thus the kingdom of Christ is to consume all the kingdoms of Sin (Dan. ii. 44). ‘God is bringing him forth out of Egypt, He hath as it were the strength of the wild-ox, He shall eat up the nations His adversaries.’ So there is a fierceness of fire which devours these moral adversaries (Heb. x. 27). ‘And shall break their bones in pieces, And smite them through with His arrows’ (verse 8). The truth of God will be as sharp arrows in Israel's hands, wasting the flesh of all the Seed of Sin. Balaam magnifies Israel's flesh-destroying and lion-like power, and justly so, inasmuch as the flesh which it destroys is flesh of sin. ‘He couched, he lay down as a lion, And as a lioness ; who shall rouse him up?’ Then he repeats the blessing which Isaac pronounced on Jacob (Gen. xxvii. 29), and which shows

that to wish well to a good cause brings a blessing, while to wish evil to a good cause brings a curse. Jesus said, 'He that is not against us is for us' (Mark ix. 40). The man who is in hearty sympathy with righteousness must share in the blessing that follows righteousness, while the man who hates righteousness must partake of the curse that comes to all who hinder a good cause. So John says, 'He that giveth him greeting, partaketh in his evil works' (2 John 11). 'Blessed be every one that blesseth thee, And cursed be every one that curseth thee' (verse 9). About the close of the last century, Beister wrote to F. H. Jacobi: 'We must not relax our efforts, and then, in twenty years' time, the name of Jesus, in a religious sense, will no more be heard' (Japp's 'German Life,' p. 507). These antichristian champions have gone the way of all their race, unhonoured and unsung, but the Saviour's mighty name is still Salvation. In Him multitudes are being blessed, and thousands find it to be the truest honour to render Him service.

We come now to a transition. Verses 10-13, inclusive, are on the Servants' Grade. On that grade Balaam has been joining with Balak in the rites of Peor. Yet, even on this grade, he can only bless Israel. He cannot do either good or bad to Israel of his own mind. God's bridle is in his jaws, and he has to be obedient when the Almighty says, 'Thus far and no further!' Balak, at this third failure, is more indignant than ever, and smites his hands in angry disappointment. 'And the anger of Balak was kindled against Balaam, and he smote his hands together.' This act sometimes betokens exultation, and sometimes, as here, dismay. The persecuting spirit is being aroused in this Adamic Man of Darkness. 'And Balak said to Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times' (verse 10). The word 'call' indicates an inward Seed-Process desire on Balak's part to have the Good Seed cursed. His call contrasts with the 'altogether blessed them.' He wished them harm from his soul, and Balaam's blessing had been a blessing of an all-pervading kind. Balak virtually begins to threaten Balaam, as Pharaoh threatened Moses. 'And now flee thou to thine own place.' Thus God sows discord amongst the Forces of Sin when they are seeking Israel's injury. One such force will be certain to have less hatred than another, and then suspicion of treachery will arise. 'I thought to promote thee to great honour, and, behold, Jehovah hath kept thee back from honour' (verse 11). Balaam had failed to gain the honour that cometh from man, and at the same time, as a transgressor on the Servants' Grade, he had not secured the honour that cometh from God. He owns, however, his impotency to go beyond God's Word, and refers to the consistent testimony he had always borne to his inability in that particular. In bearing such testimony, Balaam was only making the same admission that heathen men were ready to make. θεοῦ δὲ πληγὴν οὐκ ὑπερπηδᾷ βροτός (Gnom.)—'No mortal can escape from the stroke of God.' Prometheus asks (Æsch. Prom., verse 527):

τι γὰρ πέπρωται Ζηνὶ, πλὴν αἰεὶ κρατεῖν;

'What, then, is decreed by Fate to Zeus, except that he shall always be Master?'

'And Balaam said unto Balak, Spake I not also to thy messengers, which thou sentest unto me, saying, If Balak would give to me his house full

of silver and gold, I cannot go beyond the mouth of Jehovah, to do good or evil of mine own heart: what Jehovah speaks that will I speak?' (verse 13). Balaam's inability probably does not accord with his inclination. He would have cursed on this Grade if he could, but he has not the power.

Just as verse 9 would read well in connection with verse 10, so verse 13 would read well in connection with verse 14, and yet the grade-words show that the verses are not thus closely connected. Verse 14 brings in again the Heathen Grade. Thus, according to grade, it connects with verse 9, and it would also read well in connection with that verse. So, according to grade, verse 10 connects with the close of the preceding chapter, and would not read ill if taken as connected with that chapter. With verse 14 Balaam begins to bring in the highest aspect of his prophecy, that which relates to the Saviour's coming, and to His ultimate triumph over all the Forces of Sin. He goes to no enchantment in giving this prophecy. He goes to his own people—that is, as a true prophet, he goes to Israel on the other side of that separating river (xxii. 5; Gen. xxxi. 21) which divided the sinful realm from the land of the sons of Israel's people. Balaam has, in this position, his highest moral aspect. He sees far down to the latter day, and can tell the Man of dark Moab what Christ and His seed will do, in that latter day, to the Seed of Darkness. He makes it very manifest that the Saviour's army is to triumph over the army of evil. Thank God for so clear a testimony to this fact from Balaam's lips. 'And now, behold, I go to my people: come, I will advertise thee what this people shall do to thy people in the latter days' (verse 14). He opens his prophecy in a similar way to that in which he opened the previous prophecy. So he makes it plain that he is speaking by the Spirit of God, and as one having his inward eye and ear open. He speaks as if these people would be Balak's people even in the latter days. But the Moabith kingdom, in its literal aspect, has perished long ago. It is the kingdom of spiritual darkness of which Balaam is speaking when he says 'thy people.' It is clear that the history is Adamic, and not personal. Literal geographical limitations are ignored in this prophecy. This king of Moab has an empire such as never pertained to the literal Moabites.

'And he took up his parable, and said, Balaam, the son of Beor, saith, And the man with the closed eye saith, He saith which heareth the words of God, And knoweth the Knowledge of the Most High, which seeth the vision of the Almighty, Falling down, and having his eyes open' (verses 15, 16).

It is fitting that a prophecy of the final triumph over the Powers of Darkness should open with an announcement of the Saviour's manifestation. Balaam, in this, as in all the previous prophecies, sees when he is on the Heathen Grade. He has especially a vision of Jesus. No other being in history conforms to the delineation here given. Balaam already sees Jesus in prophetic vision, but not as One now come. He beholds Him, but it is as One coming from afar, who is not yet nigh at hand. 'I see Him, and not now [present]; I behold Him, and not nigh. There shall come forth a Star out of Jacob, And a Sceptre shall rise out

of Israel.' The prophecy indicates that the latter days are the best days. Thus it conflicts with what Matthew Arnold says in his 'Dover Beach':

'The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled,
But now I only hear
Its melancholy long withdrawing roar.'

Since Moab's seed from Lot's dark cave (Gen. xix. 30) is a Seed of Darkness, it is especially fitting that Christ should be heralded as a coming Star. As such He will scatter the Moabitish darkness. Jesus speaks of 'the power of darkness' (Luke xxii. 53). Christ comes against this darkness in the two aspects of Light and Power. He is the Star to enlighten, the Sceptre to rule and subdue. Irenæus takes the word 'sceptre' as equivalent to Dux, or Leader (Lib. III., c. ix.). The word was used of concrete government, and of tribes, thus: 'And there was given to him (Jacob) the twelve-sceptred of Israel' (*τὸ δωδεκάσκηπτρον τοῦ Ἰσραήλ*, Clem. Rom. Ep. I., c. xxxi.). Clement goes on to speak of Jacob's tribes as 'sceptres.' After naming 'Judah,' he says: 'And his remaining sceptres are not in little honour' (c. xxxii.)—*τὰ δὲ λοιπὰ σκῆπτρα αὐτοῦ οὐκ ἐν μικρῷ δόξῃ ὑπάρχουσιν*. As ruling tribes can be called 'Sceptres,' so Christ, the true Ruler of Israel, can fittingly be called a Sceptre. All moral light, and all moral government, find their ultimate embodiment in Him. He is the Light by which we walk, the Sceptre to which we bow. When Balaam says, 'I see Him, and not now,' it is as if he said, 'I see Him, and His time is not yet.' Christ, as the Star and Sceptre, is to smite through Moab's corners, or sides. Primarily the word means 'mouth,' then it comes to mean 'face,' 'side,' 'region,' 'corner' (Lev. xiii. 41; Ex. xxxviii. 13, etc.). Moab is to be smitten with more than a superficial wound. It is to be smitten through from side to side. 'And shall smite through the sides of Moab.' It is added, 'And break down all the sons of Sheth' (verse 17). The word *שֶׁט* may have a variety of meanings. In Is. xx. 4 it is rendered 'buttocks.' In Gen. iv. 25, v. 3, etc., it is a proper name, and is rendered in our Versions 'Seth,' though the Hebrew is the same word that the Authorised Version renders 'Sheth' in Numb. xxiv. 17. There is a verb *שֶׁט*, 'to be noisy,' from which comes the noun *שֶׁט*, meaning 'noise,' 'tumult.' In Jer. xlvi. 45 this noun is joined with the word 'sons' in a phrase 'sons of noise.' It is considered that this word *שֶׁט* is here an equivalent of the word for 'noise,' and that it is from the same root. Hence the Revised Version reads, 'And break down all the sons of tumult.' The writer thinks that, notwithstanding Jer. xlvi. 45, this reading is incorrect.

1. It is not clear that this word *שֶׁט* thus means 'noise.'

2. The various places mentioned in this prophecy show that Balaam is using geographical and localized symbolism. The phrase 'sons of tumult' runs into the abstract, where Balaam is speaking in a concrete fashion.

3. The writer thinks that the symbolism is not inappropriate if we read 'Seth' or 'Sheth.' There was a Sheth who was the first son said to be begotten by Adam after his own image (Gen. v. 3). That bad

image has been perpetuated through all the race. Every old man which is corrupt according to the deceitful lusts, is, in this sense, a son of Sheth. But the sceptred Christ will destroy this bad progeny amongst men. It is said, 'As a dream when one awaketh, so, O Lord, when Thou awakest, Thou shalt despise their image' (Ps. lxxiii. 20). He will not despise bad men, but He will despise the bad image which they bear, and which they have inherited from Sheth, whom Adam begat after his own image. There is, as Juvenal indicates, heredity in morals. 'Morum quoque filius'—'The son of your morals' (Lib. XIV., verses 51, 52). It may be thought that if this had been the meaning, the phrase used would have been 'sons of Adam.' But Edom, Esau, etc., are names used of what is evil and fleshly, though they are not in the beginning of history. And since the evil image is so prominently associated with this Sheth, it does not seem incongruous to speak of his sons as being the seed—that is, the embodiment of his image. If Sheth be the symbol of the evil image, the following allusion to Edom, or the fleshly soulical side, follows very naturally. Edom, the red or bloody, the flesh-hunting Esau nature which opposed the Israelitish nature from the womb (verse 23), the fleshly border against which Jehovah has indignation for ever (Mal. i. 4), will become a possession to Christ. Seir, whose name means 'hairy' or 'goat,' who is another symbol of the Esau nature (Gen. xxxii. 3), will also become a possession. They have been Israel's enemies, and Christ's enemies, but Israel will be valiant against them, for Christ will come forth from Jacob, taking to Him His great power, and ruling over this seed of sin. 'And break down all the sons of Sheth, And Edom shall be a possession, Seir also shall be a possession, which were His enemies, And Israel shall be doing valiantly' (verse 18). These literal nations were not Christ's enemies, any more than other nations were His enemies. But the evil Sheth-image, and the fleshly Edom-likeness, and the unclean Seir or Goat-nature, have all been Christ's enemies. Christ comes forth against such enemies. 'And out of Jacob shall One have dominion.' The next sentence is somewhat singular. The Revised Version reads, 'And shall destroy the remnant from the city.' The word *בְּרִיחַ* is used to denote a fugitive, or what has escaped (Jer. xxxi. 2), or something left (Job xx. 21). The writer thinks that, in this sentence, there is an allusion to Lot, of whose seed, or the Moabites, Balaam is speaking. Lot was a remnant escaping from Sodom. There was an aspect, also, in which he continued associated with darkness, leaving Zoar, the city of light, and dwelling in the mountain-cave. His name means 'Veil.' He is a symbol of darkness. In Is. xxv. 7 we read that Christ is to destroy the face of the Lot, the Lot that is upon all the people. We do not read in Genesis of Lot dying. Darkness beclouds human minds through all the centuries. But Christ will destroy this escaped remnant from the Sodomitic city. 'And He shall cause to be destroyed him who is an escaped one from the city.' Some may think that the reference is to the destruction of what darkness is left in the City of the Mind. The writer thinks that the symbolism best accords with the former view. The enemies hitherto symbolized are as follow:

1. Moral Darkness. The sides of Moab.

2. The Evil Image. The sons of Sheth.
3. The Fleshly Soulical Likeness. Edom.
4. Lusts Warring in the Flesh. Seir, the Goat-Nature.
5. The Blinding Veil. Lot from the city of Sodom.

We now come to Amalek. 'And he looked upon Amalek, and he took up his parable, and said, Amalek was the first of the nations, But his latter end shall be unto destruction' (verse 20). The contrast between 'first' and 'latter end' tends to show that the word 'first' does not mean 'first' in dignity, but first in order of time. We read of an Amalek being one of the descendants of Esau (Gen. xxxvi. 12), and this is the first mention of the name. How, then, was Amalek the first of the nations? The writer regards the passage thus: In writing of Gen. xxxvi. 12, he expressed his conviction that the common derivation of אֲמָלֵק, 'Amalek,' from אֱמַל, 'to labour,' 'to toil,' with the formative ending אַ, was correct. The name 'Amalek' is here a symbol of Moral Toil and Travail. The first product of sin was such toil and travail. Hence it could be said that Amalek was the first of the nations. God said, 'Cursed is the Adamah for thy sake' (Gen. iii. 19). In the sweat of his face man was to eat bread. Cain was a servant of the Adamah. This toil and trouble is something more than manual labour. It is all the travail that attends sin. It is, however, set forth under the imagery of manual toil. The ancient traditions represent toil as the first great evil that came in with sin. In the Saturnian or Golden Age there was no sin, and hence there was no moral toil.

' Ipsa quoque immunis, rastrisque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus :
Contentique cibis, nullo cogente, creatis,
Arbuteos fœtus, montanaque fraga legebant,
Cornaque, et in duris hærentia mora rubetis,
Et quæ deciderunt patula Jovis arbore glaudes.
Ver erat æternum.'

(Ovid, Quat. Mund. Æt.)

'The earth itself, also, of its own accord, without charge, untouched by the harrow, unwounded by the ploughshares, gave forth all things. Men, contented with food that had been created unforced by man, gathered the fruits of trees, and the mountain strawberries, and the cornels, and the blackberries hanging on the rough briers, and the acorns which fell from the spreading tree of Jove. Spring was eternal.'

Juvenal also refers to this happy Saturnian age :

' Quippe aliter tunc orbe novo, coeloque recenti
Vivebant homines, qui, rupto robore nati,
Compositique luto nullos habuere parentes.'

(Sat. VI.)

'For the men then lived differently in a new world, and in new created air, who, sprung from a ruptured oak, and formed from clay, had no parents.'

Hesiod writes :

'Ως ὁμόθεν γεγάασι θεοὶ θνητοὶ τ' ἀνθρώποι,
χρῆσιον μὲν πρότιστα γένος μερόπων ἀνθρώπων
ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες.
οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανοῦ ἔμβασιλευν'
ὥστε θεοὶ δ' ἔζων ἀκηδέα θυμὸν ἔχοντες

νόσφιν ἄτερ τε πόνων καὶ διζύου· οὐδὲ τι δειλὸν
 γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὅμοιοι
 τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων·
 θνήσκον δ' ὡς ὑπνῷ δεδμημένοι.

(Erg., vv. 108-116.)

'How gods and mortal men had the same origin: the immortals who have Olympian dwellings made the first race of mortal men golden. They were with Saturn when he was king of heaven. So that they lived [as] gods, having life without care, apart from, and free from, labours and hardships. Nor did old age come on as something fearful, but they were always alike rejoicing, hand and foot, in festivities, and exempt from all evils, and they died as men overcome by sleep.'

While the sinless Golden Age was thus supposed to be free from labour and sorrow, it is supposed that as sin came in with the Silver Age, so labour and travail then began. Ovid goes on to write:

'Tum primum siccis ær fervoribus ustus
 Canduit, et ventis glacies astricta pependit.
 Tum primum subiere domos, domus antra fuerunt
 Et densi frutices, et vinctæ cortice virgæ.
 Semina tum primum longis Cerealia sulcis
 Obruta sunt, pressique jugo gemuere juvenci.'

'Then, first, the parched air scorched with withering heat, and the rough ice floated in the winds. Then, first, men entered dwellings; caves had been their houses, and the thick shrubs, and intertwined branches from the tree. Then, first, seeds of Cereals were buried in the long furrows, and the burdened bulls groaned under the yoke.'

Just as labour and travail came in with sin, so it was thought that a great Deliverer would bring back the Saturnian age, and destroy Labour. Virgil, in his Fourth Eclogue, describes this renewed era:

'Omnis feret omnia tellus,
 Non rastros patietur humus, non vinea falcem;
 Robustus quoque jam tauris jugo solvet arator.'

'Every land shall produce all things. Nor shall the ground suffer the harrows, nor the vines the pruning-knife. Now, also, shall the hardy husbandman take away the yokes from his oxen.'

If we think of the Labour and Travail that attend Sin, and that contrast with the Rest of Faith, we have an idea of Amalek. This Labour is one of the Evil-Seed Forces that Christ will break in pieces. It is significant that when the sons of Israel get into the wilderness of temptation, Amalek is the first enemy that comes to fight them, and over whom they gain a victory. Moreover, victory over Amalek is obtained according as Moses does, or does not, gain victory over Weariness. When he holds up his hands, Israel prevails; when he lets down his hands, Amalek prevails (Ex. xvii. 11). But he rests on a Stone—a common symbol of Christ—and his hands are held up until the victory is won. If Amalek be, as the writer believes it is, a symbol of the Labour and Weariness attending sin, then the statements that God will put out the remembrance of Amalek (Ex. xvii. 14), and war with it from generation to generation (Id., verse 16), become promises of rest given by Christ to those who labour and are heavy-laden. Such a destruction of Amalek is more to God's glory than the destruction of a literal tribe of Arabs. When we trust in Jesus, and find rest to our souls, the latter end of Amalek is coming to destruction:

‘The soul by faith reclined
On the Redeemer’s breast,
Mid raging storms exults to find
An everlasting Rest.’

Balaam next views the Kenite: ‘And he looked upon the Kenite.’ In Gen. xv. 19 the Kenites are amongst those whom God gives for a spoil to the Seed of Abraham. Hence they represent some bad principle, opposed to the Seed of Faith. In considering that passage, the writer maintained the view of those who believe that this word קניזי is from קנז, meaning ‘lance,’ or ‘spear,’ and in connection with which is the word for denoting ‘to act as a smith,’ ‘to forge.’ Gen. xv. 19, this passage, and a still more important passage yet to be considered, are all illustrations of the law that a Scriptural proper name meaning ‘spear,’ ‘lance,’ ‘dart,’ is an emblem of War and the Military Power. From very ancient times the spear has been a symbol of war. Plutarch writes of Agesilaus: ‘When he was once asked to what point the boundaries of the Lacedæmonian country extended, he brandished his spear (δάρυ), and said, As far as to where this comes’ (Apoph. Lac.). With Sophocles brave warriors are men ‘honoured with the spear’—*τετίμηται δαρι* (Col., verse 1304). What is said of the strong dwelling, and of putting the nest on the high rock, accords with the imagery of fortifications, and of martial life. From of old men have built their strongholds on high hills, as they may be seen to-day in such places as Edinburgh, or by the castled Rhine. It would be difficult for the literalist to say what literal people called Kenites, who built on a rock, are to be wasted by Christ, the Star and Sceptre, in these latter days. But we know that War, here symbolized by the term Kenites, or Spear-men, has been a curse, and that it will be destroyed by the Prince of Peace. Longfellow says:

‘I hear, even now, the infinite fierce chorus,
The cry of agony, the endless moan,
Which, through the ages that have gone before us,
In long reverberations reach our own.’

Shakespeare, in ‘Henry V.’ says: ‘Hungry War opens his vasty jaws.’ To silence and subdue this discordant and devouring monster is a triumph more worthy of the Prince of Peace than the overthrow of a literal tribe of Kenites. Balaam is alluding to this triumph. First, he alludes to war as associated with sons of the spear, or Kenites, and with strong fortifications and high hills: ‘And he looked on the Kenite, and took up his parable, and said, Strong is thy dwelling-place, And thy nest is set in the rock’ (verse 21).

The writer thinks that verse 22 is not correctly rendered in our Versions.

1. The Hebrew particles, *אם כי*, have sometimes the sense of ‘For,’ as in Job xlii. 8; Is. xxxiii. 21. The writer holds that to render them in this passage as ‘Nevertheless’ is to make too sharp a contrast.

2. It is said: ‘The Kenite shall be *אָבַד*.’ Our Versions render these words: ‘The Kenite shall be wasted.’ The writer holds that the verb is in the Piel Infinitive, and that it is as much active as the word

'destroy' in the passage, 'I have created the waster to destroy'—
 לַאֲשׁוּר (Is. liv. 16).

3. The writer has urged that as Egypt is often a symbol of a wickedness that is fleshly, so Assyria, and especially Babylon, is often a symbol of a wickedness that is spiritual, the Man of Sin of this latter day. Both are enemies of God's people. From verse 24 it is evident that Asshur is here a symbol of something that is evil, and that has to be afflicted.

4. If the Kenite had been wasted until Asshur took it captive, it must virtually have been enduring a wasting captivity before Asshur took it captive. The writer thinks that the meaning is as follows: The Kenite, or spearman, is a symbol of War. As having its stronghold on the rock, it represents War in a somewhat rude form, and in a rude age, when the dependence of the fighter is on his spear, and his castle, and his physical prowess. War, or the Kenite, will go on in its evolution as a Waster, until Asshur, the emblem of Spiritual Wickedness, takes the Spirit of War captive, and uses it against God's people. The terrible accounts, given by Eusebius, of the early persecutions of Christians, illustrate the way in which War has been used by Spiritual Wickedness, or Asshur. The long eras of persecution, during which popes and priests used the engines of War against the Seed of Israel, show how the Kenites have become Asshur's captives and bond-servants, to do its will. No wars have been so cruel and bloody as those waged by spiritual rulers in the name of Religion. At times it has seemed as if the Church would be exterminated. The question might well be asked in regard to moral life, 'Alas, who shall live when God appoints this?' The question shows that for Asshur to use the Kenites as its captives must be something dangerous to Christian life. After reading the epistle from the Church in Lyons (Euseb. H. E., Lib. V., c. i.), the accounts given of the persecutions under Maxentius and Maximinus (Lib. VIII., c. xiv.), and of the martyrs of Palestine (Euseb.), we might wonder how the Churches of Christ survived such butcheries. Surely God was in the midst of them, and hence they were not moved. We may read, then, as follows: 'Strong is thy dwelling-place, And thy nest is set in a rock, For the Kenite shall be for wasting, Until that Asshur shall take thee captive. And he took up his parable, and said, Alas, who shall live when God appointeth this?' (verses 22, 23).

We now read of ships of Kittim. It is said that קִיִּיִם is the plural of the name קִיִּי, or Citium, in Cyprus. It is said that in Gen. x. 4; Is. xxiii. 12, it stands for Cyprus and the Cyprians generally. How could ships of Cyprus, or any islands of Greece, afflict Assyria and Eber? Assyria was virtually an inland country. In one part it bordered on the Persian Gulf, but this was but a limited part compared with the whole country. It was not probable that Assyria would suffer much through ships sailing from the Mediterranean round Africa, and attacking it from the Persian Gulf. When has Asshur been thus afflicted? From Dan. xi. 30 it is manifest that ships of Kittim are ships used in fighting against an evil power. Ships were used in fighting from very remote times. Homer tells us how Ulysses took two long spears in his hand, and went upon the foredeck when about to fight Scylla:

καὶ δύο δοῦρε
μάκρ' ἐν χερσὶν ἑλὼν, εἰς ἱκρία νηὸς ἔβαινον
πρώρης.

(Odys., Lib. XII., vv. 230-232.)

We have an allusion to ships of war in Is. xxxiii. 21, which speaks of the galley with oars, and gallant ship. It is significant that in the prophecy indirectly relating to Kenites, we have the figure of ships of war, or ships of Kittim. The writer believes that כִּי־יִשָּׁר is from קִי־יָר , 'to break in pieces,' 'to rout.' Christ, as the Stone, breaks in pieces the forces that oppose His truth. So His ambassadors, or messengers, as they go from land to land, are like ships of war, coming against the Forces of Evil. Every missionary ship, as well as every missionary Society, is a Gospel War Ship, going forth to break down Asshur, or Spiritual Wickedness, and War, and every other form of evil. The writer holds that these ships have no relation to a literal Cyprus any more than to any other literal place. They are the iconoclastic ships of the Gospel, going out to fight against all forms of sin. They will afflict and humble Asshur, or Spiritual Wickedness. It is also said they will afflict Ebur. Here, as in Gen. xi. 16, the name Eber is a form of the word for 'Hebrew.' It means 'to pass through.' We have seen how the word often betokens the Seed Process. The verb has many meanings. Sometimes it indicates transference from one to another (Is. xlv. 14). Inasmuch as it is here a name of a Moabitish class, it cannot refer to what is good. It must refer to a passing through, or over, that is evil. Judging from the drift of the history, the writer thinks it is not improbable that this name is a symbol of Tradition, in an evil aspect, and so far as it makes void God's law. Sometimes this word is the exact equivalent of our word 'transgress.' The word 'tradition' also implies a delivering across from one to another. The Moabitish Seed of Darkness has its own form of transgression. It makes support given to parents into a sin, and so, as Jesus says, makes void the word of God (Mark vii. 11-13). Tradition, in a form that makes void God's law, has ever been a powerful adjunct of Asshur, or Spiritual Wickedness. Hence it is noticeable that the two names are here conjoined. The close of verse 24 has the word כִּי־יִשָּׁר , 'also,' and the writer thinks that it is probable that this closing sentence is not referring to Eber, or Asshur, but that it is reverting to the Kenite, or War, whose doom has not been previously stated. As with Amalek (verse 20), its end is to be destruction: 'And ships [shall come] from the hand (or coast) of the Kittim, And they shall afflict Asshur, and shall afflict Eber, And that one also shall come to destruction' (verse 24). According to this symbolism, the forces to be destroyed by Christ, the Star and Sceptre, and His people, are as follow:

1. Darkness of mind, or the Sides of Moab (verse 17).
2. The Evil Image in the mind, or sons of Sheth (verse 17).
3. The Fleshly Nature and Likeness, or Edom (verse 18).
4. The Goat-Nature, or Lusts in the Flesh, or Seir (verse 18).
5. Labour and Travail through sin, or Amalek (verse 20).
6. War, the Spearmen, or Kenites (verse 21).
7. Spiritual Wickedness, or Asshur (verse 24).
8. Vain Traditions, or Eber (verse 24).

With verse 25 the Servants' Grade comes in. On this grade Balaam is sinful. He does not go unto his people, but to his place. As he parts from us here in a sinful aspect, so he appears subsequently in Scripture in a sinful aspect. Balak also goes to his way of darkness. 'And Balaam rose up, and went, and returned to his place, and Balak also went to his way' (verse 25). They are cast away from Christ's people, as Scipio chased away the soothsayers, and sacrificers, and brothel-keepers from his army (Plut. Reg. et Imp.).

DEBORAH, JAEL, AND SISERA.

CHAPTER XIV.

JUDGES IV.

THIS history, and the Book of Judges as a whole, received comparatively little attention from early Christian writers. In recent times it has been subjected to much closer examination. In his work on 'Men of Faith,' the late Rev. L. Wiseman applied some of these histories in the Book of Judges to practical and evangelical uses. Other Christian writers, misled by literalism, do not scruple to pronounce severe condemnation on such deeds as were done by Jael, Samson, Jephthah, etc. Jael's treatment of Sisera is said to be 'an atrocious proceeding,' 'cold-blooded murder,' etc. The Rev. A. R. Fausset, in his Commentary, applies to Jael the terms 'guile,' 'treachery,' 'duplicity,' 'assassination.' When Christian writers thus speak, it is not to be wondered at that unchristian writers have much to say in condemnation of Jael. It is, perhaps, natural for readers of all kinds to ask concerning Jael, Was it right that one who had set aside the laws of hospitality, and who had even murdered a confiding guest, should be pronounced by one of God's prophetesses to be blessed 'above women'? In answering such questions, Christian men are often constrained by their literalism to resort to special pleading. Otherwise they cease to maintain the Inspiration of such portions of Scripture as contain these difficulties. In Dr. Adam Clarke's introduction to his comments on the Book of Solomon's Song, we may see how a good and conscientious man is led, by his dread of the Origenic method of interpretation, and by his extreme literalism, to give up, as virtually uninspired, one of the Books of the Bible. When we can only keep our literalism by casting away Scripture, it is time for us to ask whether our literalism is beyond impeachment or not.

In the Book of Judges we see how the Seed of Faith comes under various forms of suffering, through fleshly weakness and sin. We see, also, how God delivers them from this suffering. How does God save men from the suffering occasioned by weakness and sin? Is it not by subduing the evil that was triumphant? To this end He brings the Good Seed to obey His laws, to receive His truth, and to trust in His Son. Hence these various deliverers, whose actions are recorded in this Book, may, from the beginning, be assumed to represent great remedial Forces, such as Sacrifice, the Bible, Christ, whereby God saves the Good Seed from the evil to which it had become subject. The narra-

tives are narratives of Moral Recovery, and Salvation from Sin. That they are not literal histories may be inferred from such considerations as the following :

1. Jabin and Sisera are regarded as enemies of Jehovah (v. 31). To come against them is to come to Jehovah's help against the mighty (v. 23). Had the history been literal, Sisera might have fought against the Jews without being necessarily Jehovah's enemy. In such case, to have identified enemies of Jews with enemies of Jehovah, would have been an error as to fact.

2. That the followers of Sisera are a Bad Seed is further evident from the fact that, like the fleshly Egyptian Seed (Ex. xiv. 28), they perish to the last man. 'There was not a man left' (iv. 16). Since Sisera had nine hundred chariots, and a multitude of people (verse 7), such an extermination is against all the laws of literal probability.

3. When we consider that it was counted a general's glory to despise death (Plut. Apoph. Lacon., § 35), to be daring against the foe (Id., § 66), and to do the noblest deeds, is it not strange to find that Sisera, the general, is the last man left alive, and that he is fleeing for his life? How is it that he was not amongst those who 'foremost fighting fell'?

4. Is it not an extraordinary prophecy that Deborah should tell Barak that God would sell Sisera into a woman's hand? (verse 9). Does not such a prophecy go far to show that Deborah must be a good woman? But a good woman would not have eulogized Jael so highly, if Jael had been an unrighteous woman. It is because Deborah and Jael are fighting, not against literal men, but against an Evil Seed of God's enemies, that they are so highly honoured. It was in a moral conflict that

' Stout Debora strake proud Sisera.'

(' Faerie Queene,' Bk. III., cant. iv.)

5. It is a singular feature in most of these histories that one leader is specially prominent. The people do not rise until God provides the deliverer. This is not so invariably the way in which literal revolutions are accomplished.

6. Considering the changeableness of human affairs, it is noticeable to read of one and the same general afflicting Israel for twenty years. Such statements tend to show that the history is not subject to mortal limitations, but that it is moral history.

7. It is not probable that a literal woman judged the literal Jewish nation in an age when women generally were regarded as inferior to men. Shakespeare quotes Pharamond thus :

' In terram Salicam mulieres ne succedant.'

' No woman shall succeed in the Salic land.'

(' Henry V.')

This Salic law well represents the old prejudice against women. Nicolaus of Damascus (Hist.) speaks of certain Lybians amongst whom men ruled the men, and a woman ruled over women. Sometimes women had royal dignity in Oriental countries, as Athaliah is said to rule (2 Kings xi. 3). Usually, however, judges and rulers were men, not women. Hence it is unlikely that a literal Deborah thus judged Israel. An entire nation of Jews would not have turned from God's

oracles, given on Sinai, and come to a woman under a palm-tree to be taught their religious duty. Neither is it likely that a woman would have directed warlike operations. Æschylus writes (Iket., verse 729) :

γυνή μονωθεῖσ' οὐδέν· οὔκ ἐνέστ' Ἄρης.

'A woman, when left alone, is nothing : she cannot fight.'

8. It is much to be wondered at that such incidents as the covering of Sisera with a quilt (verse 18), the giving of milk, etc., should have been recorded. We might at first count such details as of no importance whatever. But what is said of such acts in Deborah's song (v. 25, 26) shows that they are important, and hence, that they have a significance of their own. Like Hawthorn's *Scarlet Letter*, they have a meaning. These details would not have been chronicled for evermore in Scripture, had they been trivial details, or meaningless accessories to the main facts of the narrative. The writer would apply, in this case, to what God hath written, the principle laid down in *Wisdom vi. 7* : 'He hath made the small and the great.'

We may now proceed to consider what is the teaching of this chapter.

1. The reader may notice that there is a certain proportion and correspondence between the leaders of the opposite sides, in the conflict here described. On one side, Jabin is king, but the bulk of the fighting is done for him by his captain Sisera (verse 2). On the other side, Deborah is the prophetess who judges Israel (verse 4), but the bulk of the fighting is done for her by Barak (verse 6), who is as her captain. To know the relation of these contrasted pairs to each other is important for a right understanding of the history.

2. (a) In *Gen. xxiv. 59, xxxv. 8*, we read of Rebekah's nurse called 'Deborah.' We saw, also, that she appeared to be a symbol of a class in Heathenism, helping in the evolution of the Good Seed while in Heathen darkness. Here, also, we read of a Deborah. Moreover, as she first appears before us, she is on the Heathen Grade, and again we find that Deborah is fostering the Good Seed, or Israel. This time she is called a prophetess. It is, therefore, evident that she represents a teaching class, which, as it first comes before us, is in Heathenism. The name 'Deborah' means 'Bee.' In *Is. vii. 15*, honey is a symbol used of that which gives enlightenment. The reader will find it a truth supported by the teaching of this chapter, that Deborah is a symbol of a teaching, or prophetic class, seeking the enlightenment of Israel. It was considered, in ancient times, a compliment to call a man a Bee. *Dion Chrysostom*, the Orator, says that the Verses of *Sophocles* have such a happy mixture of Grandeur and Delight as to deserve the honour the ancients did this Poet in calling him the Bee. It is said, also, that *Euripides* aspired to the same title, but *Basil Kennet*, in his *lives of the Greek Poets* (p. 105), says that this must be on account of his wax rather than of his honey. It was not only to the sweet singing poets that such a title was given. Considering Deborah's relation to a teaching class in Heathenism, it is noticeable that *Plato*, the wisest of all heathen teachers, is reported to have had a swarm of bees depositing

honey on his lips when he lay sleeping, as a child, on a bank of flowers (*Æl. Var. Hist., Lib X., c. xxi.*)

(*b*) While Deborah, or the Bee, is thus a symbol of a class teaching true wisdom, we know that there is a false gnosis, or knowledge, as well as a true knowledge. There is a wisdom which James calls earthly (*iii. 15*). Even where this wisdom may not become sensual and devilish, it may be superstitious, and alien to the truth of God. Now it may be noted that the name 'Jabin' has a certain relation to knowledge. It is generally thought that the word יָבִין, 'Jabin,' is from יָדַע, 'to discern,' 'to know.' Then, in the Hiphil, to which form 'Jabin' corresponds, it means 'to cause to understand,' 'to teach.' Some render it, 'He teaches,' and then, supplying the word 'God,' they define it as 'God teaches.' But Jabin is king of Canaan, the idolatrous realm. Hence his teaching is not God's teaching. His name virtually equals the word 'magi,' or 'wise men,' used in a heathen aspect. The writer believes that it will be found to be a conclusion justified by the chapter, to regard Jabin as a symbol of a class opposed to Deborah. She represents a class who teach heavenly wisdom. Jabin represents a class who teach an earthly and Heathenish wisdom, having in it an evil tendency. Deborah's instruction makes truly wise. Jabin's is the instruction that causeth to err from the words of knowledge (*Prov. xix. 27*). There is what Paul calls a wisdom of the world which God makes foolish (*1 Cor. i. 20*). Polycarp says we are to leave the empty, vain talking, and the error of the multitude. ἀπολιπόντες τὴν κενὴν ματαιολογίαν καὶ τὴν τῶν πολλῶν πλάνην (*c. xi.*). The epistle to Diognetus refers to the vain and foolish words (τοὺς κενοὺς καὶ ληρώδεις λόγους) of accredited philosophers (*c. viii.*). Lucian excels in raillery of this vain philosophy. This Jabin is a symbol of an Adamic body of teachers of vain wisdom, and the sons of Israel come under his influence.

(*c*) Every teaching class must have some predominant standard of instruction, some pre-eminent quality in its teaching. When first Deborah comes before us, she is on the Heathen Grade. She there judges Israel, but Barak is not with her. But, in verse 6, the Servants' Grade comes in, and on that grade Deborah sends for Barak, who afterwards goes where she goes, and fights for her. Thus Barak represents Deborah's Fighting Champion, as found on the grade above the Heathen Grade. And what is the Weapon, the Champion, wherewith the teaching class, after coming out of Heathenism, wins its victories? Is it not the Word of God, the sharp Sword of the Spirit? The name 'Barak' means 'that which flashes forth,' 'that which lightens.' The word 'lightning' is from the same root, and the word is used of the flashings of a sword. Deborah sends for Barak, the flashing light—that is, she sends for the Word of God, the Sword of the Spirit. On the Heathen Grade she was the wife of 'Lappidoth' (verse 4)—that is, 'torches,' or 'lamps.' The word 'Lappidoth' means 'torches or lamps.' That was the dark night. The day of Revealed Truth had not come. Still, even in Heathenism, Deborah had some prophetic knowledge, and it was as lamps shining in a dark place. But, on the Servants' Grade, she does not send for Lappidoth, or the torches. That was her old husband. Now she sends for Barak, the Flashing Lightning, the sharp Sword of

Revealed Truth, and he becomes her companion, and the champion who fights her battles.

(d) Jabin, or the class teaching an evil wisdom, has also a champion to fight for it. His name is 'Sisera.' Some derive this name סִסְרָא from סָרַר, 'to join together.' It is also rendered 'battle array,' 'field of battle.' Dr. Davies appears to think that the word has affinity with סִרְרָא, 'a chain,' and he renders it 'binder in chains.' Cruden gives as one definition 'that which sees the swallow.' This is to take the word as a combination of סִי, 'a swallow,' and סָרַ, an apocopated form of the verb 'to see.' The word סוּס, 'a horse,' is in close connection with the word 'swallow.' Hence the other meaning given by Cruden is, 'that which sees a horse.' This latter derivation would indicate a dependence on fleshliness. But this derivation is hardly befitting the instrument of Jabin as a teacher of Wisdom. The writer holds that whether we have respect to textual probability or to the moral drift of the history, it is most probable that this name 'Sisera' means 'that which sees the swallow.' He is a symbol of Augury, but of Augury in a hurtful aspect. Zipporah, or 'the Bird' (Ex. ii. 21), was also a symbol of Augury, but not in such an evil aspect. This seeing of the swallow is an allusion to the arts of Augury and Divination, which Jabin has led the sons of Israel to practise. Athanæus says that Theognis, in his Second Book on the Rhodian sacrifices, writes that 'There is another kind of gathering which the Rhodians call the Swallow-tittering (*χελιδονίζειν*), which takes place in the month Bœdromion. And it is called the Swallow-tittering, because they are accustomed to call out, Come, come, O swallow, bringing the fair hours, the beautiful years, come with the white belly, with the dark back. . . . Open, open the door to the swallow, for we are not old men but children' (Lib. VIII., c. lx.). Usually, however, in augury, swallows were regarded as unlucky birds. Their appearance on the tent of Pyrrhus, and the ship of Antony, was regarded as presaging the overthrow of the armies of these generals. It would appear that the arts of augury were taught by parents to children.

'Ni frustra augurium vani docuere parentes.'

(Æn., Lib. I., v. 396.)

'Unless deceitful parents have taught me the art of augury in vain.'

Let the reader, then, conceive of a great moral battle between a Good Seed and an Evil Seed. With the Good Seed is an Adamic Teaching Class called Deborah, or the Bee. It comes to use, as its Champion, the Word of God, or Barak, that which flashes as lightning. With the Evil Seed is an Adamic Teaching Class called Jabin, or that which Discerns, or Knows. Its chief Champion is Sisera, or 'that which sees the swallow'—in other words, the system of augury. Although the reader may feel much unwillingness to accept this representation, he will find that what is said in the chapter gives it support.

3. In many of the narratives already considered we have seen how important is the distinction between the Intellectual and the Soulical Sides. In the narratives of the Exodus, the early chapters have a Soulical aspect, and relate principally to the flesh, and to the land of

Egypt. But in Ex. xiv. we have prominence given to the Intellectual Side. On that Intellectual Side, Pharaoh makes ready chosen chariots (verse 7). Those chariots symbolized the greater strength possessed by sin in an Intellectual, as compared with a Soulical aspect. And in this history of Jael and Sisera we have the same two aspects—the Soulical and Intellectual. Here, also, it is the chariots that represent the strong Intellectual Side of Sisera's action, and of Jabin's power (verses 3, 15, 16). In verse 15, Sisera is said to light down from his chariot, and to flee away on his feet. This betokens a change from the Intellectual to the Soulical Side. On the Side of the iron chariots, or the Intellectual Side, Sisera's host is exterminated to the last man (verse 16). This is done by Barak. That is, as respects the Intellectual Nature, the Bible is all-sufficient for the extermination of the Evil Seed. But even when, on the Side of the Chariots, or the Intellectual Side, Sisera's host has been exterminated, the battle has not been so fully won on the Soulical Side, on which Sisera is fleeing on his feet.

4. We find, however, that it is not when he is in his chariot, but when he is fleeing on his feet, that Sisera comes to Jael. This fact is important. It shows that Jael must be in special relation to the Soulical Side, and not to the Intellectual Nature. The justice of this conclusion finds support in the way in which Jael is associated with a tent (verses 11, 17, 20, 21). The tent is a common symbol of the Soulical Body of Flesh. But, although Jael is on the Soulical Side, she co-works with Barak, or the Bible, against Sisera. What Power is that which pre-eminently works against Evil in its fleshly Soulical aspect, and which may be said to be distinct from Revealed Truth, even while it co-works with it? The writer holds that it would be a true answer to this question to say: 'The Sacrificial System.' The system of Augury, embodied in Sisera, virtually sets aside the law of Sacrifice. So far, its tendency is evil. It brings in Chance and Fate, but not Propitiation. But the Sacrificial System, in its ultimate evolution, helps Scripture to overthrow this evil system. Merely to have knowledge of Scripture was not enough. There was need of Sacrificial Action. And this finds its embodiment in Jael. The name יַעַל, 'Jael,' is from a root meaning 'to go up,' 'to climb.' Then it comes to mean 'climber,' and so 'wild-goat.' The word 'Jael' equals 'wild-goat.' Hence the name is as fitting a symbol of the Sacrificial System as the name 'Barak,' 'flashing forth,' is a fitting symbol of the Sword of the Spirit, or the Bible. In this aspect, the fact that Jael is said to cover Sisera with a quilt is very suggestive of Propitiatory Action. The various incidents recorded of Jael indicate the way in which the System of Sacrifice, co-working with Scripture, subjugates the system of Augury and Divination. It is in harmony with this law that the system of Augury continued to flourish to the close of Heathenism, and fell before the Christian system of Sacrifice. Æschylus refers to the faulty portents of sparrows (*κατάμορφα δὲ φάσματα στρούθων*, Agammem., verse 143), and he goes on to speak of things fated, from auspicious birds, to royal houses (verse 152):

μόρσιμ' ἀπ' ὀρνίθων ὀδίων οἴκοις βασιλείοις.

In the time of Cicero the practice of Augury was still in full force,

though faith in it was weakened. But with the advent of Christianity it practically disappeared.

5. In the history of Balaam, we find that prophet acting on two grades. Sometimes he is on the Heathen Grade, at other times he is on the Servants' Grade. If we do not take account of these transitions, but read the narrative as one consecutive series of verses, we get a wrong impression. It is exactly the same with the history of Jael and Sisera. The action is on two grades. There are virtually two battles with Sisera. On the Servants' Grade Sisera is given into Barak's hands toward Mount Tabor (verses 6, 7); but Barak comes down from Tabor (verse 14) to discomfit the chariots of Sisera on the Heathen Grade. In like manner there are two slaughterings of Sisera in Jael's tent. On the Heathen Grade Sisera lies dead (verse 21), and no Barak has come into the tent. There is no Revealed Religion on the Heathen Grade; but, on the Servants' Grade, when Barak comes in, Sisera is only falling down (לָפְּנֵי, verse 22) with the nail in his temples, as if his death were only then taking place. We shall find in the chapter that Barak comes to the Heathen Grade, but it is as a Missionary comes to the Heathen, or as a Light comes to Darkness. That is, it comes to destroy the Heathenism, and make it henceforth impossible. Owing to the variations in action, it becomes important to notice the Gradal Transitions.

6. We find these Gradal Changes to be as follow :

(a) Verses 1-5, inclusive, are on the Heathen Grade. We have the following conjoined idioms, which, as they refer to a sinful state, cannot apply to Zion, but must apply to the Heathen Grade. In verse 1 we have 'sons of Israel' and 'do,' which conjoin with אִיִּי, 'this,' in verse 2. In verse 3, 'sons of Israel,' twice used, conjoins with אִיִּי, 'this.' The words 'Israel' and אִיִּי, 'this,' three times used in verses 4, 5, conjoin with 'sons of Israel' in verse 5.

-(b) Verses 6-10, inclusive, are on the Servants' Grade. We have in this portion, however, an illustration of the same law of Divine Pre-eminence of grade that we have seen exemplified in Gen. xxiv. 7; xxxix. 19; Ex. viii. 19, etc., where, when Jehovah is referred to, He is sometimes spoken of by a word of the Young Men's Grade, even when He is associated with those on the Servants' Grade. So, in verse 6, the word 'Israel' is a part of His title. Apart from this reference to the Almighty, all this portion is on the Servants' Grade. We have the word אִתּוֹ, 'with' (verses 6, 8, 9, 10).

(c) Verses 11-19, inclusive, are on the Heathen Grade. The word 'oak,' in verse 11, is a grade-word of that grade. We have, in addition, a conjoined idiom. The words אִתּוֹ, 'with' (verses 11, 13), and 'people' (verse 13), conjoin with הִנֵּה, 'this' (verse 14). These are the only grade-words in this portion.

(d) Verse 20 is on the Servants' Grade. The word 'come' shows the grade.

(e) Verse 21 is on the Heathen Grade. The word 'come' conjoins with אִיִּי, 'this.'

(f) Verse 22 is on the Servants' Grade. We have the words 'behold,' 'see,' and 'come.'

(g) Verse 23 is on the Heathen Grade. 'Sons of Israel' conjoins with *הַזֶּה*, 'this.'

(h) Verse 24 is on the Servants' Grade. We have 'sons of Israel.' Thus the transitions are most numerous in the part of the narrative which refers to Jael's slaughter of Sisera.

We may now proceed to consider the narrative in detail.

We read, 'And the sons of Israel again did that which was evil in the eyes of Jehovah, and Ehud was dead' (verse 1). The history of Ehud is given in the preceding chapter. As the writer has not seen it to be his duty to consider that chapter, he cannot speak with any confidence respecting the symbolic aspect of Ehud. His name is said to mean 'Strength.' The present narrative shows that, whatever be Ehud's symbolic place, there had been a loss of Moral Strength from the Good Seed. Certain Bad-Seed-Men were left to prove Israel (iii. 1), to teach them moral war (verse 2), and to know if they would hearken to God's commandment (verse 4). God could have made the way to heaven an unimpeded way. It is, however, to our moral good that we have not to be carried to the skies on beds of ease, but that we have foes to face. Too often we yield to those foes in part, even though we finally are brought off conquerors. It is a noteworthy feature of these histories that, in the beginning of each history, the Seed of Israel transgress and suffer, but, in the end, a deliverer is raised up, and they prevail. With Israel the end is better than the beginning. When the Wicked Seed is cut off, Israel still lives to see it (Ps. xxxvii. 34). When Israel served Balaam and suffered, Othniel, or 'God's Lion,' delivered them (iii. 9). When they again came into suffering, and were under the power of the king of Moab, Ehud was raised up to deliver them (iii. 13). Now Deborah, and Barak, and Jael, are the deliverers. When God permits His wayward people to come under the power of another master, He is said to sell them (Deut. xxxii. 30). We read, 'And Jehovah sold them into the hand of Jabin, king of Canaan, that reigned in Hazor' (verse 2). We have seen that 'Jabin' probably means 'He that knows,' or 'He that causes to know, or teaches.' He represents a teaching class in Heathenism, which teaches a wisdom alien to God's wisdom. He is king of Canaan, or the realm of those that bow down to idols. He reigns in Hazor. This word is applied to an enclosed place as 'a garden,' 'a yard,' 'a court,' 'a village.' We read, in Rev. xi. 2, of a court being given to the Gentiles. The word probably denotes that which is outward, as a court to a temple, in comparison with the true temple pertaining to Israel. The captain of his host is 'Sisera,' or 'he that sees the Swallow.' He is an emblem of Augury. Sisera dwells in Harosheth of the Gentiles. The name *הַרְשֵׁת*, 'Harosheth,' is supposed to be from *הִרְשִׁית*, 'to contrive,' 'to devise.' From this comes *הִרְשִׁית*, 'craft or trade.' Hence, 'Harosheth of the Gentiles' is defined as meaning 'Workshop of the Gentiles.' But this same noun *הַרְשֵׁת* also means 'artifice, a magic art.' Thus, in Is. iii. 3, *חֵכְמֵי הַרְשֵׁת* means 'wise in magic arts.' The moral drift of this history shows that it is most probable that 'Harosheth' has the same meaning here that the noun has in Is. iii. 3. It is as if it said 'Sisera,' or 'He that sees the Swallow,' the representative of Augury, lived in Harosheth, or 'the place of magic arts.' 'And he was dwelling in Harosheth of the Gentiles.'

The sons of Israel, in their return to God, begin to cry out against the intellectual aspect of the teaching of Augury, etc., that keeps them in moral subjection. Cicero, in his 'De Natura Deorum' (Lib. II., c. iii.), gives instances in which men in public position threw contempt on augury, while he shows that others were ruled in their actions by it. Augury, as thus despised, includes more than the mere notice of the flights of birds. It includes arts of divination generally. It is clear, from what Cicero says, that there was a widespread revolt against this system, and especially by men who considered it in its intellectual aspect. So the Good Seed rebels against the Intellectual Oppression of this same system. The ancients often bring military figures into a moral realm, as when Œdipus speaks of assailing the goddesses with prayers: *κατασκήπτω λιταῖς* (Soph. Col., verse 1011). 'And the sons of Israel cried to Jehovah, for he had nine hundred chariots of iron, and he mightily oppressed the sons of Israel twenty years' (verse 3). Judah could not drive out those who had chariots of iron (i. 19). Such chariots indicate the intellectual aspect of the evil that oppresses. Philo takes the number nine as a symbol of hostility (De Cong. Erud., cc. xvii-xxi.). The iron chariots, like Og's iron bedstead (Deut. iii. 11), are evidently symbolic of what is very powerful. Joshua says, 'Thou shalt drive out the Canaanites, though they have iron chariots, and though they be very strong' (Josh. xvii. 8). But this intellectual strength of evil is a strength that is earthy and polluted. There was defilement to sacred objects in the touch of iron (Ex. xx. 25). What is wrought by iron may be put into contrast with what is spiritual and not made by hands.

When the sons of Israel thus cry out through oppression from an evil system, God sends help through a good system. There is a Prophetic Class on this Heathen Grade which teaches a true Wisdom, and so is in contrast with Jabin. Its name is Deborah, or the Bee. She is associated with 'Lappidoth'—that is, 'lamps or torches,' the emblem of a light of truth, shining in the dark night of Heathenism. In this Heathen era, the Deborah class did judgement at all times. Even literally, women had a prominent part amongst Heathen teachers. Strabo says that at Dodona, all who consulted the oracle received answers from women, except the Bœotians, who received answers from men (Geog., Lib. IX.). Cassandra prophesied to the Trojans (*Æn.*, Lib. II., verse 246); the Pythia prophesied at Delphi. Seneca refers to a prophetess who delivered oracles at Cirrha (*Œdip.*, verse 269). 'And Deborah, a woman [that was] a prophetess, the wife of Lappidoth, she judged Israel in this season' (verse 4).

In the fourth verse the word *שׁוֹרָה* is so introduced as to make it difficult to render the Hebrew exactly, and at the same time to have good English. A similar feature marks verse 5. We have again the word *שׁוֹרָה*, 'this one,' or 'she,' and it seems as if this were the nominative, and therefore no other nominative was needed. Hence the word 'Deborah' following 'palm-tree' is taken as Construct, and our Versions read 'palm-tree of Deborah.' The writer believes that, exactly as in verse 4, *שׁוֹרָה*, 'she,' and 'Deborah' are two nominatives to one verb. The word *שׁוֹרָה* appears to be introduced in order to form a conjoined idiom with

'sons of Israel.' It is as if it said, 'And she Deborah dwelt under a palm-tree.' The writer takes the symbolism thus :

(a) This Deborah, or Teaching Class, is a conquering class. It is not misled by Jabin's evil teaching. Hence, as a victorious class, it sits under the palm-tree. The most common symbol of victory in ancient times was the Palm. To miss the victory is said to be the losing of the palm (*Æn.*, Lib. V., verse 519). Pausanias, in Lib. VIII., c. xlvi., shows that the palm was the most common symbol of Victory. Dr. Thomson, in his 'Land and the Book' (Part II., c. xxix.), infers from this passage, and similar Scriptural allusions to trees, that 'trees were as rare in Palestine, even at that early age, as they are at the present day, or we should not so often read of the oak, the terebinth, the palm-tree, of this or that important place or event. If trees were abundant, such a designation would signify nothing, and would not have been employed.' As, even in England, men will gather around some tree on the village green; as the youth is represented in Gray's *Elegy* as stretching his listless length at the foot of the nodding beech; as Tityrus, in Virgil's *First Eclogue*, lies under the shelter of the spreading beech; as Anna, in the '*Protevan-gelium Jacobi*' (c. xxiii.), sits under the laurel, so we may be certain that, in all times, men living in hot countries have availed themselves of the shelter of trees, and have transacted public business, or administered judgement, under their shadow. But Deborah is not a literal woman, and this history is moral, not literal history. Hence this palm-tree is a symbolic tree. The writer believes that it is here an emblem of a moral victory over evil.

(b) She is said to dwell between Ramah and Bethel. The word 'Ramah' means 'high' (*Ezek.* xvi. 24). Since the word is contrasted with 'Bethel,' or 'the house of God,' it is probably a symbol of some feature of godly life, most probably of Prayer. As Jesus went up to a mountain to pray (*Mark* vi. 46), so this mountain, or height, may betoken a like virtue. Wesley sings :

'How happy, gracious Lord ! are we,
Divinely drawn to follow Thee,
Whose hours divided are
Betwixt the mount and multitude :
Our day is spent in doing good,
Our night in praise and prayer.'

Deborah's association with the height, or Ramah, and with Bethel, or God's house, may betoken the practice, by this prophetic class, of duties of devotion and of worship.

(c) She is in Mount 'Ephraim.' The name 'Ephraim' means 'fruitful.' As Ramah and Bethel indicate personal virtues in this class, so this name 'Ephraim' is probably an emblem of moral fruitfulness in respect to others. God's vineyard is in a fruitful hill (*Is.* v. 1). At this hill the sons of Israel come to her, and she acts as judge and lawgiver amongst them. 'And she, Deborah, dwelt under the palm-tree, between Ramah and Bethel, in Mount Ephraim, and the sons of Israel came up to her for judgement' (verse 5).

With verse 6 the Servants' Grade comes in. Deborah, or the Teaching Class, has a place also on this grade. She is a veritable mother in

Israel, who blesses or blames directly, or by implication, nearly every one of the twelve tribes (c. v.). On this Servants' Grade Deborah comes into connection with Barak, or Revealed Truth. She calls for him, showing that her union with Barak is according to the Seed Process, and not like a Levitical rite. She has a heartfelt need of the Word. She calls him from Kedesh-Naphtali, or 'The Sanctuary of my wrestling.' This probably indicates that the Bible is found amongst those who frequent God's house, and wrestle in prayer. Barak is the son of Abinoam, whose name means 'Father of Pleasantness.' This implies that Barak, his son, who is as a Flashing Sword, is also Pleasantness. Nothing is more pleasing to a sanctified nature than the hidden manna of God's word.

' No treasures so enrich the mind,
Nor shall Thy word be sold
For loads of silver well refined,
Nor heaps of choicest gold.'

So soon as Deborah receives Barak, or the Revealed Truth of God, she begins to quote the words of God. She could not thus have quoted them before Barak came. Those words relate to a sending forth of Barak. The Bible teaches us to make it known. Deborah sends it to Mount Tabor, to which, or in which, it is to draw men. The name 'Tabor' is said to mean 'a lofty place.' Usually this mount is associated with the transfiguration. The writer does not think that this word תָּבוֹר, 'Tabor,' is an equivalent form of טָבוֹר, meaning 'lofty place' or 'height.' He believes that the ך is formative, or otherwise intensive, like רָגַל from תָּרַגַל. He believes that it is from בָּרַר, 'to purify,' from which come בּוֹר and בָּר, 'purity' (Ps. xviii. 21), בָּר, 'pure' (Ps. lxxiii. 1), also 'purified corn.' This word enters into the formation of 'Chebar' (Ezek. i. 1), or, 'as purified corn.' In 2 Sam. xxii. 27 תִּתְקַבֵּר means 'Thou wilt show Thyself pure.' Mount Tabor appears to signify 'the mount of purification.' It denotes the action of the Word, or Barak, as exerted in the purification of Israel. The Word cleanses and purifies. The priests who wrest Scripture, and turn it to defiling uses, are a net spread upon Tabor (Hos. v. 1). As the Bible, or Barak, thus exerts its power in the purifying mountain, or Tabor, it takes with it many men of prayer, or sons of Naphtali, the wrestler. It also takes sons of Zebulun, whose name in Gen. xxx. 20, 21, is a symbol of the Soulical Body of Flesh in its pure aspect, as compared with the Sinful Elements in that flesh, given up for judgement. 'And she sent and called to Barak, son of Abinoam, out of Kedesh-Naphtali, and she said unto him, Hath not Jehovah, the God of Israel, commanded, [saying], Go and draw unto Mount Tabor, and thou shalt take with thee ten thousand men of the sons of Naphtali, and of the sons of Zebulun?' (verse 6). Where there is a purifying action of the Word in respect to Tabor, and the Good Seed, there is a destructive action of the Word in respect to the Evil Seed. The symbol of this judgement is Kishon. The name קִישׁוֹן, 'Kishon,' is said to be from קָוִשׁ, meaning 'to be crooked, or bent,' from which come קָוִשׁ, and קִישׁוֹת, 'a bow.' Hence the word 'Kishon' is supposed to mean 'the bent or meandering river.' The writer thinks that it means 'the stream of the bow.' It is a symbol

of God's Word, in its judicial action upon an Evil Seed. The King's arrows are sharp in the hearts of such enemies (Ps. xlv. 5). At this Kishon the false prophets were killed (1 Kings xviii. 40). Sisera is associated with Kishon, not with Tabor (verse 7). Here the stars fight against him, and the river sweeps his supporters away (v. 20, 21). The way in which, in v. 11, archers are associated with waters, gives some countenance to this derivation and symbolism. God will bring the Forces of Evil to this river, and deliver them into Barak's hands. This symbolic use and personification of the river Kishon is not more strange than the symbolic references which Krummacher makes to the Rhine thus: 'Nature said to the Gotthard, "It is fitting that Goodness associate itself with Greatness, and a Wide Sphere of Action with Strength. Thou standest fast, but I will give thee a Son (Ich will dir einen Sohn geben), who may carry to a far distance thy strength and thy blessing which thou receivest from on high." She spake, and then out of the mountain sprang the Rhine.' Verse 7 appears to be a part of the Divine command. Deborah could not give the forces of evil into Barak's hands. 'And I will draw unto thee, to the river Kishon, Sisera, captain of the host of Jabin, and his chariots, and his multitude, and I will deliver him into thine hand' (verse 7). Æschylus represents Agammemnon as saying that it is not the disposition of women to long for war (Agam., verse 913):

οὐ τοι γυναικός ἐστιν ἰμείρειν μάχης.

But Deborah must take a part in this war. Like Judith, she must go against the mighty Holophernes. Barak makes his going conditional on her going. The direction of the journey is to Tabor, the purifying mountain. If the Word is to be effective, and run and prevail, the class who teach it must exhibit its virtues. Deborah, or the teaching class, must come to Tabor, and be made white and pure through the influence of the truth. 'And Barak said unto her, If thou wilt go with me, then I will go. And, if thou wilt not go with me, I will not go' (verse 8). To this proposal Deborah readily and emphatically consents. The teaching class, as represented by Deborah, will receive the truth in the love of it, while making it known to others. She knows that it will be vain to teach if she does not practise. Young says:

'Talents angel-bright,
If wanting worth, are shining instruments
In false Ambition's hand, to finish faults
Illustrious, and give infamy renown.'

'And she said, I will surely go with thee' (verse 9).

The writer regards the words that follow in a different light from that in which they are rendered in our Versions. They read, 'Notwithstanding the journey that thou takest shall not be for thine honour.' This suggests that it would be to Barak's dishonour. But how could it be in any wise dishonouring to him to go in the way that God had appointed? The Hebrew reads, *אֲפָם כִּי לֹא תִהְיֶה תִפְאָרְתְּךָ עַל־תְּרִדְךָ אֲשֶׁר־אַתָּה הוֹלֵךְ*. The word rendered 'honour' means 'beauty,' 'splendour.' It is used of garments of beauty (Ex. xxviii. 2; Is. lii. 1). God is our Splendour (Is. lx. 19). 'The house of My splendour' (Is. lx. 7). In

Zech. xii. 7 the Revised Version has 'glory.' Thus we may read literally, 'Nevertheless thy glory shall not be unto the way' (Ps. xxxvi. 4) 'which thou art taking.' That is, she is referring to the Soulical Side, on which Jael acts. On that Side the Truth is associated with Sacrifice. This is the aspect of the Bible which has caused so many to slight it. Paul speaks of 'the stumbling-block of the cross' (Gal. v. 11). The wisdom of the world counts this sacrificial teaching of the Bible its foolishness, not its wisdom. But Deborah, or the teaching class, is so fully embracing Revealed Truth, or Barak, that it can say, I will go with thee, even though on thy way of the Soulical aspect thy Glory and Splendour do not appear, and the Forces of Sin fall by a Wild-goat Woman, or Jael, the emblem of Sacrifice. She does not count this disparaged Sacrificial aspect an offence, but would rather glory in it. Thus her allusion to the selling of Sisera is probably indicative of the knowledge which she has that sin is to be put away by sacrifice. 'And she said, I will surely go with thee; notwithstanding thy glory shall not be unto the way which thou art taking; for Jehovah will sell Sisera into the hand of a Woman. And Deborah arose, and went with Barak towards Kedesh' (verse 9). She comes towards the holy place, or sanctuary of God. She begins to worship God in holiness when she associates with Barak, or the Word of God. As the teaching class gather to this holy worship, so those who are taught gather to the same centre. 'And Barak called Zebulun and Naphtali together to Kedesh, and there went up ten thousand men at his feet.' That is, all are docile to the leadership of the Word, and walking in its ordinances. 'And Deborah went up with him' (verse 10). If Jehovah, as Deborah says, sells Sisera into the hand of a Woman, we cannot maintain that Dr. Kitto is right in speaking of her act as a 'cold-blooded murder.'

With verse 11 the Heathen Grade comes in. Hence the aspect is not so high as that of the verses just considered. On the Servants' Grade there had been a gathering of a Good Seed to Barak—the men of Naphtali and Zebulun. So, on the Heathen Grade, a Good Seed has been gathered. We read of Heber. His name means 'Society, or Company.' He is a symbol of a class gathered into fellowship in Heathenism. They are joined in a moral fellowship, even if not meeting in personal union. This Heber class is a Kenite, or Spear Class, and yet it is a class separated from Kenites. The writer takes this symbolism as meaning that it is a class separated from the literal lovers of war, and spearmen, in Heathenism, but yet that it continues a fighting class because it fights against Flesh and Sin. And because this peace-loving class in Heathenism thus severs from war practices, and only fights against evil, it is classed with the sons of Hobab, or 'The Beloved,' the Father-in-law of Moses. We have seen that Jethro is a symbol of Christ. So this Hobab, or the Beloved, is an emblem of Christ, to whom pertains the Heber community in Heathenism, who live at peace with each other, separating from the Kenites, or spearmen, who love war, and only continuing to be Kenites in the sense that they fight against moral evil. The writer believes that the Authorised Version is correct in representing Heber as of the sons of Hobab, and that the Revised Version is in error in inserting the word 'even,' and causing it to appear that the

Kenites are children of Hobab. 'And Heber the Kenite had severed himself from the Kenites: [he was] of the sons of Hobab, the Father-in-law of Moses' (verse 11). Then follows a reference, apparently, to the fact that this peaceable class in Heathenism was tending to a life of pilgrimage towards holiness. Heber is said to pitch his tent unto the oak in Zaananim, a place which was in the moral realm of Naphtali, or the praying class (Josh. xix. 33). The name 'Zaananim' means 'to pack up,' 'to wander,' 'to migrate.' In Is. xxxiii. 20 the word 'not' is associated with this root, and the word 'tent.' 'A tent that shall not be removed.' We have here a like conjunction of this root with the word 'tent,' but the word 'not' is absent. Hence we may take the opposite expression, and say that to pitch the tent unto Zaananim means to dwell in a moving tent. This place of moral pilgrimage is hard by Kedesh, the Sanctuary, the symbol of Holy Worship. The word 'oak' is a sign of the Heathen Grade. 'And had pitched his tent as far as the oak in Zaananim, which is by Kedesh' (verse 11). To speak of Hobab, or Jethro, as a personification of Christ accords with Scriptural references to Hobab. Moses refers to Him as Israel's eyes (Numb. x. 31). Philo speaks of angels as 'the eyes and ears of the great King' (De Somn., Lib. I., c. xxii.). Æschylus represents Atossa as saying, 'For I reckon that the presence of the Master is the eye of the house.'

ὄμμα γάρ ὄμων ρεμίζω δεσπότην παρεσίαν.

(Pers., v. 171.)

Pindar speaks of Agesias as στρατιάς ὀφθαλμὸς, or 'the eye of the army' (Ol. VI., verse 16). Moses entreats Him not to leave them while they are in the wilderness. He who was greater than Moses, to whom Moses made obeisance (Ex. xviii. 7), who offered sacrifices to which Moses and Aaron came to eat before God (verse 12), who instructed Moses as to how to administer judgement (verse 19), could not have been an ordinary man. Sisera, the emblem of Augury, begins to hear rumours of Barak, or the Bible, and of his action on Tabor, or a purifying mountain. Hitherto Sisera, or Augury, has been ruling the good seed on the Heathen Grade. His methods and system may be inferred from the following words of Pausanias. He writes of a fountain at Oropus thus: 'And there is at Oropus a well, near the temple, which they call the well of Amphiareus, to which they were offering no sacrifice, nor making it a custom to use it in purifications, or for holy water. But an oracle which was given to a man whose malady had been cured, ordered him to cast some silver and gold coin into the well. For they say that in this well Amphiareus, who was already a god, rose up. And Iophon, the Gnosson, supplied the responses of the interpreters of the oracles, in hexameter verse, saying to those of the Argives who sent to Thebes that Amphiareus gave these words. And it was a very strong attraction to many. They say that in old times, excepting as many as had been possessed by Apollo, there was no interpreter of prophecies, but they were good at explaining dreams, and at discerning the flights of birds, and the entrails of the victims. I think that Amphiareus was specially addicted to the interpretation of dreams, and reckoned a god on account of divination of dreams. And they think

that he first was made pure who came to consult Amphiaraus. And it is a purification to sacrifice to the god. They sacrifice to him, and to all to whom there may be invocation at the same place. These things having first been done, they sacrifice a ram to him, and having spread the skin for a bed, they sleep, awaiting what may be made manifest by the dream' (Lib. I., c. xxxiv.). Amongst the Heathen, in the time of Christ, there began to be failure of the old arts of divination, and strange intimations of a coming change, which was like Sisera beginning to hear of the advent of Barak. Plutarch, in several passages, refers to the waning of the old oracular system. Diogenianus says to his companions: 'Do not, by the gods, make sport, but solve for me this new difficulty. For there is no other one who does not investigate the cause and the reason how it is that the oracle has ceased using responses and sayings' (*ὡς πέπαυται τὸ μαντεῖον ἔπεισι καὶ λόγοις χρώμενον*, De Pyth. Orac., c. vii.). So, in the same chapter, it is discussed how it comes to pass that the Pythia no more draws near to the place in which is the divinity, or whether the spirit has been altogether quenched (*ἢ τοῦ πνεύματος παντάπασιν ἀπεσβεσμένου*), and the power has failed. When we think of Sisera hearing of Barak, there is something significant, as well as impressive, in the account which Plutarch gives (De Defect. Orac., c. xvii.) of the voice which Thamos, the steersman, and those with him, hear as they are sailing in the evening past the island of the Paxoi. A mysterious voice called out, 'When thou art against Palodes make it known that great Pan is dead'—*ὄταν γένη κατὰ τὸ Παλῶδες ἀπάγγελον ὅτι Πάν ὁ μέγας τέθνηκε*. When they obey this injunction, and call out near the island named, there is heard a great groaning, and an expression of wonderment as from many men. The report is brought to Rome, and reaches Tiberius Cæsar, who gives credit to it. Thus rumour of change perplexes Heathendom: 'And they told Sisera that Barak, son of Abinoam, was gone up to Mount Tabor' (verse 12). Sisera has not yet met Barak. When he does meet him, it will be to his own destruction. At present, he has hostile designs against Barak, and he gathers his forces from Harosheth, or Magical Arts, to Kishon, where the sharp arrows of the Mighty will begin to spread dismay through the ranks of Augury. Many early Heathen writers showed great hostility to the truth and to Christians, even when they had heard of it with the hearing of the ear. Thus Apuleius borrows from Virgil (*Æn.*, Lib. VIII., verse 647) the title 'Mezentius, despiser of the gods'—'Contemptor divum Mezentius'—to apply as a term of reproach to Emilian, a Christian (*Apol.*, p. 496). So Sisera, in his heathenism, brings his iron chariots, the intellectual might of his system of Augury, against the arrows of Inspired Truth, or the river of the bow—that is, Kishon. He puts forth all his strength: 'And Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river Kishon' (verse 13). Now the Prophetic Class, or Deborah, as found in conjunction with Barak, or the Bible, comes down to the Heathen Grade, and to Kishon, sending the arrows of light into these Powers of Darkness. This is a coming down from Tabor, on which the purifying action

of the Truth had been in operation on the Servants' Grade. Sisera had already been overthrown at Kishon on that grade, for this is implied in the promise given on that grade in verse 7. Now he is being overthrown as found on the Heathen Grade at the same river Kishon. Tabor is not on the Heathen Grade, but Barak goes down from it to Heathendom to overthrow Sisera, or Augury. The Prophetic Class also co-works with him in thus coming down from the Servants' Grade to fight against Heathenism: 'And Deborah said to Barak, Up, for this is the day in which Jehovah hath given Sisera into thy hand: is not Jehovah gone out before thee?' (verse 14).

'Good onset bodes good end.'

('Faerie Queene,' bk. VII., cant. vi.)

They must be making a good onset whom God is preceding to the battle. Nothing is said here of Sisera's multitude, as on the Servants' Grade (verse 7). Moreover, there are other significant differences. In verse 7 Jehovah draws to Barak. Here He is said to go out before Barak. The two things are not compatible. They imply two battles, one on each grade. The Heber class is won to the truth from this Heathen Grade in this inferior battle, and constitutes the ten thousand following Barak to fight with him as sacred Kenites in this battle. Thus the Heber class on one grade answers to the ten thousand of Naphtali and Zebulun on the other grade (verse 6): 'And Barak went down from Mount Tabor, and ten thousand men [were] behind him' (verse 14). The writer thinks that the ten thousand are not on Tabor, but that they are behind Barak as soon as he comes to the Heathen Grade. In the very act of getting behind the Truth, and following it, they must be coming to Tabor.

Now Jehovah co-works with Barak, or the Bible, and Deborah, or the Teaching Class, and the Heber Class following them, and overthrows the Intellectual Strength—that is, the Chariots—of Sisera on the Heathen Grade, as they had previously been overcome on the Servants' Grade. But even when Sisera is overthrown Intellectually, or in the chariot, he lives on Soulically, or on his feet. This is the 'way' in which Jael is to smite him (verse 9): 'And Jehovah discomfited Sisera, and all his chariots, and all his camp, with the edge of the sword, before Barak; and Sisera lighted down from his chariot, and fled away on his feet' (verse 15). Jehovah would not thus have taken part with one side in a literal battle between literal men. Barak's sword is one, not many. It is the Bible, the Sword of the Spirit. No mention is made of more than one Sword in this narrative. Barak may have ten thousand men, but they have all the same Sword of the Spirit, the Word of God. Before proceeding to describe Sisera's overthrow on the Soulical Side, on which he yet lives a fugitive life, the narrative shows how he is fully exterminated on the Intellectual Side, the Side of the Chariots. We know that even when men have Intellectually renounced faith in augury, divination, etc., the superstition may live on Soulically. Even in our own day there are people who would be troubled if a magpie flew past them in a certain direction. On the Intellectual Side, however, Barak, or the Bible, follows Sisera and his chariots right to Harosheth, or the

place of Magical Arts, and brings daylight into these refuges of lies. It extirpates the evil generation, in the Intellectual Aspect, to its last man: 'And Barak pursued after the chariots, and after the camp, unto Harosheth of the Gentiles, and all the camp of Sisera fell by the edge of the Sword; there was not a man left' (verse 16). When Amphiareus fled from Thebes, he fled in his chariot (Paus., Lib. I., c. xxxiv.). Is it not a singular statement, on the literal theory, that Sisera should be said to come down from his chariot, and to flee on his feet? He could have fled more swiftly in his chariot. It is because this act imports a change from the Intellectual to the Soulical Side.

On that Soulical Side there is still peace between the Heber Class and the great teacher of Augury, or Jabin. There is Soulical Sympathy where there is not Intellectual Assent. In verse 11 we have allusion to Heber's moving tent. That was a symbol of Pilgrimage. But in verse 17 we read of a tent that is not Heber's, but the tent of Jael, Heber's wife. Moreover, the peace is not between Heber and Jabin, but between Heber's house and Jabin. The house and the tent are common Soulical Symbols, and, as such, they are being used here. Suppose, however, that we were to ask, Where is it probable that Augury, Divination, etc., will be most likely to have their full overthrow, even on the Soulical Side? Should we not have to say, It will be with the best class of the Heathen, and with those amongst whom the Evolution of a Sacrificial System is tending most fully in a Christian direction? Hence it comes to pass that, on the Soulical Side, Sisera comes to the class which had been the best on the Intellectual Side. Moreover, he comes to Jael, or the Wild Goat, the symbol of the Sacrificial System in connection with that class. Even though at present there be Soulical Peace between Heber and Jabin, that peace will soon pass away. We have also to bear in mind that Sisera is a fugitive fleeing on his feet. Hence the narrative is not describing his evolution, but his overthrow. It is showing how the System of Augury and Divination, of which Sisera is a symbol, and which lingers on Soulically after it has been exterminated Intellectually, receives at length its quietus from Jael, or the Sacrificial System that is being evolved in the Heber Class, the peace-loving Heathen. The system of Augury must have been well-nigh overthrown Intellectually when Cato said that he wondered how two augurs could meet one another without laughing. Lucian, with keen subtlety, compares the oracle at Dodona, and its divination, to the talking cock which had first been Euphorbus, then Pythagoras, then a cock, and which finally rebukes Micullus for wondering that a cock should speak, by asking what he would have done if he had heard the keel of the ship Argos speak, or the self-speaking Dodona prophesy (Oneir. et Alect.). It is, however, by the Bible, and by the Christian Sacrificial System, that Augury, Divination, etc., have their overthrow, as this chapter makes manifest. 'And Sisera fled on his feet to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin, the king of Hazor, and the house of Heber the Kenite' (verse 17). It is well known that Customs continue when the principles that once underlay those Customs have lost all intellectual strength. In Juvenal's day, sacrifices were continued, though much of the old faith was dead. He says :

'Esse aliquos Manes, et subterranea regna,
 Et contum, et Stygio ranas in gurgite nigras,
 Atque una transire vadum tot millia cymbâ,
 Nec pueri credunt nisi qui nondum ære lavantur.'

(Sat. II., vv. 149-152.)

'That there are any ghosts, and subterranean kingdoms, and a pole, and dark frogs in a Stygian gulf, and that so many thousands pass over the Lake in one boat, not even boys believe, save those who have not yet been washed for a sum of money.'

Cicero writes as if it was a matter of indifference to what school of philosophy a man might choose to attach himself (*De Tusc. Disp.*, c. iv.).

Jael, the emblem of the Sacrificial System, seeks to turn aside Augury to her own system of Sacrifices. She goes out to meet him, for the practice of sacrifice, as we have seen, was closely connected with Augury. By-and-by it will supersede or destroy the system of Augury altogether. 'And Jael went out to meet Sisera, and she said to him, Turn in, my lord, turn in to me; fear not.' Thus she seeks to subjugate him to a better system. Her words are words of true encouragement, not of deceit, though she is beckoning Sisera to his own extinction as a system of Augury. In this sense he begins to turn in to her, and to give up to her his prerogatives. 'And he turned in unto her, into the tent.' On the writer's view, the various actions performed by Jael must represent the way in which the Sacrificial System subjugates the System of Augury. The actions are as follow:

1. She covers him with a covering that is named, being said to be a rug or quilt.

2. She covers him again, no covering being named.

3. She gives him milk from a bottle.

4. She puts her hand to the workmen's hammer (v. 26).

5. She makes use of a Nail of the Tent. With the hammer and with the Nail she blinds Sisera, so that he can no more see the swallow, and fastens him to the earth, and causes him to die. The writer regards the symbolism thus:

1. When she is said to cover him with a quilt, the idea is that of the bringing in of The Law of Propitiation. This is a Covering for Sin, even for Sin as embodied in Augury.

2. When she is said to cover him, and no covering is named, this brings in the Law of Inward Righteousness, through an inward sacrificing of the flesh. This is the Seed Process Covering, and is not with any outward object. The former was the Sinaitic Covering. The more important covering comes last.

3. She gives him milk. This symbolizes the impartation of soulical knowledge. She gives him instruction. Butter, honey, and milk (*Is. vii. 15, 22*) are emblems of what ministers to the enlightenment of the sense-nature, as contrasted with the intellectual nature. Thereby the senses become able to judge between good and evil. Jael draws milk from the bottle, for she draws it from what is limited in quantity. Barak, or the Bible, has not yet come to her. But she becomes as a foster-mother to give Sisera a knowledge of good and evil, and to enlighten his eyes.

4. She uses the workmen's hammer. This indicates righteous deeds. Works have to accompany faith.

5. She uses a Nail of the tent. Christ is called the Corner Stone, and the Nail (Zech. x. 4). He is a Nail of the tent in that He became flesh, and had a Soulical manifestation. Though He might have but a limited place in the tent, He was its most important Part, the Nail on which its stability depended.

We read, 'And she covered him with a rug' (verse 18). This is the Expiatory Covering. All that was evil in the system of divination found a Propitiatory Covering in the Sacrificial System with which it was conjoined, and to which it is here turning in. Sisera, feeling his weakness, asks for water, and Jael gives him instruction, which is as milk from her bottle. She makes known to him her sacrificial virtues. 'And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of the milk, and gave him drink, and covered him' (verse 19). This is the more effectual and inward Covering. It may be compared to those flesh-eating tunics to which the Apostle James seems to allude (v. 3), and which are exemplified in that deadly robe, *θονάσμων πεπλον* (Soph. Trach., verse 760), sent to Hercules, of which Sophocles gives an account in his 'Trachinæ.' Martial refers to a 'troublesome coat' ('*tunica molesta*'), which is supposed to indicate the coat besmeared with pitch, in which some Christians were burnt alive (Lib. X., Epig. 25). Seneca also refers to this coat having in it fuel of fire: '*Tunicam dementis ignium*' (Epig. 14). By a similar deadly covering the fleshliness of the System of Augury is being eaten away.

Verse 20 is on the Servants' Grade. We have the word 'come.' On this grade Sisera shows deceit. He wants his presence to be continued, and yet disowned. The messenger in 'Antigone' (verse 1195) says that 'Truth is always right' (*ἄρθὸν ἢ ἀλῆθειᾶ ἀεί*), and he will not tell a lie, even to comfort anxious Eurydice. Sisera wants the truth to be disowned. We are not told that Jael promises to comply with his request. She will not be a cloak to hide secret practices of Augury and Divination. 'And he said unto her, Stand in the door of the tent, and it shall be, when a man doth come and inquire of thee, and say, Is there a man here? that thou shalt say No' (verse 20). He wants to be a lurking secret evil hidden in the tent, or Soulical Nature, as Achan had his Babylonish mantle and wedge of gold hidden in his tent (Josh. vii. 21). Barak, or the Word, however, and the Sacrificial System, or Jael, will not allow him to be thus hid.

Verse 21 is on the Heathen Grade. We have 'come' conjoined with *ἔτι*, 'this.' Thus this verse connects with verse 19, and continues to unfold its incidents. On this Heathen Grade the Sacrificial System, or Jael, gradually destroys Augury, or Sisera. She comes to him softly, but it is not that she comes with the stealthy tread of a Lady Macbeth, about to murder her sleeping guest. The soft approach indicates the gradual, and silent, and secret influence of the System of Sacrifice upon the practices of Augury and Divination. Christ is in the Sacrificial System as its Nail, even on this Heathen Grade, and before Revealed Truth has come. He gives to this Sacrificial System all its virtue. In ancient times, when slaves were punished in Attica with the stigmata,

the member of the body that had sinned was the member punished. Thus the liar or slanderer had his tongue cut out. This personification of Augury, Sisera, or 'He sees the Swallow,' had erred in vision, and now darkness comes upon his eyes. The fact that the punishment falls on the eyes gives a measure of support to the derivation that has been given of Sisera's name. To be pierced through the temples is equivalent to being blinded. 'And Jael, wife of Heber, took a Nail of the tent, and she took a hammer in her hand, and she came unto him softly, and smote the Nail into his temples, and it pierced through into the ground, and he was in a deep sleep, and swooned, and died' (verse 21). As Jael came to him softly, so he gradually passes away. The sleeping probably indicates one result of the blow from the Nail, as much as the swooning and dying indicate other results. It is not that Jael took advantage of his sleep. It is that so soon as Christ, the Nail in the Sacrificial System, begins to pierce Augury, the Sleep of Death begins to fall upon this man. Malefactors were anciently buried at cross-roads, and were fastened sometimes to the earth by stakes. This evil system of Augury is in like manner fastened to the ground on the Heathen Grade, never more to rise. Like Ariel, its speech is to be low out of the dust (Is. xxix. 4). 'At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep' (Ps. lxxvi. 6). Divination is thus brought to its death sleep. Astrology, Soothsaying, and kindred arts are vanishing before the Sacrificial System.

Verse 22 again reverts to the Servants' Grade. We have the words 'come,' 'see,' and 'behold.' Thus this verse connects with verse 20, and resumes its incidents. On this grade Sisera is not yet dead, but the Nail is in his temples, and he is about to fall. Instead of hiding him from Barak and Scriptural light, Jael brings him to the light that he may be made manifest. She welcomes the Word, or Barak, as he follows Sisera in his Soulical flight to his hiding-place in the Sacrificial System. The Word is tracking him out. 'And behold, Barak is pursuing Sisera, and Jael went out to meet him, and said to him, Come, and I will show thee the man whom thou art seeking. And he came in to her, and, behold, Sisera is falling dead, and the Nail is in his temple' (verse 22).

The word ^לפִּל is as appropriate to denote an act of falling now taking place, as a past action. The fact that he thus falls shows that he is not here as one lying asleep, to whom Jael comes as he lies. His death is but the overthrow of a System of Augury, with its attendant evils, that a Christian system may take its place. Young's words apply here :

'Nothing is dead but wretchedness and pain ;
Nothing is dead but what encumbered, gall'd,
Blocked up the pass, and barr'd from real life.'

As Sisera, or the System of Augury, has been subdued on two grades—those of Heathen and Servants—so Jabin, the teacher of earthly wisdom as opposed to God's wisdom, and who was Sisera's master, is subdued before Israel on two grades. Verse 23 refers to his subjugation on the Heathen Grade. Here 'sons of Israel' conjoins with ^זזֶה, 'this.' 'And God subdued, in this day, Jabin, the king of Canaan, before the sons of Israel' (verse 23). The last verse refers to Jabin's subjugation on the

Servants' Grade. We have 'sons of Israel.' This reference to two grades causes these verses to appear somewhat tautological. Jabin, or all the system of Heathen and Earthly Philosophy, as opposed to God's wisdom, and as taught by philosophers, etc., is to be overthrown by the Good Seed on the Servants' Grade. 'And the hand of the sons of Israel prevailed more and more against Jabin, the king of Canaan, until they had destroyed Jabin, king of Canaan' (verse 24). While Canaan is a symbol of the whole Heathen world, it is not a grade-word of the Heathen Grade. It is here used of a heathenish ruler, in his aspect to the Servants' Grade. The whole chapter shows how effectually and fully God 'frustrateth the tokens of the liars, and maketh diviners mad' (Is. xlv. 25). Theophrastus, in his day, considered it a token of Superstition for any man who had seen a vision to go to the *ὄρνιθοσκοποί*, or augurs, to ask to what god or goddess he ought to pray (Char., c. xxx.). Men were beginning to accept it as a fact of nature, rather than as a religious mystery, that many birds passed under the shining sun.

Ὀρνιθες δὲ τε πολλοὶ ὑπ' αὐγὰς ἡελίου φοιτῶσιν.

(Clem. Alex. Strom., Lib. VII., p. 712.)

HISTORY OF GIDEON.

CHAPTER XV.

JUDGES VI.

UNLIKE most of the histories in this Book, the history of Gideon has not any woman amongst its prominent characters. Gideon alludes to his mother (viii. 19), and mention is made of wives and a concubine (30, 31); otherwise it is only the actions of men that are here recorded. The history is also noticeable for what may be called its dualistic features. We read of two altars (24, 26), two bullocks (verse 26), two signs with the fleece (verse 39), two trials of the people (vii. 3, 4), two visits to the Midianitish camp (verses 11, 19), two princes of Midian (verse 25), two kings of Midian (viii. 5), and two towns assaulted by Gideon (verses 16, 17). With no desire to 'mock at an ancient tradition,' the writer yet thinks that this dualistic feature, as well as considerations like the following, militates against the literal theory respecting this history.

1. What is said of times and seasons in these chapters is not in accord with literal history. Especially may this be alleged respecting the singular and repeated allusions to the early morning. We read: 'The men of the city rose early in the morning' (vi. 28). 'Let him be put to death whilst it is yet morning' (verse 31). 'He rose up early on the morrow' (verse 38). 'Gideon, and all the people that were with him, rose up early' (vii. 1). 'Let him return and depart early' (verse 3). Our Version renders viii. 13: 'And Gideon, the son of Joash, returned from the battle before the sun was up.' Special importance attaches to this allusion from the fact that Gideon is said to beat down the tower of Penuel, and that it is said of Jacob: 'And as he passed over Penuel, the sun rose upon him' (Gen. xxxii. 31).

2. The various servitudes described in this Book, and the servitude to Midian amongst them, are attributed to wickedness (iii. 7, 12; iv. 1; x. 6, etc.). This fact alone is a proof that the histories are moral, and not literal. Jesus said that the Galileans whom Pilate killed, and the eighteen upon whom the tower of Siloam fell, were not sinners above all because they suffered such things (Luke xiii. 2, 4). Yet the literal theory assumes that the Book of Judges teaches that great physical suffering betokens great sin. Marcus Antoninus says: 'What does not hurt the city does not hurt the citizen'—*Ὁ τῆ πόλει οὐκ ἔστι βλαβερόν, οὐδὲ τὸν πολίτην βλάπτει* (Com., Lib. V., § 22). But no man who accepts the Saviour's teaching can thus identify the moral character of the citizen with the fortunes of the city. Carthage was destroyed by Rome, but the

Carthaginians were not morally inferior to the Romans. The city of Rome was in the height of its splendour when, in the words of Juvenal, 'Few retain modesty, which is an object of scorn, and a fugitive from the city.'

'Morantur
Pauci ridiculum et fugientem ex urbe pudorem.'
(Sat., Lib. XI., vv. 54, 55.)

On the other hand, it has not been uncommon for nations to be specially heroic, and morally commendable, in the time of national misfortune. The patience of suffering operatives in Lancashire during the American War, and the national outburst of practical philanthropy which relieved this suffering, show how nations may be great in misfortune. The slaves in the Southern States were not delivered into bondage because they were worse than white men. How, then, does the literalist account for the fact that the writer of the Book of Judges attributes the servitude of Israel to sin? He cannot say that it was an erroneous opinion, and at the same time hold Locke's view of Scripture, that it contains truth without admixture of error. But if these eras of suffering resulted from sin, how is it that, even on the Saviour's testimony, the same law is not in operation now? The writer believes that the Scriptural statements on this subject are all true, but that their truth applies to a moral sphere.

3. It is doubtful if, in the literal sphere, the Midianites, with all their auxiliaries, were ever able to send into the field of battle an army like grasshoppers for multitude (verse 5). The aim of these invaders is said to be to destroy the land. Considering how customary it was in ancient times to lead captive the conquered, it is strange that this numberless host is not spoken of as taking Israel away captive. Equally strange is it that, notwithstanding the slaughter of Midian, we do not read of any Israelites dying in the battle against them. In viii. 18, however, we read of some children of a king being slain.

4. In verse 24 mention is made of an altar continuing unto a certain day. It is not very probable that an altar, erected under an oak, would have continued through several generations. If it had been so revered as to be continued through these generations, the probability is that it would have been preserved until still later times.

5. On the literal theory, it is hard to understand why a great war should break out because a young man had broken down an altar of Baal, pertaining to his father. Drunken rioters occasionally mutilated the statues of gods without much attention being excited. Just before the expedition, under Nicias, sailed to Sicily, all the *Hermæ*, or images of Mercury, were mutilated in one night. Great alarm was excited, and some persons were punished, but men did not go to war on account of the sacrilege of these *Hermocopidæ*. Phidias, the great sculptor, was accused of stealing gold intended for the ivory statue of *Athenæ*. But he alone was punished, being cast into prison, where he died. Plutarch says that *Æsop* was killed by being thrown from a rock, because he did not give to those at Delphi the gold with which *Cræsus* had entrusted him, and they accused him of sacrilege (*De Sera Num. Vind.*, c. xii.).

Great results may follow apparently trivial causes ; but, on the literal theory, this great war seems very inconsequential.

We may now proceed to consider what is the teaching of this chapter.

1. If, as the writer maintains, these Inspired Histories show forth moral and evangelical truth, any basis of literal history being subordinated to this higher meaning, then the proper names which occur in the histories, like the names in 'Pilgrim's Progress,' or Hill's 'Village Dialogues,' must be symbols of Moral Qualities. With this fact in mind, it is important to notice the following particulars :

(a) In this history the oppressor of Israel is Midian (verse 1). The name 'Midian' means 'Strife,' 'Contention.' In this case the strife is evidently an evil strife, inasmuch as it is directed against the Good Seed, or Israel.

(b) But Gideon is in direct opposition to this Evil Striving. Hence it is inherently probable that he represents some Principle which wages war, or strives, on the side of the good, against the Power which strives for evil. This view finds confirmation from two or three considerations. First, we know that valiant conflict is a law of the godly life. We have to war a good warfare, and we have to resist unto blood, striving against sin. Secondly, the Angel addresses Gideon as a mighty man of valour (verse 12), which is suggestive of the Principle of Conflict. Thirdly, the name Gideon is suggestive. It is alleged by some philologists that גִּדְעוֹן, 'Gideon,' is from עָרַץ, 'to cut off,' or 'to cut down.' Others derive it from נָקַע, with ultimate root נָקַע, or נָקַע, meaning 'to cut,' or 'to wound,' and נָקַע, meaning 'sin,' or 'wrong,' or 'perverseness.' The writer believes that the whole spirit of Gideon's history shows that this last derivation is correct. Even the first derivation is not inconsistent with it. Gideon is the Principle that smites or wounds Sin. Thus he represents Valiant Conflict for good, as in opposition to Midian, who contends for evil. We may fittingly speak of Gideon as the personification of Godly Valour.

(c) Gideon is said to be the son of Joash. In respect to this name, יְהוֹשָׁפָט, it is generally agreed that י' is an abbreviation of the name 'Jehovah.' The same prefix, having the same meaning, is found in many proper names of Scripture. There is a difference of opinion respecting the latter part of the word, or שָׁפָט. Some say it is from שָׁפָט, 'fire,' and they define 'Joash' as 'the fire of Jehovah.' Barr and Dr. Eadie have this definition. Some think that שָׁפָט may be from הִשָּׁפָט, 'Sacrifice,' or 'Offering.' Hence they define 'Joash' as 'the fire, or offering, of the Lord.' Hird, Farrar, Creighton, and others have this definition. Dr. Davies derives שָׁפָט from שָׁפָט, kindred with שָׁפָט, meaning 'to make strong,' 'to support.' Hence he renders 'Joash' 'Jehovah Supports.' Since Joash is said to be an 'Abi-Ezrite'—a name which means 'father of help'—the writer thinks that this last derivation is the correct one. He believes that Joash is a personification of the Principle of Divine Help, or of that which makes strong. It is the father of all help, and may well be associated with Gideon, or Godly Valour. Divine Help sometimes works in those who have Evil Elements in their worship, and hence the writer thinks that the fact of Joash being associated with

an altar of Baal (verse 25) does not invalidate this view. It is clear, from verse 31, that Joash is valiant in speaking against Baal. Godly Valour derives its very being from this principle of Divine Support. Although this personification of qualities may seem somewhat strange to the English reader, the Greeks were very familiar with it. Thus in the 'Prometheus' of Æschylus, *Κράτος* and *Βία*, or 'Strength' and 'Force' (verse 12), are represented as acting and as speaking.

(d) All this symbolism accords with the fact that Gideon's first manifestations of Valour are in Ophrah (verse 11). Several of the older lexicons derive this word *וֹפְרָה* from *וֶפֶר*, 'dust.' In late times, however, lexicographers seem nearly to be agreed in deriving it from *וֶפֶר*, meaning 'vigour,' and thence 'a fawn,' which is vigorous and nimble. The writer believes that this definition of 'Ophrah' as 'vigour' is correct. It is fitting that Godly Valour, or Gideon, should be found manifesting his prowess in Ophrah, or the place of Vigour, and in connection with Joash, or the principle of Divine Support. All these words have respect to Moral Conflict against Midian, or the power which contends on behalf of Evil against the Good.

2. There are two places with which Gideon, in this chapter, is associated. The first is Ophrah (verse 11), the second is Jezreel (verse 33). The name 'Jezreel' means 'God's sowing.' The name itself is very suggestive of the Seed Process. When we notice that the same verb, 'passing through,' used in Ex. xiii. 12, etc., as a token of the Seed Process is used in verse 33, where we have the first allusion to Jezreel, it is a strong indication that this narrative of the camping at Jezreel is in relation to the Seed Process. This fact becomes the more clearly established when we notice how the previous narrative, relating to Ophrah, has signs that it belongs to the Sinaitic Process. There is a noticeable prominence of such phrases as 'in the eyes of,' 'before the face of,' etc. (verses 1, 2, 6, 9, 11, 17, 18, 22). The Hebrew has the word 'face' in these passages, even if it is not found in English. In Gen. xli. 45, 46, to go out over the land is a sign of the Sinaitic Process, while to go through the land betokens the Seed Process. So this chapter (verse 3) speaks of Midianites coming up *עָלָה*, which may be against, or over them. The writer believes that it will be a conclusion established by the text of this chapter, that to the close of verse 32, and especially in so far as relates to Ophrah, the narrative has a Sinaitic Aspect. On the other hand, from verse 33, and in relation to Jezreel, the chapter has a Seed Process Aspect. In this latter aspect, Gideon's conflict with Sin is more subjective. It is more a conflict in which all the powers of his nature exert their strength. It is an error to assume that the gathering in Jezreel is a result of what has been done at Ophrah. On the contrary, it is a new and more spiritual narrative of Gideon's conflict with Sin that is connected with Jezreel.

3. In many of these narratives there is not only much importance attaching to the distinction between the Sinaitic Process and the Seed Process, there is also importance attaching to the distinction between the Soulical Aspect and the Intellectual Aspect. Bishop Butler says in his 'Analogy' (Part I, c. i.): 'Human creatures exist at present in two states of life and perception greatly different from each other, each of

which has its own peculiar laws, and its own peculiar enjoyments and sufferings. When any of our senses are affected, or appetites gratified with the objects of them, we may be said to exist or live in a state of sensation. When none of our senses are affected, or appetites gratified, and yet we perceive, and reason, and act, we may be said to exist or live in a state of reflection.' What the writer is urging is but an amplification of the principle thus stated by Bishop Butler. It will be noticed that in what is said of Ophrah, down to the close of verse 24, we have Soulical emblems. We read of the kid and of flesh (verse 19). On the other hand, in the portion, verses 25-32, we meet with that most common of all the emblems of the Intellectual Side, the word 'city.' The writer believes that these two aspects, the Soulical and the Intellectual, are indicated in the narrative of what takes place at Ophrah.

4. We shall find that here, as in Gen. xl., etc., there is a special association of the night with the Heathen Grade. This is one reason why we have so many allusions to a morning. A new grade comes in with those allusions. At the same time, there is one passage relating to Gideon's fear (verses 27, 28), and where the word 'days' is plural, in which the reference to night and a morning does not seem to have the same significance that it bears elsewhere in the history.

5. There are some parts of the narrative where the gradal transitions seem to be numerous and rapid. These may be considered in the examination of the chapter. We may here notice the grade-words in part, thus :

(a) Verse 1 is on the Servants' Grade. We have 'do,' and 'sons of Israel.'

(b) Verse 2, and down to the word 'Midian,' in verse 6, is on the Heathen Grade. The words 'do' and 'sons of Israel,' in verse 2, conjoin with 'Israel' in the same verse, and with 'Israel' in verse 3. The words 'come' and 'Israel,' in verse 4, conjoin. The words 'ass,' 'come,' twice used, and 'camels,' in verses 4, 5, conjoin with 'Israel' in the beginning of verse 6, which should end verse 5.

(c) From 'And the sons of Israel,' in verse 6 to the close of verse 9, we have the Servants' Grade. In this portion, however, exactly as in iv. 6, and in many other passages where God is named, even though He be associated with those on the Servants' Grade, He is spoken of by the law of Divine Pre-eminence of grade, by a word of the Young Men's Grade. Thus the word 'Israel' is applied to the Almighty in verse 8. Apart from that word, this portion is on the Servants' Grade. We have the words 'sons of Israel' (verses 6, 7), and 'servants' (verse 8). The subsequent grade-words we will consider in the examination of the chapter.

We may now proceed to notice how Gideon, the Sin-Smiting principle of Godly Valour, increases strength, until, by God's help, he delivers Israel from Midian. Gideon's work at Ophrah has no marked supernatural aspect. He is not clothed upon with the Spirit, as at Jezreel (verse 34). Nevertheless, he is a mighty man of valour, and shows his valour by obeying God's command (verse 25). All the aspects of the conflict of the Seed Process, as the trumpets, pitchers, etc. (vii. 16), the mutual slaughter of enemies (verse 22), betoken a more spiritual aspect than pertains to Ophrah.

We read: 'And the sons of Israel did evil in the eyes of Jehovah, and Jehovah delivered them into the hand of Midian seven years' (verse 1). By the wiles of fleshly Midianites, Israel was beguiled (Numb. xxv. 18). Jehovah gives the Good Seed its own way so far that the evil which conflicts against it has a short triumph. Dr. Fairbairn, speaking of Judas and the Apostles, says: 'It was with him as with the others—they, too, were possibilities: their souls, like his, the battle-ground of evil and good, where the worse often came dangerously near to victory' ('Studies in Life of Christ,' p. 269). It is exactly in this subjective sense that we should read this narrative of the conflict between Midian and Israel. Midian does not so far prevail as to exterminate Israel, or to lead it from its land, but its hand becomes strong over Israel. We do not read of Israel making treaties with Midian, even when suffering oppression from it. The narrative implies a perpetual antagonism between the two Seeds. Like Israelites and Egyptians, they are two opposing forces in man's nature, not distinct classes of human beings. Young is virtually describing this battle when he says:

'Ambition, Avarice; the two demons these,
Which goad through every slough our human herd,
Hard-travell'd from the cradle to the grave.
How low the wretches stoop! how steep they climb!
These demons burn mankind; but most possess
Lorenzo's bosom and turn out the skies.'

It is on the Heathen Grade that the hand of Midian specially prevails. Verse 2 brings in this grade. 'And the hand of Midian prevailed over (לְפָנָיו) Israel.' The writer thinks that the לְפָנָיו is used in accordance with the Sinaitic aspect. At the same time, we can with propriety render the words 'prevailed against.' 'From the face of Midian the sons of Israel made to themselves the dens which are in the mountains, and the caves, and the strongholds' (verse 2). In Is. ii. 19, 21, and Rev. vi. 15, we read of men hiding in rocks and mountains from God. This passage is speaking of a hiding from evil, and is in affinity with what is said of the Righteous Seed in Heb. xi. 38: 'Wandering in deserts, and mountains, and caves, and the holes of the earth.' Doubtless, even in a literal sense, good men have often had to be fugitives. They have gone to caves, as Diodorus speaks of primeval men spending winter in caves (Lib. I., p. 6, A.). But these are dens which the Good Seed make to themselves, as the righteous make friends to themselves (Luke xvi. 9). The phrase implies a subjective aspect. The writer takes the imagery as indicating two things:

(a) First, there is a fleeing away from the might of Sin. This is a virtuous act, and akin to the living of a pilgrim's life. So Joseph fled from Potiphar's wife, and so we should all escape from Sin, if we cannot subdue it by meeting it in conflict.

(b) Second, this imagery appears to betoken a trust in the mighty power of God to protect the Good Seed. It was getting help from the hills (Ps. cxxi. 1), and fleeing to the strongholds (Zech. ix. 12). In this higher sense, Men of Faith have had to flee as a bird to its mountain (Ps. xi. 1), and they have found in God a High Rock, a Shelter, a Strong Tower, a Tabernacle, and Covering Wings (Ps. lxi. 2-4). In this sense,

the Good Seed make to themselves these caves and strongholds, just as men lay up in store for themselves a good foundation against the time to come (1 Tim. vi. 19).

The next verse speaks of a sowing which yet is not God's sowing. It is a sowing unto righteousness by the Good Seed. Clem. Alex. speaks of a moral sowing thus: 'For One is the Husbandman of the land that is in man (*τῆς ἐν ἀνθρώποις γῆς*), He who has been sowing from above (*ἀνωθεν*), from the foundation of the world the nutritious seeds. He who has always sent, as a Shower, the Lord, who is the Word' (Strom., Lib. I., p. 286). Jesus said that when One sowed good seed, the enemy came and sowed tares (Matt. xiii. 24, 25). So when Israel would do good, it finds the evil Midianitish element present with it to undo its work (Rom. vii. 21). The Bad Seed destroys the harvest which the Good Seed would otherwise have reaped. Thucydides writes of the campaigns according to the harvest: *τοῦ δ' ἐπιγιγνομένου θέρους* (Lib. III., § 1; Lib. IV., § 1, etc.)—'When it was the time of harvest.' But Israel is not spoken of as sowing at a particular time of the year. Good Seed may be sown at all seasons. Neither is it said that the Midianites eat the Good Seed. They are only said to destroy it (verse 4). They enter for this purpose of destruction. It is not that the Evil Seed lives on Righteousness, but it wastes and destroys it. So Jesus speaks of some Good Seed being snatched away by the evil one (Matt. xiii. 19). Job refers to iniquity as a fire that would root out all his increase (xxi. 12). Amalek, the emblem of the Toil and Travail accompanying sin, co-works with Midian in fighting against the Good Seed. 'And it came to pass, if Israel sowed, that Midian came up, and the Amalekites, and the sons of the east, they came up against them' (verse 3). Jacob was going into the land of sons of the East when he saw the field with its three flocks (Gen. xxix. 1). We read of men worshipping the sun, with their faces to the East. It is the quarter of opening light, the star-worshipping Chaldæan realm. There are Elements in idolatry co-working with Midian and Amalek against the Good Seed. On the literal theory, the epithet, 'sons of the East,' would apply to those in Mesopotamia (Numb. xxiii. 7), or the East generally. But these could not invade Israel every harvest as the Spartans invaded Attica. These sons of the East more probably symbolize an idolatrous Principle, as embodied in such as burn incense to the host of heaven, and pour drink offerings to gods (Jer. xix. 13). Clem. Alex. regards the symbol of the East thus: 'But as the East (*ἀνατολή*) is the image of our birthday, and from thence the light first waxes, shining from the darkness, [so] to those involved in ignorance there has arisen the day of the knowledge of the Truth, like a sun-rising. [Whence] prayers [are offered] towards the East early in the morning. Thus it was also that the most ancient temples faced the West, that they who stood with their faces towards the images might be taught to turn to the East' (Strom., Lib. VII., p. 724).

As a sinner is able to destroy much good (Eccles. ix. 18), so this Evil Seed destroys, or devastates, the work of the Good Seed. They are said to destroy the Good Seed until 'thou come unto Gaza.' The word *גַּזָּא*, 'Gaza,' is generally regarded as either the feminine of *גַּזָּא*, 'strong,'

or as from *ז*, 'a she-goat.' If it mean 'strong,' it would follow that this passage was teaching that the Evil Seed destroyed the Good Produce up to the point where the Good Seed had a residue of strength against it. If the word mean 'goat,' then, as in the parable of the sheep and goats, the word is an emblem of a sinful nature. It would thus mean that the Bad Seed destroyed the Good Produce up to the lustful goatish realm, but it forbore to destroy that in which it delighted. Since Gaza belongs to uncircumcised Philistines, and since Samson went to the harlot at Gaza (xvi. 1), the writer thinks that the word 'Gaza' here means 'goat.' It is equivalent to the Greek *αἴζ*, 'goat.' 'And they encamped against them, and destroyed the produce of the earth until thou come to Gaza, and left no sustenance in Israel, neither sheep, nor ox, nor ass' (verse 4). They contravene the Sheep Nature, and all godly labour. They do this by bringing in their own cattle. These Midianites are not said to have sheep, for sheep are emblems of a good nature. As in Jacob's history, cattle are here emblems of Sinful Flesh. Their Midianitish tents come in, which are tents of wickedness. They are the Soulical Bodies of Flesh in so far as they are given up to lusts, and to warring against the soul. Enemies of the Good Seed, such enemies as Pharaoh (Ezek. xxxi. 18), and Gog (xxxix. 11), are spoken of as a multitude, for transgressions are a multitude (Lam. i. 5), more than the hairs of the head (Ps. xl. 12). The enemy comes in like a flood (Is. lix. 19), but this multitude of Bad Seed Men have to go down into hell (v. 14). On account of the strength and multiplicity of these moral enemies, God's grace is the more magnified in our deliverance. 'For they and their cattle came up, and their tents entered as the abundance of the locust for multitude, and to them and to their camels there was not a numbering, and they came into the land to destroy it' (verse 5). The camels are probably symbols of Service in an evil aspect, Service rendered to Unrighteousness. The word 'camel,' like the word 'ass,' is a grade-word of the Servants' Grade. Israel can now say of its moral enemies, 'They be many that fight proudly against me' (Ps. lvi. 2). Through the oppression of the Evil Seed, Israel is brought low. 'And Israel was brought very low because of Midian' (verse 6).

The word 'Midian' ends a portion pertaining to the Heathen Grade. From this point, to the close of verse 9, we have the Servants' Grade. This is shown by the words 'sons of Israel' and 'servants.' Thus the words 'And the sons of Israel,' in verse 6, are in gradal connection with the close of verse 1, and connect very naturally therewith. There is an oppression of Israel on the Servants' Grade as well as on the Heathen Grade. In time of affliction the sons of Israel seek God early (Hos. v. 15). When they thus cry to Jehovah, He permits their eyes to see their teachers. He raises up, and sends to them, an Adamic prophet—that is, a teaching class—to show them their sin, and to bring that sin fully to their remembrance. God's preparation for moral deliverance is to cause men to feel their sinfulness. It is not very likely that He would follow this method in relation to a conflict with literal men: 'And the sons of Israel cried unto Jehovah, and it came to pass, when the sons of Israel cried unto Jehovah because of Midian, that Jehovah sent a man, a prophet, to the sons of Israel.' This prophet

does not come to foretell future events, but to call sin to remembrance (1 Kings xvii. 18). Moses had said, when warning of the result of sin: 'The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up, and thou shalt only be oppressed and crushed always' (Deut. xxviii. 33). This was not to be a mere loss of literal grain, but a moral wasting. Such wasting had now come to Israel. The Adamic Prophet shows them how they have lapsed. He does as all true prophets do—that is, he speaks in God's name: 'And he said unto them, Thus saith Jehovah, the God of Israel, I brought you up from Egypt, and I brought you forth from the house of servants' (verse 8). Throughout the chapter it is only those who are on the Servants' Grade who are spoken of as being brought out from Egypt, which is a fact of some importance. On this grade, God had delivered the Good Seed from the hand of Egypt, and had given the fleshly sinful land into Israel's power, not as a dwelling-place, but as a prey or a spoil. For God to drive out literal men from before Israel would not be a mighty triumph. But for God to drive out a Seed of Wickedness in the nature is a triumph worthy of Jehovah's mighty arm: 'And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and I drave them out from before you, and gave you their land' (verse 9).

The verse following brings in once more the Heathen Grade. We have the word 'Amorites.' The writer believes that in this verse, as in verse 19, we have a rapid transition of grades. The former part of the verse relates to the sin on the Heathen Grade, and the word 'Amorites' shows the grade. The last clause of the verse relates to the sin on the Servants' Grade, and the word 'hear' shows the grade. In Gen. xxiv. 37 Abraham speaks of dwelling in the land of the Canaanites, or the realm of idolatry. But to dwell in the land of the 'Amorites'—that is, 'The Bitter or Provoking People'—is something worse than merely dwelling amongst Canaanites. Hence the writer thinks that this allusion to dwelling in the land of the Amorites carries in it an implication of transgression and disobedience, as much as does the allusion to those on the Servants' Grade not hearkening to the voice. The declaration of the Divine Name, in the beginning of verse 10, accords with the view that there is here a change of grade. Of the Heathen Grade we read: 'And I said to you, I am Jehovah your God; fear not ye the gods of the Amorites, in whose lands ye are dwelling.' Then to the Servants' Grade it is added: 'And ye have not hearkened to My voice' (verse 10).

Verse 11 is on the Heathen Grade. We have the word 'oak.' The Angel of Jehovah, as a Being acting in Godly Service, is spoken of by the word 'come;' but the class to which He is coming is in Heathenism under the oak. The oak was commonly connected with idolatry. Trophies to the gods were hung upon its branches, especially skins of victims (*Æn.*, Lib. X., verse 424; *Apollon. Rhod.*, Lib. II., verse 1149). At Dodona there was

τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες.

(*Æsch. Prom.*, v. 851.)

'The incredible prodigy, the speaking oaks.'

by Gideon is not literal wheat, but fruit from ground upon which God has rained righteousness (Hos. x. 12), and which is unto sanctification (Rom. vi. 22). In ancient writings a moral application is often given to processes of agriculture. Plutarch, for example, in his *De Sera Num.* Vindict, refers to the fruit of unrighteousness (τῆς ἀδικίας τὸν μὲν καρπὸν, c. ii.), and adds: 'As, therefore, one ignorant of husbandry would not be pleased to see the ground full of bushy copsewood, and wild plants, and having many wild beasts, and streams, and much mud, while to him who had learned to notice thoroughly, and to judge these same things, they would show the strength and all like qualities, and the great richness of the land: so great natures first produce many strange and worthless things, and, as we cannot bear their roughness and prickliness, we forthwith think that we must cut them off and restrain them. But the better judge, seeing, even from these things, something serviceable and noble, waits for the associated growth and season of reason and virtue, wherein Nature will give forth its native fruit' (c. vi.). 'What, then, is it strange, if, as the husbandman does not cut down the thorn until he has taken the asparagus, and the Lybians do not burn the stick till they have gathered the gum from it, so God does not destroy the bad root of an illustrious and kingly stock (γένος) until the becoming fruit has sprung from it?' (c. vii.).

The Angel commends Godly Valour thus: 'And the Angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valour' (verse 12). Gideon is valiant for truth (Jer. ix. 3). It is because God is with him that Gideon does valiantly (Ps. cviii. 13); but Gideon, in his very valour, as he waxes valiant in fight, is ready, like Elijah, to underrate his strength. He sees how the evil abounds, and he thinks that God hath, in anger, shut up His tender mercies, and has forgotten to be gracious. 'And Gideon said unto him, O my lord, if Jehovah be with us, why, then, has all this found us? and where be all His wondrous works which our fathers told us of, saying, Hath not Jehovah brought us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian' (verse 13).

In the opening of verse 14 we have the word 'turned.' It betokens a change of grade, and has had a like significance in other narratives. This Heathen Grade portion consists of verses 14-16 inclusive. In verse 14, ἡ, 'this,' conjoins with 'Israel.' So the word 'Israel,' in verse 15, appears to conjoin with 'behold' in the same verse, and with με, 'with,' in verse 16. This portion relates to what takes place under the oak. Jehovah not only turns to him as on the Heathen Grade, but He turns to him with a fulness of blessing, as He is wont to do to those who love His name (Ps. cxix. 132). God says, 'Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown' (Ezek. xxxvi. 9). Gideon is now, like the Psalmist, to go in the strength of the Lord God (lxxi. 16). Justin Martyr says of Moses: δύναμιν ἰσχυρὰν ἔλαβε παρὰ τοῦ λαλήσαντος αὐτῷ ἐν ἰδίᾳ πυρὸς Χριστοῦ (Apol. I., c. lxxii.)—'He received strong power from Christ, who spake to him in the appearance of Fire.' 'And Jehovah turned to him, and said, Go in this thy might, and thou shalt save Israel from the hand of Midian, have not I sent thee?' (verse 14). Thus Godly Valour is empowered to work deliver-

ance for the Oppressed Seed. Gideon feels his weakness, but it is a weakness out of which Christ will make him strong. It is made manifest that Gideon's strength is not the strength of flesh and blood. His family is poor in Manasseh, or amongst those whom God makes to forget their toil and their father's house for His sake (Gen. xli. 51). Great humility goes with great moral valour. A truly valiant soldier of righteousness will feel that he has nothing in the flesh and nothing in himself in which to glory. But God chooses such weak and humble ones to confound the mighty. Gideon has in him the spirit which led Paul to say, 'Who is sufficient for these things?' (2 Cor. ii. 16). 'Not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God' (iii. 5). 'And he said unto Him, O my Lord, wherewith shall I save Israel? behold my thousand is the weak one in Manasseh, and I am the little one in the house of my father. And Jehovah said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man' (verses 16, 17). To kill as one man implies utter extermination (Numb. xiv. 15). The hosts of Pharaoh (Ex. xiv. 13, 28) and of Sisera (Judg. iv. 16) were thus exterminated. The Amalekites also were utterly consumed (1 Sam. xv. 3). This principle of the utter extermination of enemies is, in itself, a proof that these enemies are not literal persons, but a Seed of Sin. God, who is good unto all, does not thus exterminate literal nations, but He does make a full end of Sin.

With verse 17 the Servants' Grade comes in. The writer holds that, through ignorance of gradal distinctions, parts belonging to different grades are blended too closely in our Versions. In the close of verse 10 the words, 'And ye have not hearkened to My voice,' are on a different grade from all the former part of the verse. So the close of verse 19, 'And he brought out to Him to under the oak and presented,' belong to a different grade from that to which all the former part of the verse belongs. We have the word 'oak' to show the Heathen Grade. Moreover, a new word for 'presented' is used here from that used in verse 18, and the Hebrew has no word 'it' at the end of verse 19. The closing sentence of this verse is not alluding to the various articles, flesh, etc., previously described. It is referring to a distinct presentation, apart from that on the Servants' Grade. As in verse 11 the Angel is with the oak on the Heathen Grade, while in verse 12 He is said to appear, this being on the Servants' Grade, so verses 17, 18, and to the word 'pot,' in verse 19, are all on the Servants' Grade; then the close of verse 19 is on the Heathen Grade. Thus there is a double presentation to the Angel on distinct grades. The Servants' Grade portion is shown by the words 'find,' 'do,' *עשׂה*, 'with,' *עִמִּי*, 'this,' 'come,' the Heathen Grade portion is shown by the word 'oak.' This part of the narrative appears to be showing the means by which Godly Valour, in the Sinaitic aspect, is morally prepared for its work. It has communion with God, and that of a peculiar kind. Gideon asks for a sign that the Lord talks with him. When Abram asked how he might know that he should inherit the land, he was told to divide the carcasses. Then the Lamp and the Burning Furnace passed between the pieces, symbols that the good land was to be reached by a process of moral purification. In other words, the sign

was not a portent, but a figure of a moral process (Gen. xv. 8, 17). In like manner, what is done to Gideon is a sign that Jehovah is talking with him—that is, these various actions show how Godly Valour, as embodied in good men, communes with God. Gideon offers a prayer to Jehovah, and he brings a present to Jehovah. His prayer shows a desire that Jehovah would condescend to wait for his offering, and to receive his offering. To that petition God gives heed. Gideon prays as one who feels that God has been gracious to him, and who is thereby emboldened to ask still greater things.

First he presents Prayer to the Lord, and makes a vow to bring an offering to Him : ‘ And he said to Him, If now I have found grace in Thy sight, then show me a sign that Thou art speaking with me ’ (verse 17). The writer prefers the Authorised Version to the Revised Version in the rendering of the last clause of this verse. ‘ Do not, I pray Thee, depart from this, until I come to Thee, and I will bring forth my offering, and set it down before Thee. And He said, I will tarry until thou shalt return ’ (verse 18). The writer believes that, through gradal distinctions being ignored, Gideon’s movements are incorrectly described in our Versions. They read in verse 19, ‘ And Gideon went in.’ Then in the latter part of the verse they have, ‘ And brought it out,’ as if this act were the opposite of the going in. But this bringing out is an act pertaining to another grade. Hence, if the opening sentence mean ‘ And Gideon went in,’ we have nothing to show that he came out again on the Servants’ Grade. The word thus rendered ‘ went in ’ is נָּזַח , the grade-word ‘ come,’ ‘ enter.’ Gideon had just used the word, saying, ‘ until I come to Thee.’ The writer holds that the beginning of verse 19 is not telling us how Gideon went in to prepare certain things. It is telling us how Gideon came to the Angel according to promise. He said he would set his offering before the Angel, and here we read of him placing it in a basket, etc. He is not said to go into a house. The word which our Versions read ‘ made ready,’ is the common word ‘ do.’ Sometimes this word is used of preparing food (Gen. xviii. 7). It is very commonly used of offering a thing as a sacrifice (Ex. xxix. 36). Gideon had just spoken of bringing forth his offering. So the writer holds that instead of verse 19 speaking of Gideon going into a house, or tent, to make ready certain things, it is speaking of him bringing them according to promise, as an offering or sacrifice to the Angel. In this Sinaitic preparation of Godly Valour for Moral Conflict, on the Soulcal Side, we see

1. That Gideon offers prayer, entreating the Angel to tarry.
2. He makes a vow to bring an offering or sacrifice.
3. He fulfils his vow.
4. The things presented by Gideon seem to be all symbolic of moral truth.

(a) First he offers a Kid of the Goats. In Gen. xxvii. 9 Rebekah is said to send Jacob for kids of the goats. With the skin she covers Jacob’s hands. So the writer believes that this Kid of the Goats is an emblem of the Law of Propitiation. Gideon draws near to the Angel, putting his trust in a Propitiatory Covering.

(b) He brings unleavened cakes from an ephah of meal. In ancient

times meal was often used in sacrifices. Homer refers to the sprinkling of white barley-meal: ἄλφιτα λευκά πάλυρον (Odys., Lib. XI., verse 25). Pausanias speaks of the Eleans offering to Sosipolis barley cakes, mixed with honey: καὶ μάζας κατατιθησιν αὐτῷ μεμιγμένα, μέλιτι (Lib. VI., c. xx.). Meal offerings formed a part of the Levitical ritual (Lev. ii. 2; Numb. xxviii. 5). So fruits were offered.

‘ Mihi sacra parari
Et salsæ fruges ’
(Æn., Lib. II., v. 132.)

‘ For me the sacred rites they prepare, and the salted fruits.’

Gideon had saved from the Midians some fruit of righteousness. He had been putting away the leaven of wickedness, and preparing unleavened bread of righteousness, and the writer thinks that this is what is symbolized in the unleavened cakes which he had caused to pass through fire, and prepared for the Angel.

(c) Next he brings flesh. The writer holds that this flesh is not the flesh of the kid. It is Gideon's own flesh which he has, in a measure, purified. We read sometimes of flesh being boiled and eaten (Lev. viii. 31; 1 Kings xix. 21), but the flesh boiled by Gideon is not thus eaten. In Ezek. xxiv. 10-12, to boil flesh is a symbol of the removal of impurity from the flesh. That impurity must be in the broth. We read of those who have the broth, or pieces of abominable things, in their vessels (Is. lxxv. 4). Thus the fact that mention is made of broth appears designed to indicate that Gideon has, to some extent, been mortifying the flesh and its lusts. Every one with Gideon's hope in him ‘purifieth himself’ (1 John iii. 3). But when we have done all, we are still unprofitable. Though Gideon has boiled the flesh, he puts it in a basket. First-fruits (Deut. xxvi. 2) and bread (Lev. viii. 31) were put into baskets, but the bread was generally taken from the baskets to be used in worship (Ex. xxix. 23; Numb. vi. 19). The writer does not know of any Scriptural or classical testimony to show that it was customary to place flesh of sacrifices in baskets. He thinks that here, as in the account of Paul being let down in a basket (2 Cor. xi. 33), the basket is a symbol of an evil covering yet attaching to Gideon's flesh, even after the boiling. In Scriptural symbolism, for a man to cover anything from sight frequently denotes evil. Adam covered his nakedness from sight. A basket is made by hand. Thus Gideon is here covering his flesh with a covering of his own making, rather than by the Propitiatory Covering which God has provided. So we read of men that cover with a covering which is not of God's Spirit (Is. xxx. 1). There is a covering of images which is to be defiled and cast away (Is. xxx. 22). Sacrifices must be offered in sincerity. There must be nothing cloaked and insincere. Neither must we cover our sins by any covering of our own devising, apart from Christ. All things are to be laid naked and open (γυμνά καὶ τετραχρητισμένα, Heb. iv. 13) to God's sight. It was said of some evil-doers, ‘So they wrap it up’ (Micah vii. 3). We read of men being wrapped in many sins: προενέχθησθαι πολλοῖς ἁμαρτήμασι (2 Maccab., v. 18). Thus the writer thinks that the placing of the flesh in a basket betokens imperfection, the covering of the flesh with a

covering worked by man, rather than with the Covering of the Saviour's Righteousness. When the Angel accepts the flesh, He does not, apparently, accept either the broth or the basket.

Of Gideon's action, on the Servants' Grade, in this communion with God by prayer and moral sacrifice, we read, 'And Gideon came and offered a kid of the goats, and unleavened cakes of an ephah of meal; the flesh he placed in a basket, and the broth he placed in a pot.' Then, passing to another presentation on the Heathen Grade, shown by the word 'oak,' the narrative adds: 'And he brought out to Him to under the oak, and presented' (verse 19). Since Christ was not yet made manifest, the Being to whom this flesh was brought could not even on the literal theory have been flesh and blood. He is designated Jehovah (verse 16). Why should flesh and meal be brought to Him whom Arnobius speaks of as 'Infnitus, Ingenitus, Immortalis, Perpetuus, Solus, quem nulla deliniat forma corporalis, nulla determinat circumscriptio' (Ad. Gent., c. xxxi.).—'Infinite, Unbegotten, Immortal, Everlasting, Alone, whom no bodily outline delineates, no act of limitation confines'? On the supposition that this meal and flesh are a moral tribute, this objection has no force.

After this brief allusion to an offering on the Heathen Grade, the narrative again reverts to the Servants' Grade. Verses 20, 21 are on that grade. We have the words 'this' (זֶה) and 'do.' While Jehovah accepts the flesh and the cakes, He directs the broth to be poured out. He so speaks of the flesh as to imply that it is to be taken out of the basket. Gideon has been making his preparation, and now God acts more fully Himself to show how Gideon's offering is to be made perfect. First, He shows that Gideon must bring them to an Altar of Rock, and lay them on that Altar. There is an Altar that sanctifieth the gift (Matt. xxiii. 19). That Altar from which we eat is Christ. Jehovah Himself shows the Rock to Gideon. It is as if we were being told that Godly Valour becomes acceptable to God when it offers its flesh and its fruit of Righteousness in Christ's name. We become accepted in the Beloved. In this way Jehovah talks with us. 'And the Angel of God said to him, Take the flesh and the unleavened cakes, and set them down to this Rock, and pour out the broth; and he did so' (verse 20). While there is a rejection of evil elements, symbolized by the broth and the basket, while there is a placing of the acceptable gift upon the Divine Altar—that is, Christ, there is also the use of the Word of God, symbolized by the rod in God's hand. But as this narrative pertains to the Soulical Side, while God's Word is mightiest in its Intellectual Aspect, it is but as the extremity of the rod that is brought to bear upon the flesh of sacrifice. But when this rod of Scriptural Truth acts upon the flesh laid on the Divine Altar, or Christ, the sacrifice soon begins to be consummated. Fire comes from Christ the Rock to consume the sacrifice, and that which had been in a fleshly sphere begins to pass up to a spiritual sphere. The Angel Himself passes up from sight. He will henceforth begin to be known in a less fleshly way, and more according to the Spirit. This burning of the flesh is a token that Gideon's sacrifice of His flesh, offered on the Divine Altar, is accepted by God. The kid which Manoah offered to the Lord upon a Rock is said to be offered

upon an altar (xiii. 19, 20). So the writer holds that this Rock is the true Altar—that is, Christ. 'We have an Altar whereof they have no right to eat which serve the tabernacle' (Heb. xiii. 10). The rod was a potent power in ancient symbolism. Of Mercury we read :

'Tum virgam capit, hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit ;
Dat somnos adimitque, et lumina morte resignat,
Illa fretus agit ventos, et turbida tranat
Nubila.'

(Æn., Lib. IV., vv. 242-246.)

'Then he takes the rod ; with this he calls forth pale ghosts from beneath, others he sends to the sorrowful regions of Tartarus, he gives and takes away sleep, and opens the eyes from death. Endowed with this, he drives the winds, and passes through the thick clouds.'

Mercury's rod, however, is but weak compared with the mighty rod of Revealed Truth. 'And the Angel of Jehovah put forth the end of the staff which was in His hand, and touched the flesh, and the unleavened cakes, and there went up the fire out of the Rock, and consumed the flesh, and the unleavened cakes, and the Angel of Jehovah went out of his sight' (verse 21). That this fire came from a literal rock is no more likely than it is literally probable that the poisonous blood of the centaur, when brought into sunlight, had power to make rocks crumble, or to eat up wool as a saw eats wood, or to cause an upspringing, as of new wine, wherever it fell, according to the account given of it by Sophocles (Trach., verses 675-706). The word for 'Rock' in verse 21 is not the same that is used in verse 20. Both words, however, are applied to God in Ps. xviii. 2. This consuming of the flesh is on the Servants' Grade. Hence it is not under the oak. Although the Angel has passed out of sight on the Servants' Grade, it does not appear that He has passed out of sight on the Heathen Grade. On that grade Gideon still sees the Angel. Verses 22, 23 are on the Heathen Grade. The word 'see,' twice used in verse 22, conjoins with נִרְאָה, 'He,' in the same verse, and shows the Heathen Grade. These closing verses of the Soulical portion of the narrative are showing how Gideon, on both grades, has come, through his sacrifice, into peace with God. On the Heathen Grade, Jehovah speaks peace to him. On the Servants' Grade, he builds an altar, and calls it 'Jehovah is Peace.' The speaking peace, and the building of the altar Peace, are but as one symbol, varied to suit two grades. Of the peace which comes to Gideon on the Heathen Grade, where Jehovah is still visible, we read, 'And Gideon saw that this was an Angel of Jehovah, and Gideon said, Alas, O Lord Jehovah ! forasmuch as I have seen an Angel of Jehovah face to face. And Jehovah said to him, Peace be unto thee ; fear not, thou shalt not die' (verses 22, 23). This is the first time that Gideon has addressed Him as Jehovah. It is clear that Jehovah is present with him in this speaking. We read in Gen. xxxiii. 10 of seeing God's face. Paul speaks of seeing face to face (1 Cor. xiii. 12). This indicates close communion with God.

Next we read how Gideon has Soulical Peace with God on the Servants' Grade, on which Jehovah has gone from his sight. The words

'there' and הַיּוֹם, 'this,' show the grade. Gideon builds his Altar of Peace on the Rock, or Christ. It is said to be there 'unto this day,' or 'during this day.' The word הַיּוֹם sometimes means 'unto,' and sometimes 'during.' During all this day, or era of the Servants' Grade, this altar of peace abideth on the Rock for all men of Godly Valour who bring their offerings to Jehovah in Christ's name. Every sacrifice finds acceptance according as it is offered on the Rock from which the flesh-destroying fire comes—that is, the Rock that followed Israel, the Rock Christ Jesus. On the literal theory, it is not very likely that this Altar would have been so enduring. Such long continuance of an altar does not conform to literal conditions. Ovid, referring to the instability of human things, says (*Lib. XV.*):

'Nihil est toto quod perstet in orbe,
Cuncta fluunt . . .
Nostra quoque ipsorum semper, requieque sinè ullâ
Corpora vertuntur : nec, quod fuimusve sumusve,
Cras erimus. . . .
Tempus edax rerum, tuque, invidiosa vetustas,
Omnia destruitis ; vitiatque dentibus ævi
Paulatim lentâ consumitis omnia morte.'

'There is nothing in all the world that abideth, all things pass away. . . . Our bodies, also, of themselves, without any intermission, are ever changing, nor shall we be to-morrow what we have been, or what we are. . . . Time is the consumer of things, and thou, envious Old Age, destroyest all things, and, little by little, in a lingering death, thou dost consume all things, which have also been corrupted by the teeth of Time.'

'And Gideon built there an Altar to Jehovah, and called it Jehovah-Shalom, unto' (or 'during') 'this day it is yet in Ophrah of the Abiezrites' (verse 24).

We come now to the second part of this Sinaitic narrative. What has preceded had a Soulical aspect. What follows, down to the close of verse 32, has an Intellectual aspect. We have now the word 'city.' In this portion, also, Gideon is being morally prepared for Conflict with Sin, but what is now required of him has a more Intellectual aspect. He has to obey God's command. He has to do deeds that may imperil his life. He has to attack what is evil, even if it be found in his father's house. Pre-eminently, his deeds are to be for the overthrowing of idolatry. But it is evident that what is here said of idols has a moral aspect. This is seen from the following fact. The portion we are about to consider is related to three grades—Heathen, Servants, and Young Men. It begins with the Heathen Grade, then it passes on to the Servants' Grade, and finally it comes to the Young Men's Grade. It is clear that the idols on the Young Men's Grade cannot be literal idols. They must be idols of the heart. Still, it is a marked feature that, on all these grades, the idols are spoken of in similar terms. While on the Heathen Grade such idolatry may run into what is literal, on the higher grades it must be more moral. A further feature of this portion is that Gideon has both to pull down and to build up. He has to destroy the false, and to establish the true. Both deeds are often a sore test to a man's Godly Valour.

Verses 25-28 are on the Heathen Grade. The word הַיּוֹם, 'this,' in

verse 25, conjoins with *זֶה*, 'this,' in verse 26. In verse 27 the words 'servants' and 'do,' three times used, conjoin with 'men,' twice used. In verse 28 'behold' conjoins with 'men.' The Heathen Grade, as is commonly the case, is associated with the night (verse 25). The writer has expressed his conviction that the contrast between 'days' and 'night' (verse 27), or 'morning' (verse 28), in relation to Gideon's courage, have not the usual gradal aspect. As when Nicodemus came to Jesus by night, the night is simply used as an indication of timidity. As respects the grade, it continues to be night even when, in the limited sense just named, the men rise in the morning (verse 28).

In this night of Heathenism, God gives Gideon a charge for his mind. Since, in this night, God tells Gideon to do a certain thing, we may assume that He intends Gideon to do it at once, or in this night. This is a further reason for concluding that the references to days, and night, and morning, in verses 27, 28, have only a limited reference, and are only introduced to illustrate the working of Weakness and Fear: 'And it came to pass, in this night, that Jehovah said to him' (verse 25). There are some peculiar features in the command here given. First, Gideon is to take the *בַּרְהֶשֶׁת*. The word *בַּר*, by itself, means 'a bull,' while *הֶשֶׁת*, by itself, means a bull or a cow. Thus the command seems tautological, as if it said, 'Take a bull of the bull,' or 'Take a bull of the ox.' Some avoid the difficulty by giving the last word the meaning of 'herd.' In Ps. lxi. 31 the two words, transposed, appear to have a distinct meaning, and are rendered in our Versions, 'An ox or bullock.' The writer regards these words as indicative of a confusion of sex such as was not uncommon in idolatry. The gods were often confused in incestuous intermixture: *πατήρ θυγατρὶ μίγνεται* (Orig. Cont. Cels., Lib. IV., c. xlvi.). Baal was sometimes symbolized by a bull, and he was sometimes regarded as both male and female. Ordinarily, the Sept. has the masculine article to the word 'Baal,' but in Tobit i. 5 we read of a sacrifice to the (*τῆ*) heifer Baal. Sanhoniathan says that the moon, as a female Baal, had her sovereignty symbolized by the head of a bull. Sexual distinctions were often strangely confounded in idolatry. Plutarch says, 'They call the moon the mother of the world, and they think that she has a masculo-feminine (*ἀρσενίθελω*) nature' (De Is., c. xliii.). Orpheus addresses the Moon as both female and male: *θῆλυς τε καὶ ἄρσεν* (H., 9). Some may prefer to regard the double designation here used, according to what Canon Rawlinson says of the Egyptian god Khem. He says, 'Khem's ordinary title is Ka-mutf, the Bull of his mother—i.e., of Nature' ('Hist. of Anc. Egypt,' Vol. I., p. 332). The writer believes that this peculiar designation, 'the bull cow,' or 'the bull of the cow,' or 'the bull of the ox,' is designed to suggest the hybrid blending of sexual distinctions in this object of idolatry. Like mixed seed, or the gendering with diverse kinds (Lev. xix. 19), this confusion of sex is evil. Yet even this imperfect idolatrous symbol pertains to Joash. It is associated with the Principle of Divine Support. Even in respect to many heathen whose gods are objects in which sexual distinctions are ignored, such objects may yet indicate a feeling of trust in Divine help, like the Chinese trust in the Divine Father-Mother (Chron. Lond. Mis. Society, Feb., 1888). They

are a recognition of a higher Power. Gideon's first deed of Godly Valour is to be the breaking down of what thus confounds sexual distinctions. Instead of such an imperfect creature, he is simply to offer a bull. On this Heathen Grade, the emblems may pertain to literal types or forms of sacrifice. Even here, however, we cannot leave out the subjective application of the command. Amongst the idols of the heart, the men of Godly Valour in heathenism have to break down the vilest, and to substitute what is less vile. This is a first step on the way to Goodness. 'Take the bull of the ox, which pertaineth to thy father, and the second bullock of seven years old.' The writer thinks that our Versions make a mistake in rendering 'and' as 'even.' This seven years old bull is a second bull, just as we read of a second bullock in verse 28. Nor is that all. The writer has urged that the phrase 'bull of the ox' denotes a blending of sex. But such blending of sex does not take place in real life. It only takes place in dead idols, made by hand. But when Gideon is told to take a bull seven years old, the very reference to its age implies that it is a bull which has life. Hence it is as if this verse said to Gideon, 'Take away that Hermaphrodite Double-sexed Monster from Baal's altar. It has no life, and is an abomination. Instead of that idol, offer a living bull, and let it be offered on a new and better Altar.' Gideon is to break, or throw down, the Baal-altar, pertaining to Joash. He is also to break down the Asherah which is upon the altar. This word is rendered in the Authorised Version as 'grove.' Many passages might be adduced from Pausanias, and others, to show how common it was for groves to be connected with idolatrous shrines. At the same time, it is generally agreed that this word does not mean 'grove.' Selden, Spencer, Vitringa, and others, say that the word sometimes denotes a wooden image of Ashtoreth or the moon, a deity who is by some identified with Venus. Gesenius says that the word never means anything else than one of these wooden images of Ashtoreth. These Asherah cannot be groves, since they are set up under trees (2 Kings xvii. 10) and in houses (2 Kings xxiii. 6). In Deut. vi. 21 there is a reference to planting or pitching the Asherah. It is usual, however, to speak of making the Asherah (1 Kings xvi. 33), placing it (2 Kings xxi. 7), breaking it down, etc. (Deut. vii. 5). Like the word 'Ashtoreth,' it is associated with the word 'Baal' (iii. 7). Both words are used in the plural, 'Baalim' and 'Ashereem,' in which case they probably denote wooden images of the sun, moon, or other deities. This Asherah is said to be upon (^{לְעַל}) the altar. It was an ancient practice to have images of idols resting on the altars. There was recently discovered at Pompeii a small domestic altar, upon which were ranged six tiny images of gods. On the altar of the temple of Minerva at Alea were wrought (*εἰργασμέναι*) Rhea, and the nymph Oinæ, holding the infant Zeus, with other four nymphs on each side—Glaucæ, Neda, Theisoa, and Anthracia, on one side; and Ide, Agnos, Alcinoë, and Phrixa, on the other side (Paus., Lib. VIII., c. xlvi.). Images of gods were sometimes made of wood, and sometimes they were of that hybrid nature to which reference has just been made. Speaking of the sacred cave of Demeter amongst the Phigalians, Pausanias says: 'But the Phigalians say that they think,

instead of these things, that this cave is a temple of Demeter, and they set up within it an image of wood (ἄγαλμα ξύλου). And that they made the image to themselves thus : That they put it upon a rock, and that it was like a woman in all respects but the head. It had the head and hair of a horse, and images of dragons and other wild beasts were springing forth on the head. A tunic fully covered its feet. A dove was in one hand, and a dove or bird in the other' (Lib. VIII., c. xlii.). Clem. Alex. says : 'They who bring up and tend monkeys marvel that no images of wax or clay, however adorned, deceive them. But you are worse even than monkeys, devoting yourselves to images of stone, and wood, and gold, and ivory (λίθινοις καὶ ξυλίνοις, καὶ χρυσεῖσι, καὶ ελεφαντίνοις ἀγαλματίοις), and to pictures' (Ad Gent., p. 39). Plutarch, referring to the Egyptians, writes : 'They make it appear that Isis is no other than the Moon, and that the horn-bearing (κερασφόρα) amongst her images are imitations of the moon's aspect' (μηνοειδοῦς, De Is., c. lii.). The writer believes that this Asherah is the wooden 'bull of the cow,' spoken of in the beginning of verse 25. It is the Baal-idol, a symbol of a heart-idol, which, like the altar upon which it rests, is to be broken down by the man of Godly Valour. This image, literally and morally, is like the wood, hay, and stubble, which the fire of God is to burn. So this idol is to be burnt in the fire which burns under the living bull of the better sacrifice. 'And thou shalt break down the altar of Baal that thy father hath, and cut down the Asherah that is upon it' (verse 25).

While Gideon is to destroy, he is also to build up. Since the good consists of an altar and a bullock, it is probable that the contrasted evil consisted of an altar and a bullock, and hence that this hybrid bullock of wood is the Asherah. Instead of an altar to Baal, Gideon is to build an altar to Jehovah. 'And thou shalt build an altar to Jehovah thy God' (verse 26). He is to build it upon the top of the Stronghold. The term is applied to God (Ps. xxxi. 4). Like the Rock on the Soulical Side (verse 20), this Stronghold is probably a symbol of Christ. It symbolizes Him here on the Intellectual Side. He is the Divine Altar to both sides. The altar is to be built in כַּעֲרֵב. The word usually signifies what is in a line or row (Ex. xxxix. 37 ; 1 Sam. iv. 2). The writer has urged that the Baal-bull, spoken of in verse 25, is hybrid and irregular in form. In place of that Gideon is to offer a living bull, in which there is no confusion of sex. So this word directing Gideon to build the altar in order appears designed to suggest that the Baal-altar, like the hybrid bull or Asherah that was upon it, had not been in order. It had been an altar of confusion. But Gideon had to build an orderly altar, and to offer a true offering upon it. This new altar is to be 'fitly framed together' and compacted, like a four square of righteousness. The former altar had been unequal with the inequality of unrighteousness. 'In an orderly manner, and take the second bullock, and offer a burnt offering with the wood of the Asherah which thou shalt cut down' (verse 26). The allusion to men of the city is probably designed in part to bring in the conjoined idiom. It shows, also, that Gideon, on this Intellectual Side, is beginning to gather strength, just as on the Soulical Side he kept some corn from Midian. He does not

give up all his heart to Midian. He can find a few to join in burning the Asherah under the true sacrifice, and so, as Tennyson writes, making the dead self a stepping-stone to higher things. Longfellow writes :

‘ St. Augustine ! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.’

Irenæus refers to these ten men as indicating the number that Jesus would have to help Him—that is, the Apostles (Tract.). In Eccles. vii. 19, we read of ten mighty men in the city. So in Amos v. 3, we read of ten being left to the house of Israel. Had there been ten righteous men in Sodom it would have been spared (Gen. xviii. 32). The writer takes this allusion to ten men in a subjective aspect. It indicates that the City of the Mind, in this Godly Valiant class, has a little strength. That strength is not such as to inspire vain glory. It is such as to test Godly Valour, for it is very small. In this weakness Gideon yet dares to obey the Divine command. ‘ And Gideon took ten men of his servants, and he did as Jehovah had spoken unto him.’ While he is obedient he is yet timid. His fear, however, cannot keep him back from obedience to God. He shows his fear by acting like Nicodemus, under cover of night. So the wife of Phocion, coming with her maids from Megara, took up Phocion’s ashes, and carried them by night (*γύκτωρ*) to bury by her own hearth (Plut. Lib., 759). The deed was noble, even if done with trembling. So Gideon obeys God, even though he acts with some timidity. He was not like Prometheus, who, while he regarded man, forgot to fear God :

*Ζῆνα γὰρ οὐ τρομέων
ἰδίᾳ γνώμῃ σέβει
θνατοῦς ἄγαν, Προμηθεῦ.*

(Æsch. Prom., vv. 531-533.)

‘ For not standing in awe of Zeus, thou hast revered mortals too much, O Prometheus, in thine own judgement.’

‘ And it came to pass, because he feared his father’s house.’ He had some fear of the Fleshly Side, as well as of evil elements on the Intellectual Side, or men of the city. ‘ And the men of the city, so that he could not do it by day, that he did it by night ’ (verse 27). Thus he begins to be valiant in weakness, and in fear, and in much trembling. So what he has done in the darkness is made manifest in the light. ‘ And the men of the city arose in the morning, and, behold, the altar of Baal was broken down, and the Asherah which was upon it was cut down, and the second bullock was offered upon the altar that was built ’ (verse 28). Thus it is made clear that Gideon has been fully obedient to the Divine command.

We come now to a transition. Verse 29 seems to follow verse 28 very naturally. And yet the act of Gideon, indicated in verse 29, must be a higher breaking down of idols than that to which reference has just been made. It must be a corresponding destruction of idols on the Servants’ Grade. Verse 29 is on this grade. We have the words ‘ do,’ twice used, and *ἢ*, ‘ this,’ twice used. On this grade, which is in the day, they inquire and find out that Gideon has been the iconoclast of

that grade. He has been breaking down idols of the heart, and offering a true sacrifice to God. 'And they said, a man to his neighbour, Who hath done this thing? And they inquired, and asked, and they said, Gideon, the son of Joash, hath done this thing' (verse 29).

As Gideon has thus been an image-breaker on the Heathen Grade and on the Servants' Grade, so he is an image-breaker on the Young Men's Grade. Verses 30-32 are on this grade. We have the words 'men' and *אֲנָשִׁים*, 'this,' twice used. It is clear, from what Joash says on this grade, that he is not now in association with idolatry. The Principle of Divine Support is not now linked with the worship of idols, as on the Heathen Grade. Idolatry is now treated by him with contempt. It is certain, however, that on this higher grade the idols must be of a moral kind, even though the words 'Baal' and 'Asherah' are used. It is evident that on this grade, amongst moral idols, Gideon has been acting according to his action on the Heathen Grade. But now his peril is greater. A Wicked Seed seek his destruction, but the Principle of Divine Support, or Joash, stands up mightily on his behalf. 'And the men of the city said to Joash, Bring forth thy son that he may die; because he hath broken down the altar of Baal, and because he hath cut down the Asherah which was upon it' (verse 30).

The writer thinks that, as in 2 Sam. xx. 11, the verb 'stand,' followed by *עָמַד* in verse 31, means 'stand by,' and not 'stand against.' Joash is asking if any who stand for him will do what these men of the city are doing. If any fleshly element in them pleads for Baal, that flesh must be put to death until the morning. In this case, the word 'morning' appears to glance at the morning of the Grade of Tongues, when everything that is fleshly, or that will plead for Baal, will have been put to death. We may read: 'And Joash said to all which stood by him, Will ye plead for Baal? or will ye save him? He that shall plead for him shall be put to death until the morning: if he be a god, let him plead for himself, because one hath broken down his altar' (verse 31). Pleadors for Baal are to die, just as Elijah slew all Baal's prophets. Joash now gives Gideon a new name, indicating the power which Gideon, or Godly Valour, possesses as a destroyer of Baal-worship, or moral idolatry. The help of Joash prevents harm coming to Gideon. The fact of Joash naming Gideon shows that Godly Valour is an evolution from this Principle of Divine Support. 'And he called him in this day Jerubbaal.' This name means 'Let Baal plead.' 'Saying, Let Baal plead against him, because he hath broken down his altar' (verse 32).

We come now to an important transition. We pass from the Sinaitic Process to the Seed Process, from Ophrah to Jezreel, or the place of God's sowing. It is as if a new narrative were beginning. The hostility now shown to Israel corresponds, with change of Process, to the hostility described in the early part of the chapter. It is not hostility owing to Gideon having broken down altars. The history is here having a beginning according to the Seed Process. The Midianitish foes are said to 'pass through' (verse 33) to Jezreel. This shows the Seed Process. The hostility is now more subjective. The whole of this closing part of the chapter is on the Heathen Grade. The word *אֲנָשִׁים*, 'this,' in verse 35,

and 'Israel' in verses 36, 37, appear to conjoin with 'behold,' in verse 37. In verse 40 the words 'do,' and וְכֵן , 'this,' conjoin. As in verse 25, so here (verse 40), the Heathen Grade is associated with the night. It is not that these nights are successive. We have the same night of the Heathen Grade, only the Seed Process has superseded the Sinaitic Process. Gideon is now still more mighty, for he is clothed upon with the Spirit of Jehovah. Hitherto Gideon has been valiant in obedience to a Sinaitic commandment. Now he acts from the impulses of the Spirit which is upon him, and does not wait for an express commandment. Of the gathering of the Evil Seed to conflict according to the Seed Process, we read: 'And all the Midianites, and the Amalekites, and the sons of the east, assembled themselves together, and they passed over, and pitched in the valley of Jezreel' (verse 33). They are the same Evil Forces which are symbolized in verse 3, but they are gathering in a different aspect, and waging a fiercer warfare. The battle is not to take place in any literal valley. It is to be fought

'In this dark dungeon, where confined we lie,
Close grated by the sordid bars of sense.'

As Gideon had Joash, or the Principle of Divine Support, to give him encouragement at Ophrah, so the Spirit of Jehovah strengthens him for the conflict at Jezreel, where Midian is putting forth all its strength, and daring God in the very valley where He sows His good seed. Gideon is not now to fight by human might or power, but by the Spirit. The writer thinks that the וְכֵן , in verse 34, is the mark of the accusative, and not 'with.' The word 'Spirit' appears to have here the force of a feminine, the verb וְכֵן being feminine. 'And the Spirit of Jehovah clothed Gideon.' So soon as this influence of the Divine Spirit comes upon him, Gideon begins to blow a trumpet. The preaching of the Gospel is sometimes symbolized by the blowing of a trumpet (Is. xxvii. 13, etc.). But as this portion is on the Heathen Grade, it cannot be the preaching of the Gospel that is symbolized by the trumpet. It is rather a symbol of Gideon's valiant readiness for war, and of his gathering of whatever Good Seed may be ready to trust in Divine Help. It is all Abiezer that gathers after him. The trumpet was used to gather for war. Tekmessas says to Ajax (Soph. Aj., verses 289-91):

*τί χοῦμα δρᾶς,
Αἴας τί τήνδ' ἄκλητος, οὔθ' ἔπ' ἀγγέλων
κληθείς ἐφορμᾶς πείραν, οὔτε του κλύων
σάλπιγος.*

'What work art thou doing, O Ajax? Why art thou going unbidden to this undertaking, neither having been called by messengers, nor hearing the trumpet?'

Gideon gathers a variety of peoples, who are all probably symbols of principles tending to support Godly Valour. We have: 1. Divine Support, or the Abiezrites. 2. Forgetfulness of other things for God's sake, or Manasseh. 3. Asher, or the Happiness of those who have God's Blessing. 4. Zebulun, or Fleshly Purity. 5. Naphtali, or the Wrestling or Praying Principle. These all come at the call of Gideon, or the Principle of Godly Valour. 'And Abiezer was gathered together after him, And he sent messengers throughout all Manasseh, and they

also were gathered together after him.' The Hebrew represents him as sending 'in,' not 'unto.' The aspect throughout is very subjective. 'And he sent messengers in Asher, and in Zebulun, and in Naphtali, and they came up to meet them' (verse 35). The meaning probably is that they come up to Jezreel to meet the Midianitish host.

We come now to the sign of the fleece and the dew. It is important to notice that this sign is given on the Heathen Grade. In Gen. xxix. we saw how the Jewish flock was latent in Heathenism. So, although this portion is in the night of Heathenism, it may foreshadow the future of Jews as well as of Gentiles. In the Sinaitic Portion, a man who was a prophet came to show sin (verse 8). Here we have a higher aspect of Prophecy, a foreshadowing of a future event. That future event is the saving of the Good Seed. In these signs the very method of the sign illustrates a moral process. So was it with the flesh, cakes, basket, etc. Here, also, the sign appears to illustrate the process of the salvation of Israel. It is significant that the sign is associated with the threshing-floor, a symbol of a place where God's wheat is purified. On the literal theory, it is strange that so wide a term as 'all the earth' should be contrasted with 'fleece.' Gideon could not have travelled far from a literal place before the dew would have been evaporated. If it is only a little surrounding portion of the ground that is meant, it is singular that the word 'all' should be used. We have to notice: 1. That there are two successive recipients of the blessing, the Fleece and all the Earth. 2. That the smaller object, or the Fleece, gets the blessing first, while the latter object, or the Earth, is left dry. 3. That the greater object, or the Earth, then gets the blessing, while the former object loses it. 4. That this blessing comes in the form of dew, and that God says, 'I will be as the dew unto Israel' (Hos. xiv. 5). 5. That this sign has no relation to these who here gather after Gideon, but is a sign of a salvation yet to be effected according to God's word. The writer holds that every one of these features goes to show the correctness of the old and wide-spread view that these verses are giving a prophetic indication of the way in which salvation would first come to the Jews, while the Gentiles were without it, and would then come to the Gentiles, while the Jews were without it. By 'salvation' the writer means the gift of heavenly dew, or the water of life. Sometimes wool has a symbolic relation to purity (Ezek. xlv. 17; Plut. De Is., c. iv.). The writer thinks that Gideon's cutting of wool has relation to size. It denotes a small portion, in contrast with a great portion, as Dido marked out Carthage (*Æn.*, Lib. I., verses 371-72). The mention of a bowl of water, and a cutting of wool, suggests what is of a limited extent. Since this portion is on the Heathen Grade, it is not strange that the Prophecy of coming blessing for the human race should be indicated in signs rather than in express words. Gideon is acting under the impulse of the Spirit that clothes him, when he seeks these signs.

Of the first sign we read: 'And Gideon said to God, If Thou wilt save Israel by my hand, as Thou hast spoken, Behold, I will put a fleece of wool in the threshing-floor; if there be dew on the fleece only, and upon all the earth dryness, then shall I know that Thou wilt save Israel by mine hand, as Thou hast spoken' (verse 37). The dryness is a positive

evil, just as much as the dew is a positive blessing. Our Versions use the word 'for,' in verse 38, in a way that suggests that Gideon only found out that the fleece had received dew when morning came. The words 'And it was so' indicate that it came to pass according to the sign proposed. Then the narrative passes on to a 'to-morrow.' Gideon, or Godly Valour, lives through all time. So the allusion to a to-morrow appears to glance on to the Christian era, when the dew would be gathered in some limited measure from the Jewish nation. It would only be, however, as much as would fill a bowl, a remnant according to the election of grace.

' A few from every land
At first to Salem came,
And saw the wonders of Thy hand,
And saw the tongues of flame.'

Gideon himself, in relation to this rising up, and wringing of the wool, is projected into a far-distant future. It is a prophetic vision of his own future action, and not something taking place in the night of Heathenism. 'And it was so, and he rose up early on the morrow, and pressed the fleece together, and wringed the dew out of the fleece, a bowlful of water' (verse 38). Although this verse alludes to a to-morrow, it is not said that the second sign is on a second night. Both signs pertain to the one great night of Heathenism. They are given to Gideon in that night, even though they prefigure events pertaining to the Christian day. 'And Gideon said unto God, Let not Thine anger be kindled against me, and I will speak but this once, let me prove, I pray Thee, but this once with the fleece: let there now be dryness only upon the fleece, and upon all the earth let there be dew' (verse 39). This sign is also given, foreshadowing the moral barrenness that would come to the Jews when, upon the Gentile nations, Christ would be coming down like the showers that water the earth. 'And God did so this night, and there was dryness upon the fleece only, and upon all the earth there was dew' (verse 40). Through the Gentile world this sign was fulfilled when Christ, the true Sun, 'illumined the dewy hills' (*δροσεράς ἐπέλαμψε κολωνάς*) 'and the dewy plains' (*πεδιά δροσείντα*, Apol. Rhod., Lib. II., verse 164; Lib. I., verse 1282).

CHAPTER XVI.

JUDGES VII.

THERE are many miracles in Jewish history which are not usually reckoned and classified as miracles, if histories like that of Gideon are literal, and not moral histories. For example, it was a miracle of a very astounding kind, that three hundred men, whose weapons were a trumpet in the right hand, and a lamp in the left (verse 20), should stand in thin line (verse 21) round an army of at least a hundred and thirty-five thousand men (viii. 10): that upon the blowing of the three hundred trumpets, a hundred and twenty thousand of these surrounded

men should kill each other (verse 22 ; viii. 12), while the remainder rush through the line of encompassing foes without slaying one of them (viii. 4). It is little less strange that three hundred men should bravely stand, when twenty-two thousand had fled for fear (verse 3). The writer has faith in the power of God to work these, and still greater wonders. 'I know that Thou canst do everything' (Job xlii. 2). But does God teach us to avoid great Scriptural difficulties by the common and easy plea that He is omnipotent? The Mahomedan satisfies himself by saying, 'Allah is great!' But is this how God intends us to read the mysteries of His Word? With deep reverence, and with a firm conviction of the Inspiration of all the Scriptures, we can ask, Ought we to read these chapters as records of literal events effected by miraculous intervention, or as Inspired Moral Histories, wherein any element of literal history is limited and subordinate? Does God speak falsely, if He does not address us as the oaks of Dodona addressed Io, that is, 'clearly and not ænigmatically'?—*λαμπρῶς κούδεν ἀνικτηρίως* (*Æsch. Prom.*, verse 852). Are His prophets alone interdicted from using the 'various-mouthed oracular sayings' (*αιολοστόμους χρησμοῦς*), and shut up to the 'clear report?' (*ἐναργῆν βάζιν*, *Id.*, verse 680). Are we to maintain that these histories must be literally true, or otherwise, that the Bible must be a human production, and uninspired? The writer holds that it is intellectual fatuity for Christian men to shut themselves up to any such dangerous alternative. We cannot thus prescribe to the Almighty His way. He seeth not as man seeth (Job x. 4). Literalists foolishly assume that if these histories are not literally true, the Bible is false. Hence, so far as they give up their literalism, they give up the Bible. Bishop Colenso writes (Part IV., p. 207): 'By believing ourselves, or teaching others to believe in the account of the Flood as a statement of real historical matter of fact, merely because the Bible records it as such, we shall be sinning against God and the truth, and simply making an idol of the Bible.' Thus, as Scott says in his 'Force of Truth' (p. 55), men make 'daring appeals from revelation to reason and philosophy.' Whether true in any literal sphere or not, these histories are true in a moral sphere. Their harmonies of imagery are so striking, their foreshadowings of redemption so strangely true, that we may well believe in their Inspiration, and that with all our heart, and mind, and soul, and strength.

There are other features of this chapter which tend to show that it is moral history.

1. Even the facts of geography seem to be made subservient to this higher meaning. In vi. 33 the Midianites are said to be encamped in the Valley of Jezreel. No intimation is given that this is not the valley mentioned in vii. 8. Jezreel was in Canaan, near the plains of Esdraelon. Yet these Midianites are said to be pitched northward of Gideon's army (vii. 1), which was in Mount Gilead (verse 3), on the other side of Jordan. How comes it to pass, then, that Midian should be encamped near Mount Gilead, and yet be encamped in the valley of Jezreel, which was far distant? Some think that 'Gilead' should be 'Gilboa,' but the text gives no justification for such a change. It is evident that there is a moral meaning in these geographical terms. So

it was in a moral sense, or figurative sense, that the Pythia told the inquiring Athenians, 'Ut mœnibus ligneis se munirent' (Corn. Nep. Themist.)—'that they must defend themselves with wooden walls.' Themistocles wisely inferred that ships were the wooden walls. So Agesilaus said that the walls of Lacedæmonia were the armed citizens (Plut. Apoph. Lac.).

2. It is a proof that Midian is a Seed of Sin, and Israel a Seed of Faith, that the Midianites are smitten as one man (vi. 16), while not one Israelite appears to fall in these conflicts. They are three hundred when they begin to fight (vii. 22), and they are three hundred in the pursuit (viii. 4). Usually, when we hear of a battle in which many are said to fall on one side, and none on the other side, we think that the facts are not correctly stated. The writer holds that the facts are correctly stated here. The reason why the slain are all on one side is that God turns vessels of wrath to destruction, but He keeps the good seed alive. Even in wicked men He saves what is good. Shakespeare says ('Henry V.'):

'There is some soul of goodness in things evil,
Would men observingly distil it out.'

God keeps this soul of goodness alive wherever it exists, but the things evil He utterly destroys.

3. The way in which Gideon is above, and Midian below, in this history, suggests its moral nature. God says: 'Thou shalt be above only, and thou shalt not be beneath' (Deut. xxviii. 13). Satan is to be bruised under our feet (Rom. xvi. 20). 'Now shall mine head be lifted up above mine enemies round about me' (Ps. xxvii. 6). Midian is in a valley (vi. 33), beneath Gideon (vii. 8), who has to go down to them (verse 10), as have the men of Ephraim (verse 24).

4. It is doubtful if any battle ever fought by literal men was regulated as to the number of combatants by the consideration whether or not they should boast against God. The three hundred at Thermopylæ were not thus few out of any such consideration, but because the Spartans were about to celebrate the festival of Carnean Apollo, and thought that three hundred would keep the Persians in check until the festival was over. Moreover, during the early part of the engagement at Thermopylæ, Leonidas had some seven thousand men. In the last desperate encounter seven hundred Thespians shared the fate of the Spartan three hundred, although they are often ignored. In a moral battle against Sin we are taught not to glory in man, or in an arm of flesh, but in the Lord.

5. No literal battle was ever fought with trumpets and lights. No mention is made of spear or shield in this conflict waged by Gideon. The soldiers of Cyrus were to take a shield (*γέφυρον*) in the left hand, and a cleaver (*κοπίς*), or axe (*σάγυρις*), in the right hand (Cyrop., Lib. II.). Literal soldiers have ever used such weapons. But 'the weapons of our warfare are not of the flesh' (2 Cor. x. 4). The word has to sound out from us (1 Thes. i. 8). Paul compares Christian speech to the trumpet which calls to war (1 Cor. xiv. 8, 9).

6. It is thought that the lamps were put into the pitchers to keep the Midianites from seeing them. That the pitchers were then broken that

the Midianites might be alarmed by seeing so many lights appearing, and might think that a great army was at hand. Had the Israelites been coming to one side of the camp only, and leaving room for Midian to escape, it might have been thought that Israel was thus seeking to conquer Midian by a species of deception. But the three hundred are 'on every side of all the camp' (verse 18). Thus the lamps would only have revealed the Israelites, and their limited number, making them a mark for their innumerable foes. It would have been literally difficult for men to carry three hundred lamps inside pitchers to the outside of a camp without some indication of the lights and their bearers being made manifest.

7. Had twenty-two thousand men literally gone back from war out of fear (verse 3), and left ten thousand or three hundred to fight the enemy, how would such shrinking ones have been regarded by those at home? Plutarch, in his Spartan Apothegms, says: 'A certain woman, seeing her son approaching [from the battle], asked how the country fared. He said, All are killed. Taking up a tile, she threw it at him, and killed him, saying, Did they send thee, then, as a messenger of evil tidings to us?'

The writer regards this chapter as teaching truth widely different from what it is supposed to teach. The reader may naturally withhold his assent from what is about to be stated as to its teaching, but he will find, as he comes to examine the text in detail, that there are Scriptural reasons for what is stated.

1. The chapter, during its greater portion, is not dealing with distinct men, but with three great personified parts of man—the Intellect, the Soul, the Flesh. By the term 'Flesh' the writer means the Invisible and Soulical Body of Flesh, not the literal body. Much has already been said concerning this division into parts of man's nature. We read of God's Word dividing soul and spirit, and joint and marrow (Heb. iv. 12). Paul speaks of body, soul, and spirit (1 Thes. v. 23). Philo's philosophy is largely based on the theory that man has a *νοῦς*, or mind, and an *αἰσθησις*, or sense nature, and a body. These are spirit, soul, and body respectively, only the term 'body' is applied to the literal body. In his explanation of the narrative of Eden, Philo represents Adam, or the man, as the *νοῦς*, and the woman as the *αἰσθησις*. When referring to the bringing of woman to man, he says: 'The sense nature, which is according to action, God brings to the mind.' *Τὴν κατ' ἐνέργειαν αἰσθησιν ἄγει ὁ θεὸς πρὸς τὸν νοῦν* (Leg. Al., Lib. II., c. xii.). Philo regards man, as compared with God, as a compound being. 'I am many things: soul, body, the irrational part of the soul, the rational.' *Ἐγὼ πολλά εἰμι, ψυχὴ, σῶμα, καὶ ψυχῆς ἄλογον, λογικόν* (Id., c. i.). Augustine, in his 'De Trinitate,' has many passages showing how man's nature is complex, and how it reflects the Trinity (Lib. XII., c. vii., etc.). 'Homo imago non solius Filii sed Trinitatis'—'Man is the image, not of the Son only, but of the Trinity.' Dr. Clarke, in his 'Scripture Doctrine of the Trinity,' maintains 'that the Son and Holy Spirit, however exalted or dignified with names and titles, must either be mere creatures, or that otherwise there must be three gods.' When we bear in mind that man is in God's image and likeness, both these alternatives presented by

Dr. Clarke appear as unscientific as they are unscriptural. Plutarch shows that in Egyptian symbolism there is a distinction between the νοῦς, or mind, and τὸ παθητικόν, or the emotional nature (De Is., c. xlix.). Marcus Antoninus makes a like distinction (Com., Lib. III., c. xvi.). Even if these writers speak of man as body and soul, they yet show that they regard the soul as twofold, having an Emotional Side and an Intellectual Side. Thus, in the passage just quoted from Plutarch, the νοῦς, which is identical with Osiris, is spoken of as ruler and lord—ἡγεμῶν καὶ κύριος—in the soul. It is in accord with the idiomatic peculiarities of Greek poetry thus to personify parts of the nature, or even of the body. Theseus says :

δεῦρ' ἤξα θᾶσσον, ἢ καθ' ἡδονὴν ποδοῶς.

(Soph. Œd. ep. Col., v. 890.)

'I came hither more quickly than was according to the pleasure of the foot.'

We may, then, affirm that both Scripture and ancient writings teach that man has both a spirit and a soul. When, however, the ancients refer to a body, they generally mean the literal body. But this is not always so done. We have seen how important are the principles of Philo's philosophy, as illustrative of Christian Truth. We shall yet find that there is another ancient writing setting forth principles of equal importance. The writer refers to the work of Irenæus against Heresies. The first of his five Books contains a very full account of the principles of ancient Gnosticism, and especially of the teaching of the Valentinians. The writer holds that due importance has not been attached to this work. We see therefrom that the term ψυχικόν, 'soulical,' which Paul attaches to the word 'body' (1 Cor. xv. 44), and which our Versions render as 'natural,' is applied to a body that is not the literal earthy body. The Valentinians apply the term to a substance which may be called an Emotional or Soulical Substance which is not earthy. On first reading, it may seem as if all the Gnostic phraseology was exceedingly foolish. We shall find, however, as we advance, that there is a method in the madness. Their importation of the term 'soulical' into the emotional realm, and their application of it to a substance, may be seen from such a passage as the following. Irenæus says: 'They will have it that the Demiurgus received genesis from Conversion (ἐπιστροφῆ), but that all the remaining Soulical Substance, as the souls of irrational creatures, and of wild beasts and men, had a genesis from Fear' (ἐκ δὲ τοῦ φόβου τὴν λοιπὴν πᾶσαν ψυχικὴν ὑπόστασιν, ὡς ψυχὰς ἀλόγων ζώων, καὶ θηρίων, καὶ ἀνθρώπων, c. x.). The Demiurgus, or maker of the world, did not know soulical things. Τὸν δὲ Δημιουργὸν ἀγνοεῖν ἅτε ψυχικὰ ὑπάρχοντα (Id., c. x.). The Demiurgus made the earthly man (τὸν Ἀνθρώπον τὸν χοϊκόν), and breathed into him the soulical [man] (τὸν ψυχικόν). With Valentinus, the outside body is a tunic. He calls it τὸ αἰσθητὸν σαρκίον — 'the fleshly emotional part.' The soulical element is contrasted with the ὕλη, or a certain hylic matter (James iii. 5), as right and left are contrasted. 'There being, therefore, three things, the hylic matter (ὕλικόν), which they call the left, and which they say must necessarily perish, since it cannot receive any inbreathing of immortality, then the soulical (ψυχικόν), which they call the right, being intermediate between the spiritual and the hylic' (ἅτε μέσον ὄν τοῦ τὲ πνευματικοῦ καὶ ὕλικου, Id.,

c. xi.). In an important passage, Irenæus refers to their theory of a Soulical Christ (*Ψυχικὸν Χριστὸν*) having disposed about Him 'a body having a soulical substance' (*σῶμα ψυχικὴν ἔχον οὐσίαν*) 'prepared by unspeakable art' (Id.). Although the Valentinians represent that even this Soulical Body was made capable of being seen and touched, it is evident that they use these terms in regard to what is a soulical manifestation, and not a mere earthy body. It is, then, important to find that the Gnostics recognise a Soulical Matter, a body which is of a Soulical Substance, and not the literal earthy body. The writer uses the term 'Soulical' because of his great dislike to the word 'psychical,' and because he thinks that the former word will be better understood by ordinary readers.

This chapter recognises three of the great constituent elements in Man's Nature. These are the Mind, the Soul, and the Soulical Body of Flesh pertaining to the Soul.

(a) Verses 1-3 inclusive refer to the Mind. They show how Gideon, or the Man of Godly Valour, is morally prepared for conflict in the Seed Process, as he had previously been prepared in the Sinaitic Process. Gideon is being proved at the well of Harod, or 'Trembling.' This proving is with a view to prevent boasting, and boasting is the sin of a proud mind. Nor is this all. In Gen. xxxi. 21, we have seen that Gilead—that is, 'The Stony'—is an emblem of a Stony Heart. So there is now to be a departure from Gilead, or the stony (verse 3)—that is, there is to be a forsaking of the stony element in the mind which tends to boasting. Godly Valour must be pure itself before it is useful. Hooker, in his second sermon on part of Jude's Epistle (p. 552), says: 'He which will first set the hearts of other men on fire with the love of Christ must himself burn with love. It is want of faith in ourselves—my brethren—which makes us retching in building others.'

(b) Verses 4-7 relate to a purification of the Soul. One of the most common Scriptural emblems of the soul, the principle of life, is Water. In verses 4-7 we have a proving at the Waters. There are two comings down to the waters (verses 4, 5), answering to a proving on two grades.

(c) Verses 8-23 have a relation to the Fleshly Nature. They do not, however, relate exclusively to the purification of the Fleshly Nature. They relate, in part, to this purification, but they also pass on to the actual conflict between Good and Evil in the flesh, as carried on by Gideon after God has tried, and, in a measure, purified him. There is also another important feature in some of these verses, which we will consider presently. The prominent use of the word 'tent,' in this portion, is one of the clearest indications that it relates to the flesh. We have this word in verses 8, 13, and a battle against the tents of Midian is indicated where the word is not used.

(d) Verses 24, 25, carry back the narrative to the Soul. We read again of the Waters. This time, however, it is an actual conflict that is being carried on at these Waters.

2. Taking the narrative of Gideon's history as a whole, we see that it portrays the evolution and triumph of Gideon, or Godly Valour, thus: It first shows us his Evolution according to the Sinaitic Process, or at

Ophrah ; then it shows us his more spiritual Evolution according to the Seed Process at Jezreel, or the Place of God's Sowing. This Godly Valour has been manifested thus far in a personal encounter with Sin. But Godly Valour has another great sphere of action. We may not only resist unto blood, striving against sin in ourselves. We may also be valiant in fighting against sin in the world, and in trying to save men. In other words, while there is a Godly Valour of Personal fighting there is a Godly Valour of Godly Service on behalf of others. Now it will help the reader to understand this chapter if he clearly apprehends the fact that these two lines run in it. There is the line of Personal Conflict, and there is the line of Godly Service, both demanding Godly Valour. But we have seen that in the Evolution of Personal Valour we begin with the Sinaitic Process, and then we pass on to the Seed Process. It is exactly the same with the Evolution of Godly Valour in Godly Service. First, Gideon only goes down לָסָ, or 'to' the Midianitish camp (verse 10). He goes down thus, because he is afraid to go down אֶל, or 'against' the camp (verse 9). He is evidently going down in Godly Service, because the word 'hear,' in verse 11, shows that Gideon is coming down to the Servants' Grade. He had previously been on the Young Men's Grade. God would not have sent him down to a lower grade except in Godly Service. It is clear also that he is going to the ungodly, because he is said to come to the extremity where the fives are (verse 11). So in Gen. xlvii. 2, the five at the extremity symbolize the ungodly. In this first visit he comes לָסָ, 'to,' the extremity (verse 11). But afterwards he is to be strengthened to go אֶל—that is, 'against' (verse 11). So the barley-cake comes against the camp (verse 13). In the second act of Godly Service Gideon comes against (אֶל) the extremity (verse 17). Where reference is made to the extremity, it relates to Godly Service amongst the ungodly or the fives. The first coming לָסָ, 'to,' the extremity is Godly Service according to the Sinaitic Process. The second coming אֶל, 'against,' the extremity is Godly Service according to the Seed Process. It is Service in spirit, rather than in letter. Where no reference is made to the extremity, or the fives, but only to a conflict against Midian and its camp, the conflict is Personal. It is showing how men of Godly Valour fight against Sin in themselves. It is in the foregoing sense that the writer means that the line of Personal Conflict and the line of Godly Service are as parallel lines in the chapter, although the line of Godly Service only goes through part of the chapter.

3. In respect of the following feature, the writer thinks that the teaching of the chapter is greatly misunderstood. In respect of every one of the three great parts of man's nature—the Mind, the Soul, the Soulical Body of Flesh—God makes a division. That which is generally supposed to be leaving Gideon is the part which is going with him, and that which is supposed to be standing by Gideon is the evil part that is being left. This applies to the proving at Harod, not to the three hundred who are expressly said to go with Gideon.

(a) First, we have a testing at Harod, or the well of Trembling. It is supposed that when Gideon says, 'Whosoever is fearful and trembling,

let him return,' he is speaking in the spirit in which Bruce bids the cowards turn and flee, when the battle of Bannockburn is about to begin. But the whole spirit of the narrative shows that this is an error. In Is. lxvi. 2, we read of a man who is contrite, and trembles at God's word. A man of such a spirit will not boast against God, and say his own arm has saved him. Such a man will make no tarrying in Gilead, or the Stony-hearted realm. This Harod, or well of Trembling, contrasts with Gilead, or the Stony-hearted realm. It is the well of a good kind of trembling, not of the trembling of cowardice. It is a trembling and fear before God, which will keep a man from boasting in himself. It is as if Gideon, in God's name, said to the people: 'O you who are tender-hearted, and who fear before God, remove far from Gilead, this realm of the Stony Heart.' It may seem to the reader somewhat of an assumption to identify Gilead with a Stony Heart. The reader, however, must bear in mind that when the name 'Gilead' was applied to Jacob's history, according to this same derivation, it enabled us to understand the history better. It is this subtle applicability of the same symbolic Principle to such varied narratives which constitutes one of the best evidences of the truth of the Principle, and also of the Verbal Inspiration of Scripture. In obedience to Gideon's challenge, twenty and two thousand depart from Gilead (verse 3). They represent the Good Element in the Mind, trembling at God's word. The ten thousand who are left in Gilead are an Evil Stony-hearted Remnant. They who depart are not said to go home. They are not returning home, but only coming out from an Ungodly Element. They who depart are the people. They who are left—the ten thousand—are not called people. They are an Evil Remnant which God is putting away, a Stony-hearted Element which abides in Gilead.

(b) The next proving is in relation to the Soul, and is at the Waters. The word רָחַץ, in verse 4, which is rendered 'try,' literally means 'to refine' (Ps. xii. 6), 'to purify' (Dan. xii. 10). So God is purifying the Soulical Nature at the Waters. The test seems to turn on Cleanliness. They who drink in a cleanly way, lapping with the hand, are accepted. They who kneel down on the ground, which, as kneeling near water, will often be like kneeling in mud, will be rejected. Moreover, to kneel to drink is more defiling to the waters than to drink with the hand. Three hundred men are accepted. They represent the Pure Elements in the Soul. That which is left is not the people, but the רָחַץ—that is, a residue or remainder of the people. It is here an Evil Residue that is being forsaken.

(c) The third division is in relation to the Flesh. In verse 8 we read of the people taking victuals, and we read of what are called 'their trumpets.' These represent something evil taken by the Flesh itself, and not given to it from a Divine source. When they are truly prepared for conflict, they get trumpets which are no longer said to be 'their trumpets' (verse 16). Moreover, the pitchers, or vessels, will be empty, not having in them any provision which they have made for the flesh, to fulfil its lusts (verse 16). The provision spoken of in verse 8 is this evil fleshly provision. In verse 16, however, we read of a dividing of the three hundred, not into three companies of a hundred each, but

into three heads. What is said in verse 19 of a hundred men relates to another grade. In Zech. xiii. 8 we read of land being in three parts, two parts of which are cut off. The division into three heads appears to relate to a division which is a purification of the Flesh accompanying the Soul, or the Soulical Body of Flesh. Division is a symbol of Purification. In this case, however, the division appears to be for the finding out of evil in the Flesh, and not that any of these three parts die. In verse 20 three companies are said to blow on the trumpets.

4. There are many gradal transitions in the chapter. Hence it will be better to notice them in the examination of the chapter. It is a peculiar feature of the chapter that the Servants' Grade seems to be reserved, almost exclusively, for Godly Service. The Personal Preparation is chiefly associated with the two Grades of Heathen and Young Men. The opening gradal portions are as follow:

(a) Verses 1-3, inclusive, are on the Young Men's Grade. We have the words $\aleph\eta$, 'this,' 'people,' $\eta\aleph$, 'with,' and 'Israel,' some of the words being used more than once.

(b) Verse 4 is on the Heathen Grade. In this verse 'there' conjoins with 'people.' The word $\eta\aleph$ conjoins with $\eta\aleph$, 'with,' twice used, and $\aleph\eta$, 'this.' Then $\eta\aleph$, 'this,' and $\aleph\eta$, 'with,' conjoin with $\aleph\eta$, 'this.' The verse has four words of the Servants' Grade, and five of the Young Men's Grade.

(c) Although the following verses also apply to the Waters, they pertain to a different grade. Thus two grades are proved at the Waters. From the beginning of verse 5 unto the words 'into thine hand' in verse 7, the portion is on the Young Men's Grade. The closing sentence in verse 7 connects with verse 4, and shows how the division on the Heathen Grade has been completed. Its conjoined idiom, 'place' with 'people,' shows the Heathen Grade. But down to that closing sentence we have the Young Men's Grade. This is shown by the word 'people,' twice used.

We first read of a testing at the fountain of Harod, or 'Trembling, this being a testing and purifying of the Mind. 'And Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod.' The word 'Harod' is a form of the same word which in verse 3 is rendered 'afraid.' The fact that at a fountain whose name means 'Trembling,' God should say, 'Whoso fears, and is afraid,' tends to show that the history is moral. Some may think that it was named 'The Well of Trembling' from this incident. In any case, the remarkable trembling does not accord with literal history. An army of above thirty thousand men would not have been likely to tremble in such a noticeable way that the place would be named from the trembling. The well is a symbol of a place of fear and trembling at the words of God, as in contrast with Gilead, the Stony-hearted realm. Job says, 'Trembling taketh hold on my flesh' (xxi. 6). It is a Well of Trembling because it pertains to a realm in which men work out their salvation with fear and trembling (Phil. ii. 12). It is said that Midian is by the hill Moreh ($\aleph\eta\eta$). In Gen. xii. 6, a place called Moreh is associated with the oak, and pertains to the Heathen Grade. The writer has expressed his opinion that the word there used

is from a root meaning 'to be bitter,' 'rebellious.' But this portion is on the Young Men's Grade. In Hebrew, as in English, words spelt in the same way have sometimes different meanings. This name 'Moreh' is by many derived from a root meaning 'to cast,' 'to shoot arrows,' then 'to teach.' This name, as here used, perhaps means 'Instruction.' Midian is north of the hill. The north is the hidden quarter. God's glory comes from the north (Ezek. i. 4). Thence come forces that purge away sin. 'I said, I see a seething-pot, and the face thereof is from the face of the north. Then the Lord said unto me, Out of the north an evil shall be opened upon all the inhabitants of the land' (Jer. i. 13, 14). The writer thinks that the allusion to the north tends to show a tendency in an Intellectual or Spiritual direction. Fleshly Egypt is the south. Midian is north of the hill of Instruction. Wisdom is hid from its eyes. It is in a valley, lying in the north or hidden quarter. 'And the camp of Midian was north of them, out of (ḥ) the hill Moreh, in a valley' (verse 1). They are a seed that die without instruction (Prov. v. 23).

Gideon's class has not yet become sufficiently small with the littleness of Humility. There is danger of the Mind boasting. This Mind is the ruler of the whole nature. Marcus Antoninus writes: 'Live with the gods. But he who lives with the gods is continuously showing that his soul is pleased with the things allotted, and that she is doing whatever the demon (ὁ δαίμων) wills whom Zeus has given for a chief and governor (προστάτην καὶ ἡγεμόνα), to every man, a portion of himself (ἀπόσπασμα ἑαυτοῦ). And this is the νοῦς and λόγος of every man' (Com., Lib. V., § 27). So Plutarch, as we have seen, describes the νοῦς as governor. But the Mind is apt to think high things. Like Tydeus, it dares to despise the prudent counsels of prophets, and to have proud emblems on its shield (Æsch., Sept., verses 376-88). It might be that Paul was alluding to this well of Trembling as in contrast with the boasting Mind in Stony Gilead, when he said, 'Be not high-minded, but fear' (Rom. xi. 21). The Athenians fined Demades a hundred talents because they could not endure the impiety of the man in having voted that Alexander, though only a mortal, should be inscribed amongst the Olympians as a god (Æl. Var. Hist., Lib. V., c. xii.). Christians may fittingly show like jealousy for God's glory and against pride. There is still a high-minded, boastful Element found in the Adamic Man of Godly Valour, and this God cannot accept. He tries the heart at this well of Trembling. God does not bring men to a literal fountain to try them, but He does try us in respect of Godly Fear and Trembling.

'Without or star or angel for their guide,
Who worship God shall find Him. Humble Love
And not proud Reason, keeps the door of heaven.
Love finds admission where proud Science fails.'

God is here rejecting the Element of Pride and Vain Glory. He wishes us, rather, to be like Paul, who said: 'Without were fightings; within were fears' (2 Cor. vii. 5). 'And Jehovah said to Gideon, The people that are with thee are too many for Me to give Midian into their hand, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me' (verse 2). Men who boast that their own hand hath

saved them are piling Pelion on Ossa, and waging war with heaven. Basil bids us remember that only three cubits of ground wait to receive us: 'Nonne telluris tres tantum cubiti te expectant?' We may well pray to be kept back from presumptuous sins. Let us remember Medina's words:

'Vaine is the vaunt, and victory unjust,
That more to mighty hands than rightful cause doth trust.'
(*'Faerie Queene,'* Bk. II., cant. ii.)

Gideon is to speak God's words to the inward ear, and all who tremble at that word are to depart from Gilead, the stony-hearted realm. They depart as they tremble. It is a call in the ear, for the speaking is according to the Seed Process: 'And now go to, call in the ears of the people, saying, Whosoever is fearful and trembling let him return, and wend about from Mount Gilead, And there returned of the people twenty and two thousand, and there remained ten thousand' (verse 3). Thus an Evil Element, symbolized by the ten thousand, is left in Gilead the stony, when the twenty-two thousand tremble at God's word, and leave that stony realm. God would not have encouraged cowardice by bidding the timid go home. They who were left would have been all the more likely to boast if they had won a battle when few in number. The ten thousand that are left are as a husk taken from good corn. It may be said, Why should these numbers, twenty-two thousand, and ten thousand, be named? We might as fitly ask why Solomon's sacrifice of peace-offering should be twenty-two thousand oxen, or why he should have offered a hundred and twenty thousand sheep (1 Kings viii. 63), the number of these slain Midianites (viii. 10). Speaking generally, the writer regards the ten thousand as representing an Evil Third, in the city of the Mind, that does not fear and tremble at God's word.

We now come to a change of grade. Verse 4 is on the Heathen Grade, as the conjoined idioms show. Moreover, we pass from the Intellectual to the Soulical Aspect. The purifying process has now relation to drinking, and to waters. It is not said that this further test is to remove boasting. It is rather to remove an unclean element. When it is said, 'The people are yet too many,' the word 'yet' does not relate to the diminishing at the well. It is a word complete in itself, as when Joseph says: 'Is my father yet alive?' (Gen. xlv. 3). If it contrasts, it is with the beginning of a purifying process on this grade, such as Gideon may have initiated, or as may have been carried on in the previous Sinaitic Process. Since this verse is on another grade, and relates to the Soul, not to the Mind, it cannot well refer to what has been done at Harod. Further, it will be noticed that in this verse God does not say, 'He who laps with the hand shall go,' but He says, 'Of whom I say unto thee, This shall go with thee, the same shall go with thee.' This condition is hardly identical with the test of the lapping, which test settles the question without God speaking. There is variety because, while verse 4 refers to the Heathen Grade, verse 5 refers to the Young Men's Grade. Both grades are being purified Soulically at the Waters, but the test appears to be varied in the description on account of variation in grade. We have also another important variation. We shall find that on the Heathen Grade Gideon's Soulical

Host is one hundred, but on the Young Men's Grade it is three hundred. 'And Jehovah said to Gideon, The people are yet too many, bring them down to the waters.' There is to be a coming down, or a humbling of the Soul, to reach these Waters of Purification: 'And I will purify them for thee there. And it shall be that, of whom I shall say to thee, This shall go with thee, this shall go with thee.' In passing to the Evil Side, which is not to go, the word 'all' is used, which can apply to an impersonal element. It was not used of the good. In verse 5, however, it is used of the good. 'And all of which I shall say to thee, This shall not go with thee, this shall not go' (verse 4).

With verse 5 the Young Men's Grade again comes in. It connects very naturally with the previous verse. Even on this grade Gideon is acting under Divine direction, but the command given in verse 4 is not the command that applies to this grade. It is not impossible that the 'He' in the beginning of verse 5 refers to Jehovah: 'And he brought down the people to the waters, and Jehovah said to Gideon.' There are various opinions held respecting the lapping. Some would attach importance to the question whether or not the hand is used to gain the water. The hand does often betoken power. Mezentius even calls it his god: 'Dextra mihi Deus' (*Æn.*, Lib. X., verse 773). The writer thinks that it turns on the question of purity and defilement. The waters are for a place of purification. To drink with the hand is a cleanly way of drinking, but to kneel to drink is a more defiling way: 'Everyone which lappeth of the waters with his tongue as a dog lappeth, him shalt thou set by himself.' This good element is to be separated from that which is more defiling: 'Also everyone which boweth down upon his knees to drink' (verse 5). The Good has a number given, but no number is given of the Evil Residue: 'And the number of them that lapped, [putting] their hand to their mouth, was three hundred men, and all the residue of the people bowed down upon their knees to drink the waters' (verse 6). It is by the three hundred that salvation is to come from Jehovah. However pure the soul may be, the fact remains that 'Salvation is of the Lord' (Jonah ii. 9). 'And Jehovah said to Gideon, By the three hundred men that lapped will I save you, and I will deliver the Midianites into thine hand' (verse 7).

The writer holds that verse 7 should end with the word 'hand.' The closing sentence of the verse is on the Heathen Grade. The words 'place' and 'people' conjoin. Our Versions take ^ללָכוּ as having an imperative meaning: 'Let them go.' Ordinarily, the word means 'they went' (1 Sam. x. 26, etc.). The writer holds that it has this meaning here. The sentence is not a part of the Divine speech. It connects with verse 4, and it resumes the kind of phraseology that had been used on that grade. God had spoken of going and not going. It is as if this closing sentence said, While on the Young Men's Grade the test of the lapping was thus applied, so, on the Heathen Grade, according to what was said in verse 4, the purifying test was applied, and so, according as they were good or bad, they found their place. This closing sentence should be in a verse by itself, for what goes before, and what follows, both pertain to the Young Men's Grade, while this sentence is on the Heathen Grade. We may read: 'And all the people went a man to

his place.' Thus there is a Soulical Purification on two grades—Heathen and Young Men. It is strange that the Servants' Grade has not a place, but this is probably owing to the fact that that grade is about to be prominently used in connection with Godly Service.

With verse 8 the Young Men's Grade again comes in. It is continued to the close of verse 10. We have the words 'people,' 'Israel,' אִיִּשְׂרָאֵל, 'this,' and 'young man.' It is the Flesh, or Soulical Body of Flesh, to which the narrative now begins to refer, and it refers to it to the close of verse 23. The writer believes that the sentence respecting sending Israel to the tent is designed to bring in the word 'tent' as a symbol of the Flesh. There is correspondence in number between the number here given and the number in the Soulical Purification—that is, three hundred. Since the Soulical Body of Flesh accompanies the Soul, it is natural that there should be identity in number. The verse appears to be showing how this Flesh has with it something that is of man rather than of God. It takes its own provision in its hand, and its own trumpets. Gideon is not said to take hold of the provisions and the trumpets, but he takes hold of the three hundred. By the insertion of the words 'the rest,' or by taking Vau as 'But,' our Versions cause it to appear that there are two classes indicated in this verse—one class being retained, and the other class being sent away. The writer holds that this is an error. If the people had been going back home, it is not probable that they would have had trumpets for war. The writer reads thus: 'And the people took provision in their hand, and their trumpets, and every man of Israel he sent, a man to his tent, and on the three hundred men he took fast hold, and the camp of Midian was beneath him in a valley' (verse 8). If he sent every man of Israel, there would not be three hundred who were not sent. The expression, 'the three hundred,' implies that those who were thus sent were three hundred in number, but it is not an allusion to the number mentioned in verse 7. It corresponds with that number because the Soulical Body of Flesh goes with the Soul. Gideon takes fast hold of those whom he sends to the tent. The writer believes that the word 'tent' is introduced to show that this portion refers to the Flesh. Even the figure of taking fast hold of accords with fleshly contact (2 Sam. xviii. 9). So Christ took hold of the Seed of Abraham (Heb. ii. 16). This Flesh, however, yet needs a purification in that it is taking its own provision and trumpets, and no indication is yet given that it has been purified as Mind and Soul are shown to have been purified. Midian is under to Gideon, for the Good Seed has supremacy.

With verse 9 the narrative begins to refer to Godly Service. It is evident, from verse 11, that the charge in verse 9 to go against the camp has respect to the extremity of the camp, and to labour amongst the wicked, or the fives. There is now to be an evolution in Godly Service. It may be because this Principle is only in its beginning that God is said to speak to Gideon in the night. Otherwise it may be because the Prophetic Class is now coming into existence, and God often makes known His will to His prophets in nightly visions. Such visions may not be demonstrable to others, but they strengthen the re-

cupients mightily. Raumer thus describes the vision granted to Peter the Hermit, when he had fallen asleep while praying in a church at Jerusalem: 'Then Christ appeared to him (Da erschien ihm Christus), and said, Stand up, Peter, and hasten; execute boldly what is laid upon thee: I will be with thee, for it is time for the sanctuary to be cleansed, and for My servants to be succoured.' Gideon is being sent down against the ungodly in the world, not to a war in his own nature. 'And it came to pass, in this night, that Jehovah said to him, Arise, get thee down against (אֶל) the camp, for I have delivered it into thine hand' (verse 9). This is a charge to go according to the Seed Process. But since God knows that the highest form of duty may be too high for fleshly weakness to attain unto, He condescends to prescribe by a lower standard. If the fear of Gideon will not allow him to go against the camp according to the Seed Process, He will send him to the camp according to the Sinaitic Process. In this Sinaitic expedition he is to take with him Phurah, his young man. The word פִּרְחָא is derived by Dr. Davis from פָּרַח. This verb is supposed to be associated with the word for 'fruit.' Dr. Davis defines Phurah as 'bough,' but the verb פָּרַח, from which he derives the word, is only used in Deut. xxiv. 20, and means 'to pick off fruit,' 'to glean.' So the writer takes the word 'Phurah' as meaning 'gleaner of fruit.' He thinks that it has a reference to Godly Service, and to the limited success attending the expedition according to the Sinaitic Process. Some may prefer to take the word as in affinity with פִּרְיָא, 'A Branch' (Is. x. 33). In that case it would seem to glance at Christ as the Branch. But the writer prefers the former view. 'And if thou fearest to go down, go down, thou and Phurah thy young man, to the camp' (verse 10). That is, if he fears to go against the camp as Jehovah has just commanded (verse 9), he must go to the camp.

In verse 11, unto the word 'camp,' the speech of Jehovah regards Gideon as already having gone down to the Servants' Grade. Hence it uses the word 'hear.' This word is important, for it shows that Gideon is being sent by Jehovah down to a lower grade. Verses 8-10 were on the Young Men's Grade, as four grade-words show. But the word 'hear' shows the Servants' Grade. God would not send a man down from a higher to a lower grade except in Godly Service. Hence this commission to go to the camp must be a commission to go in Godly Service. In actual fact, however, Gideon and Phurah have not yet gone. Hence, after this short sentence, which glances at Gideon as having come to the Midianitish camp, we have again the words הִנֵּה, 'this one,' and 'young man,' which show their personal position on the Young Men's Grade. It is, however, very significant that so soon as Gideon and Phurah go down in actual fact to the camp, they are spoken of as on the Servants' Grade, just as the Divine Speech regarded them as on that grade when at the camp. Hence, while the latter part of verse 11 is on the Young Men's Grade, with verse 12 the Servants' Grade comes in. It is continued down to the word 'worshipped' in verse 15. The return, spoken of in the next sentence in verse 15, is a return to the Young Men's Grade, as the word 'Israel' shows. In the Servants' Grade portion, however, in verse 14, the interpreter of the dream makes

an allusion to what Gideon is personally, and not as one engaged in Godly Service. He calls him 'a man of Israel,' unless the phrase relate to Joash, who is not named in connection with this expedition. As a man of Israel, Gideon pertains to the Young Men's Grade. So this interpreter describes him. Hence this clause in verse 14 is alluding to Gideon in his personal relation to the Young Men's Grade, and it uses the word 'Israel' of that grade. But so far as this portion has respect to Gideon's action against Midian, it is all in the Servants' Grade. We have the words 'camels,' 'come,' 'behold,' 'this,' and 'hear,' which are all words of the Servants' Grade. The words 'behold,' and 'come' are used more than once.

Jehovah speaks of the encouragement Gideon will get on the Servants' Grade, when he has gone down according to the Sinaitic Process to the camp, and how it will encourage him to go down according to the Seed Process against the camp. It is not that the Almighty is sending men to spy the unguarded actions of unsuspecting men, as Alfred went as a harper to the Danish camp, or as Diomed and Ulysses went to spy the Trojan camp. 'And thou shalt hear what they say, and afterward shall thine hand be strengthened, and thou shalt go down against the camp.' If we are faithful in little, God will give us encouragement, and embolden us to be faithful in much. By-and-by, in this evolution of Godly Service, we shall be able to serve Christ in the same spirit with which Lysias represents one serving the Athenians: 'Nor if ever I was about to run risk in naval actions, was I at all wretched, neither did I weep, nor was I mindful of my wife, or my children, nor did I think that it would be a terrible thing if, having lost my life in defence of my country, I should leave them orphans, bereft of a father; but [I thought] that it would be much rather terrible if, having saved my life disgracefully, I should bring reproach both upon them and upon myself' (Apol. de Crim. Largit).

Gideon obeys the Divine command, setting out from the Young Men's Grade, and coming down to the Servants' Grade. He comes to the fives at the extremity, the symbol of an ungodly class, or men of the cattle (Gen. xlvii. 2). In the Greek army the men were sometimes arranged in companies of five, and hence we read of the *πενταρχοι*, or rulers of five. But the history we are considering is moral, and has no reference to literal warfare. The fives at the extremity represent the great world of the ungodly. 'And he and Phurah, his young man, went down to the extremity of the fives which were in the camp' (verse 11). The Evil Seed in the great world of ungodly men has the same names as the Evil Seed in the good man. It is in the dark world, a countless multitude, low lying in the valley, not of humility, but of defilement. It is a host numberless as locusts. So it has need to be,

'For greater force there needs to maintaine wrong than right.'

(*'Faerie Queene,' Bk. VI., cant. vi.*)

Its service is hard, and thus we read of its camels being numberless. 'And Midian, and Amalek, and all the sons of the East, were falling in a valley.' They were morally tending to what was low and base. They belonged to the class of which Young speaks: 'Who struggle to be

brutes.' They were morally fallen. 'They are bowed down and fallen' (Ps. xx. 8). 'As locusts for multitude, and to their camels there was not a numbering, as the sand that is upon the seashore for multitude' (verse 12).

Gideon finds that even amongst sinners there is the anticipation of a force that will destroy the Seed of Sin. The ungodly have their dreams. They anticipate the coming of the Stone which breaks the Man of Sin in pieces, as did Nebuchadnezzar (Dan. ii. 34). They dream of a cake of barley, an emblem of that good fruit of Righteousness which Midian had not been able to corrupt. The attacking force might seem feeble as a barley cake. No human hand might set it in motion. But the power of God's hand was behind it, and it would break down and subdue the tents of fleshly wickedness. Enemies of truth have paid tribute to its might. Rousseau says: 'I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart' (Emilius). Joseph Barker, in his admirable book on 'The Teachings of Experience,' says: 'I think of my wanderings in the dark shades of doubt and unbelief with unspeakable sorrow. I would give a world if I could have my time to live again; that I might avoid the dreadful mistake I made in turning my back on Christ and His cause, and joining the ranks of His enemies.' Wrongdoers are sometimes supposed to have intimations of a coming overthrow. Thus Cæsar's ghost tells Brutus it will meet him at Philippi; thus the souls of those murdered by Richard trouble him in his tent before the day of Bosworth Field; thus Hector appears to Æneas in the night when Troy is about to be overturned (*Æn.*, Lib. II., verses 270-1).

' In somnis ecce ante oculos moestissimus Hector
Visus adesse mihi, largosque effundere fletus.'

'Behold in my dreams, Hector appeared to be before my eyes, looking most sorrowful, and pouring out the big tears.'

Gideon hears how, amongst the ungodly, intimations of a coming overthrow are working, and he gathers strength. So we know that Fear goes with Sin, and Valour with Righteousness. 'And Gideon came, and, behold, a man was telling to his fellow a dream, and he said, Behold, I have dreamed a dream, and lo, a cake of barley bread was turning itself.' The verb is that used of the sword at Eden's gate, 'turning every way' (Gen. iii. 24). It suggests that the cake is turning itself all ways, like a sword in full action. 'Against (?) the camp of Midian, and it came unto the tent.' That is, it came against the Sinful Flesh. 'And it smote it.' The word is often used of a smiting with a weapon, as a sword. 'And it fell, And it turned it upside down, and the tent was fallen' (verse 13). It had been falling into Sin, but now it has fallen in the subversion by which God turns the way of the wicked upside down. Gideon is not left in doubt as to the meaning of the dream. There is a fellow of the Midianitish man who interprets. 'And his fellow answered and said, This is nothing else save the sword of Gideon, the son of Joash, a man of Israel, into his hand God hath given Midian and all the camp' (verse 14). God can make sinners become prophets of evil to the Sinful Element. Thus it is as if Gideon had a friend in

the opposite camp. There is an Element in the ungodly which is an encouragement to those who are seeking to save the ungodly. Gideon shows that he has gathered courage from what he has heard. 'And it came to pass, as Gideon heard the telling of the dream, and its interpretation, that he worshipped' (verse 15). So far as Godly Service is concerned, he is passing in this act of worship from the Sinaitic Process to the Seed Process. When we next read of him on the Servants' Grade, he is not going to the extremity of the camp, but against it (verse 17). After the word 'worshipped,' in verse 15, the Young Men's Grade comes in, and is continued to the close of verse 16. We have the word 'Israel.' On this grade there is now a purification of the Flesh. This is symbolized by a tripartite division of the three hundred into three heads or companies. This division is in relation to Personal Conflict with Sin, not to Godly Service. In this division there is apparently a removal of that provision which the Fleshly Nature had provided for itself. Moreover, trumpets are given which are not said to be 'their trumpets.' The Good Seed is being armed with the armour of God. In the Sinaitic Process, when Gideon offered the flesh, he also covered the flesh by putting it in baskets. The writer thinks that the covering over the light, or the empty pitchers, indicates something imperfect. It is as if the light were under a bushel. The two weapons to be used are the trumpet and the lamp. The trumpet appears to symbolize Conflict. The lamp is an emblem of the light which we are to let shine. Our whole Soulical Body of Flesh is to be full of light. But often that light is obscured as by an earthy covering. It is in this imperfect aspect that the writer regards the pitchers. The triumph does not come until the pitchers are broken. We are not told that the pitchers are used with any good intent. The trumpet is in the right hand, the fighting hand (verse 20). With trumpets Joshua brought down Jericho's walls. But we must have a lamp as well as a trumpet. We cannot fight against Sin as we ought, unless we become light in the Lord (Ephes. v. 8). In this moral sense we must have a prepared lamp or torch burning in our hands, as had the fire-bringing man represented on the shield of Capaneus.

φλέγει δὲ λαμπὰς διὰ χερῶν ὀπλισμένη.
(Æschyl. Sept., v. 428.)

The word 'Kad,' rendered 'pitcher,' and from which our word 'caddy' comes, means 'pail,' 'tub,' 'barrel.' It is used of a barrel that held meal (1 Kings xvii. 12, 14). Hence it may more fittingly be regarded as a vessel of wood than as a vessel of pot. This is a further reason for thinking that the vessel is an evil emblem, as wood is often a symbol of what is evil, and has to be burnt. In this respect it is like the basket round the flesh. Thus, while there is a purifying division, and a putting away of an evil sustenance that had been provided, and while a good weapon and a light are given, there is still an imperfect Element, an Earthy Vessel obscuring that light. 'And he returned to the camp of Israel.' He is coming back to the Young Men's Grade and Personal Conflict. Thus this verse connects with verse 8. Although verse 9 was on the Young Men's Grade, it was in relation to Godly Service. 'And he said, Arise, for Jehovah hath given the camp of Midian into

your hand' (verse 15). We now read of the purifying division of the Flesh, and of the vessels yet obscuring the torches. 'He hath crushed me, He hath made me an empty vessel' (Jer. li. 34). Although this imperfect fleshly Element, this empty Pitcher, yet obscures the light, it is literally given into the hands of the Good Seed. The vessels are in their hands to be broken, as much as the trumpet is given to be blown, and the light to be held forth. It is said, 'Thou shalt dash them in pieces like a potter's vessel' (Ps. ii. 9). 'I have broken Moab like a vessel wherein is no pleasure' (Jer. xlvi. 38; xxii. 28). If we would conquer Sin, we must begin by breaking in pieces that which darkens our light.

The writer has made several allusions to the division of the Flesh, spoken of in verse 16. But the very important question arises, By whom is this division to be effected? Our Versions say, by Gideon. But to this view there are some important objections:

1. The divisions at Harod and the waters were virtually divisions by Divine power. Would it not be strange if this third division, or division of the Flesh, were effected by Gideon?

2. Could Gideon put a Divine light within?

3. Verse 18 is on the Young Men's Grade, and so connects with verse 16, which is on the Young Men's Grade. The intervening verse (17) is on the Servants' Grade. But we have no words 'And Gideon said' beginning verse 18. Hence, if verse 16 be history, and not the words of Gideon, we have an abrupt and imperfect beginning to verse 18. But if verse 16 be Gideon's speech, then verse 18, which is on the same grade, is virtually a continuation of that speech. Thus the abrupt aspect disappears from verse 18.

4. The words $\Upsilon\Omega\iota$ and $\Upsilon\Omega\iota$, in verse 16, can as fittingly be rendered 'And He will divide,' 'And He will give,' as according to the rendering in our Versions.

5. Even if God is said to give empty vessels into the hand, and the vessels be evil, these vessels appear only to be given into the hand to be broken. The hand is often the symbol of the outward action.

βούλευμα μὲν τὸ Διῶν, Ἡφαιίστων δὲ χεῖρ.
(Æsch. Prom., v. 637.)

'The plan was of Zeus, but the hand was that of Hephæstus.'

For the foregoing reasons the writer believes that verses 15, 16, 18 should read thus: 'And he returned to the camp of Israel, and he said, Arise, for Jehovah hath given into your hand the camp of Midian. And He will divide the three hundred men into three heads, and He will give into the hands of all of them trumpets, and empty pitchers, and torches in the midst of the pitchers. . . . And I will blow on the trumpet,' etc. It is Jehovah who is to effect this purification of the Flesh as by a tripartite division, and who is to give the true light. He also will deliver into their hands the obscuring pitchers as a spoil to be dashed in pieces. It may be in reference to the word 'heads' that we have 'all of them,' and not 'all of you.'

From verse 9 to the word 'worshipped' in verse 15, the narrative had respect to Godly Service according to the Sinaitic Process. Verse 17 brings in Godly Service according to the Seed Process. We read now

of going 'against.' This verse virtually connects with the word 'worsipped' in verse 15. That it is to Godly Conflict that this verse 17 relates is shown by the allusion to the extremity of the camp. The verse is also on the Servants' Grade. We have the words 'see,' 'do,' 'behold,' and 'come.' Hence this verse is not a continuation of what is said in verse 16. It shows how Gideon prepares to fight in Godly Service according to the Seed Process. 'And he said unto them, See from me, and thus do, and behold, I come against (?) the extremity of the camp, and it shall be, according as I do, so ye shall do' (verse 17). This whole narrative deals more fully with Personal Conflict than with Godly Service. The actual description of the conflict nearly all pertains to the Personal Aspect. This is not an attack upon the extremity of the camp, it is a surrounding of the whole camp. It denotes an attack upon the Seed of Sin in the Fleshly Nature within. Augustine speaks of compassing about, in present memory, the past circles of his error. 'Circumire præsentis memoria præteritos circuitus erroris mei' (Confes., Lib. IV., c. i.). In a like moral sense the Good Seed compasses the Evil Seed round about. It besieges it, and shuts it up straitly. Verse 18 is on the Young Men's Grade. Thus it relates to Personal Conflict, and connects with verse 16. It is as a continuation of Gideon's speech in verse 16, and, like that verse, it pertains to the Young Men's Grade and Personal Conflict. The word H^{g} , 'with,' shows the grade, and the allusion to those with him is probably introduced for the sake of this grade-word. 'And I will blow with a trumpet, I and all that are with me, and ye shall blow with trumpets also, on every side of all the camp, and ye shall say, For Jehovah and for Gideon!' (verse 18). These are not 'their trumpets,' but trumpets that Jehovah hath given into their hand (verse 16). If verse 16 is thus descriptive of a division of the Flesh effected by Jehovah, and of armour given by Him, it is very fitting that His name should be used in the battle-cry. This is 'a day of the trumpet and alarm' (Zeph. i. 16). In the early part of the chapter we have had special reference to two grades, Heathen and Young Men. As respects Godly Service, the narrative has hitherto referred to the action of one of these grades only—that is, the Young Men's Grade. But verse 19 connects the Heathen Grade also with Godly Service. Even in Heathenism there is a Prophetic or Teaching Class. We read of Gideon coming against the extremity of the camp, which shows that he is acting in Godly Service, not subjectively. But he is said to come, not 'to,' but 'against.' Thus it is indicated that, even in Heathenism, the Sinaitic Stage is now passed, and the Seed Process Stage has come in. On this Heathen Grade Gideon's band only numbers a hundred, not three hundred, as on the Young Men's Grade. It is an error to think that there is only a hundred, because the three hundred have been divided into three heads. It is not probable that a general would go with one hundred, and not act as commander of the whole force. The one hundred is the whole force on the Heathen Grade, and the division of the three hundred on the Young Men's Grade into three heads is a division for the putting away of Sinful Flesh, not a division into separate hundreds. Of the action in Godly Service, on the Heathen Grade, we read in verse 19, in which the word 'come' conjoins

with \aleph , 'with,' 'And Gideon came, and a hundred men which were with him, against the extremity of the camp.' He is said to come in the beginning of the middle watch. Anciently the watches are said to have been: 1. From sunset to midnight. 2. From midnight to cock-crow. 3. From cockcrow to sunrise. According to this view, Gideon comes just after midnight—that is, he comes in the thickest darkness of the night of Heathenism. He comes when they have just begun the moral attitude of watching. It is not said that the Midianites are they who watch. The Midianites are an Evil Seed, who sleep in the night. It is the hundred, the Prophetic Class in Heathenism, who are in the initiatory stage of their moral evolution. They have just begun to attend to the duty of watching for souls, as they who must give account. Literally, it was customary to have men appointed to watch. Appian speaks of a man who was the night watch (*νυκτοφυλακία*), and of men who watched by day: *ἡμεροφυλακοῦντας* (De Bel. Civ., Lib. IV., c. lxii.). It is to the night of Heathenism that this verse alludes. It was not very common for the ancients to fight by night. Nicolaus of Damascus mentions it as a peculiarity of Masoulian Lybians that they fought by night and rested by day. Appian intimates that it was not usual for the Parthians to pursue an enemy by night ('Parthica'). 'At the beginning of the middle watch, when they were but newly setting the watch.' These watchmen now begin to attack Sin, and to break what fleshly pitchers God has given into their hand, and to let their light shine. They are destroying a Midianitish Seed as they destroy the pitchers. 'And they blew with the trumpets, and brake in pieces the pitchers that were in their hands' (verse 19). It is possible that the latter part of the verse from \aleph may have a subjective aspect, and denote Personal Conflict and Watchfulness. It is clear, however, that the early part of the verse relates to Godly Service, as it refers to the extremity of the camp. Taken subjectively, the verse would mean that, as well as coming in the beginning of the middle watch, they also set another kind of watch.

With verse 20 the narrative brings in the Young Men's Grade and Personal Conflict. This portion is continued to the close of verse 23. The only grade-word is 'Israel,' in verse 23. We read of the three heads, or companies, showing that the division which Gideon foretold in verse 16 has already been effected by Jehovah, who has also given the lamps and trumpets, and delivered the pitchers or vessels into their hands to be broken. This attack is upon Sin within. Shakespeare says of England ('Henry V.')

'But see thy fault! France hath in thee found out
A nest of hollow bosoms.'

So it is a nest of evil within the Flesh against which the man of Godly Valour is here making war. He is not fighting by carnal weapons. Cornelius Nepos says of Xerxes: 'Victus ergo est magis consilio Themistoclis quam armis Græciæ' (c. xii.)—'He was conquered, then, more by the art of Themistocles than by the arms of Greece.' This war against Midian is won by Divine counsel more than by any carnal forces. 'And the three companies blew the trumpets, and brake the pitchers.' These pitchers were vessels of wrath, fitted to destruction. While the pitchers are destroyed, the trumpets are held firmly in the

right hand, and the torches in the left. Conflict, and the shining forth of the Divine light from men, are symbolized in these acts. 'And they took fast hold of the torches by their left hands, and of the trumpets by their right hands, to blow withal, and they cried, The sword of Jehovah and of Gideon!' (verse 20). The cry indicates actual conflict. All the Righteous Seed in the Adamic man occupies its post of duty in this battle, standing bravely, not going back from the foe, but shutting it in on every side. Socrates, speaking of the generals under whom he had fought, says: οὐ ἐκέλευσι ἑσταττον ἔμμενον ὡσπερ καὶ ἄλλοις τις καὶ ἐκινδύνευον ἀποθανεῖν (Plat. Apol., c. xvii).—'Where they stationed me there I remained, as did the rest, and I risked death.' So the Righteous Seed stand bravely in the fierce moral conflict. The Evil Seed cannot thus stand. They run and flee before the shout of Israel. The Apostle might be alluding to the close of verse 21, when he said, 'Turned to flight armies of aliens' (Heb. xi. 34). 'And they stood every man in his place round about the camp, and all the camp ran: and they shouted, and put them to flight' (verse 21). It is said of Zion's enemies, 'They saw it, and so they marvelled, they were troubled and hastened away; Fear took hold upon them there, and pain as of a woman in travail' (Ps. xlvi. 5, 6). The Seed of Sin in a man cannot endure the noise of the armour of God, or the light of righteousness. Jehovah delights in those who thus fight against their sins, and He helps them mightily. He causes Israel's foes to hear a rumour (2 Kings xix. 7), and turns His hand against these adversaries (Ps. lxxxi. 14). Paul says to the contentious: 'Take heed that ye be not consumed one of another' (Gal. v. 15). God causes the Seed of Sin to be mutually destructive. He makes sin weaken sin, turning every man's hand both against his fellow, and against the whole camp. 'Their sword shall enter into their own heart' (Ps. xxxvii. 15). 'And I will dash them one against another' (Jer. xiii. 14). Everyone

'As a blindfold Bull at random fares,
And where he hits nought knows, and whom he hurts nought cares.'
(*'Faerie Queene,' Bk. II., cant. iv.*)

'And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the camp' (verse 22).

When Paul says, 'Flee youthful lusts' (2 Tim. ii. 22), and when James says, 'Resist the devil, and he will flee from you' (iv. 7), the flight is moral, and does not necessarily imply that the literal body should move from one place to another. In like manner, this flight of Midian is a moral flight. It is a Seed of Sin being chased by a Seed of Righteousness, as Darkness is chased by Light. This Seed of Sin flees to two places.

1. First they fly unto Beth-Shittah, towards Zererah. The word 'Shittah' means 'Thorn.' Thus 'Beth-Shittah' is 'the House of the Thorn.' In viii. 7 Gideon speaks of tearing flesh with thorns. The word Zererah is identified by some with Zeredathah (2 Chron. iv. 17), from a root meaning 'to be cool.' It is more probable that the word is from צרר, 'to be straitened or distressed.' This place appears to symbolize Punishment coming judicially to the wicked seed. It is

fleeing to its own destruction. It comes to The House of the Thorn, towards the place of Distress or Anguish.

2. It also comes to Abel Meholah. The word 'Abel' means 'Sorrow,' or 'Mourning.' The word 'Meholah' is from a root meaning 'to turn round.' Hence comes the word 'dance.' But the verb also means 'To writhe, to twist one's self in pain.' The writer takes this place as a symbol of a Place of Repentance. The Seed of Sin suffers a diminution, not only by Judicial Suffering, but also near the place of 'Abel Meholah,' or 'The Turning Round of Sorrow.' That this place has respect to Repentance is the more likely in that it is said to be by Tabbath, a name which means 'Goodness,' or 'Pleasantness.' It is God's Goodness that leads us to Repentance. 'And the camp fled as far as Beth-Shittah, towards Zererah, as far as the border of Abel Meholah, by Tabbath' (verse 22). The Evil Seed comes to the lip, or border, of this sorrowful place of Turning, near to Goodness, but it does not actually enter this place. While the Evil Seed flees, the same moral forces of Prayer, the Divine Blessing, and Forgetfulness of kindred, etc., for God's sake gather to Gideon, and pursue the fugitive hosts of sin. 'And the men of Israel were gattered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian' (verse 23).

We come now to an important change in the narrative. We pass from the Soulical Body of Flesh to the Soul; from the conflict at the Tent to a conflict at the Waters. With those Waters Ephraim is specially associated. The name 'Ephraim' means 'Fruitful' (Gen. xli. 52). It is appropriate that the symbol of Fruitfulness should be associated with Waters, in a narrative that is according to the Seed Process. At these Waters the Principle of Moral Fruitfulness is about to be destructive to two Midianitish princes, or principles, that war against the Soul. Gideon calls for this Principle of Fruitfulness to take certain waters before Midian, or unto Midian—that is, for Midian's overthrow. On the literal theory, it is strange that the three hundred should work such wonders, and yet that Gideon should need Ephraim's help. It is also an indication of a moral aspect in the history that Gideon and Jephthah are both connected with a conflict at certain Waters (xii. 5), and both have a contention with the men of Ephraim. These Ephraimites have to take the waters of Beth-Barah. The Revised Version renders the passage so as to make it appear that Beth-Barah is identical with Jordan. The moral drift of the history shows that this must be an error. In Gen. i. 10, Jordan is a symbol of literal Water Baptism. It has a ritualistic and Sinaitic aspect. Hence it is very strange to find the name 'Jordan' in this Seed Process narrative. The word *בְּרָה*, 'Barah,' is connected by some with the Bethabara named in the Authorised Version of John i. 28, but which is changed into 'Bethany' in the Revised Version. 'Bethabara' was commonly defined as 'House of Passage.' The word *בְּרָה* appears to be in affinity with *בָּרַר* and *בִּרְה* (1 Sam. xvii. 8), meaning 'to separate, to purify, to cleanse.' So, in verse 4, God speaks of purifying at the Waters. The name 'Beth-Barah' may be rendered 'House of Cleansing,' or 'House of Purification.' It betokens Waters of Soulical Purification. The Fruitful

Principle, or Ephraim, is to appropriate those Waters, and use them in the Seed Process for the diminishing of the Evil Seed. But how comes it to pass that the river Jordan, the symbol of something ritual like literal Water Baptism, should be associated with these Waters of Moral Purification? This question again connects itself with the question, To what grade do these closing verses pertain? The following particulars may be considered:

1. The early verses in the next chapter are on the Heathen Grade. The words הַזֶּה, 'this,' and 'do,' in verse 1, and the same words in verse 3, both conjoin with אִתּוֹ, 'with,' in verse 1, coming between these two pairs of grade-words.

2. But in these opening verses Gideon speaks of God having given Oreb and Zeeb into Ephraim's hands. Now the only previous account of this deliverance is that contained in vii. 25. This tends, then, to show, with demonstrative clearness, that the closing verses of c. vii. must be in the same grade with the opening verses of c. viii.—that is, on the Heathen Grade.

3. If, however, we accept the English Versions of vii. 24, 25, then the only grade-word in those verses is 'come' in verse 25. Thus those Versions make it appear that this closing portion is on the Servants' Grade. Hence there must be some error in these Versions. There is some grade-word needed to join with 'come,' and so to form a conjoined idiom, otherwise there is discrepancy between these verses and the opening verses of c. viii., which are clearly on the Heathen Grade.

4. The only word which in form can possibly be a grade-word conjoining with 'come' is אִתּוֹ. This word is sometimes simply a mark of the accusative case, and sometimes the preposition 'with.' It occurs eight times in these two verses, and our Versions take it in all these eight instances as a mark of the accusative. It is clearly a mark of the accusative as found before the words 'Waters' (verse 25 twice), 'Oreb,' 'Zeeb' (four times, verse 26). The only case where it may well be 'with,' and not the mark of the accusative, is where it occurs with the word 'Jordan.'

5. The Hebrew is אִתּוֹ בְּרַחֲמֵי יְהוָה. This form of words occurs twice in verse 24. It will be noticed that after the word אִתּוֹ there is no mark of the accusative before Beth-Barah, but it is supposed to come in before the word 'Jordan.' This tends to justify the view that the אִתּוֹ before the word 'Jordan' is not the mark of the accusative, but the word 'with,' conjoining with 'come' in verse 25.

6. There is a moral reason for this view. Men are sometimes better than their ritual. Because men have a Sinaitic Ritual, and practise Water Baptism, it does not follow that in their moral life they cannot be in the Seed Process. So Gideon appears to be saying here, Let the Waters of Purification be seized as found in the Seed Process, or at Beth-Barah, and even if these waters are found in association with a Sinaitic Ritual of Water Baptism, or with the Jordan, still take the Waters. Gideon does not mean that they are to take the Jordan, or Literal Water Baptism, but that they are to take the Waters which purify the soul, and make it morally fruitful, even if those Waters are found associated with the Sinaitic rite of Water Baptism.

7. A further moral reason gives strength to this view. In Gen. i. 10, to pass through the Jordan is to pass through a literal Water Baptism, and so to turn in a Sinaitic direction. But we read in verse 25, as well as in viii. 4, of a passing through Jordan. Since this is done by those who are in the Seed Process, it must indicate moral declension, a turning in a Sinaitic direction, or from the spirit towards the letter. It is a significant evidence of this that so soon as the Ephraimites pass over Jordan, they begin to contend with Gideon.

8. The two princes taken at the Waters are Oreb and Zeeb. The name 'Oreb' means 'raven,' and the name 'Zeeb' means 'wolf.' In the narrative of the Deluge, the raven is a symbol of what is fleshly. Jesus uses the wolf as an emblem of fierceness, when He speaks of His messengers as sheep in the midst of wolves, and bids them be harmless. So He speaks of some who inwardly are ravening wolves (Matt. vii. 15). When the men of Ephraim take Oreb and Zeeb, the Raven and the Wolf, at these Waters of Purification, it is as if it said they took the Elements of Fleshliness and Fierceness which had been entrenched in the Soul. They destroyed the savagery within the breast. But while they kill, they do not bury the dead out of sight. They keep a part. They are said to bring the heads to Gideon. This is supposed to mean that they bring them as trophies to their master. This cannot be so, for they bring them by a passing over Jordan, or a moral declension. It is as if, having taken vitality from the Raven and the Wolf, they begin to manifest a little of the same nature towards him, being fierce with him for having slighted them. By a soft answer, however, he turns away their wrath.

We may read, 'And Gideon sent messengers in all Mount Ephraim, saying, Come down to meet Midian.' They are to come down with a descent of humility and lowliness. 'And take before them the Waters unto Beth-Barah, and with the Jordan' (verse 24). The 'with' conjoins with 'come' in verse 25, and shows the Heathen Grade. 'And all the men of Ephraim were gathered together, and took the Waters unto Beth-Barah, and with the Jordan' (verse 24). They take, at these Waters, the Raven and the Wolf—that is, Fleshliness and Fierceness, which had been Midianitish princes in the Soul. These are enemies which must fall before the Good Seed. They are not men like the Danish 'raven, far from rising Sunne' ('*Faerie Queene*,' Bk. III., cant. iii.). The savagery of this Heathen Grade has to be laid aside. The Fruitful Principle which bears fruit unto God seizes and kills these two foes. 'And they took the two princes of Midian, Oreb and Zeeb.' They are said to slay the Raven at the Raven's rock, or sharp stone, and to slay the Wolf at the Wolf's winepress. The Rock and the Winepress are probably symbols of what Smites and Treads Down evil in the Soul. They take their names from the smitten foes, as conquerors take a name from a city which they may have captured. A sharp rock and a winepress are expressive symbols of weapons that smite and destroy. 'And they slew Oreb by' (or 'at') 'the rock Oreb, and they slew Zeeb by' (or 'at') 'the winepress of Zeeb.'

The writer thinks that from this point the verse has an aspect of imperfection. Even the pursuit לִפְנֵי , or 'to,' appears to have a Sinaitic

aspect. So the crossing of the Jordan shows that, in respect to these heads of the Raven and Wolf, the Ephraimites are bringing them to Gideon in an evil aspect, an aspect of declension. Sometimes to bring to a man the heads of his enemies is a token of devotion and tribute to that man (1 Sam. xxix. 4; 2 Kings x. 5). The writer thinks that it is not so here. He believes that this bringing of the heads imports the departure of these Ephraimites from their proper gentle nature, and a turning of a part of the fierceness of the enemies which they had killed upon the brave man of Godly Valour. This act prepares the way for the narrative of the contentious spirit, which they are represented in the next chapter as showing towards Gideon. In thus turning to fierceness they are tending to what is Sinaitic, and this is represented as a crossing by the Jordan: 'And they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon by a passage over the Jordan' (verse 25). The writer thinks that this passing over the Jordan pertains to these contending Ephraimites only, not to Gideon.

It is very common for English writers on morals to describe what takes place within the soul after the analogy of a Conflict. Thus the sage who discoursed to Rasselas, the Prince of Abyssinia (c. xviii.), 'showed, with great strength of sentiment, and variety of illustration, that human nature is degraded and debased, when the lower faculties predominate over the higher; that when Fancy, the parent of Passion, usurps the dominion of the mind, nothing ensues but the effect of unlawful government, perturbation, and confusion; that she betrays the fortresses of the intellect to rebels, and excites their children to sedition against Reason, their lawful sovereign. . . . He then communicated the various precepts given from time to time for the conquest of Passion, and displayed the happiness of those who had obtained the important victory, after which man is no longer the slave of Fear, nor the fool of Hope, is no more emaciated by Envy, inflamed by Anger, emasculated by Tenderness, or depressed by Grief, but walks on calmly through the tumults or privacies of life, as the sun pursues alike his course through the calm or the stormy sky.'

In like manner the ancients sometimes speak of Qualities dying or coming to life, as in the following passage :

μόνοις οὐ γίγνεται
θεῶσι γῆρας, οὐδὲ μὴν θανεῖν ποτε·
τὰ δ' ἄλλα συγγεῖ πάνθ' ὁ παγκρατῆς χρόνος.
φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος·
θινήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.
(Soph., Col., vv. 607-611.)

'To the gods alone old age comes not, nor can they ever die. As respects other things, all-subduing Time confounds them all. The strength of the earth wastes away, the strength of the body also. Faith dies, Unbelief shoots forth.'

CHAPTER XVII.

JUDGES VIII.

IN this chapter mention is made of certain cities, as Penuel and Succoth. Philo regards these cities as being within man's nature, and the writer thinks that this conclusion agrees with Scripture. In his *Lib. de Confus. Ling.*, c. xxvi., he writes as follows: 'The children, having received from the father the inheritance of Selfishness, struggle to increase even unto heaven, until Justice, the Virtue-loving and Wickedness-hating one, having come, destroys the cities which they have built in the wretched soul, of which the name is made manifest in the written Book of Judges. And it is, as the Hebrews say, Penuel, and as we say, The Turning from God (*ἀποστρουφή Θεοῦ*), for the citadel prepared through persuasiveness of words is prepared for no other purpose than that the understanding may be perverted, and turned away from the honour of God, than which, what can there be more wicked? But to the destruction of this tower one who is an opponent of unrighteousness, and ever on his guard against it, prepares himself, whom the Hebrews call Gideon, which is, being interpreted, "The Testing" (*πειρατήριον*). For it says that Gideon vowed to the men of Penuel, saying, When I come again in peace, I will break down this tower. It was a most excellent and becoming boast in a soul hating wickedness, and sharpened against the ungodly, that it would most surely destroy every word persuading the understanding to turn from holiness. And it came thus to pass, for when the *νοῦς* turned again, it brake down again that element which caused declension and perversion. And, most singularly, the time of the destruction of which he speaks is not a time of war, but of peace; for by the good order and quietness of the Understanding which Godliness begets, every word which Ungodliness built is thrown down. There are many who, in a fashion, raise up the sense-perceptions of the tower to such a degree, that they touch the ends of heaven, and heaven symbolically is our mind.'

There are many evidences that Philo was acting in harmony with Scriptural principles when he thus gave to this history a moral interpretation.

1. Does the reader think that a man who had such reverence for God that he refused kingly dignity in order that Jehovah might be King (verse 23) would yet set up and deify a literal garment, and join with the people in worshipping such an idol? (verse 27).

2. Would a father be likely to want his son inuring to deeds of blood, and this to such an extent as to order that son, while yet a youth, to murder two kings in cold blood? (verse 20). Is it not equally strange, on the literal theory, that Gideon himself should take so active a part in these executions, and that none of the mighty men in his army were ordered to destroy these kings, or tear the flesh of the men of Succoth, or beat down the tower of Penuel?

3. It is a strange feature in the history that these cities should allow themselves to be threatened with destruction by the leader of three hundred faint and weary men, and yet that they should not apparently have lifted a hand against Gideon, or sought to make him too weak to fulfil his threat.

4. We read in some histories of soldiers, in a time of confusion and darkness, killing some of their fellow-soldiers. Appian tells how, in the Mithridatic war, some of Sylla's soldiers were killed by each other, being confused through the multitude and the narrowness of the place (c. xlv.). But it is an event lying outside the class of such misadventures, for a hundred and twenty thousand men to kill each other in an open place, out of fear of three hundred men, whose only armour was a trumpet in the right hand, and a torch in the left hand.

5. Even though only fifteen thousand Midianites were left (verse 10), it is not very likely that they would have made such feeble defence against three hundred weary men, and have been so fully discomfited by them.

6. There are incidental features in the history which may well excite wonderment. How was it that those slaughtered at Tabor should have been so beautiful and kingly? (verse 18). How was it that these Midianitish kings did not know that they were Gideon's brethren? Why do these various characters, Phurah, Jether, the two princes of Midian, the two kings of Midian, come so suddenly into the history without anything being said of their antecedents? Is it not noticeable, also, that after wars by Othniel (iii. 11), Barak (v. 31), and Gideon, respectively, the land is said to rest for forty years? (verse 28). It is quite true that there are parts of the narrative which bear aspects that we usually find in literal history. Verse 26 is a striking example of this feature. The particular weight of gold, the mention of the purple raiment, so commonly worn by ancient kings, and similar features, read very much like literal history. But we have to look for the spirit of the history, as well as for its letter. Moreover, we know that we are not precluded from regarding the narrative of the rich man and Lazarus as a parable by the fact that the rich man said that he had five brethren (Luke xvi. 28). Neither, because we have a detailed enumeration of Job's possessions, are we justified in concluding that Job's history must be literal history.

We may now proceed to examine the principles set forth in the chapter :

1. Mr. Browning, in his 'One Word More,' says :

' God be thanked, the meanest of His creatures
Boasts two soul sides.'

Cassius says to Iago : ' Reputation, reputation, reputation ! O I have lost my reputation ! I have lost the immortal part of myself, and what remains is bestial.'

This idea of man as a composite, or many-sided being, is very common in uninspired writings, but it is illustrated most fully in Scripture. This history of Gideon is giving prominence to a war in man's own nature, and hence, parts of man's nature are personified. In the history of the life of Gideon at Ophrah, or according to the Sinaitic Process, the nar-

rative began with the Soulical Aspect, speaking of the offering of the flesh, then it passed to the Intellectual Aspect, referring to the men of the city. There is thus a precedent to show that in the history of the conflict in the Seed Process, the history may begin with the Soulical, and pass to the Intellectual Side. We have seen that this later history did begin with the Soulical Body of Flesh, or the Tent. Then it passed on to the Soul, or the Waters. Suppose, in tracing ten numbers, we found the first numbers coming in the order, one, two, three, would not our expectations be raised that the other numbers would follow in harmony with this order, four, five, six, seven, eight, nine, ten? Now, since, in this history, we find that the Soulical Body of Flesh has come first, the Soul second, we may, in reason, expect that the history will pass on to the Intellectual Side. It is, then, important to find in the chapter those common emblems of the Intellectual Aspect, the words 'tower' (verse 9) and 'city' (verse 17). But, even on the Intellectual Side, we have an enswathement to the Mind, that is, we have the Soulical Body. This goes with the Mind, as the Soulical Body of Flesh goes with the Soul. We have had indications, already, of this distinction between the Soulical Body of Flesh and the Soulical Body. This history of Gideon also shows its importance, and we shall yet find other evidences in Scripture of its truth. The name 'Succoth' means 'booth.' Like the word 'tent,' it is suggestive of a tabernacle. There is a fleshly Element, sometimes associated with the Mind. We may have a carnal Mind. Now the writer holds that the history accords with the view that Succoth and Penuel represent the Soulical Body and the Mind respectively. These two constitute the Intellectual Side. But while within man's nature we have the four great parts, the Soulical Body of Flesh, the Soul, the Soulical Body, the Mind, there is one part yet remaining which cannot be ignored in a complete account of the battle against Sin. This fifth part is the outside Body, the literal earthy Body. Now it is a very significant fact that the Hebrew of verse 13 represents Gideon as returning from the battle above Heres, that is, the Loam or Clay. This fact, as well as other incidental features, goes to show that the last phase of this Great Moral Battle against Sin, has respect to the outside Body. At this last place, or Karkor (verse 10), the kings of Midian are taken captive, but they are not killed there. We may restrain Sin in outward life, but it must be followed to the heart before it can be killed. So, although Gideon captures these kings at Karkor, he does not kill them until he has brought them back, first to Succoth, or the Soulical Body, and then to Penuel, with its tower and city, that is the Mind (verses 17, 18). We may, then, say that this conflict with Sin has five great aspects according to the Seed Process. The reader must also bear in mind that in thus speaking of the five great divisions of Man's nature, the writer is not inventing a theory to meet what seems a difficulty in these chapters. He is only applying a Principle which was set forth in the beginning of this book, and which is inferred from the examination of many parts of Scripture. The five great aspects of this Seed-Process-war against Sin are as follow :

(a) The Battle in the Soulical Body of Flesh, or at the tent (vii. 8-23).

(b) The Battle in the Soul, or at the Waters. The narrative of the conflict at the Waters is carried into c. viii. The opening verses continue to describe the action of the men of Ephraim who took the princes at the Waters. The Ephraimites here represent a Principle of Moral Fruit-bearing, as much as when Barnabas speaks of bearing fruit in the heart: *καρποποροῦντες ἐν τῇ καρδίᾳ* (c. xi.). This Battle in the Soul, or at the Waters is continued from vii. 24 to viii. 3, inclusive. The foregoing two aspects constitute the Soulical Side. This is the feminine side. Even Christian writers who did not accept the Alexandrian philosophy, seemed instinctively to associate the mind with what was masculine. Justin Martyr refers to those who teach that Athenæ, born from Jupiter's mind, was 'the First Thought:' *τὴν πρώτην Ἐνωϊαν*, and then he adds, *ὅπερ γελουίτατον ἡγοῦμεθα εἶναι, τῆς ἐνοίας εἰκόνα παραφέρειν θηλειῶν μίμρην* (Apol. I., c. lxiv.)—'Which we consider to be a most laughable thing, that the image of Thought should bear the form of females.'

(c) The third battle-field in this Moral Conflict is the Soulical Body. This is described in verses 4-7. Some may deem it strange that there should be two invisible Bodies, one going with the Soul, the other with the Mind. Yet even Analogy might teach us to infer from Sexual Distinctions in the literal Body that it may be, that, in the inner nature, there are two kinds of Bodies, one attaching to the Mind, the other to the Soul. It is possible that where the literal earthy Body is predominantly in conformity to the Soulical Body, we have a male, but where the literal earthy Body is predominantly in conformity to the Soulical Body of Flesh we have a female. The writer uses the word 'predominantly' because, as every human being has a Soulical Body and a Soulical Body of Flesh, so, every human being may be considered to have some masculine element and some feminine element in the literal Body; but, in the male, the masculine element is predominant, and, in the female, the female element.

(d) The fourth battle-field is Penuel, or the city and tower of the Mind. This is indicated in verses 8, 9. It is a corroboration of what has been said of the tower of Babel being in the mind, as well as of what is here being maintained respecting Penuel, that the Greeks used the figure of 'high-towering' to denote pride. So Æschylus speaks of *ἐλπιδῶν ὑψιπύργων*, or 'high-towering hopes' (Iket., verse 90).

(e) The fifth battle-field is the literal earthy Body, or above the clay. This is described in verses 10-12. In later portions there is a return to Succoth and Penuel, but that is only showing how the victory at these places is consummated. It does not alter the symbolic application of the terms 'Succoth' and 'Penuel.'

2. There are in the chapter evidences of certain declensions from a Seed Process to a Sinaitic Aspect. These declensions are as follow:

(a) First the Ephraimites decline by crossing the Jordan (vii. 25). This is a symbol of a reaction in a ritualistic direction. In this reaction they bring with them some of the nature of Oreb and Zeeb, the raven and the wolf, and begin to be fierce with Gideon. But Gideon shows that he has not any of the raven or the wolf in him by giving the soft answer which turneth away wrath. That soft answer is probably de-

signed to contrast with the raven and the wolf, as well as with the contentious spirit of the Ephraimites. It shows us, also, how Gideon gains the victory at the waters.

(b) In coming to the battle at Succoth, or the Soulical Body, Gideon himself passes over the Jordan. Hence he, too, must, in this aspect, be having some declension. Our Versions make it appear that all the three hundred cross the river with Gideon. There are some peculiar changes of grade at this point. The writer believes that the grade words tend to show that it is only Gideon who crosses the Jordan, and not the three hundred. This we will consider presently. It may be said, In what way does Gideon show a Sinaitic declension at Succoth? The writer thinks that he shows declension in a little glorying after the flesh. We read in verse 4 that the three hundred were pursuing, though faint. But in verse 5, while Gideon speaks of those at his feet as faint, he says, 'I am pursuing,' as if he were ignoring the faint. So the men of Belial ignored the two hundred weak ones who fainted by the way (1 Sam. xxx. 10, 21, 22). Gideon seems to be glorying in his strength rather than in God. It is when he owns Jehovah, and speaks of Him giving the kings into his hand, that Gideon's words begin to assume prophetic truthfulness and power.

(c) There is a further declension in relation to the ephod (verse 27). That this is a declension in a Sinaitic direction is indicated in the fact that the ephod is set up in Ophrah. It was in the Sinaitic Process that Gideon acted in Ophrah. The use of gold and silver in connection with this priestly garment would appear to indicate a love of ecclesiastical pomp and splendour. We see such love of ecclesiastical finery indicating itself in Heathenism. Dejanira sends the garment to Hercules,

φανείν θεῶις
θουτήρα καινῶ καινὸν ἐν πεπλώματι.
(Soph Trach., vv. 612, 613.)

'That the new sacrificer may appear before the gods in a new robe.'

So Pollux speaks of approaching the gods clad in a new robe, in a new-washed garment: ὑπὸ νεοϋργῶ στολῆ, ὑπὸ νεοπλευεῖ εσθῆτι, προσιέναι θεοῖς (i. 25). This becomes a snare to the man of Godly Valour. He goes a-whoring after it, and Israel does the same, in the sense that the love of this worldly pomp and grandeur tends to draw them back from the spirit to the letter, from the Seed Process to the Sinaitic Process.

3. It is a very noticeable fact that, in this chapter, as in the preceding chapter, the Personal Conflict in the inner nature is nearly all on the two grades of Heathen and Young Men. In the previous chapter the Servants' Grade seemed to be reserved for Godly Service. In this chapter it seems to be reserved for what pertains to the literal earthy body (verses 10-13), and for some aspects of Declension. The fact that in two chapters like these the narrative should use the two grades of Heathen and Young Men when describing the inner conflict, and that it should omit the Servants' Grade, is in itself evidence in favour of the Gradal Theory. The first three verses of viii. are on the Heathen Grade, like the closing verses of the previous chapter. The words ἡ, 'this,' and 'do' in verse 1, and the same words, with the word 'do'

repeated in the next two verses, appear to conjoin with Ἔξ , 'with,' in verse 1, and coming between these pairs of grade words.

We may now proceed to examine what is said of the battle in the rest of these five parts of man's nature. Edgar, in *King Lear*, says, 'Five fiends have been in poor Tom at once; of Lust, as Obidicut; Hobbididence, prince of dumbness; Mahu, of stealing; Modo, of murder; Flibbertigibbet, of mopping and mowing.' This war, carried on by Gideon, has a fivefold aspect, and demons of evil are driven out of every part of man's nature. First, in respect to the Soul, Gideon is chided with some fierceness by the men of Ephraim for having begun his conflict in the Sinaitic Process at Ophrah, instead of beginning it with them at Jezreel. Sometimes spiritual men may be a little too censorious towards those who have not been spiritual. They may fail to have compassion on the ignorant, and on them that are out of the way. To be too censorious towards a Sinaitic class, or to show fierceness towards that class, is to commit the sin we condemn. It is to tend back from what is spiritual, even while we think we are contending for what is spiritual. Burns's references to the 'unco guid' may sometimes have an application to men of this class. 'And the men of Ephraim said unto him, What is this thing that thou hast done to us, that thou calledst us not when thou wentest to fight against Midian? And they did chide with him sharply' (verse 1). Gideon is an adept in the God-like art which Epictetus commends (*Manual.*, § 42), that of treating the reviler with gentleness: *πράως ἕξεις πρὸς τὸν λοιδοροῦντα*. He shows that he believes that the gleaning of the grapes in the Fruit-bearing Seed Process is better than the vintage in the Sinaitic Process of Ophrah and Abiezer. He also testifies to the mighty victory which this fruitful class has gained over the Raven and the Wolf in the soul. They have gained this victory by God's help. Gideon gracefully owns the pre-eminence of these Ephraimites, and at once the soft answer of the lamb conquers the wolfish and raven-like heads that these Ephraimites had brought with them. 'And he said, What have I now done in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? Into your hands God hath given the princes of Midian, Oreb and Zeeb, and what was I able to do in comparison of you? Then their anger ceased from upon him, when he said this thing' (verse 3). Herbert says:

'Calmness is great advantage; he that lets
Another chafe, may warm him at his fire.'

But Gideon's calmness has a still better effect; it puts the fire of contention out. Many Greek proverbial sayings are based, like Gideon's metaphor, on natural laws. Hence we have the saying: *βύβλου δε καρπὸς οὐ κρατεῖ στάχυν*—'The fruit of the papyrus does not prevail against the ear of corn' (*Æsch. Iket.*, verse 741). The spirit of this saying is much like that pervading Gideon's speech.

We now come to a transition. We pass from the conflict at the Waters, or in the Soul, to a conflict at Succoth, or the Soulical Body. This pertains to the Mind, and the word 'city' is applied to it, though it be but a booth or tabernacle. Gideon first appears in this new sphere in an aspect of declension. He crosses the Jordan, which is to tend in

a Sinaitic direction. The question arises, In what grade is this portion? Some may think that 'come,' in the beginning of verse 4, conjoins with *הַזֶּה*, 'this,' in the same verse, and hence that it is in the Heathen Grade. For the following reasons the writer does not think that this is the case: 1. The sentence in which the word 'come' occurs, only represents Gideon as coming towards the Jordan, but the next sentence in which *הַזֶּה*, 'this one,' occurs, represents him as actually passing over the Jordan. 2. Verse 4 speaks of three hundred men. Now, in the previous chapter, the three hundred were only associated with the Young Men's Grade, never with the Heathen Grade. This tends to show that this portion is also on the Young Men's Grade. 3. From verse 4 to verse 7, inclusive, we have seven uses of a word of the Young Men's Grade. We have *הַזֶּה*, 'this one' (verse 4), *עִמָּו*, 'with' (three times), 'men,' 'people' (twice). Excepting 'come' in the beginning of verse 4, these are all the grade-words that occur in these verses. The writer does not think that these seven words all conjoin with 'come.' He believes that the narrative is passing up from the Heathen Grade to the Young Men's Grade, and that it glances at the Servants' Grade in passing. It shows declension on that grade, as well as on the Young Men's Grade. The opening sentence appears to be complete in itself, and it refers to the Servants' Grade. 'And Gideon came towards the Jordan.' Then it passes up to the Young Men's Grade. The words, 'This one passing over,' are the opening words in the portion pertaining to the Young Men's Grade. The fact that the participle 'passing over' thus introduces a new grade, tends to show that the 'pursuing,' indicated at the end of the verse, is an act which is in a certain contrast with Gideon's passing over, rather than what all do in common. We may read the verse thus: 'And he came towards the Jordan: this one passing over, and the three hundred men which were with him being faint, yet pursuing' (verse 4). The Chorus in Sophocles's 'Ajax' thinks it hard to wander in long labours, and yet not to get nigh to a prosperous course (verse 889). These fainting pursuers have long labours, but they are prospering in their way. As Gideon is not included with the faint and pursuing, neither are they included with Gideon in the act of passing over Jordan. The men are with him as pursuing Sin, or fighting against it, but not as crossing the Jordan. That act shows a tendency towards what is Sinaitic. He begins to be boastful, speaking of the men as at his feet, and only referring to himself as the one pursuing. So far as he wishes the seed of Succoth, or the Soulical Body, to give sustenance to the three hundred, and to help them against Midian, he does well. But so far as he appears to exalt his own strength, and to ignore the seed that is weak, he does ill. That is the wise man glorying in his wisdom, or the mighty in his strength. It is a tending over Jordan in a Sinaitic direction. From the words, 'This one passing over,' down to the close of verse 7, the narrative is on the Young Men's Grade. These men of Succoth, like the Ammonites and Moabites, will not meet Israel with bread (Deut. xxiii. 4), or relieve their hunger (xviii. 7). They are a Fleshly Seed in the Soulical Body, which takes Midian's part. In sinful ignorance, they refuse to bid Gideon God-speed, and even taunt him as he passes them by. 'And he said to the men of Succoth, Give, I pray

you, loaves of bread unto the people which are at my feet, for they are faint, and I am pursuing after Zebah and Zalmunnah, the kings of Midian' (verse 5). It is not uncommon for rulers and generals to speak of their armies as if all were embodied in themselves. But from the allusion to the Jordan, from the emphatic 'I' which Gideon uses, from the fact that while this verse speaks of the three hundred as pursuing, Gideon only mentions himself as pursuing, the writer believes that Gideon is showing a Sinaitic tendency, and is acting boastfully. On the Soulical Side we had reference to two princes of Midian. On this more important Intellectual Side we have reference to two kings. They are not, however, kings holding supremacy over the Good Seed, but kings fleeing for life before the Good Seed. The word 'Zebah' is the Hebrew word for 'Slaughtering.' It is a fitting symbol of Cruelty. Dr. Davies derives זָבַח, 'Zalmunna, from לָבַח, 'Protection,' 'Shelter' (Gen. xix. 8), and שָׁבַח, 'to keep back,' 'to withhold.' Hence he defines the word as meaning 'Shelter Denied.' The name is very expressive of Selfishness. An inhospitable, selfish principle is probably indicated in this name. It will be allowed that Cruelty and Selfishness are two mighty kings amongst those forces of evil which rule in fleshly Minds. These are such adversaries as 'breathe out cruelty' (Ps. xxvii. 12). Instead of remembering to show mercy, they persecute the poor and needy man (Ps. cix. 16). The princes of the Evil Seed in Succoth, or the Soulical Body, taunt the Seed that is valiant for God. They anticipate that the kings of Midian will escape. 'And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread to thine Host?' (verse 6). Gideon has not full power against this Fleshly Seed while the two kings are uncaptured. Least of all has he power while the spirit of Boasting is in him. But now he begins to own that the victory must come from Jehovah. Then he will return to this carnal Soulical Body, and he will tear the Fleshly Seed with the thorns and briars of the wilderness, in which he will bravely endure temptation. Gideon is confident that victory will at last be on his side. Hope does spring eternal in the good man's breast. 'And Gideon said, Therefore when Jehovah hath given Zebah and Zalmunna into mine hand, then will I thresh your flesh with the thorns of the wilderness, and with briars' (verse 7). It is not a mere prompting of the impulse of revenge which leads Gideon thus to speak. He is threatening an Evil Seed, which is an opponent of the nature that is fighting against Sin.

After the battle in the Soulical Body, there comes a conflict in the Mind which it enswathes.

'Talk ne'er so long, in this imperfect state,
Virtue and Vice are at eternal war.'

Verses 8, 9 refer to the opening of this war in the Mind. It will be seen that the two verses are on the Heathen Grade. In verse 8 the words 'there' and הִנֵּה, 'this,' conjoin with 'men,' twice used. In verse 9 the word הִנֵּה, 'this,' conjoins with 'men.' The Mind is here symbolized as a place called 'Penuel.' This word פְּנֵאֵל, 'Penuel,' occurs in Gen. xxxii. 31. In considering that passage, the writer stated why he thought that the word meant 'God turns.' It was given

when God was turning Jacob's night into day. But God turns in other senses. In Prov. xxi. 1 we read, 'The King's heart is in the hand of the Lord as the water-courses, He turneth it whithersoever He will.' It is probably in respect to God's action upon the Mind or Heart in thus being able to turn it that the name 'Penuel' is here used as a symbol of the Mind. We have such expressions as, 'Thou hast turned their heart back again' (1 Kings xviii. 37); 'He turned their heart to hate His people' (Ps. cv. 25); 'He shall turn the heart of the fathers to the children' (Mal. iv. 6). In Penuel there is a tower. So there was a tower in Babel. The day of the Lord is to be upon these high towers (Is. ii. 15). They are Pride, and other high things, lifting themselves up against God. Young justly speaks of

'The clouds, where Pride delights to dwell.'

Gideon challenges the homage and service of the Fleshly Seed in the Mind, as he had challenged a like Seed in the Soulical Body. We are not told, in express terms, whether or not he had erred, in like manner, in crossing Jordan. It is not improbable that his act throughout, both in its good and in its evil aspect, is according to the act at Succoth. The very similarity between the action of the people of two towns, and their words, while not like literal history, tends to betoken some such close affinity between these two places as exists between the Mind and the Soulical Body that enswathes it. In this case, also, Gideon anticipates victory, and threatens to pull down this high tower that is lifting itself up against God. Lear says: 'Let them anatomize Regan; see what breeds about her heart. Is there any cause in nature that makes these hard hearts?' Scripture is here anatomizing us all, and showing us what huge structures of Pride make our hearts hard within us. 'And he went up from thence to Penuel, and he spake unto them in like manner: and the men of Penuel answered him as the men of Succoth had answered. And he spake also to the men of Penuel, saying, When I come again in peace, I will break down this tower' (verses 8, 9).

We have again a transition. We now pass to the Servants' Grade. In verses 10-13, inclusive, which relate to Karkor, the only grade-word is אִתּוֹ, 'with' (verse 10), which shows the Servants' Grade. The kings of evil are now being followed up to the literal Body, and the Outward life. These are not literal kings, but they are kings more hateful and more deadly than he of whom Butler says:

'The Prince of Cambay's daily food
Is asp, and basilisk, and toad,
Which makes him have so strong a breath,
Each night he stinks a queen to death.'

These two kings are Cruelty and Selfishness. They are now said to be in Karkor. This word קַרְקֹר is supposed to be akin to קַרְקַע, and to mean 'ground, or floor, or expanse.' It is an appropriate emblem of the Earthy Body, which is the lowest part of man's nature, and is also built up from the ground. In this realm of the literal Body, there has been a mighty destruction of the dark Idolatrous Seed, the Sons of the East. Many outside evils have been annulled, but an evil remnant is still surviving. 'And Zeba and Zalmunna were in Karkor, and their

camp with them' (verse 10). The Bad Seed gather to their kings. As Churchill says of a wicked ruler,

'To his porch, like Persians to the sun,
Behold contending crowds of courtiers run;
See, to his aid what noble troops advance,
All sworn to keep his crimes in countenance.'

'About fifteen thousand men, all that were left of all the camp of the Sons of the East, and there fell a hundred and twenty thousand men that drew sword' (verse 10). Thus the Evil Remnant is but as a ninth part. Gideon's movements at this juncture are thus described:

1. He is said to go up the way of those who dwell in tents. The way that Gideon takes is a good way, for he is fighting against Sin. Hence the writer thinks that the word 'tents' in this passage has not a subjective meaning. He believes that this passage is in affinity with Heb. xi. 9, 'Dwelling in tents with Isaac and Jacob, the heirs with him of the same promise.' This passage appears to mean that in attacking Sin in the outward life, Gideon lived himself as a stranger and sojourner on earth. He went the way of those who dwell in tents. The Rechabites thus dwelt all their days in tents, as strangers in the land (Jer. xxxv. 7). It was not that it was an uncommon thing in Eastern lands for men to dwell in tents, but that God calls His Israel to dwell in tents, as pilgrims seeking a better land (Ps. lxxviii. 55).

2. Gideon is said to go by a way east of Nobah. The name 'Nobah' means 'Barking.' In Numb. xxxii. 42 the name is given to a man and a place. The name evidently glances at the dog. The dog was used in various symbolic aspects. With Socrates it was a custom to swear by the dog, as an Egyptian god (Plat. Apol., c. vii.; Gorgias, 482). Sometimes the Dog Star was spoken of simply as 'the dog.' Thus in the 'Pros Lacritum' of Demosthenes we read of sailors remaining in the Hellespont until the dog: *ἐπι κυνι*. But in Scripture the dog is generally an emblem of what is unclean, to which holy things must not be given, and which cannot enter the undefiled kingdom. Hence it is probable that, when Gideon is said to go east of the barking one, or Nobah, the meaning is, that in his life of pilgrimage he avoids all lust and uncleanness. He looks to the coming light, but has no fellowship with these works of darkness, which are as dogs roaming in quest of offal by night.

3. He also goes to the east of Jogbehah. The word *יֹגְבֵהָא*, 'Jogbehah,' is probably from *יָבֵהָא*, 'to be high,' 'to be proud' (Jer. xiii. 15). The name probably indicates Pride. As Gideon avoids Uncleanness, so he avoids Pride. Young says:

'Heart merit wanting, mount we ne'er so high,
Our height is but the gibbet of our name.'

Gideon does not mind high things, and because of this he can the better smite 'all the Sons of Pride' (Job xli. 34). The Evil Seed are said to be *יֹבֵהָא*. In Gen. xxxiv. 25 this word was used as a name of a city, 'Confidence.' Here, as in Micah ii. 8, the word appears to be used adverbially. The Evil Seed is dwelling in confidence. They are saying Peace and Safety when sudden destruction is coming upon them. The very fact that they are thus said to be dwelling securely, tends to show that

Gideon's travelling by the way of the tents imports pilgrimage. He illustrates the life described by Epictetus: 'Never say of anything, "I have lost it," but "I have given it back." Has thy child died? It has been given back. Has thy wife died? She has been given back. Has land been taken away? Then this, also, has been given back. Nevertheless, he who took it is an evil man. What does it matter to thee by whom He who gave shall ask thee to give back? So long as He does give, regard the gift as the possession of another, as wayfarers regard the inn' (Man., § 11).

'And Gideon went up the way of them that dwell in tents, on the east of Nobah and Jogbehah, and he smote the camp, and the camp was secure' (verse 11). Now the kings flee apace. 'Fear naturally quickens the flight of Guilt' (Rasselas, c. iii.). But God helps the weak to take the prey. The two kings come as captives into Gideon's hands, but, as yet, they are not to be put to death. Their camp, however, in this realm of the Outward Life, is to be filled with fear. 'And Zebah and Zalmunna fled, and he pursued after them, and he took the two kings of Midian, Zebah and Zalmunna, and he affrighted all the camp' (verse 12). The blush once cast away begins to come back to the hard forehead.

'Quando recepit
Ejectum semel attrita de fronte ruborem.'
(Juv., xiii.)

The Seed of Sin is covered with shame and confusion of face. Gideon now begins to push the battle from without to the inner nature. There is some controversy respecting verse 13. The Authorised Version has: 'And Gideon, the son of Joash, returned from battle before the sun was up.' The Revised Version has: 'And Gideon, the son of Joash, returned from the battle from the ascent of Heres.' The word rendered 'sun' is הָרָם. The same word is joined with 'Timnath' in ii. 9. There is a word הָרָם which means 'sun' (Job ix. 7). They who take this word as meaning 'sun' in this passage would read 'by the sun hills.' Geddes conjectures that some hills were so called through the rising sun being seen over them by the residents in the valley of the Jordan. But, in addition to this word for 'sun,' we have another word spelt in the same way הָרָם. This means, 'To be sticky, clayey.' Fuërst derives 'Heres' from this verb. He thinks that 'Heres' is the name of a place where loam was gathered. Dr. Davies also derives 'Heres' from the same root, and he defines the word as meaning 'Place of Clay.' On the supposition that it is, as the writer thinks, the human Body that is here indicated, it would be difficult to find a more suitable designation for such a body than 'Place of Clay.' If Gideon were turning from sin without, or connected with the Body, to sin in the heart, would it not be appropriate to say that he returned from the battle above Heres, or the Place of Clay? The word 'from above,' מִלְּמַעְלָה (Gen. vi. 16; Josh. iii. 13, 16; Ezek. i. 26), is the equivalent of the Greek ἀνωθεν. It is very suitable to describe a coming down from above the Body to within the Body, but it is not as fitting a word for describing an 'ascent.' We may read: 'And Gideon, the son of Joash,

returned from the battle from above Heres'—'The Place of Clay' (verse 14).

In this return Gideon comes first to the Soulical Body, or Succoth. He had been there previously on the Young Men's Grade, and verse 14, which relates to Succoth, brings in again the Young Men's Grade. We have the words 'young man' and 'men.' As Gideon had captured the two kings at the Place of Clay, so he now captures a young man of the Evil Seed in the Soulical Body. This capture not only serves to bring in a grade-word, 'young man'; it also serves to illustrate Self-Investigation, and a finding out. Gideon examines. He enters into judgement with the Evil Seed within. As that Evil Seed had previously fought one with another in the Soul, so Gideon now causes it to betray one another. He finds out the Evil Seed in the Soulical Body so fully that their number can be written. They are seventy-and-seven men. It is a remnant so few 'that a child may write them' (Is. x. 19): 'And he took a young man from the men of Succoth, and he asked of him, and he wrote for him [concerning] the princes of Succoth and the elders thereof, seventy-and-seven men' (verse 14). From the use of the word 'men' in this verse, as a grade-word of the Young Men's Grade, not as part of a conjoined idiom, the writer holds that this verse has an aspect towards Jews. Even the prominence given in it to 'seven' and its multiple is not out of harmony with this Jewish aspect.

It will be noticed that in verse 14 Gideon is said to take a man of Succoth. Is it not most likely that he would take him at Succoth? But in verse 15 we read of Gideon coming to Succoth as if he had not yet been there. It is because, as the two Grades of Young Men and Heathen have been so associated in all this history, so they are both associated with Succoth. While verse 14 associates Succoth with the Young Men's Grade, verse 15 associates it with the Heathen Grade. We have two conjoined idioms in the verse. The word 'come' conjoins with 'men,' and 'behold' conjoins with 'men.' But it will be said, In verse 6 the men of Succoth are said to taunt Gideon, and the men who thus taunt him are on the Young Men's Grade; and now, in verse 15, Gideon quotes their words, and how is it that those to whom he quotes these words are now on the Heathen Grade? To this question it may be answered: 1. That nothing is said, now, of the followers of Gideon being three hundred in number, as they were said to be in verse 4, and on the Young Men's Grade. 2. That Gideon does not use just the same words. In verse 6 we have: 'To thine host.' In verse 15 we have: 'To thy men that are weary.' 3. The fact that Gideon now quotes words that had been used on the Heathen Grade enables us to see that he had been taunted on the Heathen Grade as well as on the Young Men's Grade. Thus an omission in the previous part of the chapter is supplied in a brief, but effective, way. 4. While this verse thus deals with the Heathen, it also serves to show that the Heathen are not punished like the more enlightened Jews. It was to 'men' of Succoth on the Young Men's Grade that Gideon uttered the threat respecting the tearing of the flesh. So verse 16 again reverts to the Young Men's Grade connecting with verse 14. It has the word 'men.' It is these 'men' who are chastised with briers.

But verse 15 shows us how those on the Heathen Grade had sinned in respect of the Soulical Body, and how Gideon was able to show them that their taunting had been vain; but it says nothing of them being chastised with thorns. It is the more enlightened Jewish class that is thus chastised, just as it was pre-eminently in connection with that class that Gideon sinned by crossing the Jordan. Verse 15 is complete in itself. It informs us how, on the Heathen Grade, Gideon had been taunted, and how he was afterwards able to rejoice against them who had thus taunted him: 'And he came to the men of Succoth, and he said, Behold Zebah and Zalmunna, concerning whom ye did taunt me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread to thy men who are weary?' (verse 15).

As verse 14 spake of the elders, so verse 16 speaks of elders. Verse 16 is reverting to the Young Men's Grade, and thus connects with verse 14. Gideon is now fulfilling the threat, made in verse 7, to tear the flesh of this Evil Seed with thorns and briers. He is beginning to chastise and subdue the Evil Seed that had been warring in the Soulical Body to bring him into captivity to Sin and Death. We cannot too often take the thorns and briers for the purpose of teaching our corrupt nature its proper place: 'And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth' (verse 16). Some think that the word 'briers' should be a word denoting a toothed threshing instrument. Knowledge is here coming to the Evil Seed through suffering, as it often comes (Ex. vii. 5, 17, etc.): 'The Lord is known by the judgement which He executeth' (Ps. ix. 16). God rewards the sinner, 'and he shall know it; his eyes shall see his destruction' (Job xxi. 19, 20).

The writer has stated that verse 16 is on the Young Men's Grade. This grade is continued down to the word 'Zalmunna' in verse 21. In this portion we have the words 'men' and 'young man,' each used more than once. In the Mind, as well as in the Soulical Body, Gideon breaks down the tower of Pride, and slays the Evil Seed. In Part IV. of Sir Francis Head's 'Defenceless State of Great Britain,' he sets forth some of the laws of war, regulating the treatment of the vanquished. Even laws of war would not have justified the slaughter of the people of a literal Penuel, or Succoth, who had not killed any of Gideon's men, but simply withheld food. A man approved of God, as was Gideon, and who, in Heb. xi., is classed with Men of Faith of whom the world was not worthy, would not have been likely thus to slaughter men by the whole city-full together. But if this be a Seed of Sin, as the writer believes it to be, Gideon's conduct is praiseworthy, and not censurable. It is of the destruction of a Seed of Sin in the Mind of an Adamic Jewish class that we read: 'And he brake down the tower of Penuel, and slew the men of the city' (verse 17). This city, like Gilead, has been 'a city of them that work iniquity' (Hos. vi. 8). This verse seems to be reflected in the account of Hercules destroying 'high-towered Oichalia'—*τὴν θ' ὑψίπυργον Οἰχάλειαν* (Soph. Trach., verse 354)—and slaying the sons of Eurytos (Pherecydes). Now that the Seed of Sin has been followed to the Mind, we read of the slaughter of the Midianitish kings, Cruelty and Selfishness. But before killing them,

Gideon asks of them a peculiar question. He asks what manner of men they were whom these kings had slain at Tabor? In Hos. v. 1 we read of priests and kings who had been a net spread upon Tabor. The writer regards this question thus: He has stated that he thinks that 'Tabor' is from a word meaning 'to purify.' Now suppose a priestly class were to corrupt a Good Seed, or to lead it from the truth, it would be causing that Good Seed to perish from Tabor by causing it to err. It would be giving instruction causing to err from the words of knowledge, and tending to uncleanness. The Sinful Seed, in its Cruelty and Selfishness, had thus corrupted others. We might go further, and say, So far as these evil kings kept others from becoming pure, they were slaying the King's children at Tabor. He who prevents the tree passing beyond the stage of blossoming may be said to have destroyed the fruit. As Wordsworth speaks of poets sown by nature, who have

'The vision and the faculty divine,
Yet wanting the facility of verse ;'

As Gray refers to the village Hampden, and the mute inglorious Milton, so, on the same principle, these evil kings may be said to have slain the Good Seed whose purification they prevented. It is as thus corrupting the Good Seed, or preventing the evolution of the Good Seed, that they slew it in the purifying mountain. The Hebrew represents these two kings as speaking of 'The King,' not 'a king.' In the very statement, they are virtually acknowledging that Jesus is a King higher than they. The Good Seed that had been slain was a seed of moral beauty and kingly dignity. John says: 'As He is, so are we in this world' (1 John iv. 17), and these evil kings testify to the same truth. 'And he said to Zebah and Zalmunna, What manner of men were they which ye slew in Tabor? and they said, As thou art, so were they; each one resembled the sons of the King' (verse 18). Gideon owns these slaughtered ones as his brethren. To show how near they were to him, he speaks of them as the son of his mother. Tertullian says of Christians: 'Fratres autem etiam vestri sumus, jure naturæ matris unius: ab quanto dignius fratres et dicuntur et habentur, qui unum Patrem Deum agnoverunt, qui unum Spiritum biberunt sanctitatis, qui de uno utero ignorantæ ejusdem ad unam lucem aspirarunt Veritatis' (Apol., c. xxxix.)—'But we are also your brethren, by the law of the nature of one mother, but how much more worthily are they named and accounted brethren, who acknowledge one God the Father, who have drunk of one Spirit of Holiness, who from one womb of a common Ignorance have attained to the same light of Truth?' Gideon says if they had saved alive these kindred children of the King, he would not have killed these kings. He does not say, If you had saved them alive, I would have saved you alive. The meaning, as the writer thinks, is, that if these two evil kings had allowed the law of Purification to have had free operation, it would not have needed Godly Valour to destroy the Evil Seed. It would have been annulled and exterminated in a process of Moral Purification rather than in a conflict. In the 'Cebetis Tabulæ' there are varying moral circles, and some men gain the true Discipline by Purification, while to others it is more a struggle for mastery. Of the former we read: 'There remaineth in them the drink which they drank from

Deception (*Ἀπάτης*), and Ignorance remains in them, yea, and Folly with her. And there departeth not from them neither Conceit (*Δόξα*), nor the remainder of Wickedness, until, departing from False Discipline, they enter into the true way, and drink the powers purifying from these things. Then, when they are pure, and have put away whatever evils they had, Conceits, and Ignorance, and all remaining Wickedness, in this way they find salvation' (c. xiv.). In c. xxii., however, military figures are used, and we read of a man who has been conqueror in the greatest conflicts: *νεικηκότα τῶν μεγίστων ἀγῶνας*. Had the Good Seed been spared to spread Purity, Gideon would not have needed to show his Godly Valour against these evil kings. They would have been conquered without him, as the two princes were conquered at the Waters of Beth-Barah 'And he said, They were my brethren, sons of my mother, as Jehovah liveth, if ye had saved them alive, I had not killed you' (verse 19).

We have, in these later verses, two references to Gideon's son. In one case, the men of Israel want Gideon and his son to rule over them (verse 22). In the other case, Gideon commands his son to slay these kings. The writer thinks that both these verses are showing the relation of Godly Valour to Hereditary Law. In the first case, we are given to see that the might of a man against the kings of evil does not depend on ancestry. Jether is the son of a good father. His name means 'Excellence,' or 'Abundance.' But he is not mighty enough to kill this Evil Seed. Even the kings of evil acknowledge that the strength against Sin is according to inherent manliness. Like many chiefs, they covet death at the hands of the mightiest, if they are to die at all. They bid Gideon fall on them. Men are too prone to say that they have Abraham for a father. To have such a father is a blessing, but according to our own moral manliness will be our strength against Sin. That strength will only avail if we ourselves become embodied in Gideon, the man of Godly Valour. Though Gideon's son, this young man shows some fear. 'And he said unto Jether his firstborn, Up, and kill them.' The young man is not yet qualified to rank with those 'athletes of godliness and of all virtue' (*ἀθληταὶς εὐσεβείας καὶ πάσης ἀρετῆς*), of whom Origen speaks (Cont. Cels., Lib. III., c. lx.). Flesh and blood cannot reveal this secret of spiritual strength. It comes not by laws of hereditary succession. It comes alone from God. Æschylus intimates that the wealthy son, in his dust-raising speed, may dash down with his foot the wealth which the father, by the help of the gods, had amassed (Pers., verses 165, 166). So, in a moral realm, the son may go contrary to the father, and may even undo his work. 'And the young man drew not his sword, for he feared, because he was yet a young man. And Zebah and Zalmunna said, Rise thou and fall upon us, for as the man is, so is his strength' (verses 20, 21). King Saul feared to die by the uncircumcised (1 Sam. xxxi. 4). Cleopatra chose rather to die by her own hand than by the Romans. Richard the Lion-hearted would not surrender to the Mayor of Vienna, but only to Duke Leopold. 'Der König aber erklärte dass er nur dem Herzog Leopold sich ergeben würde' (Wilken.). These kings are giving honour to Gideon, in thus choosing to have their fate ruled by his hand. Gideon, who has the Spirit of Jehovah upon him

(vi. 34), is equal to the task of smiting these Princes of Evil. 'And Gideon arose, and slew Zebah and Zalmunna' (verse 21).

The writer holds that what follows in this verse brings in a new aspect, an aspect of declension. This closing sentence is on the Servants' Grade, as the word 'camels' shows. Gideon begins to take the wealth that had been used by the Seed of Sin, but, unhappily, after he has taken this wealth, he allows it to draw him towards the Sinaitic Ophrah. He uses the gold and silver to give pomp and grandeur to a priestly garment, and so makes it an idol. Dr. Newman, in his Sermon on the Catholic Hierarchy, speaks of 'The stately march of blessed services, high festival, and gorgeous procession, and soothing dirge, and passing bell.' A nobler spirit animated Bishop Hooper, who refused, for a long time, to wear episcopal vestments. Bishop Jewel said the clerical garb was a stage dress. Gideon came, in some measure, under the evil influence of a love of priestly parade, with its fine colours and bad smells. This closing sentence is the only part that is here on the Servants' Grade. 'And he took the crescents that were on their camels' necks' (verse 21). It is very significant that it is specially on the Servants' Grade that Gideon shows a declension to ecclesiastical finery. When we pass to the Young Men's Grade, he again appears in a good aspect. Verses 22, 23 are on that grade. We have the word 'Israel.' These verses appear to be showing that Moral Valour will not be tempted to hereditary kingcraft. Men of Godly Valour sometimes gain great power, but they will not turn that power to private uses, and to God's dishonour. Goodness and Godly Valour will ever be humble and unselfish. Verse 20 has shown us that Godly Valour does not necessarily come by flesh and blood. So verses 22, 23 show us that the kingly rule of Godly Valour is not a rule governed by hereditary laws, like kingcraft. Gideon will not lend himself to such a system of government. He will recognise God only as the Ruler of the Righteous Seed. Well would it have been if the Israel of God had ever kept out the principle of kingcraft from the Church. Then we should not have had a State Church system materializing the spiritual religion of Jesus, and linking that religion to every form of civil injustice and oppression. 'And the men of Israel said to Gideon, Rule thou over us, both thou, and thy son, and thy son's son also, for thou hast saved us out of the hand of Midian' (verse 22). The mention of three generations is probably designed to suggest hereditary rule, like a rule coming by flesh and blood. Euripides writes :

Πόνος, γὰρ, ὡς λέγουσιν, ἐκλείεις πατήρ.
(Apospas.)

'Toil, as they say, is father of Renown.'

So renown, in God's Israel, only comes by patient continuance in well-doing, not by hereditary law. The miserable figment of apostolic, or episcopal, or priestly succession, is as much alien to the teaching of these verses, as is the disgraceful doctrine that an earthly king, because in a fleshly line of kings, can be the 'supreme governor of the church in these realms.' 'And Gideon said unto them, I will not rule over you, and my son shall not rule over you: Jehovah shall rule over you' (verse 23). Amen and Amen.

With verse 24 the Servants' Grade again comes in. This grade is continued to the close of verse 30. In this portion we have the words 'Ishmaelite,' 'there,' 'camels,' 'do,' and 'sons of Israel.' There is, however, this peculiar feature. In verse 27 we read of Israel' going a whoring 'there.' The writer does not think that 'Israel' and 'there' form a conjoined idiom in this passage. A man may go from a higher to a lower grade sinfully, as well as in Godly Service. As this is a sinful action, the writer believes that the meaning is that there is a declension from the Young Men's Grade, or Grade of Faith, and a going a whoring to the Servants' Grade, after this bedizened priestly ephod. Ecclesiastical splendour robs faith of its clear vision of things unseen, and causes it to go to a lower grade. It becomes 'a piece of gross and impudent pageantry dressed up in grave and lofty expressions, to strike upon the weaker part of mankind, and to furnish the rest with matter to their profane and impious scorn' (Burnet's 'Pastoral Care,' p. 122). So soon as the Servants' Grade comes in, we begin to see Gideon's declension. This declension is marked by the following feature. Ishmael was Hagar's son. Hence his aspect is according to the Sinaitic Process, not according to the Seed Process. But just as Gideon had taken the wealth from the evil kings in the Seed Process, so he now asks for the wealth of the Sinaitic part of Israel. He wants the gold which had caused them to be uncircumcised of ear to the truth. Lysias refers to gold earrings in the ears of women (In Eratos.). Gideon takes both these kinds of wealth, the Sinaitic from the Ishmaelites, and the Seed Process from the camels of the kings; and he uses all this wealth to bedizen a priestly robe, and to set it up in Ophrah, a Sinaitic place, so that all Israel are led to go a whoring from the simplicity and spirituality of the Seed Process, back to this priestly millinery, and to the old garments of Judaism. 'And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his spoil.' These in the Sinaitic Process had spoiled Midian, as well as those in the Seed Process. ('For they had golden earrings, for they were Ishmaelites.') They are willing to use their wealth for priestly bedizenment. 'And they said, We will willingly give, And they spread the garment.' The Hebrew has the word 'the' before garment. It is not that they spread out a particular mantle to receive a thousand seven hundred shekels of gold, but it is that they begin to attach importance to priestly attire in the sense of which Jesus is speaking when He says: 'They make broad their phylacteries, and enlarge the borders of their garments' (Matt. xxiii. 5). As they spread out their priestly pomp to dazzle the people, so they lavish treasures upon their pride. Mrs. Judson says:

'Ye on whom the glorious gospel
Shines with beams serenely bright,
Pity the deluded nations,
Wrapp'd in shades of dismal night.'

But it is a sorrowful and solemn fact, that, taking the whole Christian era, the churches of what is called Christendom have spent more money on priestly pomp, and tawdry vestments, than they have spent in seeking to spread the Gospel amongst the heathen. 'And they did cast

therein, every man, the earrings of his spoil.' Verse 26 shows that the two kinds of treasure, that taken Sinaitically by the Ishmaelites, and that taken in the Seed Process from the two kings, are lavished plentifully on this priestly attire. Could a Christian church engage in any procedure more worthy of a rag-fair than to pass a Canon like the 74th Canon of the Church of England? It ordains how a whole squadron of church officers, unknown to Scripture, but in favour in this Church, 'Shall usually wear Gowns with standing Collars, and Sleeves straight at the hands, or wide sleeves, as is used in the universities. with Hoods and Tippets of silk or sarcenet, and square caps. . . . And no ecclesiastical person shall wear any Coif or wrought Night-Cap, but only plain Night-Caps of black silk, satin, or velvet.' It is added that the Canon does not attribute holiness or special worthiness to the garments, but regards decency, gravity, and order. It is but a trick of the ecclesiastical rag-fair, intended to overawe and dazzle dupes. Men think a man an imposing personage if he has on a white or black surplice, although his skull may be one of those described by Cowper, 'which cannot teach, and will not learn.' Bishop Burnet, in his 'Pastoral Care,' denounces the priests who say they trust they are moved by the Holy Ghost to take the office of the ministry, when at the same time 'they come to Christ for the loaves; they hope to live by the altar and the gospel, how little soever they serve at the one or preach the other.' The scandalous system of using ecclesiastical wealth for aiding the younger sons of titled families naturally tends to enlarge the class whom Bishop Burnet thus censures. 'And the weight of the golden earrings that he requested was a thousand and seven hundred [shekels] of gold, beside the crescents, and the pendants, and the purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks' (verse 26). It might often have been said of the priestly class, 'Pride is as a chain about their neck, Violence covereth them as a garment' (Ps. lxxiii. 6). It appears that the garment upon which this gold is lavished is made into an ephod, a symbol, apparently, of priestly attire and pomp. From Ex. xxviii. 4-8 it is clear that a garment called 'the ephod' was worn by the High Priest and his sons. This garment covered the shoulders, and had an embroidered girdle attached to it. In Ezek. xvi. 16 we read of an idolatrous use of garments. The Sept. speaks of these sewn garments as idols. So there is an idolatrous use of garments in Priestcraft. This appears to be symbolized in the ephod which Gideon makes and sets up in Ophrah, of the Sinaitic Process. Thus, in respect to this ephod, Gideon is going back from the Seed Process to the Sinaitic Process. 'And Gideon made it into an ephod, and set it up in his city, in Ophrah.' The word 'city' indicates that the Mind is set upon this priestly idol, this pomp and parade. Even Men of Faith from the Young Men's Grade go to a lower grade in unmanly deference to the gorgeous gew-gaws of Priests. These men, as a bishop described by Robert Browning says, have a liking to

'Hear the blessed mutter of the mass,
And see God made and eaten all day long,
And feel the steady candle-flame, and taste
Good strong thick stupefying incense smoke.'

It pleases them, also, to see a man in piebald colours serving the altar. This priestly pomp becomes a snare to the man of Godly Valour and his house. It robs him of valour and moral strength. 'And all Israel went thither a whoring after it there, and it became to Gideon and his house for a snare' (verse 27).

Verse 28 appears to turn from this particular aspect of declension to the subjective aspect which this history of Gideon has, in general, borne. In the moral conflict, the Good Seed has been victorious over the Evil Seed. 'And Midian was subdued before the sons of Israel, and they did not again lift up their heads, and the land had rest forty years in the days of Gideon' (verse 28). It is not that the Good Seed ceases to be hostile to Sin, but, as Phocylides advises, it flees from dissensions and strife: *φεῦγε διχοστασίας καὶ ἔριν.*

It would seem as if, in these latter verses, Gideon is associated with the Soulical Aspect and the Seed Process. He is said to go to his house, which is an indication of the Soulical as contrasted with the Intellectual Aspect. In that house, or Soulical Nature, many sons are born to Gideon. Godly Valour has a large seed in respect of Soulical Purifications and Mortifications even in superstitious times. Browning's Fra Lippo Lippo says:

'I caught up with my monk's things by mistake,
My old serge gown and rope that goes all round.'

Many of these acts of mortification were evidences of a Soulical Valour in fighting against fleshly Lusts. Gideon might not bear all this good offspring to Truth. He might bear some to Priestly Superstitions, for he had many wives. 'And Jerubbaal, the son of Joash, went and dwelt in his house. And Gideon had seventy sons coming out of his loins, for he had many wives' (verses 29, 30). These sons may have a fleshly aspect, but they are a Good Seed, borne to the man of Godly Valour from certain Soulical forms of Teaching.

Verse 31 brings in a reference to the Heathen Grade. In this verse the word 'Shechen,' or 'Shoulder,' conjoins with שׁוֹרֵךְ, 'this one.' The crusaders were using the shoulder as a symbol of service when 'they fastened a red cross on their right shoulder (Sie hefteten ein rothes Kreuz auf ihre rechte Schulter) as a token of their common undertaking, and of the new Christian brotherhood' (Raumer, Peter Herm.). In Heathenism there are at least two Seeds borne to Godly Valour. First there is a natural and lawful Seed. This is largely illustrated in the moral valour shown in Stoical teaching. Much as we may dissent from the distinction made by Epictetus between the things ἐφ' ἡμῶν, or essentially pertaining to us, and the things οὐκ ἐφ' ἡμῶν, not thus pertaining to us, as the body, disease, poverty, death, etc.—much as we may admire the grander doctrine of the Apostle Paul, that 'all things are ours,' still we must admit the moral valour and high moral tone of such counsels as the following: 'Do not seek that the things which happen may be as thou wishest, but do thou will to have things as they come to pass, then thou wilt go on well' (Man., § 8). What can be finer in moral or imagery than the following: 'If thou wast in a ship which had put into some port, thou mightest, as an incident of the voyage, go forth to draw water, and mightest pick up a shell or a root. But it would be

needful for thee to have thy mind fixed on the ship, and continually to be turning towards it, lest at any time the governor should call; and if he should call, thou wouldst at once throw down those things, that thou mightest not have to be bound and fastened to the oar like sheep. So also in life, if, instead of a root or a shell, there should be given to thee a wife, or a child, they must not hinder thee. But if the governor shall call, thou must run to the ship, and leave all these things, not even turning towards them. And if thou art an old man, thou must not go far from the ship, lest at any time the governor should call, and thou shouldest be found wanting' (Id., § 7).

The writer thinks that there is also another sense in which Godly Valour has had a certain increase. Even amongst Heathen peoples, Self-Command, and Self-Denial, and a rude Moral Courage, are virtues which have had their reward. Nicolaus of Damascus says: 'The Alitemion Lybians choose their swiftest men for kings, but other [Lybians] honour the man who is most just'—*τὸν δικαιοτάτον*. So it is an undoubted fact that Moral Valour has often tended to Worldly Power. This, however, is a side issue rather than a direct issue. It is a seed coming by a concubine rather than by a lawful wife. The name 'Abimelech' means 'father of a king.' The writer may here state that in the last two expositions of these narratives which he has had to write, he has not felt it to be his duty to examine the history of Abimelech. It is not a history much misused by Sceptics. But, in an earlier writing out of expositions of these narratives, he wrote out what he considered to be an exposition of the meaning of the history of Abimelech, according to the method adopted with regard to the other narratives. He has that exposition by him, although he is not so far satisfied with it as to include it in this work. With the remembrance of that exposition in mind, he may here avow his conviction that Abimelech is an emblem of the Principle of Human Kingcraft, and that Abimelech's history is showing us the evolution, and final overthrow, of the Principle of human Kingcraft amongst men. The writer has no claim upon others that they should agree with him in this view, for he is not giving evidence. He is only expressing his own conviction. He believes that verse 31 is alluding to the indirect origin of the Kingly Principle from Gideon, the man of Moral Valour: 'And his concubine that was in Shechem, she also bare him a son, and he placed his name Abimelech' (verse 31).

Verse 32 again brings in the Servants' Grade, which is continued to the close of verse 34. We have, in this portion, the words 'sons of Israel' twice used. Gideon is said to die in Ophrah. He dies as respects the Sinaitic Process, but he will live on in the Seed Process. Such an old age to the Sinaitic Process is a good old age. It is an old age to be followed by a better youth. As respects Ophrah, in the Sinaitic Process, Gideon dies and is buried: 'And Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites' (verse 32). Apart from the man of Godly Valour, the sons of Israel suffer a moral declension. They turn to Baalim, and make Baal-berith their god. These closing verses would seem to be preparing the way for the next chapter, which is

to deal with the principle of Kingcraft. The name Baal-berith is commonly defined as 'covenant lord.' In the following chapter, the word 'Baal' is sometimes used in the sense of 'lords,' or 'men' (verses 2, 3). This verse is not on the Heathen Grade. Hence it probably betokens a moral idolatry. From the name Baal-berith, it would seem as if this sin were the submission of the Good Seed to human lordship, that lordship being ratified by covenant, as in State Church systems. Such systems involve the making of a covenant with an earthly lord, and so the acting contrary to the spirit of Gideon, who said, Jehovah should be King. They who thus exalt Cæsar into Christ's place will be certain to begin to persecute men of Godly Valour, who are too loyal to Christ to submit their consciences to kingly rule: 'And it came to pass, as soon as Gideon was dead, that the sons of Israel turned again, and went a whoring after the Baalim, and made Baal-berith their god' (verse 33). They who bow their souls as bulrushes, for an earthly ruler to ride over them, will be certain to be disloyal to Christ. We cannot serve two masters: 'And the sons of Israel remembered not Jehovah their God, who had delivered them out of the hand of all their enemies on every side' (verse 34).

The closing verse is on the Heathen Grade. The words 'do' and $\alpha\upsilon\tau\omega$, 'with,' twice used, conjoin with 'Israel.' We are not told that Gideon has died on this grade. Even in Heathenism there is a moral declension. The men of Godly Valour do not receive according to their merit: 'And they did not show kindness to the house of Jerubbaal, who is Gideon, according to all the goodness which he had showed unto Israel' (verse 35). Their conduct illustrates the words of Teucros (Soph. Ajax, verses 1266, 1267):

*φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρέει, καὶ προδοῦς ἀλίσκεται.*

'Alas! in respect of the dead, how there is with mortals a gratitude that flows swiftly away, and that is convicted of acting treacherously.'

HISTORY OF JEPHTHAH.

CHAPTER XVIII.

JUDGES XI.

ACCORDING to the chronology of literalism, Jephthah lived at a date long subsequent to the giving of the commandments upon Mount Sinai. Hence those commandments must have become well known amongst the people. Jephthah, as a judge in Israel, could not be ignorant of those commandments. Hence he must have known that God had said, Thou shalt not kill. Why, then, did Jephthah break that commandment? Why did he kill one who was no criminal? whose youth and innocence should have been her protection? whom, as a daughter, he was bound to treat with parental kindness? and from whom he had not received any injury? It might be said, He did not know, when he made his vow, that he would meet his own daughter, and having made a vow he could not break it. On that line of reasoning, Herod, who killed John the Baptist, would not have been justified in breaking his vow. The golden sayings of Pythagoras bid us respect an oath : *σέβου ὄρκον* ; but they also bid us practise righteousness in word as well as in deed : *δικαιοσύνην ἄσκει ἔργῳ τε λόγῳ τε*. No honour that is true honour can bind us to do wrong. We may repent of a wrong word as well as of a wrong action. It is surely as bad to be a murderer as to be a perjured person. The common view that Jephthah was a literal man, who literally sacrificed his own daughter, would almost justify the words that Tennyson applies, for a moment, to Jephthah's vow :

'Heaven heads the count of crimes
With that wild oath.'

It is a view that does violence to our natural sentiment of justice, and which no Sunday-school teacher would be able to maintain in a class of intelligent young men or young women without, at the same time, compromising Jephthah's right to be included in a list of those 'of whom the world was not worthy.' Many reasons might be alleged to show that the common opinion respecting this subject is unscriptural.

1. The Bible condemns such sacrifices as that which Jephthah is supposed to have offered. In Lev. xx. 2 a condemnation is pronounced upon those who give their seed to Moloch, 'the abomination of the children of Ammon' (1 Kings xi. 7). In many passages the sin of infanticide is discountenanced. It is mentioned as one of the sins of Manasseh that 'he made his son pass through the fire' (2 Kings xxi. 6).

Yet it is supposed by some that Jephthah, one of the men of faith, dared, like Agammemnon, to be the sacrificer of his own daughter :

ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς.

(Æsch., *Agam.*, v. 217.)

Because Lev. xxvii. 28, 29, speaks of a man devoting man or beast to the Lord, and of what is devoted being put to death, some have inferred that human beings might be sacrificed. But we have to keep in mind that even these precepts are moral, though they seem to be literal. Moreover, we cannot quote our inferences against an express command from God not to kill. Further, there was a sinless devotion to the Lord, as thirty-and-two virgins were devoted (Numb. xxxi. 40), and as Hannah devoted Samuel (1 Sam. i. 28). There was also a devotion to death by God's command, as the Amalekites were devoted (1 Sam. xv. 18), and as the man was devoted who gathered sticks on the Sabbath (Numb. xv. 35). There was also a devotion to death because of transgression, as adulterers were stoned (Deut. xxiii. 21, 22). But the Bible nowhere teaches that a man, however high his rank, had power or right to offer human beings in sacrifice to God. He who hates robbery for burnt offering will surely not accept murder. He does not require us to give our firstborn for our transgression, or the fruit of our body for the sin of our soul (Micah vi. 7). He requires us to do justly, and to love mercy ; but he who sheds innocent blood, even if he shed it in sacrifice, does neither. Jephthah should have been a defence to his daughter against murderers rather than her destroyer. Macbeth's words would have a certain application to him :

‘ He's here in double trust,
First as I am his kinsman and his subject,
Strong both against the deed : then, as his host,
Who should against his murderer shut the door,
Not bear the knife myself. Besides, this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead, like angels, trumpet-tongued, against
The deep damnation of his taking off,
And Pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim, hors'd
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind.’

2. Even the heathen had a nobler conception of worship than to think that the gods could be pleased with such slaughter. Iphigeneia, when compelled by barbarian Thoas to sacrifice shipwrecked strangers to Diana, says : ‘ But I blame the sophisms of the goddess, who, if any mortal be guilty of murder, or have touched with his hands a woman newly delivered, or a dead body, shuts him out from the altars, reckoning him unclean, while she herself is pleased with man-killing sacrifices. But it cannot be that Latona, the spouse of Jove, has given birth to so much ignorance. I therefore deem incredible those Tantalian banquets to the gods, how that they were pleased with the feeding on a boy. I think that those who dwell here, being themselves men-killers, attribute to the goddess their own wickedness. For I think that no one of the demons is evil ’ (Eurip. *Iph. in Taur.*, verses 380-391).

It is not an act of rare occurrence in history for a father to kill his own child, but such deeds have usually been done in wickedness, not under the plea of a religious duty. First there have been parents who have killed their children in brutal savagery. To this class Peter the Great of Russia may be assigned, who, in a fit of uncontrollable anger, caused his son to be beaten to death. And as extremes meet, this cruel Czar, together with Herod the Great, who killed two of his sons, may be classed with the brutal Patagonian of whom Mr. Darwin makes mention, who dashed out the brains of his child on the sea beach for allowing a basket to fall. A second, and somewhat more dignified, class of child-killers consists of those pertaining to a somewhat mythical era, who killed their children to vindicate some broken law, or to gratify revenge, or to turn away a pestilence. In this class the ancient Brutus has a place. He adjudged his two sons Titus and Tiberius to be beheaded, and himself superintended the carrying out of the sentence. He considered that they had endangered the liberties of Rome, by plotting to bring back the tyrant Tarquin. Creon is virtually enunciating the principle that the state should be more to us than our family when he says (Soph. Antig., verses 182, 183):

*καὶ μείζον ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
φιλον νομίζει, τοῦτον οὐδαμοῦ λέγω.*

‘And whoever reckons more of his friend than of his country, I make no account of such a man.’

In verse 657 he intimates that rulers who give license to their children will be giving still more license to others. Heraclides says that the king of Tenedos passed a law that anyone taken in adultery should be beheaded. His own son being taken, the king was asked what must be done. He said: τῷ νόμῳ χρῆσθαι—‘Apply the Law.’ Thus the youth was killed (Polit., § 7). There are many instances in mythical writings of the slaughter of children, as when Medea slew her two sons to revenge herself on their father Jason, who had forsaken her. But such acts afford no evidence that the Heathen, generally speaking, considered such acts as that done by Jephthah commendable.

3. Even the milder supposition that Jephthah’s daughter was consigned to life-long virginity, seems alien to the teaching of Scripture. The Rev. A. R. Fausset says: ‘All the requirements of the case are fulfilled if we suppose he devoted his only daughter to life-long virginity, as a spiritual burnt offering, consecrated to Jehovah.’ Where is the evidence that literal virgins were ever encouraged by God’s law to take vows of perpetual virginity? Would such a practice have ministered to the purity of Divine worship, or to practical godliness in daily life? When Paul says: ‘It is good for them if they abide even as I’ (1 Cor. vii. 8), his words assume that those to whom he writes have free choice. For a father to doom his daughter to a life of celibacy, irrespective of her own will, would be an act as cruel as the dooming of child-widows in India to a similar life. Such women, like Princess Nekayah, might think that if ‘marriage has many pains, celibacy has no pleasures’ (Rasselas, c. xxvi.).

4. If Jephthah’s vow led to the sacrifice of the daughter, it may well be asked, Why did he take a vow which was manifestly so dangerous?

Who would be more likely to come first out of his house to meet him on his return than his own child? How was it that Jephthah knowingly ran so great a risk?

5. Was not such a vow making it possible to commit the greatest possible injustice? We could conceive of all kinds of people chancing to have been coming out from Jephthah's house at the time of his return. It might have been some widow, or fatherless child who had been seeking food or shelter. Would any vow have made the slaughter of such suffering ones a sacrifice acceptable to God?

6. If the history be literal, how is it that although he kills his daughter, and lives a Rob Roy or Robin Hood life, vain men gathering to him (verse 3), no word of censure is anywhere in Scripture pronounced on any of his actions? He is only classed with men mighty through faith.

7. The common view of verse 37, as stated by Dr. Cassel in Lange's Bible, is, that Jephthah's daughter weeps because she remains without the praise of wedlock, as the father in Sophocles' *Œdipus* (verse 1504) is afraid that 'age will consume his children fruitless and unmarried.' It is undoubtedly true that it was sometimes regarded by the ancients as an evil thing to die unmarried. Dejanira shows great distress in bidding farewell to the marriage bed, and to hopes of further offspring (*Soph. Trach.*, verse 922). Plutarch, consoling Apollonius, says that some may grieve for those who die early, 'because they do not partake of those things in life which are counted good, as marriage' (*γάμον*, *Consol. ad. Ap.*, c. xxiii.). He goes on to oppose this view. But the writer holds that to mourn on account of dying unmarried, or of living unmarried, is not to bewail virginity. In the passages which express this sorrow, the idiom of bewailing virginity is not used. Polyxena speaks of herself as dying 'unmarried and without nuptial song.' *ἀνυμφος, ἀνυμέναιος* (*Eurip. Hecub.*, 416). So Antigone, when led to death, says:

*ἄκλαυστος, ἄφιλος, ἀνυμέναιος,
ταλαιφρων ἄγομαι τάνδ'
ἑτοίμαν ὀδόν.*

(*Soph. Ant.*, vv. 876-878.)

'Unwept, friendless, without the nuptial song, I, an unhappy one, am led this prepared way.'

But it would be an error to suppose that in ancient times, any more than now, a life of virginity was, in general, regarded as dishonourable. Antigone goes on to disparage the relationship of wife in comparison with the obligation of duty to parents. Nicolaus of Damascus says that the Atarantian Lybians deemed those to be the best of daughters who remained the longest time virgins. The Greek Anthology does not put dishonour upon those who died virgins. The epitaph to Macrina, sister of Basil the Great, is: 'I, the Dust, have a radiant virgin (*Παρθένον αἰγλήσσαν*); if thou hast heard of such, Macrina, firstborn of the great Emmelia. Who was hid from the eyes of all men, but now is on the tongue of all, and has the better boast of all' (*Lib. VIII.*, § 163).

Multitudes of females have died unmarried without any idea of bewailing virginity being held respecting them. They who become nuns are not spoken of in this fashion. We weep for that we lose. Why

should they who give themselves to a life of purity be said to bewail their virginity? If it had been said that they bewailed the loss of marriage, home, or children, the language would be appropriate, and it would be according to classic precedent. But why should she who keeps virgin-purity be said to bewail it? If such language were used at all, it would be used of those who had lost purity. The Virgin Mary is said to have vowed her Virginity to the Lord—'Domino virginitatem vovisse' (De Nat. Mar., c. vii.). But that is very different from bewailing Virginity. We bewail what is lost. When Medea is leaving her home clandestinely to accompany Jason, it is said of her: 'She kissed his bed, and the double folding-posts on each side, and she stroked the walls; then, tearing with her hands a long lock of her hair, she left it on the bed for her mother, a memorial of her virginity (*μνημῆϊα παρθενίης*), and she lamented with a loud voice' (Apol. Rhod., Arg., Lib. IV., verses 26-9).

In the Second Idyll of Theocritus (verses 40, 41), Simætha is evidently bewailing virginity in the sense here indicated, when she says of her absent lover:

ὄς με τάλαιναν
ἀντὶ γυναικὸς ἔθηκε κακὴν καὶ ἀπάρθρον ἡμεν.

8. Even the way in which some mythical traditions reflect the narrative of Jephthah's vow, tends to show that it has its embodiment outside the sphere of literal history. Amongst such narratives none has so pre-eminent a place as that of the slaughter of Iphigeneia, according to a vow by her father Agammemnon to offer the fairest thing to the gods. In regard to the substituted fawn, the narrative, as given by Euripides, specially reflects the offering up of Isaac. In other respects, Iphigeneia reminds us of Jephthah's daughter. She is a virgin, and has virgins for companions, and is said to be given according to her father's vow thus: 'O Agammemnon, king of this Greek expedition, thou wilt not at all unmoor the ships from this land until Artemis receives Iphigeneia, thy daughter, as a victim. For whatever the year should bring forth most beautiful thou didst vow to sacrifice to the light-bearing goddess. Thy wife Clytemnestra has given birth to a child in thy dwelling (attributing to me the epithet most beautiful), whom it behoves thee to sacrifice' (Iph. in Taur., verses 17-24).

So far as such reflective narratives have any weight, they conflict with the theory of those who say that Jephthah only devoted his daughter to perpetual virginity, and that he did not offer her in sacrifice. They rather support the view that Abraham and Jephthah are not literal men, who gained renown because of their willingness to subordinate natural affection to religious duty, but Adamic and Representative Men, whose actions embody great moral facts of world-history.

We may now proceed to consider the teaching of this chapter in its more positive aspects.

1. It is of much importance to ascertain of what or of whom Jephthah is the symbol. We may notice several particulars bearing on this subject.

(a) It is evident that Jephthah is in the line of faith, inasmuch as He is classed in Heb. xi. with those of whom the world is not worthy.

(b) It is inherently probable that, in a battle waged by the Seed of

Faith against the Seed of Sin, one who claims Headship over the Seed of Faith is a symbol of Christ. Gideon refused to be made king over the Good Seed (viii. 23), but Jephthah only goes with the Good Seed on condition that He is to be Head and Captain (verse 11). This tends to show that Jephthah is Christ.

(c) The name יֵפְתָח , 'Jephthah,' is generally supposed to be from פָּתַח , 'To open,' as gates are opened. Then it comes to mean 'To loosen,' as prisoners are set free (Is. xiv. 17; lviii. 6), and 'to enlarge.' 'God enlarge Japheth' (Gen. ix. 27). Some of the lexicons define 'Jephthah' as 'He opens,' and add that 'He' applies to God. Of no one can it more fittingly be said that He opens before Israel, and gives freedom and enlargement, than it can be said of Christ. Hence the name 'The Opener,' or 'The Enlarger,' accords with the view that Jephthah is Christ.

(d) In some of the narratives in Genesis we have seen how Christ has sometimes a distinct personification. This was specially noticeable in the lives of Isaac and Joseph. Hence it is in accord with Scriptural precedent for Christ to be symbolized as a Person.

(e) Three special facts are noticeable respecting our Saviour. First, that it was on the Servants' Grade that He took a servant's form, and became obedient unto death. Secondly, that in thus becoming obedient unto death as our Sacrifice, it was His Soul that Jesus poured out unto death (Is. liii. 12). Third, that it was in the Sinaitic Process, and in relation to the perfecting of Sinaitic Law, that Christ thus became a Propitiation. And all these features hold good in the case of Jephthah. First, it will be found from the grade-words that it is on the Servants' Grade, the Grade of Sacrifice, that Jephthah makes His vow, and offers His burnt offering. Secondly, it is specially noticeable that what Jephthah vows to offer is what comes out of the doors of His house (verse 31). The house, as contrasted with the city, is pre eminently a Soulical Symbol. Further, we shall yet see valid reason to conclude that when Paul speaks of a man keeping his virgin (1 Cor. vii. 37), he is referring to the man's own soul. The soul is Jephthah's daughter—that is, it is His Soul which He pours out to death. Thirdly, we shall find that in the latter part of this chapter we have varying portions referring to the two processes. We have a passing through (verse 32), which is in the Seed Process, and we have a reference to what is before the face (verse 33), which shows the Sinaitic Process. But it is a striking feature of Jephthah's vow that all which is said of the vow, and the offering of the daughter, is in the Sinaitic Process, which is the Process of Propitiatory Sacrifice.

(f) It will be said, When Jesus poured out His Soul, it was as a Propitiation, but there is nothing in the history to show that Jephthah's daughter dies on behalf of anybody. In answer to this objection we may consider what is said in verses 50, 31. The Authorised Version reads: 'And Jephthah vowed a vow unto the Lord, and said, If Thou shalt without fail' (Revised Version, 'wilt indeed') 'deliver the children of Ammon into Mine hands' (Revised Version, 'hand'), 'Then it shall be that whatsoever cometh forth of the doors of My house to meet Me when I return in peace from the children of Ammon shall surely' ('it

shall') 'be the Lord's, and I will offer it up for a Burnt Offering.' Dr. Hales would read the last clause disjunctively: 'it shall be the Lord's, or I will offer it up,' etc. It is evident from Josephus that the Jews thought that Jephthah's daughter was sacrificed, though Josephus is careful to blame Jephthah, and to say that his sacrifice was not acceptable to God. 'When he had sacrificed, he offered her up for a burnt offering, accomplishing a sacrifice that was neither lawful nor acceptable to God'—*θύσας τὴν παῖδα ὠλοκαύτωσεν, οὔτε νόμιμον οὔτε τῷ θεῷ κεχαρισμένην θυσίαν ἐπιτελών* (Ant., Lib. V., c. vii., § 10).

The writer believes that the foregoing translation of these verses is erroneous in one very important particular. If the reader refer to the account of Jacob's vow in Gen. xxviii. 20, 21, he will see that after Jacob has stated the Divine side of the vow, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace,' he then begins to state the human side of the vow. In stating this human side he uses three sentences, all beginning with the Hebrew word for 'and.' The first sentence begins with *וְהָיָה*, and it has the force of 'Then shall be.' In like manner, after Jephthah has stated the Divine side of His vow, He then states the human side. Moreover, in His statement of this human side of His vow, He also uses three sentences, all beginning with 'and.' Moreover, as in Jacob's vow, the first of these three sentences begins with the words *וְהָיָה*. In this case, however, instead of our Versions giving to these words the force or meaning of 'Then shall be,' they simply take them as an auxiliary. 'Then it shall be that,' which is equivalent to 'And it shall come to pass that.' If the question were asked, Why are these words, when spoken by Jacob, taken as one of the principal verbs meaning 'then shall be,' while the same words, when spoken by Jephthah, are simply taken as an auxiliary, meaning 'And it shall come to pass that,' it is easy to see what answer would be given. It would be said, If we take these words here as meaning 'Then shall be,' and as a principal verb, the sentence would be left incomplete. There would be no information in the verse as to what should thus be. It would be as if the verse read: 'Then shall be that which cometh forth from the doors of My house to meet Me, when I return in peace from the sons of Ammon, and it shall be to Jehovah, and I will offer it up for a burnt offering.' The comparison of these three clauses with the three clauses in Jacob's vow, tends to show that there is some error in the translation of the first clause. Our Authorised Version takes the two 'And shall be's' as equivalent to the idiom of emphasis, 'Dying thou shalt die.' Hence it inserts the word 'Surely.' The Revised Version does not so take it. They who affirm that the Hebrew would bear reading according to our Versions, would yet, perhaps, be ready to admit that the Hebrew is very awkward in its mode of expressing what our Versions make it express. The Sept. has a like aspect of awkwardness, and seems as erroneous as our English Versions. It reads: *καὶ ἔσται ὁ ἐκπορευόμενος, ὅς ἂν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου ἐν τῷ ἐπιστρέφειν με ἐν εἰρήνῃ ἀπὸ υἱῶν Ἀμμων, καὶ ἔσται τῷ Κυρίῳ, ἀνοίσω αὐτὸν ὠλοκαύτωμα.* We might literally read: 'And shall be that which may come forth from

the door of My house to the meeting with Me in My return in peace from the sons of Ammon, and it shall be to the Lord, I will offer it for a burnt offering.' The repeated words *καὶ ἔσται*, and the comparison with the terms of Jacob's vow, all go to show that the first of these three sentences ought to have a complete meaning in itself, as each of the two following clauses has a complete meaning in itself. Where, then, is the part that follows the words 'Then shall be?' The writer holds that it is the words which are rendered 'from the sons of Ammon,' *מִבְּנֵי אַמּוֹן*. It is true that, taken by themselves, these words might follow the verb 'return.' Moreover, they would come in very naturally in this sense. But when we consider the whole sentence, we see that to take the words thus causes the sentence to have an awkward and incomplete aspect. Now it is only these words, rendered 'from the sons of Ammon,' which can follow the verb 'Then shall be.' The word *מִן*, rendered 'from,' sometimes means 'Because,' 'On account of.' Moreover, it is so used in express reference to the Propitiatory work of Christ. 'He was wounded *מִן* our transgressions, He was bruised *מִן* our iniquities' (Is. liii. 5). The sons of Ammon are these Iniquities and Transgressions personified. The writer holds that both the Hebrew and the spirit of the history go to show that *מִן* in this passage is not 'from the sons of Ammon,' but 'for the sons of Ammon'—that is, Jephthah's Daughter, the Soul of Jesus, will become a Propitiatory Offering on behalf of these Ammonites, or personified Soulical Sins. He thinks that other features tend to show that this view is Scriptural. First of all, it is not customary for the Bible to speak of coming from enemies in peace. Abraham is said to return from the slaughter of the kings, but he is not said to return in peace from them (Gen. xiv. 17; Heb. vii. 1). Jephthah had just smitten Ammon with a great slaughter. How, then, could he be said to return in peace from them? He could only do this in the sense of having made a treaty with them, or having ceased to punish them. But Israel was expressly forbidden to seek the peace of the Ammonite (Deut. xxiii. 6). Further, we have many passages which speak of a return in peace, where the word 'peace' closes the account of the return (Judg. viii. 9; 2 Sam. xv. 27; 1 Kings xxii. 27, 28). But to add 'from the sons of Ammon' after the word 'peace' implies that they were partakers of the peace. This is not only an idiom contrary to Scripture usage, it is also contrary to the fact that we do not make peace with Sin.

Secondly, the reading which regards Jephthah's Daughter as a Propitiation for the Ammonites finds confirmation in the fact that the ancient traditions which best reflect this history give great prominence to the idea of Propitiation. Thus Agammemnon says to Iphigeneia :

ἀλλ' Ἑλλάς, ἣ δέϊ, κἂν θέλω κἂν μὴ θέλω
θῦσαι σε.

(Eurip. Iph. in Aul., vv. 1271, 1272.)

'But it is Greece for whom, whether I am willing or unwilling, I must sacrifice thee.'

So Iphigeneia says to her mother :

δεῦρο δὴ σέφαι μεθ' ἡμῶν, μῆτηρ, ὡς καλῶς λέγω.
εἰς ἔμ' ἢ ἄλλας ἢ μεγίστη πᾶσα γυνὴν ἀσ.οβλέπει
κἂν ἐμοὶ πορθμὸς τε ναῶν καὶ Φρυγῶν κατασκαφαί,

τάς τε μελλούσας γυναῖκας ἦν τι δρῶσι βάρβαροι,
μηκέθ' ὑρπάζειν ἔαν τὰς δ' ὀλβίαις ἐξ Ἑλλάδος
τὸν Ἑλένης τίσαντας ὄλεθρον, ἦντιν' ἤρπασεν Πάρις.
ταῦτα πάντα καθανούσα ρύσομαι, καὶ μου κλεος,
Ἑλλάδ' ὡς ἡλευθήρωσα, μακάριον γενήσεται.

(Id., vv. 1377-1384.)

'But come, consider with me, mother, how well I speak. The whole of greatest Greece is now looking upon me, and upon me depends the passage of the ships, and the subversion of Troy; and as to women who yet shall be, if barbarians injure them, no longer to permit them to carry them off from prosperous Greece, having avenged the destruction of Helen, whom Paris carried off. All these things, by my dying, I shall redeem, and my glory, as one who has freed Greece, shall be blessed.'

Dr. Cassel notes several instances from Pausanias and others, but in all cases the virgin dies on behalf of some one. Thus Macaria kills herself that the Athenians may conquer in the war: ἀποσφράζασα ἑαυτήν, ἔδωκεν Ἀθηναίοις τὸ κρατῆσαι τῷ πολέμῳ (Paus., Lib. I., c. xxxii., § 5). Androcleia and Alcis, the daughters of Antipoenus, kill themselves that an advantage of war (τοῦ πολέμου κράτος) may be gained by their people (Id., Lib. IX., c. xvii., § 1). In the case where the daughter of Aristodemus, and the man who falsely accused her, are killed, the Messenians are seeking deliverance from a pestilence (Id., Lib. IV., c. ix.). Marius offers up his daughter that he may win victory for the Romans. It is in a like propitiatory sense that the Daughter of Jephthah—that is, the Soul of Jesus—dies for our sins—that is, 'for the Ammonites.' The sum of the foregoing particulars tends to show that Jephthah is Jesus.

2. When Christ took upon Him our nature, He did not thereby cease to be Divine. He still had in Him a Spirit of life. It is said: 'Totus Deus totus factus est homo et in suis integer manens' (Ex Lib. Diurn. Rom. Pont.)—'He who was wholly God was made wholly man, yet remaining fully in His own [estate].' He could give the living water, so the living Spring must have been in Him. He could be put to death in the flesh, but there was in Him a life higher than that which was thus crucified through weakness. On the Spiritual, or Divine, Side, He lived for evermore. It is a striking feature of this history that there are two Daughters of Jephthah. There is One on the Servants' Grade, the Grade of Propitiation and Sacrifice. It is this Daughter which is offered as a Sacrifice for Ammon. But the grade-words show us that in addition to this Daughter who dies, there is a Daughter on the Young Men's Grade who does not die. It is נִיָּה, or 'This One,' who is the Beloved or Only One (verse 34); but it is the One who 'comes' to meet Him—that is, on the Servants' Grade (verse 34)—who dies. It is נִיָּה, or 'This One' (verse 38), who goes upon the mountains, and who bewails; but it is One who has something 'done' to Her on the Servants' Grade (verse 39) whom Jephthah offers as a Burnt Offering. While She is thus offered, נִיָּה, 'This One,' knows no man (verse 39)—that is, She is after the spirit, and has no communion with the flesh. She is the Spirit of Life in Jesus, His Soulical Nature as One Divine; but the Daughter who dies is the Soul of Jesus as found in the likeness of flesh of sin. Paul is virtually glancing at these two Daughters of Jephthah when he says: 'For the death that He died, He died unto sin once; but the life that He liveth, He liveth unto God' (Rom. vi. 10).

It is a very common thing, where a less proceeds from a greater object, to speak of that less object as a daughter of the greater object. In this sense we read: 'All the daughters of music shall be brought low' (Eccles. xii. 4). We read of Judah profaning Holiness, and marrying the daughter of a strange god (Mal. ii. 11). The Jews believed that after the cessation of prophecy there was a new mode of Revelation, which they call Bath-Kol, or 'the daughter of the voice.' This was supposed to consist of reverberating sounds. We read in the Codex Sanhedrim, Piske Josaphoth, fol. 11, a.: 'Bath kol is when a sound proceeds from heaven, and another sound proceeds from it.' Now, where Jephthah's Daughter on the Young Men's Grade is said to lament, Her lamentation is על-בתולה and על-בתוליה. The ' at the end of the first word is 'My,' and the ה ending the second word is 'Her.' From the former verse it is clear that Jephthah's Daughter bewails a בתול. But the second word in verse 38 has ' before the word 'Her.' Sometimes ' is used at the end of a noun instead of ים, as גַּבִּי, 'locusts' (Amos vii. 1; Nah. iii. 17). Sometimes, also, the ' at the end betokens a patronymic noun, as 'The Canaanite' (Gen. xii. 6). Thirdly, Dr. Gesenius is of opinion that ' at the end is in some cases an Arabism for ה, as שְׂדֵי, 'field,' for שְׂדֵה (Deut. xxxii. 13). In Ezek. xxiii. 3, 8, the same word clearly means 'virginity,' and we have the forms בְּתוּלָיָהוּן, 'their virginities,' and בְּתוּלָיָהּ, 'her virginities.' Hence we must conclude that בְּתוּלָיָהּ, in Judg. xi. 38, also means 'Her virginities.' But why have we, in verse 38, a word which clearly means 'Her virginities,' or 'Her virginity,' while in verse 37 we have the word בְּתוּל, which is nowhere else used in Scripture in the sense of 'virginity?' Dr. Davies says: 'Perhaps בְּתוּל is little, or young Daughter, from בַּת; יוּל being a diminutival ending, as in הַרְיֹול.' The writer believes that Dr. Davies is right in thus deriving from the word 'daughter.' The word has no relation to virginity. In verse 37 the Divine Soul of Jesus, speaking of the Soul in its Human Aspect, says: 'Let Me go and lament over My little Daughter, My Bethul.' Then, in verse 38, we are told that She does thus go to lament. But that little Daughter, the Soul of Jesus given for our sins, is a Daughter 'made sin for us.' Hence She is as a Daughter that has lost virginity. And in this second reference, instead of the Divine Soul of Jesus, on the Young Men's Grade, being said to lament over Her little Daughter, She is said to lament over 'Her virginity.' Whose virginity? Not the virginity of the Divine Daughter, on the Young Men's Grade, who knows no man, and has no need to lament for Herself. It is the virginity of the Daughter as made sin for us, and as found on the Servants' Grade. Thus the word 'Her' does not apply to the Person weeping, but to the Person for whom lamentation is made. In both verses the Divine Daughter is shown to be lamenting for an object apart from Herself. In the first case, She weeps for that object as Her little Daughter. In the second case, She weeps for the lost virginity of that Daughter as one having been made an Offering for sinful sons of Ammon. Thus this minute difference between two words

tends to make clear to us the fact that there are no trifles in Scripture, but that these Scriptures are all verbally Inspired. This little 'yod' also serves to corroborate the view that there are two Daughters of Jephthah—One who dies, and One who does not die ; One who loses virginity, and One who does not lose it.

3. In considering Gen. xxxi. we ascertained the following fact. We saw that there was a mountain called גִּלְעָד, 'Gilead,' or 'The Stony' (verse 23), this stony mountain being the emblem of a hard heart. But out of this stony region the stones are gathered at Jacob's orders (verse 46). Then a new name is given when the stones have been taken out. It is then called 'Galeed,' גַּלְעָד—that is, 'the heap of witness.' It is also called 'Mizpeh,' the place of watching. Thus the name 'Mizpeh' becomes an additional help to us to know which is Galeed and which is Gilead. Now, if the reader do two things—first, look at these names side by side, גַּלְעָד and גִּלְעָד, and then remember that the system of vowel-points is a human invention, dating long after the time of Christ—he will see that the two names, without the points, would look exactly alike. Both would be גלעד. Hence it is not any impugning of Inspiration, but only of the wisdom of those who affixed the vowel-points, to say that a serious error has been committed in this chapter, owing to all distinction between Gilead and Galeed being ignored, and all the words being spelled 'Gilead.' Thus Jephthah and the Good Seed are all assigned to the Stony-Hearted Realm. Fortunately, however, the Scripture, itself, supplies means for correcting this error. In x. 17 we read that the sons of Ammon encamped in Gilead. This is evidently Gilead the stony, to which the Sinful Seed find ready access. But it is added that Israel encamps in Mizpeh. We see from Gen. xxxi. 48, 49, that this Mizpeh is not the Stony Gilead, but it is Galeed. Hence the writer holds that Scripture justifies the inference that the Good Seed are Galeedites, not Gileadites. The word 'Galeed,' or 'Galeedites,' should be substituted in x. 18 ; xi. 1, 2, 5, 7, 8, 9, 10, 11, 29, 40. In verse 29 Mizpeh is named with Gilead. Christ, as Jephthah, is not a Gileadite. He is not from Stony Gilead, but he is from the Galeed out of which the stones have been gathered. He would not wish to be Head and Captain over men of Gilead, or the Stony Heart, but He would wish to be King of the tender-hearted Galeedites. Thus it will help to a clearer view of the meaning of this chapter if we think of Gilead and Galeed as the Stony Mountain and the Tender Mountain respectively. On the Stony Side, or Gilead, Ammon is encamped ; while on the Tender-Hearted Side, or Galeed, Jephthah and Israel gather for war.

4. In considering the history of Moab and Ammon, as given in Gen. xix. 32-38, we saw reason to think that, while Moab represented an Evil Seed on the Intellectual Side, Ammon represented an Evil Seed on the Soulical Side. But the fleshly Soulical Side may have a corrupting influence upon the Mind, and may make it fleshly. And, in this sense, Ammon extends its influence even to Stony Gilead. But the fact remains that Ammon is a Fleshly Side. It is driven back from the cities, or Intellectual Side, and even to the vineyards (verse 33), the

emblem of blood-shedding, and of the down-trampling of fleshly Lusts. The fact that Jephthah's Daughter dies for Ammon only, fully sustains the view that Ammon pertains to the Soulical Side. Christ dies to save our souls, and to be a Propitiation for our fleshliness. But He does not die to be a cloak for our wilful sins of evil purposes. That would be to put a premium on intelligent Diabolism.

5. We shall find that on at least two grades, in this narrative, there is a certain contrast between a class that despises others, and a class that is despised. Jephthah Himself is despised and rejected by His brethren. So, on another grade, a weak and despised class gather to Him. These features are quite in accord with moral history. Christ has often been despised by those who had in them some of the Pharisees' spirit. So His weak and humble followers have sometimes been slighted by those who forgot that Jesus chooses the weak things to confound the mighty. As One not coming to men merely by ecclesiastical roads, as One who was greater than Judaism, and who manifested Himself amongst those who were not in the Jewish covenant, Jephthah was as the Son of a harlot, or despised woman, and He was thrust out by His self-righteous brethren. He said of Himself in this suffering aspect: 'But I am a Worm and no man, A Reproach of men, and despised of the people' (Ps. xxii. 6). Having His evolution in the souls of Heathen men, even before Judaism came, and being found still in connection with the Heathen, even after Judaism had come, He was as a harlot's Son, and was despised and thrust out by those who despised what was not in conformity to their own limited standard of goodness.

6. What we have seen in previous narratives should teach us not to despise the day of small things. This narrative deals pre-eminently with three grades, Heathen, Servants, and Young Men. Properly, the narrative begins with verse 17 in c. x. Starting from that point we shall find that from there to the end of c. xi., the phrase 'sons of Ammon' occurs nineteen times. Out of these nineteen examples, four, and four only, pertain to the Heathen Grade. It is a very noticeable feature that in these four instances the words are spelt *בְּנֵי עַמּוֹן*, but in the remaining fifteen instances, pertaining to the higher grades, the words are spelt *בְּנֵי עַמּוֹן*, no hyphen connecting the two words. The fact that the use of the hyphen is restricted to the four words which are on the Heathen Grade gives support to the Gradal Theory. These minute distinctions help us, where the gradal transitions are somewhat numerous, as we find them to be in this chapter.

7. Much has been said of the principle of Godly Service. In such Service there is a sinless going down from a higher to a lower grade, with a view to save those on a lower grade. Even on the same grade there may be Godly Service as respects the two lowest grades. Heathen Prophets thus served on the Heathen Grade, and so Ritualistic priests may serve on the Servants' Grade. But where those on the Young Men's Grade, or Grade of Tongues, are represented as acting in Godly Service, they are seen to be going down either to the Servants' Grade, or the Heathen Grade. The reader will find that the portion of this chapter from verse 12 to verse 28, inclusive, is dealing with Godly Service in relation to various grades. It is a general summary of Godly Service, and many

transitions of grade occur in this portion. This is owing to the fact that they who serve are represented as going from different grades to different grades. Still, the grade-words make it sufficiently clear where the transitions occur. In one or two instances, where we might be perplexed, we have some striking aids to guide us. The allusion in verse 18 to the rising of the sun, or east side, also the allusions to dwelling in Kadesh, etc. (verses 16, 17), seem designed to help us to see the gradal changes.

8. We shall find that in several parts of this chapter, the distinction between the Sinaitic Process and the Seed Process is important. The writer has stated, in regard to the verb 'to call,' that it is a mark of the Seed Process, except where used of the giving of a name. It would seem as if there were something analogous to this in the verb עָבַר, 'to pass through,' or 'to pass over.' It is clear that in regard to certain passings through, especially through water, the verb has not a Seed Process significance, inasmuch as it is used of a passing over Jordan (vii. 25, viii. 4). But, on the other hand, it is equally clear that in many passages, and especially those which speak of a passing through land, this verb betokens the Seed Process. It is important, in this aspect, in this chapter. Just as in vi. 33, 34, this verb is used where the Spirit comes upon Gideon, and the Seed Process comes in, so, in xi. 29, it is used when the Spirit comes upon Jephthah, and the Seed Process comes in. And in every verse in the chapter in which the word occurs, it betokens the Seed Process. On the other hand, as in many other chapters, we have in this chapter several instances in which the word מִפְּנֵי, 'from the face of,' or its equivalent, is used. In every such case, as in previous narratives, the word appears to betoken the more outward Sinaitic Process.

9. It will perhaps be more advisable to examine the grade-words as we meet with them. Inasmuch, however, as the first part of the chapter has its gradal character shown in the close of the previous chapter, we may notice the connection between the chapters. Strictly speaking, the history of Jephthah, and His conflict with Ammon, may be said to begin with x. 17. It would have been well if c. xi. had begun with that verse. We will commence the examination of the history from that point. Verse 17 is in the Servants' Grade, as the words 'sons of Israel' show. The two previous verses were on the Heathen Grade, the word 'Israel' conjoining with 'sons of Israel,' 'do,' הָ, 'this,' and 'serve.' So 'in Thine eyes,' in verse 15, betokens the Sinaitic Process. Verse 18 brings in the Young Men's Grade. We have the word 'people.' This grade is continued to the close of xi. 2. Then the Heathen Grade comes in. In verse 3 the word אִתְּ, 'with,' conjoins with 'men.' In verse 4 אִתְּ, 'with,' conjoins with 'Israel.' In verse 5 the same two words conjoin. The words 'From the face of,' in verse 3, show also that this gradal portion, on the Heathen Grade, verses 3-5 inclusive, is also in the Sinaitic Process. With verse 6 the Servants' Grade comes in, and it is continued down to the word 'Galeed,' in verse 11. In this portion we have the words 'come' (verse 7), אִתְּ, 'with' (verses 8, 11), 'hear' (verse 10), and 'do' (verse 10). In this portion the words 'before Me' (verse 9) betoken the Sinaitic Process. It is one of the striking

features in all these narratives that the grades come with a certain orderliness. Thus, beginning with x. 15, and proceeding to the close of xi. 13, the grades come thus: Heathen, Servants, Young Men, Heathen, Servants, Young Men, Heathen. This is the order in which the grades follow each other. This very orderliness tends to establish the Gradal Theory. This fact of Verbal Inspiration overwhelms those superfine adherents of the so-called Higher Criticism, who flippantly sit in judgement on Scripture thus: Hilgenfeld says of the Second Epistle to the Thessalonians: 'It has un-Pauline expressions, and is un-authentic.' Baur says of Colossians: 'Its Christology is the echo of Gnosticism. The Logos doctrine is introduced into Paulinism. The writer confronts the Ebionitism, current throughout Asia Minor, with a conciliatory tendency, or, as Schwegler puts it more definitely, the epistle originated in the midst of the efforts which the Church of Asia Minor was making towards unity, after primitive Ebionitism was overpowered by the help of incipient Gnosticism.' The learned nonsense which these German critics put forth respecting the Petrine, Pauline, and other tendencies, illustrates Young's lines:

'Voracious learning, often over fed,
 Digests not into sense her motley meal,
 This book-case with dark booty almost burst;
 This forager on others' wisdom, leaves
 Her native farm, her reason, quite untilled,
 With mixt manure she surfeits the rank soil,
 Dunged but not dressed, and rich to beggary,
 A pomp untameable of weeds prevails.'

Beginning with x. 17, and the Servants' Grade, we read how the evil Soulical Seed, the Ammonites, whose kings rob the Israelitish Seed of its possession (Jer. xli. 1, 2), and whose daughters are to be burned with fire, fix their camp in stony Gilead, the realm of a hard heart. But the Good Seed opposed to them are in the place of watchfulness, or Mizpah, which is identical with Galeed, the tender-hearted realm. We read, 'Then the sons of Ammon were gathered together, and encamped in Gilead, and the sons of Israel assembled themselves together, and encamped in Mizpah' (verse 17).

Verse 18 brings in the Young Men's Grade. This Seed of Faith desires a manifested Leader and Captain, although One has been already amongst them whom they knew not. The followers of Moses were slow of heart to perceive what the Scriptures taught concerning Christ. Nevertheless, they often felt the weakness and unprofitableness of law, and cried out, 'Who shall deliver?' (Rom. vii. 24). 'And the people, the princes of Galeed, said, a man to his fellow, Who is the Man who shall begin to fight against the sons of Ammon? He shall be Head over all the inhabitants of Galeed' (verse 18). Literally, it is not very probable that amongst a people having many princes, there would have been such a helpless looking for some unknown Deliverer. Too often the danger is that too many incompetent men are ready to imagine themselves well qualified for posts of great responsibility: Cleon was ready to affirm, in the Athenian assembly, that it would be easy to take Pylus if the generals were men, and the boastful leather-seller added: *αὐτὸς γ' ἂν, εἰ ἴρχθε, ποιῆσαι τούτο* (Thucyd., Lib. IV., c. xxvii.)—'Even

he himself, if he were the commander, would do this.' But if this longing for a Deliverer be a longing for a Moral Deliverer, who should do what the Law was too weak to do, it is a very natural longing. Men had such a longing, and said, 'Art Thou He that should come?' (Matt. xi. 3). But Jesus was already in the world, though the world knew Him not (John i. 10). His meek and gentle graces were specially embodied in some of the despised people outside the rigid formalities of Judaism. With these believers Jesus was mighty. But, as having His moral evolution amongst those outside the Jewish covenant, He was regarded by the more favoured Seed of Faith as the Son of a harlot. Yet He belonged to Galeed as much as did they. He was a Son of Galeed. In Numb. xxvi. 29 we read of a Machir begetting Gilead, and of the family of the Gileadites. These sons are not said to include a Gilead (verse 30). In Numb. xxxix. 39, 40, it is said that Machir, the son of Manasseh, takes Gilead, and that Moses gives Gilead unto him. When Gilead, or Galeed, as the writer holds that it should be pointed, begets Jephthah, the writer takes the meaning to be that the Mind of Jesus has an evolution from Galeed, the tender and stoneless Heart. As the Germans would speak of a man perishing as 'a child of death' ('ein Kind des Todes'), as the Scriptures speak of Sons of Light, Wrath, etc., so Jesus is a Son of Galeed, or the Tender Hearted. Especially does He have His evolution, as such a Son, amongst the despised peoples outside the Jewish covenant. Thus He is as the Son of a harlot. Sometimes the term 'harlot' is applied to the Church in its unfaithfulness (Is. i. 21; Ezek. xvi. 35). The writer does not think that it has that significance here. He holds that the meaning is that she was not as a wife made such by the Jewish covenant, and yet she was bearing fruit unto God. She was bringing forth the Christ-like Mind. Nevertheless, in comparison with those in the Jewish covenant, she was as a harlot that had been forgotten (Is. xxiii. 16). We may read, 'And Jephthah, the Galeedite, was a Mighty One of valour, and He was the Son of a woman who was a harlot, and Galeed begat Jephthah' (verse 1). The woman who had Jewish advantages (Rom. iii. 1-3), and the covenants (ix. 4), also bare a Good Seed, but the more favoured Seed despised the Christ-like Mind that was having an evolution in a Seed of Faith outside Judaism. They despised the Gentile Christians, and their own moral excellencies did not fully embody the true Mind of Christ. Moses was more to them than was the Mind of Christ. Thus the Saviour had to say, 'I am become a Stranger unto My brethren, and an Alien unto My mother's children' (Ps. lxxix. 8). 'He is despised and rejected of men.' Even those who were of the House of Faith, and in the Church of God, born, so to speak, of the true wife, had so much of the spirit of legality in their religion, that the Mind of Christ could not have its evolution amongst them. They had not His simplicity, and love, and Catholicity. They said, 'We have Abraham for our father.' The rejection of Jephthah by his brethren is a fitting symbol of the way in which those who believed Moses and the Prophets were apt to reject Christ. In so doing, however, they found Sin too hard for them. 'And the wife of Galeed bare to him sons, and the sons of the wife grew up, and they drave out Jephthah,

and they said to Him, 'Thou shalt not inherit in our father's house, for Thou art the Son of another woman' (verse 2).

So Agammemnon says, tauntingly, to Teucros :

σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

(Soph. Ajax, v. 1228.)

'I say that thou, in truth, art from a captive woman.'

It is not very likely that the rights of illegitimate children would be regulated according to the caprice of the lawful sons, and that law would be ignored. To the history, regarded as moral, no such objection applies.

The reader might be disposed to say, 'The Jews who rejected Christ did not at once send to Him to ask Him to return. But the reader would be somewhat misled by the natural practice of reading the narrative without respect to gradal transitions. Although verse 3 seems to connect with verse 2 it does not so connect. It is on the Heathen Grade. The narrative does not show that those on the Young Men's Grade, who thrust out Jephthah, send to ask Him to come back. It is those on the lower Grades of Heathen and Servants, and whose faith in Judaism is not so rooted, who ask Him to return. Verse 3 brings in the Heathen Grade, which is continued to the close of verse 5. Even on that grade there is a self-righteous class from whom Jesus flees, and a despised class who gather to Him. He ever dwells with the poor in spirit. In verse 2 Jephthah is said to be thrust out. In verse 3 He is said to flee. The two acts suggest distinct grades. In the latter case it is as if Jephthah voluntarily withdrew rather than as if He was thrust out. 'And Jephthah fled from the face of His brethren' (verse 3). Even amongst the Heathen there was a philosophic class who gloried too much in themselves, and despised others. Cicero thought that the multitude declared unanimously for what was wrong (Tusc. Disp., Lib. III., c. ii.). Yet some of those despised people had virtues which are ever dear to Christ. The youth Galetes, to whom Ptolemy bore witness that he had never brought evil to any, but that he had brought good to many, whose compassion led him to seek and effect the deliverance of those being led to death (Æl. Var. Hist., Lib. I., c. xxx.), and many in Heathenism of a kindred spirit, must have been more dear to Christ than some of the exclusive and self-righteous philosophers. Jephthah is said to flee to the land of Tob. The word 'Tob' means 'Good.' It probably indicates that Christ made His dwelling with Moral Goodness. Wherever He found that quality in Heathen minds, He dwelt there rather than with the Spirit of Self-Righteousness. Hermas says : τὸ τρυφερὸν πνεῦμα μὴ ἔχον συνήθειαν μετὰ πονηροῦ πνεύματος καὶ σκληρότητός καταικεῖν ὑπαχωρεῖ οὖν ἀπὸ τοῦ ἀνθρώπου τούτου, καὶ ζητεῖ καταικεῖν μετὰ πραότητος καὶ ἡσυχίας (Lib. II., Mand. 5, c. ii.)—'For the tender Spirit is not accustomed to dwell with the evil Spirit, and with Hardness. It departs, therefore, from this man, and seeks to dwell with Meekness and Quietness.' It is in this moral sense that Jephthah goes to the land of Goodness from the more self-righteous class. These journeys are moral, not literal. Imlac well says : 'Long journeys in search of Truth are not commanded. Truth, such as is necessary to the regulation of life, is always found where it is honestly sought.

Change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. . . . That the Supreme Being may be more easily propitiated in one place than in another is the dream of idle superstition. . . . He who supposes that his vices may be more successfully combated in Palestine will, perhaps, find himself mistaken' (Rasselas, c. xi.). We read of a certain class gathering to Jephthah who are called *בְּיָרִי*. In ix. 4 this name is applied to a class hired by Abimelech, whom God never helps. These do a deed which grieves God, and hence they appear to be an evil class. In 2 Chron. xiii. 7; Prov. xii. 11, the word is applied in an evil sense to a class of vain men. Hence it is supposed that these vain men are outlaws, who gather to Jephthah to live by plunder. When David was a fugitive, four hundred men, who are spoken of as in debt, and in distress, and discontented, gathered to him (1 Sam. xxii. 2), and He became their captain. No censure is passed upon David for the life which he lived amongst these four hundred. On the contrary, he acts under prophetic instructions (verse 5). He, too, like Jephthah, comes to Mizpah (verse 3). Had these men come to join Jephthah in living a lawless life, we might have expected the narrative to give some indication that Jephthah was doing wrong. The epithet 'vain' is used in a variety of senses: 'Wilt thou know, O vain man' (Jas. ii. 20). There is an application of such disparaging terms to show a despised but good class, as when Paul says he is nothing (2 Cor. xii. 11), and tells us that God has chosen foolish things (1 Cor. i. 27), weak things, base things, despised things, and things that are not. Literally, the word appears to be from *בָּרֵךְ*, 'to empty,' then to be thin, lean. Some, however, would derive it from *בָּרַךְ*, 'spittle,' and take it to mean 'one who is spat upon.' The word *ζαχά*, in Matt. v. 22, 'foolish one,' is a form of the same word. Our English word 'reek,' denoting what is thin and unsubstantial, has probably the same meaning. The word is used of a still small voice (1 Kings xix. 12). As Paul speaks of the Apostles as fools for Christ's sake, and says he is less than the least of all saints, so, as the writer thinks, the word here denotes a class who are not puffed up, who are poor, and thin, and despised, very unlike to those whose eyes stand out with fatness. God chooses to dwell with the poor in spirit, and Christ bids us not to despise these small ones (Matt. xviii. 6). In Gen. xli. 19 the word is used of what is lean of flesh. We have such expressions as: 'My leanness riseth up against me' (Job xvi. 8); 'But I said, Leanness to me, leanness to me' (Is. xxiv. 16). Other words are used in these last passages. To avoid the evil often associated with the word 'vain,' we may take the phrase as 'meagre men,' the idea being that of men poor in spirit, and of little account with others: 'And dwelt in the land of Tob: and there were gathered to Jephthah meagre men, and they went out with Him' (verse 3). 'They had fellowship with Him, and especially in fighting against Sin. As the Evil Seed gathers strength, it fights against the Good Seed until those from whose self-righteous spirit Jephthah had departed begin to seek Him in their affliction. In regard to this Heathen Grade, when they send to Jephthah they are not said to speak to Him. They are only said to send to take Him. Moreover, Jephthah is not said to speak to them. Where He speaks it is on

another grade. These Heathen know Him not by name, but in turning to the land of Tob, or Goodness, they are taking Christ as the violent take the kingdom. Even in Heathenism the Fleshly Seed could not be conquered without Christ, although they who turned to the land of Goodness took Him without knowing Him. The leaders and teachers, of tender hearts, are they who first take Him for this conflict: 'And it came to pass, after awhile, that the sons of Ammon made war with Israel. And it was so, when the sons of Ammon made war with Israel, that the elders of Galeed went to take Jephthah from the land of Tob' (verse 5). When men are said to seek the Lord, the expression involves a coming to Him. But this is not a literal journey. It is like that of Job's, who says: 'O that I knew where I might find Him! that I might come even to His seat' (xxiii. 3). So this coming to Jephthah is a moral, not a literal, journey.

With verse 6 the Servants' Grade comes in, and is continued to the word 'Galeed,' in verse 11. Hence, what Jephthah says in verse 7, of them having thrust Him out, is new information, and is not a repeated description of the act described in verse 2. The same word is used for 'thrust out,' but the word 'hated' was not used in verse 2. The Servants' Grade, while a Grade of Sacrifice, is a grade on which judgement is administered. Satan is the Adversary who has power of death. He stood at Joshua's right hand to resist (Zech. iii. 1). Hence this allusion to the Adversary, or צָר , may glance at the condemnation which is over them, and which will need a Divine Sacrifice. At the same time, the word sometimes means 'distress,' as well as 'adversary,' and hence we may follow the ordinary reading. Jephthah is now speaking to a new class of elders of Galeed. This new class is not said to send to take Jephthah, but it is said to speak to Him, and to ask Him to come. Moreover, they ask Him to be Captain. They begin to recognise His supremacy, though they do not use the word 'Head.' Moreover, they join themselves with Him in reference to the fighting, as if they did not yet fully feel that He alone could save them. Jephthah, Himself, does not speak of them as sharing in the victory (verse 9). 'And they said to Jephthah, Come, and Thou shalt be to us for a Captain, and we will fight against the sons of Ammon.' Jephthah sets their iniquity before their face. 'And Jephthah said to the elders of Galeed, Did ye not hate Me, and drive Me out from My father's house? and why are ye come to Me now, when there is distress (or 'an adversary') to you?' (verse 7). There is a passage in the 'Ajax' of Sophocles (verses 962-965) which says that though the Greek kings had not desired Ajax when he was living, they might bewail him when he was dead, and when they had need of his spear, for evil-minded men do not know the value of the good they have in hand, until it has been cast away. This embassy to Jephthah illustrates these truths. They appear to own their sin. Because they have sinned they return to Him. They wish Him now to be Head over all the seed in Galeed, or the Tender-Hearted Realm. While Jephthah speaks with respect of the father, He refers not to the mother. Tender-Heartedness may be honoured, when a mere position outside the Jewish covenant cannot, for its own sake, be thus honoured. All these elders are Jephthah's brethren, a fact which

does not accord well with literal history. This seed of Galeed is now turning to Jesus with purpose of heart. Its prejudice is vanishing. 'And the elders of Galeed said unto Jephthah, Therefore now we return unto Thee, that Thou mayest go with us, and Thou shalt fight against the sons of Ammon.' They are feeling, now, that it is Christ who must bring them off conquerors. He is to fight for them, while they follow Him, and trust in Him. 'And Thou shalt be to us for Head to all the inhabitants of Galeed' (verse 8). Thus they recognise Christ's Headship. To depend upon Christ in the great battle against Sin is a more effective way of conquering Sin than to attack it from any other side. Dr. Chalmers, in an address to his parishioners at Kilmany, shows that his preaching of morality had done little to make the people moral, and he adds: 'But a sense of your Heavenly Master's eye has brought another influence to bear upon you, and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry, with all its simplicity, into a wider theatre, and to bring, with all the power of its subduing efficacy, upon the vices of a more crowded population.' The Rev. T. Scott also, in his 'Force of Truth' (p. 30), shows what effect followed a like change in preaching. He says: 'I had scarcely begun this new method of preaching when application was made to me by persons in great distress about their souls.' Jephthah, or Christ, is the only Subduer of the sinful Ammonite Seed, and He will only go with the elders as their Head. They promise Him Headship, and He asserts and claims it. The Hebrew of verse 9, as well as the allusion in the following verse to doing as Jephthah has said, favours the view that Jephthah is stating a condition in verse 9, rather than asking a question. We may read thus: 'And Jephthah said to the elders of Galeed, If ye are bringing Me back to fight against the sons of Ammon, and Jehovah deliver them before Me, I will be to you for Head' (verse 9). He wishes them to know fully that if He comes, He comes to reign. He is the *Δεσπότης Χριστός*, as the Chalcedonian Creed designates Him. They have promised that He shall be Master, and they promise well, for so He will be. As in the very presence of Jehovah, with godly sincerity, they promise to receive Him as their Head according to His word. 'And the elders of Galeed said unto Jephthah, Jehovah be the One hearing between us, if we do not thus act, according to Thy words' (verse 10). When they thus recognise Him as Head, He will lead them against the Hosts of Sin. 'And Jephthah went with the elders of Galeed' (verse 11). To all the Seed of Faith, Christ must be the undisputed Head, who is recognised as the only Saviour from spiritual foes. Miss Parr, in 'Basil Godfrey's Caprice,' well says:

'We have no hope, save Thee, O Christ, Consoler,
 We have no hope save Thee!
 The night is dark, the way is long and lonely,
 No star, no guide we trust, but Thee, Thee only.

We have no help save Thee, O Christ, Redeemer ;
 We have no help save Thee,
 We weep, we pray with fervent supplication,
 We cry aloud, be Thou our meditation.
 We know that Thou art near, O Christ our Saviour,
 We know that Thou art near ;
 The Jordan swells, the billows foam and toss,
 But still we see the watch-fires of the cross.

After the word 'Galeed,' in verse 11, the Young Men's Grade comes in. Hence verse 10 should have concluded with that word. What follows is on the Young Men's Grade. We read of the 'people.' Thus this part virtually connects with verse 2. Some out of the believing Jewish class accepted Christ. These are designated 'the people,' as in Acts v. 13. These people accept Christ as Head and Captain, as those on the Servants' Grade accepted Him. The closing sentence has in it an unusual idiom. Abraham stood before the Lord (Gen. xix. 22), and Isaac uttered a prophetic blessing before the Lord (Gen. xxvi. 7), but all Jephthah's words are spoken before Jehovah in this Mizpah, or Tender-Hearted Realm. Two things follow: First, the allusion to 'before the Lord' shows that this Young Men's Grade, like the preceding grade portions, is here in the Sinaitic Process. Secondly, it follows that all the words from Jephthah's heart must be good words, spoken as in God's sight, and in sincerity and truth. He offends not in word, for He is Divine. His words are all such as can be spoken in God's presence, for the spirit of a pure worship pervades them, and they are 'sound words, even the words of our Lord Jesus Christ' (1 Tim. vi. 3). This Godly Sincerity, which can speak all its words without fear in God's presence, shows how fitted Jesus is to send words of truth to men in Godly Service, according to what is taught in the portion to which we shall next come. For the present, the personal aspect closes with the Young Men's Grade, whereon Christ thus becomes supreme amongst the people, and utters all His words in God's presence. The verse should begin thus: 'And the people set Him over them for Head and for Captain, and Jephthah spake all His words before Jehovah in Mizpah.' Had He been a mere man, this could not have been said of Him. All men sin with their tongue.

We come now to an important transition. From verse 12 to verse 28, inclusive, the narrative is all in reference to Godly Service. In this portion, the word 'messengers' occurs five times, and in every instance it is in relation to those who are sent out against a Seed of Sin. They are all ministers of truth, going from the Good with a message to the Evil Side. So we have the verb 'sent,' where the word 'messengers' is not used (verses 17, 28). It is the relation of this portion to Godly Service which causes the word 'messengers' to be so prominent. The messengers are sent from several grades to two grades. Hence we have many transitions. The reader, however, can easily bear in mind these two facts. First, so far as Jephthah's own action is concerned, He here sends out messengers from two grades only: (a) From the Heathen Grade to the Heathen Grade, and (b) From the Servants' Grade to the Servants' Grade. Secondly, when Jephthah sends out on the Servants' Grade, He gives an Historical Summary. It is in that Historical Sum-

mary that Jephthah describes Godly Service as carried on by those who come down from the higher grades. Thus we may proceed by taking the two great forms of Godly Service in which Jephthah is here personally engaged, subdividing the second of these forms into its various parts, according to what is said in Jephthah's Historical Summary.

1. First, we see Jephthah, or Christ, acting on the Heathen Grade. On that grade, although He is not known, He sends a class of Heathen Prophetic teachers who are His messengers. This portion includes verses 12, 13. The word 'come,' in verse 12, conjoins with 'Israel,' in verse 13, both words being in the first message and answer. The *θεῖον πνεῦμα*, or Divine Spirit, was, as Origen says, in the prophets (Cont. Cels., Lib. IV., c. xxi.), and it was in these messengers who acted for Christ on the Heathen Grade. They were sent out to challenge the invading Seed of Sin, which had come up against the Christly Element in man. Christ recognised that Element even in publicans and sinners, and hence He neither sneered at them, nor stood aloof from them. 'And Jephthah sent messengers unto the king of the sons of Ammon, saying, What hast thou to do with Me, that thou art come unto Me, to fight against My land?' (verse 12). Christ has no concord with Belial (2 Cor. vi. 15). When the latter, with his fleshly Lusts, wars in the Souls of the righteous, he is warring in Emmanuel's land. Ammon's king pleads that he once had the land in possession. Sin had reigned over it in death (Rom. v. 21). It is loth to relinquish its former prey, which the Righteous Seed, in tending up from fleshly Egypt, had taken from it. 'And the king of the sons of Ammon said to the messengers of Jephthah, Because Israel took my land in their coming up from Egypt, from Arnon, and unto Jabbok, and unto Jordan; now therefore restore those [lands] in peace' (verse 13). In connection with Numb. xxii. 36, the writer tried to show that 'Arnon' or 'the noisy' was probably a symbol of the Multitude. So in considering Gen. xxxii. 22, we saw that 'Jabbok,' or 'the gushing forth,' was probably a symbol of Literal Sacrifices. Jordan is an emblem of what is ritualistic, especially Water Baptism. Even amongst the Heathen Multitude there had been a turning from evil to good of the Sacrificial System, and of the System of Washings and Sprinklings. The *Indian Mirror*, a periodical of 'the Brahmos,' recognises the conflict thus described which goes on between good and evil in a man. 'If he feels there is evil in him, he cannot but feel, on the other hand, there is something good in him. . . . Neither purity nor impurity is absolute in humanity.' It is only the Bible, however, that explains the true nature and issue of this conflict, and that shows that it is Christ working in men which causes the battle carried on by Sin to be one long defeat. The gradual subjection of outward rites to that which is godly is but an outward indication of a still more important subjection of the Evil to the Good within man's nature.

2. We come, with verse 14, to the second great division of this portion, relating to Godly Service. The two previous verses were not retrospective. They related to Jephthah's own action. The portion we are yet to consider has two aspects. In part it is an Historical Summary. In part it relates to Jephthah's own action. It is from the verses relating to Jephthah's own action that we see on what grade Jephthah

is now speaking. Verses 27, 28 clearly refer to Jephthah's own action. Those verses are on the Servants' Grade. We have the words 'do,' 'sons of Israel,' and 'hear.' Hence, when, in verse 14, it is said in Hebrew that Jephthah added to send, the allusion to a second sending is an indication that Jephthah, who had previously been acting on the Heathen Grade, is now beginning to act on the Servants' Grade. But, as in Gen. xlix., etc., so here, men who are on a lower grade may speak of what pertains to a higher grade. They may speak prophetically of a higher grade, or they may speak historically. So men on earth can speak of men in heaven. From the very opening of this portion, Jephthah begins to give an Historical Summary, and does not refer to His own present action on this grade. In this Historical Summary He brings out many aspects of Godly Service, but these do not show the grade on which He is at present acting. We may notice the different aspects of Godly Service successively described by Jephthah.

(a) In verses 14-16, Jephthah's summary describes personal preparation for Godly Service. This preparation consists in the passing up of one class to the Young Men's Grade, and in the passing up of a still better class to the Grade of Tongues. As the Summary deals with Godly Service, as being effected by those who go forth from the higher grades of Young Men and Tongues, it is fitting that we should first be shown how they who are to go forth from these grades first attain unto those grades in moral progress. First, Jephthah shows that those who only came to the Young Men's Grade, or Israel, did not fully conquer Moab, or Darkness of Mind. Neither did they fully take Ammon, or the Soulical Seed of Sin. It is only of a taking in Godly Service that Jephthah is speaking. Israel, in its coming up from Egypt, does go out personally into the wilderness of trial. It does come to the Red Sea, wherein the Mind has a baptism into Moses. But it does not fully capture Moab and Ammon in Godly Service. The word 'Israel,' in verses 16, 17, is a sign of the Young Men's Grade. Some may think that it conjoins with 'come' at the end of verse 16. From the fact that the following verses use these words of a sending out in Godly Service from two grades, the writer believes that they here apply to a personal coming to two distinct grades. The word 'Israel' shows a coming to the Young Men's Grade. But the closing sentence in verse 16, 'And they entered Kadesh,' indicates a coming to Zion. Kadesh, the sanctuary or holy place, is, in this clause, a symbol of Zion. The writer has said that they who come to the Young Men's Grade, and of whom Jephthah is speaking, have not fully taken Moab and the Flesh. They have not fully taken it according to the Seed Process. They may have obtained a triumph over it Sinaitically. But Jephthah's words show that Israel has not taken Moab and Ammon in a Seed Process sense. Hence, when Israel sends out, it is to ask for a 'passing through.' That is, it is not satisfied with a merely legal or Sinaitic triumph over Sin, it goes forth to labour for a Seed Process Triumph over the forces of Evil. It does this, however, in respect of Godly Service, not of personal progress. But they who only go out from the Young Men's Grade, and who have not become spiritual, will not obtain this Seed Process triumph in Godly Service. The king of Moab, the dark Mind, will not hearken to them.

Thus verse 14 shows how Jephthah goes on to act in Godly Service on the Servants' Grade, but it gives no grade-words in this verse. We learn that Jephthah is acting on the Servants' Grade from what is said of His personal action in verses 27, 28: 'And Jephthah again sent messengers to the king of the sons of Ammon.'

Verse 15 begins the Historical Summary. It states that they who, in their personal progress, only came to the Young Men's Grade, of which the word 'Israel' is here a token, did not fully capture Moab and Ammon. They did not capture them according to the Seed Process. They were not spiritual, and so could not achieve this great result: 'And He said unto him, Thus saith Jephthah, Israel did not take the land of Moab, and the land of the sons of Ammon' (verse 15). This verse is not alluding to what the King of Ammon says in verse 13. The verses pertain to different grades. In verse 13 the king says: 'My land.' Here we read of the land of Moab, and the land of the sons of Ammon. Jephthah is not telling the king that he lies. His land has been taken on the Heathen Grade by those coming from Egypt. But, on the Servants' Grade, it has not been taken from Moab and Ammon in a Seed Process triumph of Godly Service.

Verse 16 shows that some had gone to the two higher Grades of Young Men, or Tongues, in Personal Progress. These, as the next verses show, went out again in Godly Service. Of Personal Progress to the Young Men's Grade we read: 'For, in their coming up from Egypt, Israel went also in the wilderness unto the Red Sea.' Of the passage of some, even up to Zion and the holy places there, we read: 'And they came to Kadesh' (verse 16). They who thus came to Zion would cease to belong to 'Israel' of the Young Men's Grade.

(b) While verses 14-16 show personal progress of those who come to the Young Men's Grade, or even to the Grade of Tongues, verse 17, and also verse 18 unto the first word 'Moab,' show how a class goes out in Godly Service from the Young Men's Grade down to the Servants' Grade. The word 'Israel,' in verse 17, shows that the class which sends messengers is on the Young Men's Grade; while the word 'hear,' in the same verse, shows that those to whom they have gone are on the Servants' Grade. It is said in verse 17: 'And Israel dwelt in Kadesh.' It is strange that this clause should be inserted when we have read in verse 16 of them coming to Kadesh. But both clauses have reference to personal position. The first clause relates to a class which has come to Zion's sanctuary and holy place. The second clause relates to a class which has come to a sanctuary and a holy place on the Young Men's Grade. The latter Kadesh must be morally inferior to the former. Thus the verse shows us both the personal position of a class on the Young Men's Grade, and how this class goes out in Godly Service to the Servants' Grade. It goes out to seek a Seed Process triumph over the Seed of Darkness in the Mind, or Moab, and over fleshly Edom, the red. It is a significant fact that many of the Egyptian gods, according to Canon Rawlinson's description of them, were red in colour ('Hist. Anc. Egypt,' Vol. I.). This accords with the fact that Egypt is generally a symbol of what is fleshly. The class spoken of asks for a passing through. But it cannot win a Seed Process triumph, and there-

fore has to be content with a Sinaitic Triumph. It cannot go through the land, but it compasses it round Sinaitically. Moses was not to receive the land of Moab (Deut. ii. 9), or Ammon (verse 19); but the land of the Amorite was delivered by Jehovah into his hand (verses 24, 30, 31). The practices of idolatry may fall before unspiritual messengers of the truth, when fleshliness of Soul and Darkness of Mind can only be fully subdued by spiritual men, who use spiritual weapons. Our victory over evil will be according to our own spiritual excellence. If we embody Christ, and teach and preach Him, we shall find, as Euripides says, that a few good men are better than many wicked men (Apospas):

Ὀλίγοι γὰρ ἔσθλοὶ κρείσσονες πολλῶν κακῶν.

None have more need than Christian workers to have in them, in full measure, that Divine Saviour of whom surely Wordsworth must have been dreaming when he wrote in 'Tintern Abbey':

‘ And I have felt
A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.’

‘ And Israel sent messengers to the king of Edom, saying, Let me pass through, I pray thee, in thy land: and the king of Edom hearkened not. And he sent to the king of Moab also, and he would not: and Israel dwelt in Kadesh. And he went in the wilderness.’ These two sentences should probably go together. The dwelling in Kadesh, and the walking in the wilderness, both appear to refer to personal position, while what follows deals with Godly Service: ‘ And he compassed the land of Edom, and the land of Moab’ (verse 18). With this word ‘ Moab’ a verse should end.

(c) The remainder of verse 18 shows us how a class comes forth from Zion to toil in Godly Service on the Servants’ Grade. This is the class spoken of in verse 16 as entering Kadesh. In this verse we read of some coming from the rising of the sun. In some passages ‘ the sunrise’ means ‘ the east’ (Numb. ii. 3). In Numb. xxi. 11 we have the phrase ‘ before Moab, toward the sun-rising.’ But Jesus Christ Himself is the Day-Spring, or Sunrise, of a new and heavenly day (Luke i. 78; 2 Pet. i. 19). The writer believes that this passage is referring to Christ’s messengers as going forth from Him after the heavenly and spiritual day of Zion has begun to dawn. The Hebrew favours the view that this is not a coming to the east of Moab, but a coming from the Sunrise to the land of Moab. The first word ‘ come,’ like the same word in the close of verse 16, has a spiritual application to Zion. The second word ‘ come’ shows action on the Servants’ Grade. It is associated with Moab. Now that these spiritual men come from Zion, nothing is said of them not taking the land of Ammon. They do win that land.

Moreover, they begin to conquer according to the Seed Process, for they encamp in the 'passing through of Arnon'—that is, they begin to have a Seed Process triumph amongst the multitude. As yet, however, it is only the dawn of the spiritual day. They do not, as yet, get into Moab's border, or Arnon, in that aspect. They may conquer the Soulcal Evils amongst the multitude, but the Intellectual Side still needs more enlightenment. This will come as the day advances: 'And they came from the rising of the Sun to the land of Moab, and they encamped in the passing through of Arnon, and they did not come into the border of Moab, for Arnon was the border of Moab' (verse 18). Some may prefer to take the first word 'come' as pertaining, like the second, to the Servants' Grade. Its grade may be judged according as we think of the place from which, or to which, they come. If the latter, then it is on the Servants' Grade. Still, the fact remains that it is a coming from the Grade of Tongues, here symbolized by the Sunrise.

(d) Verses 19-23 show how a class is sent out from the Young Men's Grade to the Heathen Grade. They go out to seek a Seed Process Triumph, but do not obtain it. Sihon, the king, will not allow them to 'pass through.' Nevertheless, they obtain a Sinaitic triumph. Jehovah delivers up Sihon and his people 'before the face' of His people Israel (verse 23). In these verses the word 'Amorites' is important. It shows that this Godly Service is on the Heathen Grade. But as it is 'Israel' (verse 19) that now sends the messengers, we see that they are sent from the Young Men's Grade. The word 'Israel,' twice used in verse 19, shows this grade. Israel asks for a passing through to a place. The writer thinks that the word 'place' has here its spiritual application to Zion. Those on the Young Men's Grade would not seek, by success amongst the Heathen, to win a place on the Servants' Grade, for they already belong to a higher grade. But it is not at all uncommon for men to seek by Godly Labour to win a heavenly crown. It may be that this class is depending upon its labours, rather than upon Christ, for getting to its heavenly place. The class fails to reach its place that way. We cannot, by the missionary labours in which we engage, merit heaven. We must enter by Christ, the Door. As we come to new aspects of Godly Service, we have new names to show the opposing forces. The enemy now to be encountered is named 'Sihon,' and is said to be king of the Amorites, or the Provoking Seed on the Heathen Grade, and also king of Heshbon. The name *סִיחֹן*, 'Sihon,' is generally supposed to be from *סָם*, 'to sweep,' from which comes *סִיחָה*, and *סִיחָה*, both meaning 'offscouring,' 'filth,' 'dung.' Hence Dr. Kitto defines the word as 'sweeping away'—that is, a warrior sweeping all before him. Others define it as 'besom of destruction.' The writer would take the word 'sweeper' as thus indicative of what destroys. It suggests cruelty and devastation. Some may prefer to take the word as having affinity with the nouns, and render it 'offscouring,' 'filth.' The writer prefers to regard the word as indicating that which acts like a besom of destruction. The word *חֶשְׁבֹן*, 'Heshbon,' is from *חָשַׁב*, 'to devise.' Sometimes it is used of devices devised in the mind (Jer. xlix. 20). At other times it is used of inventing instruments (Amos vi. 5). In

2 Chron. xxvi. 15 three allied forms of this word are used, and are rendered: 'Engines invented by cunning men.' The writer thinks that the word alludes to the devising of instruments for destructive purposes. Sihon pitches in Jahaz. This name יָחָז , 'Jahaz,' appears to be from יָחַז , 'to tread or trample down.' Thus all these names, 'Sihon,' or 'the destroying besom,' 'Heshbon,' or the deviser of warlike instruments, and 'Jahaz,' or 'the trampler down,' seem to glance at the cruel and warlike practices of the heathen which are in opposition to the messengers who come to bring the truth to the Heathen: 'And Israel sent messengers to Sihon, king of the Amorites, king of Heshbon, and Israel said to him, Let us pass through, I pray thee, in thy land unto my place' (verse 19). These evil forces in Heathenism do not yield to these messengers from the Young Men's Grade, but gather in battle-array against them. The Evil resists the Good, consolidating its forces against it. The first word 'Israel,' in verse 20, applies to the Young Men's Grade, to which these messengers personally belong. But the words 'people' and 'Israel,' in the latter part of the verse, conjoin with עִמּוֹ , 'with,' to show the Heathen Grade, on which the Evil Seed is acting: 'And Sihon trusted not Israel to pass through in his border, and Sihon gathered all his people together and encamped in Jahaz, and fought with Israel' (verse 20). The word עַמּוֹ , 'people,' in verse 21, is a virtual repetition of the word as used in verse 20, and evidently conjoins with the עִמּוֹ , 'with,' that comes between the two words. But the repeated word, 'Israel,' in verse 21, shows the Young Men's Grade. The messengers from this grade gain a Sinaitic victory (verse 23), even though Sihon does not allow them to pass, according to the Seed Process, through his land. Jehovah gives them this subordinate victory, delivering the savagery of Heathenism, or the Amorites, into their hand: 'And Jehovah, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them, and Israel possessed all the land of the Amorites.' The closing sentence is rendered in our Versions: 'The inhabitants of that country.' The Hebrew is $\text{יָשְׁבוּ בְּאֶרֶץ הַיָּחָז}$. Literally, 'Dwelling in this land.' The יָשְׁבוּ shows the Young Men's Grade. Hence the writer holds that our Versions are incorrect. In verses 16, 17 we have two references to where Israel dwells, and it appears that in this new aspect we have a further reference to where Israel dwells. We are being shown that while Israel Sinaitically conquers the Amorite land, and takes it for a possession, it does not take it for a dwelling. Its dwelling is on the Young Men's Grade. Literally, we might read: 'And Israel possessed all the land of the Amorites, dwelling in this land'—that is, it is Israel that dwells in this land, not the Amorites. Israel captures the idolatrous realm, and takes it as a prize; but it does not dwell in idolatry—it dwells on the Grade of Faith, or the Young Men's Grade. After the same analogy we read in Gen. xxv. 27: 'And Jacob was a plain man, dwelling (יָשַׁב) in tents.' So Israel subjugates to godly uses the Sacrificial Principle, or Jabbok, and the Baptismal Principle, or Jordan, from the realm of the multitude, or Arnon, and from the realm of trial, or the wilderness. The word 'Amorite' shows the Heathen Grade: 'And they possessed all the border of the Amorites from Arnon even unto the Jabbok, and from

the wilderness even unto the Jordan' (verse 22). In verse 23 Jephthah speaks, in part, of His present position on the Servants' Grade; but He does not cease to refer to the Historical Aspect of Godly Service. The two are put into contrast. Our Versions do not follow the Hebrew in the close of verse 23. The Authorised Version has 'Possess it.' The Revised Version has 'Possess them.' The Hebrew has *הִרְשִׁינֵנּוּ*. As in xiv. 15, the *נֵנּוּ* at the end of the verb means 'us.' Jephthah is saying, God has given the Heathen into the hands of the messengers from the Young Men's Grade, and dost thou, the king of Ammon, wish to possess us who are coming against thee on the Servants' Grade? The Evil Seed is to be conquered on this grade as well as in other aspects. The word 'Israel,' twice used, and 'people,' show that verse 23 is making Historical reference to those acting from the Young Men's Grade, as the three previous verses have done: 'And now Jehovah, the God of Israel, hath dispossessed the Amorites from the face of His people Israel, and shalt thou possess us?'

(e) Verses 24, 27, 28, refer to Jephthah's actual work in Godly Service on the Servants' Grade. He is with a class belonging personally to that grade, and also acting in Godly Service upon it. No grade-word is in verse 24, as there are none in verse 14, but these two verses go with verses 27, 28, and all relate to the Servants' Grade. On this grade the hostile force is said to be under a leader called 'Chemosh.' Usually this word is said to be from an obsolete root, *קָמַשׁ*, meaning 'to glow,' 'to burn.' Hence *קְמוֹשׁ* is supposed to denote the fire-god of the Moabites. The writer thinks that this is not so. He believes that the *ק* at the beginning of the word is the common word 'as,' or 'like,' and that *מוֹשׁ* is from *מוֹשׁ* or *מוֹשֵׁשׁ*, both meaning 'to touch,' 'to feel about,' 'to grope.' Moab is a Seed of Darkness. The name appears to mean 'Like one groping,' and to be an allusion to the blindness of this Moabite Seed from the dark cave. Chemosh is the god of a blind Seed in the mind. 'Wilt not thou possess that which Chemosh thy god giveth thee to possess? And all which Jehovah our God shall dispossess before our face, them we will possess' (verse 24). The reference is to a victory yet in the future. There is no recognition here of what men call 'the fortune of war.' It is Jehovah on the one side, and Chemosh, or the prince of blind gropers, on the other. Hence it is almost certain that the opponents are moral, and not literal persons. The words 'before our face' show the Sinaitic aspect. In these various portions it appears to be in the Sinaitic aspect chiefly that victory is won.

The writer thinks that the next two verses are not well divided in our Versions. Jephthah is speaking on the Servants' Grade. As one thus speaking. He refers to the grade below, or to the Heathen Grade, and He also refers to the grade above, or to the Young Men's Grade. He shows that on both these grades the Bad Seed was inferior to the Good Seed, and could not recover what the Good Seed had taken away. It is the close of verse 26 that refers to the Young Men's Grade. The word *הִנֵּה* shows this grade. But all the previous part of these two verses relates to the Heathen Grade. The word *עִמָּךְ*, 'with,' conjoins with 'Israel,' twice used. In respect to Godly Service, Balak had not fought with Israel, and, as dwelling in this Heathen Grade, the Good

Seed had not been destroyed in its personal aspect. Jephthah is showing that as the Evil Seed has been beaten on the Heathen Grade, and on the Young Men's Grade, so it will be beaten on the Servants' Grade, on which He is acting. First He refers to the Heathen Grade and the era of Zippor, or Augury. 'And now, art thou anything better than Balak, the son of Zippor, king of Moab? did he ever strive with Israel?' Then it passes to the personal aspect, and the writer believes that the verse should read on without any division between verse 25 and verse 26. We may read: 'Or did he at all fight against them when Israel dwelt in Heshbon and her towns (daughters), and in Aroer and her towns (daughters), and in all the cities which are along by the side of Arnon, three hundred years?' Then there is a transition to the Young Men's Grade, and a question asked which implies that upon that grade, and in its era, the Ammonite king had also been unsuccessful. The 'this season' does not refer to the three hundred years of the Heathen Grade. It is the word הַיּוֹם, 'this,' that is emphatic, showing the Young Men's Grade. We may read: 'And why did he not recover them in this season?' (verse 26). The words 'daughters,' and 'cities,' appear to glance at the Evil Seed in a Soulical and Intellectual Aspect respectively. These two terms betoken a subjective aspect, rather than Godly Service. As well as 'Heshbon,' the symbol of a devising of weapons of war, we read now of Aroer. This name אֲרֹעֵר, 'Aroer,' as the writer thinks, is from אָרַר, Pilp. אֲרָר (Jer. li. 58), 'To be bare, or naked.' Some prefer to derive from אָרַר, 'to enclose.' Nakedness is a fitting symbol of a heathen or savage life. Even when the Good Seed was in Heshbon, or in its primitive warlike state, and in Aroer—that is, its state of primeval nakedness, the Evil Seed could not triumph over it. So Jephthah now goes on to speak defiantly against the Seed of Sin, on the Servants' Grade. The words 'do,' 'sons of Israel,' and 'hear' (verses 27, 28), show this grade. Jephthah is now speaking of His own action, and not using historical language. He is referring to Godly Service, as the allusion to words that are sent indicates. He is acting in righteousness, and hence can appeal to the Divine Judge. Had Jephthah been a literal man, his plea that he had not sinned against the Ammonites might not have been justifiable. But Jephthah knows that God is all for Him, and against the adversaries. 'And I have not sinned against thee, but thou doest Me wrong, to war against Me; Jehovah, the Judge, be Judge to-day between the sons of Israel, and the sons of Ammon' (verse 27). Like Gnaeus Pompey who burnt the proofs of the treachery of Sertorius, Jephthah gives the Evil space to repent, and to become better: *διδούς μετανοῆσαι καὶ βελτίονας γενέσθαι τοὺς πονηροὺς* (Plut. Reg. et Imp.). But the Seed of Sin is not willing to give place to Christ. 'And the king of the sons of Ammon did not hearken to the words of Jephthah, which He sent to him' (verse 28).

We may now briefly recapitulate all the forms of Godly Service indicated in the portion, verses 12-28:

1. From the Heathen Grade to the Heathen Grade (verses 12, 13).
2. Preparation for Godly Service in an ascent to the Young Men's Grade, or to the Grade of Tongues; Jephthah speaking on the Servants' Grade (verses 14-16).

3. From the Young Men's Grade to the Grade of Servants (verse 17 and part of verse 18).

4. From the Grade of Tongues to the Servants' Grade (the latter part of verse 18).

5. From the Young Men's Grade to the Heathen Grade (verses 19-23).

6. From the Servants' Grade to the Servants' Grade (verses 24, 27, 28). Also verse 14, and the close of verse 23, allude to this aspect.

7. A reference to a defeat on the Heathen Grade (verse 25 and part of verse 26).

8. A reference to a defeat on the Young Men's Grade (the close of verse 26).

Concerning the latter part of the chapter, the following particulars may be noted :

1. We do not read, now, of messengers being sent, neither is there any passing down from a higher to a lower grade. These, and other features, show that the rest of the narrative has a personal aspect, and does not pertain to Godly Service.

2. Throughout this latter portion, the distinction between the Seed Process and the Sinaitic Process becomes very important. As in the previous part of the chapter, so here, the verb 'to pass through,' or 'to pass over,' appears to indicate the Seed Process (verses 29, 32). On the other hand, the expression 'before the face of' (verse 33) shows the Sinaitic Process. In verse 21, the reference to a deliverance into Jephthah's hand goes with the Sinaitic Process (verse 23). So, in this latter portion, the references to a deliverance into Jephthah's hands pertain to the Sinaitic aspect. What is said of the vow of Jephthah is all in this Sinaitic aspect.

3. The writer has said that the grade-words show that there are two Daughters of Jephthah, or a Daughter with two aspects. One Daughter is on the Servants' Grade, and the other is on the Young Men's Grade. These represent the Soul of Jesus in a human and a Divine aspect respectively. The latter part of verse 34, the latter part of verses 37, 38, and part of verses 39, 40, all relate to the higher or Divine Daughter. All these portions are on the Young Men's Grade. Apart from these portions relating to the Divine Daughter, all the latter portion of the chapter, from verse 27, is on the Servants' Grade. In verses 29-40, we have the following words of the Servants' Grade : 'come' (verses 33, 34), 'sons of Israel' (verse 33), 'behold' (verse 34), 'see' (verse 35), 'do' (verses 36, 37, 39), and הַזֶּה, 'this' (verse 37).

In vi. 34, 35, the Spirit is said to be upon Gideon. This is in the Seed Process. So soon as the Spirit comes upon him, he gathers certain forms of Good Seed, or Moral Qualities. So, here, the Spirit comes upon Jephthah (verse 29). This is in the Seed Process. He at once begins to 'pass through.' Moreover, He passes through certain symbolic peoples, which, as the writer thinks, here symbolize Moral Qualities. He passes through the Galeed—that is, through those who have had the stones taken out of the heart. This Galeed symbolizes tenderness of heart. Then He passes through Manasseh, or the class of those forgetting their former house, and state, and kindred, and seeking

things before. This symbolizes forgetfulness of things behind. Then He passes through Mizpah of Galeed. The word 'Mizpah' indicates Watchfulness. Thus Jephthah begins to work in the Seed Process with Tenderness of Heart, Forgetfulness of things behind, and Watchfulness. In Hebrew, the particle לְ , which shows the accusative, precedes the words Galeed, Manasseh, and Mizpah of Galeed. But it is not used before the words 'sons of Ammon.' This suggests that Jephthah's passing through in respect of Ammon is different from His passing through in respect of Galeed, Manasseh, and Mizpah. Verse 32 shows in what the difference consists. There we see that Jephthah passes through 'to the sons of Ammon, to fight against them.' Still the verb 'to pass through' is here an indication of a Seed Process conflict with Ammon. Gibbon, who, as Byron says, well knew the art of

'Sapping a solemn creed with solemn sneer,
The lord of irony, that master spell,'

writes of Christianity as if it were a mere venturesome innovation. The epitaph he has to write for the Saviour is, 'He died the death of a philosopher.' But this history of Jephthah, like many other of these Scriptural narratives, shows that there is a Divine Spirit in Christianity, and that, instead of being a philosophical system, it is the Power, as well as the Wisdom, of God. Of Christ fighting with great Moral Forces, against Fleshly Lusts, we read: 'And the Spirit of Jehovah was upon Jephthah, and He passed through the Galeed and Manasseh, and He passed through Mizpah of Galeed, and from Mizpah of Galeed He passed through [to] the sons of Ammon' (verse 29).

When the narrative has thus glanced at the Seed Process battle against Sin, it then glances at the Sinaitic battle. Even those who are only seeking in Christ for justification, will yet admit that it is their duty to count Sin an enemy, and fight against it. If a man were to say, 'I believe that Jesus is a Propitiation for sin, and therefore I will not deny ungodliness, or keep the commandments. Propitiation will be my Shell to keep me clean, even if I roll in the mud;' we should say that the condemnation of this man would be just. They who are fighting Sinaitically have to do their best, and not to make Christ a cloak for presumptuous sins. But when they have done all, they will still be short of God's glory, and be guilty before Him. It is at that point that Propitiation comes in. Hence it is very important to notice that even the Sinaitic portion of this narrative has two aspects, Fighting and Propitiation. There is a great Slaughter, as well as a Vow (verse 33). That slaughter, though great, is not an extermination of Ammon. Jephthah only smites Ammon up to a certain point. The cities destroyed can be counted. They are twenty in number (verse 33). If Ammon had been exterminated in the fighting, there would have been no need of the Propitiatory vow. If we are in the Sinaitic Process, we are to do our best, and, when all is done, we are to look to Jesus as our Propitiation. Even the fighting has to be under His leadership, we trusting to Him, not to ourselves. But it is better still if we are clothed upon with His Spirit, and if, of God, He is being made unto us the inward Righteousness of the Seed Process. The Propitiation, or the vow, is referred to before mention is made of the Sinaitic fighting. The

Daughter or Soul of Jesus, as human, is our Propitiation. Antoninus says: 'The best way of warding off is not to be assimilated to our foe'—*Ἄριστος τρόπος τοῦ ἀμύνεσθαι τὸ μὴ ἐξομοιοῦσθαι* (Com., Lib. VI., § 6). In one sense, Christ may be said to have power against sin through sinlessness. But, in another sense, the opposite of what Antoninus says is true. Jesus became mighty against sin through being made in the likeness of flesh of sin. Jephthah, or Jesus, binds His soul with a vow, but He does not say that that which comes out of His house shall be offered before the fighting. There must be a striving against Sin, and a certain conquest of Sin, Sinaitically, before the benefit of Propitiation can be enjoyed. Hence it is very significant that Jephthah only speaks of offering the Burnt Offering after He has come victorious from the conflict, by Jehovah's help. We need that help, even in the battle preceding Propitiation. 'And Jephthah vowed a vow to Jehovah, and said, If Thou wilt, indeed, give the sons of Ammon into My hand' (verse 30). Thus Jesus works in those who are warring Sinaitically. Robertson, in his sermon on the appointment of the first king in Israel, lays commendable stress on good works, though we must ever keep in mind that without Christ we cannot do such good works. He says: 'Life passes, work is permanent. It is all going—fleeting and withering. Youth goes. Mind decays. That which is done remains. Through ages, through eternity, what you have done for God, that, and only that, you are. Ye that are workers, and count it the soul's worst disgrace to feel life passing in idleness and uselessness, take courage. Deeds never die.' The practice of making vows to the gods was very common. Socrates reminds Lamprocles of the many good things that his mother had vowed to the gods on his behalf: *πολλὰ τοῖς θεοῖς ἐνχομένην ἀγαθὰ ὑπερ σοῦ* (Xen. Mem., Lib. II., c. ii., § 10). Especially common was it for men to make vows in time of trouble and danger. 'I will pay Thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble' (Ps. lvi. 13, 14). Sailors in a storm would vow to hang up their garments in some temple, and to set up a pillar if they got safe to shore. Horace writes:

' Me tabula sacer
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris Deo ;'

which Milton renders:

' Me, in my vow'd
Picture, the sacred wall declares to have hung
My dank and dropping weeds
To the stern god of sea.'

(Cd. V.)

But, as well as these vows of gratitude, there were vows of another class. There was a devoting to destruction of some living objects, with a view to turn away certain evils from a city or state. This class of vows may be divided thus:

First, men would sometimes devote others to a destruction to gain the desired deliverance from evil. Orosius, referring to Rome in times contemporary with Hamilcar, king of Carthage, says: 'Soon after, in

the following year, the Roman priests taught, as new doctrines, such as they had very often practised in former times: when a war was raging on three sides of them, with the Gauls on the south of the mountains, the Gauls on the north of the mountains, and the Carthaginians, that they should sacrifice for themselves to their gods with human beings, and that should be a Gaulish man, and a Gaulish woman. And the Romans then, by the instruction of their priests, thus buried them alive. But God avenged it on them, as He had always done before. So often as they sacrificed with human beings, they paid with their living ones for having slain the guiltless' (Lib. IV., c. vii.).

Secondly, as well as vows to offer others, men would sometimes devote themselves to destruction for the good of others. Thus Curtius devoted himself when he mounted his horse, and rode into the gap in the Forum. So Cyprian indicates that it is our duty to bear the cross, and shed our blood for others (De Oper., c. xvi.). The writer holds that Jephthah's vow is of this last class. It is not a vow of gratitude. It is Jesus devoting His Soul to death for man's salvation. He devotes it after a battle and victory, because He will only give His life as a Propitiation for those who have, by His help, fought against fleshly Lusts, and gained some advantage over them. He is not a Propitiation for those who yield themselves to Sin without a struggle. Dr. Cassell says: 'The daughter of the great hero, for whom a life of brilliant happiness opened itself, spent her days in solitude and virginity.' Again he says: 'Jephthah's daughter does not die like one sacrificed to Moïoch: she dies to the world. She loses a thousand joys that are sweet as love.' The writer holds that these statements are true to literalism, but not to Scripture. It is the Soul of Jesus, made in the likeness of sinful flesh, that Jephthah, who is Jesus, is here vowing to offer as a Burnt Offering. He is offering Her on behalf of those sons of Ammon, or Seed of Sin, that may not have been put away in the previous slaughter. The writer has already stated why he thinks that verse 31 should be read thus: 'Then that which cometh forth from the doors of My house to meet Me, when I return in peace, shall be for the sons of Ammon, and it shall be to Jehovah, and I will offer it up for a Burnt Offering' (verse 31). In Job iii. 10 we read of doors of the womb. It is of the Saviour's Soul, and its Divine doors, that this verse is speaking. That the theory of the Daughter living a virgin life, or of Jephthah vowing in ignorance, not expecting to see His Daughter, but an animal, is unscriptural, may be further inferred from such reasons as the following:

1. We have no evidence that it was a custom in Israel for maidens to be set apart to a life of virginity. Marriage was honourable in all. Athanæus (Lib. XIII.) tells us of a feast at Athens at which the women dragged old bachelors round an altar, and beat them with their fists, to put them to shame. There was amongst Jewish women a desire to give birth to the Messiah, and this would tend to make celibacy more unpopular in Palestine than it was in Attica.

2. According to the literal theory, Jephthah only lived six years after He became Judge (xii. 7). Hence He could not long have had supervision over His Child. But this that is done to Her is said to be done by Him (verse 39).

3. It is not probable that any animal would have been coming out of Jephthah's house.

4. The fact that Jephthah speaks of this One as coming out to meet Him shows that He is referring to a human being. And, nevertheless, He uses the word 'burnt offering.' But if He could offer one human being as a burnt offering, He might offer another.

5. It is, however, inconceivable that a man who literally offered up a human being as a sacrifice would be head and captain of a people who knew God's commandments.

The opening part of verse 32, unto the word 'them,' glances at the actual Seed Process conflict, for which preparation was made, as described in verse 29. In this aspect there is a passing through: 'And Jephthah passed through to the sons of Ammon to fight against them.' The rest of the verse, and to the close of verse 33, is in the Sinaitic Process. We have a deliverance 'before the face' of the sons of Israel. This is the Sinaitic battle, causing a great, but incomplete, overthrow of the Sinful Seed, which battle every man must fight before he can have Jesus for his Propitiation: 'And Jehovah delivered them into His hands' (verse 31). Jephthah smites them from that Aroer, or naked state, which characterized Heathenism. He begins where the Heathen Grade and its savagery end. He smites them unto Minnith. This word is probably from מִנִּיחַ, 'to divide out,' 'to allot.' It probably betokens judgement, of which division is often a symbol. He gives to this Evil Seed according to its works. He smites it in the Mind, or cities. He also smites it on the Soulical Side, or at the vineyards, the place for the trampling down of what is fleshly. The vineyard often has this symbolic aspect. He smites them to Abel of the vineyards. This word אֵבֶל is used in Gen. i. 10, 11, in the sense of 'Mourning.' The same word, or a word spelt in like manner, also means 'meadow' (1 Sam. vi. 18). The Revisers so take it here. Inasmuch as a field and grass are common Scriptural symbols of sinful flesh, it is very probable that the word here means 'field' or 'meadow.' Like the vineyard, it suggests what is fleshly. But the Flesh is here being trodden down, and the Lusts reigning in it are being weakened by a very great slaughter: 'And He smote them from Aroer, and until thou come to Minnith, twenty cities, and unto the meadow of vineyards, with a very great slaughter: and the sons of Ammon were subdued before the face of the sons of Israel' (verse 33).

The narrative now turns from the Sinaitic Conflict to Propitiation. Jephthah comes to Mizpah, or the tender-hearted realm. Also, He comes to His house, the house of the Sinless Soul of Jesus. From that house comes forth the Daughter on the Servants' Grade, the Soul of Jesus to be made sin for us: 'And Jephthah came to Mizpah to His house.' That sinless Soul of Jesus, on the Servants' Grade, rejoices and is glad because of the actual victory over Sin. The Soul of the Saviour is not only our Propitiation for sin; it also rejoices when, in the strength of Jesus, we so far conquer sin as to have beaten it with a great slaughter. It rejoices, even though to that extent Propitiation becomes unnecessary. We may well think that Jesus would rather have us conquer sin by His Grace than need Him as a Propitiation to cover it.

As a Conqueror, Jephthah is welcomed by this Sinless Soul, which comes forth from His house : 'And, behold, His Daughter was coming out to meet Him, with timbrels, and with dances.' Nothing is said of Her having companions on the Servants' Grade.

After the word 'dances,' the Young Men's Grade comes in. In the opening sentence the word 'come' shows the Servants' Grade. But now we have \aleph , 'this One.' Hence the word 'She' is somewhat misleading. It is another Jephthah's Daughter, on a higher grade, to whom the latter part of the verse refers. This latter part should be in a separate verse. This higher Daughter is as a Mother to the lower Daughter. She is the Soul of Jesus in its Divine aspect. As such, She is the Only One, having neither beginning of days nor end of life. It is in this sense that She is an Only One, having no son or daughter conjoined with Her. Sometimes the soul is spoken of as the only one, although the Soul of Jesus, as Divine, is the Only One, both as His Soul and as Divine : 'Deliver my soul from the sword, my only one from the power of the dog' (Ps. xxii. 21) ; 'Rescue my soul from their destructions, my only one from the lions' (Ps. xxxv. 17). To keep the virgin is not, as some think, to keep a young woman unmarried. It is to keep the soul. Philo refers to the greater crime of attacking a virgin in the country, as compared with attacking her in the town. In the former case, he says, there is no help, whatever she may say or do : *περι τοῦ διατηρῆσαι τὴν παρθενίαν ἄψαυτον καὶ ἀνεπιβούλευτον* (De Spec. Leg., Lib. III., § 12). From an anecdote of a king and his daughter, Thomas Adams takes occasion to say : 'Such was our case. Satan had stolen our daughter, our soul' (Sac. of Thankfulness). Sometimes we read of a virgin-soul. Hippolytus the chaste says : 'I am not eager to observe these things, having a virgin-soul'—*παρθένον ψυχὴν ἔχων* (Eurip. Hippol., 1006). This Only One is the Divine Soul of Jesus, on the Young Men's Grade. We might read in a separate verse : 'And This One was His Only One ; beside Her, He had neither son nor daughter' (verse 34). The many evidences in the chapter which go to show that Jephthah is Jesus tend also to show that the words 'come' and \aleph , in verse 34, are not a conjoined idiom. Christ is not, personally, in Heathenism. But He does take upon Him the form of a Servant, and is also in the midst of the worshippers on the Young Men's Grade.

The word 'see,' in verse 35, is important. It shows that the narrative has reverted to the Servants' Grade. Thus the opening of this verse virtually connects with the word 'dances' in the previous verse. She whom Jephthah sees cannot be the \aleph , 'This One,' spoken of in verse 34, who is The Only One. Since this Soul of Jesus, on the Servants' Grade, is what is to be offered for sin, Jephthah, or Christ, may well manifest grief when He sees it, and when the time for offering it up draws near. He does not blame Her. He does not give a hint that He had expected to meet someone else. Neither does He express any regret for His vow. He has sorrow, for He is about to be as One 'stricken, smitten of God, and afflicted' (Is. liii. 4). This Soul is amongst the troublers of Jesus, for it is amongst the Sins which are as lions. He is about to give up His Soul to the pains of death, and may well rend the garments. 'And it came to pass, as He saw Her, that He rent His

clothes, and said, Alas, My Daughter, Thou hast brought Me very low, and Thou art amongst My troublers.' Had there been no sin needing Propitiation, there would have been no need for this Sacrificial manifestation of the Soul of Jesus. Thus She was evidence of Christ having been brought very low. He was low in Her. But while the pain, and the humiliation, may cause suffering, Jesus will not go back from the cross.

* This was compassion like a God,
That, when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew.'

'And I have opened My mouth to Jehovah, and I cannot go back' (verse 35). To put 'for' at the beginning of this verse seems misleading. It suggests that He was grieved because He could not go back. The Hebrew has *Vau*, the usual word for 'And.'

Jephthah's Daughter does not ask what Her Father has vowed to do with Her. Neither are we told that Jephthah stated to Her the nature of His vow. Adam and Eve do not ask each other questions. One is the Mind, the other the Soul. And Jephthah's Daughter does not ask questions. She is His own Soul, in its Human aspect. Iphigeneia at first shrank from the death assigned to her, and besought her father to have regard to her entreaty, and to pity her young life.

ἀλλ' αἰδέσασθαι με καὶ κατοικτερον βίον.
(In Aul. v. 1246.)

Jephthah's Daughter does not thus shrink back. She encourages Her Father to fulfil the vow. Neither does She use the word 'If,' which the Authorised Version supplies. She only wants to come after the Victory. She does not want to be made a Covering for sin to a needless extent. Jephthah is not acting under mere constraint of a vow. He does not say, He cannot go back from an oath. Philo says: 'For God is not faithful on account of an oath, but the oath is sure on account of Him' — οὐ γὰρ δι' ὄρκον πιστός ὁ θεός, ἀλλὰ δι' αὐτὸν καὶ ὁ ὄρκος βεβαίος (Lib. de Sac. Abel., c. xxviii.). We may apply that principle here. Jephthah's Daughter does not speak as one having respect chiefly to an oath. 'And She said to Him, My Father, Thou hast opened Thy mouth to Jehovah; do to Me according to what has gone forth from Thy mouth, after that Jehovah has taken vengeance for Thee of Thine enemies, of the sons of Ammon' (verse 36). As the closing words read very naturally in apposition with the words 'of Thine enemies,' the writer thinks that the η before the words, 'sons of Ammon,' does not mean here 'for,' as in verse 31. She encourages Her Father to fulfil His vow. 'And She said to Her Father, Do to Me this thing' (verse 37). Like Antigone, she has a warm heart for cold work: *θερμὴν ἐπὶ ψυχροῦσι καρδίαν* (Soph. Antig., verse 88).

The writer believes that this part of the narrative is misunderstood. It is supposed that the words, 'Do to Me this thing,' mean that She wants Jephthah to cease from Her for two months. But, when She is on the mountains, She is there on the Young Men's Grade, as \aleph^7 , 'This One,' in verse 38, shows. Hence it cannot be the same Daughter who says, 'Do to Me this thing,' who goes upon the mountains. So

the words, 'Do to Me this thing' cannot mean, Cease from Me, and send Me to the mountains. In verse 36 we have the same words, 'Do to Me.' In verse 39, also, we have the words, 'And He did to Her.' In both cases the meaning is that He offered Her as a Burnt Offering. He did what He had vowed. And the writer holds that the grade-words show that in this third case, also, the meaning is, 'Do to Me as Thou hast vowed,' and not, 'Cease from Me.' In fact, the words 'Cease from Me' seem designed to show a direct contrast with the words, 'Do to Me.' To do anything to anyone is not to cease from them. These contrasted terms tend to show that it is the Higher Daughter of the Young Men's Grade who begins to speak after the word 'thing.' The writer admits that the transition is unusually rapid and abrupt. But the grade-words, and the contrasted terms, 'Do to Me,' 'Cease from Me,' make the transition sufficiently plain. The narratives are all so constructed as to admit of a literal reading, even while their meaning is moral. It is so to a striking degree in this verse. We may read thus: 'Do to Me this thing. Cease from Me two months.' In each of these sentences, a distinct Daughter speaks. The former is on the Servants' Grade. The latter is on the Young Men's Grade. The Divine Soul, on this higher grade, will weep for the Soul on the Servants' Grade, given up to death for sinners. As a Divine Daughter, the Higher Soul will come down to the mountains on which there is lamentation. The two months may be in relation to the two forms of sin, Intellectual and Soulical, symbolized in Lot's daughters, from whom came Moab and Ammon (Gen. xix. 30). Her sorrow is upon the mountains, to which she comes down, for, in Her own nature as Divine, She is higher than the mountains. It was common to go to the mountains to show sorrow. We read: 'But they that escape of them shall escape, and shall be on the mountains like doves of the valley, all of them mourning, everyone for his iniquity' (Ezek. vii. 16). An old scholium on Plutarch's *Consol. ad Apol.* says that mourners used to go to dark shades and lonesome retirements. When Joachim is filled with sorrow because a priest has spoken of him not having seed in Israel, he departs to the mountains—'Inter montes' (Pseud. Matt. Evangel., c. ii.). Many writings reflect the custom of retiring to lonely places to weep. Beattie, in his poem on Retirement, says:

'Ye cliffs in hoary grandeur piled,
High o'er the glimmering dale,
Ye woods along whose windings wild,
Murmurs the solemn gale;
Where Melancholy strays forlorn,
And Woe retires to weep,
What time the wan moon's yellow horn
Gleams on the western deep.'

The same idea is reflected in Byron's 'Isles of Greece':

'Place me on Sunium's marble steep,
Where nothing but the waves and I
May hear our mutual murmurs weep,
There, swan-like, let me sing and die;
A land of slaves shall ne'er be mine,
Dash down yon cup of Samian wine.'

Jephthah's Divine Daughter has companions who join with Her in this lamentation. Ever since Christ's manifestation, there have been some who have been in sorrow for the Saviour. 'They shall mourn for Him, as one mourneth for his only son' (Zech. xii. 10). Virgin-souls do thus sorrow for the suffering Saviour. In this sorrow they are having true fellowship on the mountains with the Divine Christ. 'And I will go, and descend upon the mountains, and I will weep over My little Daughter (Bethul), I and My companions' (verse 37). The Mind of Jesus permits the Divine Soul thus to give itself up to sympathetic suffering. 'And He said, Go! and He sent Her away two months, and She went, She (ס'ת) and Her companions, and wept over Her virginity' (that is, the virginity of the Bethul, or little Daughter) 'upon the mountains' (verse 38). After the two months, the days of mourning end. She then returns to Jephthah, the Mind of Jesus, on the Young Men's Grade. 'And it came to pass that, at the end of two months, she returned to Her Father' (verse 39). Immediately after this sentence comes the words, 'And He did.' This word 'do' shows the Servants' Grade. But She who had been on the mountains was on the Young Men's Grade. Hence it is not to Her who returns that Jephthah does according to His vow. The verse does not say, 'And after she returned He did to Her.' When we strictly follow the gradal laws, there is not a sentence in the whole narrative which does not support the view that there are two Daughters. The grade-words just come in where we might be in danger of confounding the two Daughters. The word 'do' illustrates this fact. This sentence shows the Servants' Grade. It virtually connects with the words, 'Do to Me this thing,' in verse 37. On this lower grade Jephthah does to His Soul as He had vowed. He pours it out to death for sinners. This is not after the return of the higher Soul from the mountains. The narrative does not say it was after. It is simply telling us what the Human and Divine Soul of Jesus did on two grades, Servants and Young Men. Of the former we read: 'And He did to Her His vow which He had vowed' (verse 39). After this brief reference to the Soul made sin, and offered on the Servants' Grade, the narrative again reverts to the Divine Soul on the Young Men's Grade. The words ס'ת, 'This One,' and 'Israel,' twice used, show that the closing verses are on the Young Men's Grade. On this grade the Soul of Jesus is Divine. Hence it is not in union with our flesh of sin. So it is said that She knows no man. This clause means that the Divine Soul of Jesus is evermore separate from what is fleshly. There is no reference in the clause to any literal woman living or dying as a virgin. 'And This One (ס'ת) did not know a man.' We read that it was an ordinance in Israel to mourn for Jephthah's Daughter. Dr. Cassell says that nothing further is known of this festival. How does the literalist account for the fact that the festival became so ignored, if it was instituted by statute? The writer holds that there is here an allusion to the Lord's Supper, regarded as a symbol of a Mourning for Christ's death. We shall see that the Supper has other aspects in Scripture, but there is no doubt that it has been a custom, in the Supper of the Lord, to mourn the death of the Soul of Jesus as a Lamb of Propitiation. This spirit is breathed in many hymns:

‘Come, saints, and drop a tear or two,
For Him who groaned beneath your load,
He shed a thousand drops for you,
A thousand drops of richer blood.’

This custom is kept up through all the seasons. ‘And it became a statute in Israel: yearly the daughters’ (that is, ‘souls’) ‘of Israel went to celebrate the Daughter of Jephthah, the Galeedite, four days in a year’ (verse 40).

This idea of a lower and higher Soul of Jesus, both being in relation to a restoration of the lost image of God, finds reflection in what we read of Iphigeneia. After she has been offered as a sacrifice, Diana sends her, in a higher aspect, through the bright æther: *διὰ δὲ λαμπρὸν αἴθερα πέμψασά με* (Eurip. in *Taur.*, verse 29). Then she, with her brother Orestes, seizes an image of Diana which had fallen from its heavenly state. They bear it to Athens, and build a temple for it, of which Iphigeneia is guardian. A law is ordained to celebrate a feast in honour of Iphigeneia’s deliverance from slaughter. Women who die in childbirth leave to her their garments, but she lives in purity, and, at last, is buried in the temple of which she has been guardian. It would be folly to regard all that Euripides says as of importance. But it would be equal folly to ignore the great pervading features of some of these ancient traditions. God did not leave Himself without witness, even in heathen minds.

CHAPTER XIX.

JUDGES XII.

ARE there not many evidences in this history that the words are spirit and life, and not letter?

1. Jordan was a comparatively shallow stream for men of war to cross. Dr. Thomson, in his ‘*Land and the Book*,’ speaking of the Jordan near its source, says: ‘The river is about three hundred feet broad, and it is not more than three feet deep, except in early spring’ (Part II., c. xxvi.). When describing it as it passes through the plain of Jericho, he speaks of it as ‘this little river, rambling over this low plain, where everlasting summer abides’ (Id., c. xl.). Is it literally probable that forty-two thousand men would be slain at one of the fords of this stream in attempting to pass over? It may be said that Jordan was at this time overflowing its banks. But when the most favourable conjunction of circumstances is needed to support the theory of the literalist in respect to the slaughter of the Midianites (vii. 24) and the Ephraimites, it tends to the weakening of that theory, as against the moral theory.

2. Is it literally probable that the men of Gilead would slaughter forty-two thousand of their fellow-countrymen for having termed them fugitives? (verse 4).

3. Although, in this history, Israelites of Ephraim perish, the narrative resembles many previous narratives in representing only one side as suffering loss. No Gileadites die, even where forty-two thousand of

their enemies are slain. No grain of good wheat comes to nought (Amos ix. 9). There have been cases where the disparity of losses has been great. Plutarch, speaking of Lucullus fighting barbarians in Armenia, says: 'He lost five of the Romans who fell, but he slew above a hundred thousand of the enemy'—πέντε Ῥωμαίων ἀπέβαλε πεσόντας, τῶν δὲ πολεμίων ὑπὲρ δέκα μυριάδας ἀπέκτεινε (Reg. et Imp.). Even a disparity like this is not so wonderful as that the loss in a great war should appear to be all on one side.

4. It is not very probable that a man upon whom the Spirit of God rested, should be a leader in a war amongst brethren. A civil war now takes place, for the Gileadites were as brethren to Jews, Gilead being in the territory of Gad. It is not likely that men ruled by the Spirit would

'Meet in the intestine shock,
And furious close, of civil butchery.'

5. What is said of the word 'Shibboleth' does, in one aspect, appear like literal history, even though other aspects show that we should err in regarding it as such. Athanæus speaks of the Romans imitating the Æolians in all things, as also in the tones of the voice: πάντα τοὺς Αἰολεῖς μιμούμενοι ὡς καὶ κατὰ τοὺς τόνους τῆς φωνῆς (Lib. X., c. xxiv.). The law of imitation implies original difference of tones, and effort, and possible failure. Doubtless the distinctions between Æolic, Attic, Doric, and Ionic were, in many respects, so great, that the people to whom one of these dialects was native could not pronounce many words peculiar to other dialects. Agammemnon says tauntingly to Teucros:

οὐ μαθὼν ὅς εἰ φύσιν,
ἄλλον τιν' ἄξεις ἀνδρα δεῦρ' ἐλεύθερον,
ὅστις πρὸς ἡμᾶς ἀντί σου λέξει τὰ σά;
σοῦ γὰρ λέγοντος οὐκ ἔτ' ἀν' μάθοιμ' ἐγώ·
τὴν βάρβαρον γὰρ γλώσσαν οὐκ ἐπαίω.

(Soph. Ajax., vv. 1259-1263.)

'Wilt thou not, having ascertained what thou art by birth, bring forward hither some other man, a free-man, who shall speak to us touching thine affairs, instead of thyself? For I should never find them out from thy speaking, for I do not understand a barbaric tongue.'

An Englishman, counterfeiting a Scotchman, would be apt to blunder in pronouncing such words as 'wool,' 'good,' etc. He would be as Britomart, whose 'tongue not to her will obeyed' ('Faerie Queene,' Book IV., cant. vi.). The elision of the letter 'r' would be apt to betray a Northumbrian. But, on the other hand, can it be thought that in districts so near to each other, the men of Gilead could not recognise the men of Ephraim by previous acquaintance, by dress, etc., but only by language? Were these peoples so very distinct from each other, that they did not carry on trade and have fellowship with each other? Why should the discovery of the Ephraimites depend on this one test?

6. It is not literally probable that Jephthah would have had either time or permission to gather His forces (verse 4) if forty-two thousand men had come against Him, ready to burn His house upon Him with fire (verse 1).

In proceeding to examine this chapter, so far as it relates to Jephthah, we may notice the following particulars :

1. It is evident that they whom this chapter speaks of as Gileadites are a good class, for Jephthah—that is, Christ—leads them to victory.

Hence it follows that, as in the previous chapter, so here, the word גלעד must be mispointed. Instead of being pointed so as to sound ‘Gilead,’ it should be pointed so as to sound ‘Galeed.’ It is not a symbol of the stony heart, but of the heart after the stones are taken out, when it becomes Galeed, or the Heap of Witness, and Mizpah, or the place of Watching (Gen. xxxi. 48, 49).

2. In first proceeding to examine this chapter, the writer considered the grade-words, and marked out the portions accordingly. Then it occurred to him to see how the words ‘sons of Ammon’ were classified. It was a fact which impressed his own mind greatly to see that in this chapter, as in the previous chapter, the hyphen was used between the words when they were in a Heathen Grade portion, and in no other case. Here, then, is a most noticeable fact. Between x. 17 and xii. 7, inclusive, the phrase ‘sons of Ammon’ occurs twenty-one times. The grade-words show that six of these instances occur in portions pertaining to the Heathen Grade. In every one of these six cases the words are spelt in Hebrew thus : גִּיְוֹ-אֲמוֹן, the two words being connected with the hyphen. But in all the remaining instances, where the words pertain to other grades, they are spelt thus : גִּיְוֹ אֲמוֹן, no hyphen being used. How does the literalist account for this fact? The writer holds that though it may seem a small matter, it proves, to a demonstration, that Scripture is verbally Inspired, even to the hyphens which unite its compound words. It goes very far, also, to justify what the writer has urged respecting the grade-words, for it is simply by following the rules applied in all these narratives, and not rules invented for the occasion, that we reach this conclusion. What we here see of this hyphen may remind some readers of George Herbert’s words, which it amply justifies :

‘Thou art in small things great, not small in any ;
 Thy even praise can neither rise nor fall ;
 Thou art in all things One, in each thing Many,
 For thou art infinite in one and all.’

3. In many passages of Scripture, as well as in other writings, the figures of slaughter are used of a moral warfare. Sometimes these figures are used of a transition from bad to worse. Paul says : ‘Sin, finding occasion through the commandment, beguiled me, and through it slew me’ (Rom. vii. 11). ‘Cain rose up against Abel, and slew him’ (Gen. iv. 8). So, as we have seen, Irenæus speaks of a man who degrades his manhood as one who kills the man : ‘Occidit hominem’ (Lib. IV., c. lxxvi.). In this moral sense, John Wesley, very truthfully, says of sellers of spirits : ‘Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them : the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood’ (Sermon on ‘Use of Money’). Wesley cannot mean that the rooms are stained with literal blood. He

evidently refers to blood as a symbol of the ruin of body and soul. But, on the other hand, the figures of slaughter are often used to denote a death to an imperfect state, and a transition to a better state. The following passage is illustrative of this aspect: 'Therefore have I hewed them by the prophets, I have slain them by the words of My mouth' (Hos. vi. 5). We read: 'For by fire will the Lord plead, and by His sword with all flesh, and the slain of the Lord shall be many' (Is. lxvi. 16). In this sense, men become 'pricked in their heart' (Acts ii. 37), and have the King's sharp arrows in the heart (Ps. xlv. 5). Cowper, like a stricken deer, felt these arrows. We sometimes speak of killing an enemy by kindness. But in such expressions the slaughter is moral, as much as when Herbert speaks of himself as

'Broken in pieces all asunder.'

Now the reader will find, as the writer thinks, that this narrative is only showing that an imperfect form of Goodness is slaughtered, to be revived in a higher and more spiritual form. In this light we may notice some particulars under this head:

(a) First, the prominence of the verb 'to pass through' (verses 1, 3), also the prominence of Ephraim, or the fruitful, show that this narrative has, pre-eminently, a Seed Process aspect.

(b) But we have seen that the verb 'to pass through' is sometimes associated with the river Jordan (vii. 24; viii. 4), and that, in such cases, it indicates a declension towards what is Sinaitic and Ritualistic, like Water Baptism. Hence the fact that in verses 5, 6, we read of the passings through of the Jordan shows that there is a declension of the Seed Process Ephraimites in a ritualistic direction. It is only in so far as they are found at the Jordan, and are fugitives from their own proper Ephraimite Class, that they are slaughtered. They are slaughtered as fugitives who have fled from Ephraim, but after this slaughter they will be found in their own Ephraimite territory. They only die to that Sinaitic realm, towards which they ought not to have wandered. But, as well as erring by declining in a Sinaitic direction, they err in other respects.

(c) The first error of Ephraim, or men in the Seed Process, is that they object to Propitiation. This fault is manifested on two grades. It is described in verses 1-3. They find fault because while Jephthah had passed through to fight with Ammon, in which passing through they, as Ephraimites in the Seed Process, must have had a share, He had yet gone to His house, or Soulical Nature, in an aspect in which He had not called them. Except where used of naming, this verb 'to call' shows the Seed Process. Hence the meaning appears to be that Jephthah had gone to His house in an aspect which was not according to the Seed Process. Had it been so, He would have called Ephraimites, and they would have gone with Him. But He went without any calling—that is, He went Sinaitically. Now good, earnest men may be too swift to conclude that their Seed Process type of goodness is of such a pre-eminently excellent kind that the Sinaitic and Propitiatory type ought to have no place. Some of the philosophic Heathen disparaged sacrifices in this spirit, and many men in England are willing to receive Christianity in its inward and Seed Process aspect, who have a great dislike to the Propitiatory aspect. It is this spirit which disparages

Christ's Propitiation, and which thinks it can find a better law of goodness itself than that which is here indicated. The Ephraimites are good men. They are a Seed of Israel. But they are in the Seed Process, and they are here despising the lower Sinaitic aspect of goodness. The writer believes that our Versions do not give verse 1 correctly, but that question may be considered in the examination.

(d) The second form of error into which the men of Ephraim fall is described in verse 4. In this aspect the men of Galeed are in the midst of Ephraim. Hence this error is not a tending to what is Sinaitic. It is an error manifested in the Seed Process realm itself. In considering what the error is, we have to notice specially two things. First, that the word 'men,' when used of the Young Men's Grade, and not as part of a conjoined idiom, has an aspect towards Judaism. It is used of the Young Men's Grade here. Hence this verse must have a special application to the Jewish people. We shall see many illustrations of this peculiarity respecting the word 'men.' We have seen some previously. Secondly, it is important to notice that this Jewish class is in two parts—one being men of Galeed, and the other Ephraimites—but that Jephthah only gathers one class. The other class taunts His followers with being fugitives from them, and there is thus hostility between them. Hence this verse must relate to good Jews, who are all in the Seed Process. All have graces growing within them. They are not regarded as in relation to Sacrifice and Propitiation. But, while all are in the Seed Process, one class gathers to Jephthah. These are Galeedites, or men of tender heart. The other class does not gather to Him, but calls those who gather to Him fugitives, or deserters from them. Thus there is a moral war between them, the Galeedites seeking to subdue the other class to Jesus. Hence this error is unwillingness of a Jewish class in the Seed Process to receive Jesus as the Leader. The third error, as we have seen, is the tending of a Seed Process and Jewish Class in a Sinaitic direction, or towards the Jordan. This error is described in verses 5, 6. To summarize, we may see that this narrative is showing how those in the Seed Process err in three directions. First, they err in disparaging Propitiation. Secondly, they err in Judaism by refusing to accept Jesus as their Leader. Thirdly, they err by tending in a Sinaitic direction, and to such ritualistic rites as Water Baptism.

4. So far as Jephthah's action is concerned, the narrative has first a Soulical, and then an Intellectual Aspect. The Soulical Aspect is in verses 1-3. These verses show the error in respect to Propitiation, and it is fitting that we should have soulical symbols in this portion. The references to the house (verse 1), and the soul or life (verse 3), show this aspect. The seed of Ammon is a Soulical Seed, though, in the previous narrative, it made the Mind appear fleshly. The Intellectual portion begins with verse 4. From that point we read no more of Ammon. We read of Galeed, the emblem of a tender heart. Jephthah is also said to be buried in cities of Galeed (verse 7)—that is, He dies in the minds of His people to all that is of the fleshly realm, and the Young Men's Grade, that He may rise with them to the heavenly places. The word 'cities' shows the Intellectual aspect.

5. That feature which was so prominent in many previous narratives is prominent here—that is, that the grades follow in a regular order. The order here is also Heathen, Servants' Grade, Young Men's Grade, this being a natural order.

(a) Verses 1, 2, are on the Heathen Grade. The word בְּ , 'with,' in verse 1, in the words of the men of Ephraim, conjoins with אֶל , 'people,' in verse 2, in Jephthah's answer to them.

(b) Verse 3 is on the Servants' Grade. It has the words 'see' and הִנֵּה , 'this.'

(c) Verses 4-7, forming the concluding part of the narrative, are on the Young Men's Grade. They contain the words 'men' (verses 4, 5), בְּ , 'with' (verse 4), הִנֵּה , 'this' (verse 6), and 'Israel' (verse 7).

We may now proceed to examine the narrative in detail. For the English reader, the writer may state that the word 'men' occurs many times in our Versions as a translation of the Hebrew singular אִישׁ , 'Man.' Hence he must not think that wherever he meets with the word 'Men' in our Versions, the Hebrew must have the plural word 'men.' It has 'man' in verse 1, but we justly read 'men.' Where the word 'men' is used in Hebrew, the writer notes it in examining the grade-words

Much is said by Commentators respecting the overbearing pride of the tribe of Ephraim. They found fault with Gideon (viii. 1), and now they find fault with Jephthah. But this pride is not pride shown by a tribe of literal Jews, so fond of war that they deemed it an insult not to be called to battle. It is a pride shown by a class of otherwise good men, who are averse to Propitiation. These Ephraimites are said to go north. This allusion involves literal difficulties, for the Ephraimites are said to come to the Jordan, which was east, not north. Hence some take the word 'north' as the name of a town, and render it 'Zaphon.' The writer has expressed his view that the north is a symbol with an Intellectual aspect. It can have that aspect here, even though Jephthah's action concerns the Soulical Side. On the north God works (Job xxiii. 9). Its name means 'the hidden quarter.' This northward movement probably indicates an encroachment by the Ephraimites upon God's prerogatives. This is done pre-eminently by the proud heart. Lucifer says: 'I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north' (Is. xiv. 13). As in Scripture the north is pre-eminently God's quarter, so, in the Classics, it is pre-eminently the happy quarter. The Hyperboreans of the extreme north, to whom Herodotus (Lib. IV., §§ 32-36), Ælian (Var. Hist., Lib. III., c. xviii.), and others refer, were supposed to be a very happy people. According to Pindar (Pyth. X., verse 47), Æschylus, and others, a Hyperborean fortune was supreme happiness. Æschylus says (Chæph., verses 364-366), in the words of his Chorus :

*ταῦτα μὲν, ὦ παῖ, κρείσσονα χρυσοῦ,
μεγάλῃς δὲ τύχῃς καὶ Ὑπερβορέου
μειζώνα φωνεῖς.*

'Thou speakest things, O child, that are better than gold, greater than the great and Hyperborean fortune.'

In these Ephraimites a principle of Pride is lifting itself up into God's quarter. 'And the men of Ephraim were gathered together, and they passed through towards the north, and they said to Jephthah' (verse 1). These two verses are showing us what is done on the Heathen Grade. Even on that grade, there are some who disparage Propitiation. Lucian often makes mirth of this disparagement of sacrifices. He represents Zeus as complaining of Mnesetheus: *ὁς ἐκκαίδεκα θεοῦς ἐστιῶν ἀλεκτρυόνα μόνον κατέθυσε* (659)—'Who at his feast sacrificed only one cock amongst eleven gods.' The philosophers, also, frequently disparaged sacrifices, both by example and precept.

Our Versions render the remainder of this verse thus: 'Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.' This reading implies that even when Jephthah passed through to fight, the Ephraimites were not with Him. But the passing through is in the Seed Process, and the Ephraimites, so wishful to fight, are in that Process. They must, therefore, have gone with Jephthah when He passed through to fight. Hence there must be something wrong in our Versions. These men, as the writer thinks, are here finding fault with Jephthah for not having called them to go with Him to His House, according to a Seed Process method, and for His having gone to it Sinaitically—that is, without a 'call' to them. For reasons which he will state, the writer holds that the verse should read thus: 'Why didst Thou pass through to fight against the sons of Ammon, and Thou didst not call to us to go with Thee to Thy house? we will burn above Thee with fire' (verse 1). We may notice:

1. That the idiom of going or walking to a house is several times used in Scripture, without the Hebrew having the preposition 'to' before the word 'house,' as it is omitted here. The word לָךְ, or 'to,' is not used in these passages. 'Go, I pray thee, the house of Ammon' (2 Sam. xiii. 7). 'And Tamar went the house of Ammon' (verse 8). 'And the king went up the house of Jehovah' (2 Chron. xxxiv. 30). The idiom is very much like our 'Go home,' where we dispense with prepositions. Thus the words *בְּיַתְךָ עִמָּךְ לָךְ* could properly be read, 'To go with Thee to Thy house,' instead of our putting a full stop after 'with Thee,' and taking the words 'Thy house' as belonging to another sentence.

2. The idiom of burning a house upon a man, or over a man, is more English than Hebrew. We read of a house falling upon men (xvi. 30), but there is no other passage in Scripture in which the idiom of burning a house upon a man occurs.

3. Jephthah's statement, on the higher Grade of Servants, that they have come to fight against Him, does not support the view that, on the Heathen Grade, where sin would be less intense, they had come to burn His house above Him with fire.

4. These men are referring to a past time. What is there to show that Jephthah is at this time in His house?

5. In xv. 6 we have Hebrew words in the following order: 'And they burnt her and her father in fire.' But in this passage, if our Versions

be correct, the order of the Hebrew is, 'Thine house we will burn upon Thee with fire.' The fact that in this latter reading the object 'house' precedes the verb 'burn,' tends to show that the word 'house' belongs to the previous sentence.

6. The preposition ^ל very commonly has the meaning of 'above,' in the sense of 'higher up,' as when men are said to lift themselves above the congregation (Numb. xvi. 3). On the Servants' Grade, Jephthah had spoken of a Burnt Offering. That was His Soul which He offered up. But, even in Heathenism, there were Propitiatory sacrifices. Hence Jephthah, or Christ, had presented some Propitiatory offering in the Heathen Sacrificial system. But these Seed Process Ephraimites appear to be indicating that they, in their goodness, could have better Propitiated God if any Propitiation were needed. They can present a burnt offering higher up, or above Jephthah's Burnt Offering, one having more virtue. They are disparaging Christ's Propitiation, and implying that they could have given to God a higher burnt offering if one was needed. This is their going to the north. Lucifer said: 'I will ascend above the heights of the clouds, I will be like the Most High' (Is. xiv. 14). But they who think that their virtue can be a more exalted, and more meritorious sacrifice than that of Christ, and a better propitiation for sin, are dishonouring Christ. This allusion to the burning, though on the Heathen Grade, tends, indirectly, to show that Jephthah's Daughter was offered as a Burnt Offering.

7. Had these men been speaking of a call to fight, and not of a call to go to the house, it is probable that the words 'to fight' would have followed the verb 'to go,' as in viii. 1.

8. We know that it has ever been a fault with even good men to be apt to exalt their own merits, and to think that they have more propitiatory virtue than a Divinely appointed Propitiation. Young seems to think such pride apt to have good results in Heathenism when he says:

'Pride made the virtues of the Pagan world,
Praise is the salt that seasons right to man.'

In His reply to them, Jephthah uses language which shows that these Ammonites, and Jephthah's Good Seed, and Jephthah, or Christ, all constituted one great Adamic Man, in which, on account of these opposite Seeds, a conflict according to the Seed Process was ever going on. 'And Jephthah said unto them, I was a Man of exceeding Strife, I, and My people, and the sons of Ammon.' He also shows that, in this Seed Process, the Good Seed was not able fully to deliver the Christlike element in man from the power of the Evil Seed. He had called upon them to do this, but they were weak through the flesh, even if the spirit was willing. 'And I called you, and ye saved Me not out of their hand' (verse 2). The word 'call' is not the Seed Process verb for 'call,' but another word.

Verse 3 brings in the Servants' Grade. We have the words 'see' and ^ו, 'this.' The verse shows that the Ephraimites are here fighting against Jephthah. It is implied that on this grade, also, they are finding fault. But all that is said is new information, pertaining to a new grade, and does not relate to what is said in the two previous verses. It is

evident that on this grade, also, they had failed to fully conquer the Evil Seed, and deliver the Christ in them. Here, also, Jephthah refers to Sinaitic action. When He says He had put His soul into His hand, He is alluding to that Soul, or Daughter, which He had vowed to offer as a Burnt Offering. He shows, also, that He had fought against Ammon, both in the Seed Process and Sinaitically. In the former aspect, He had passed through to them. In the latter aspect, Jehovah had given them into His hand, in the Sinaitic battle which was followed by the offering up of the Daughter, or Soul, taken in His hand. It is evident that, on this grade, also, the Ephraimites are objecting to Propitiation, through an idea of their own merit. But Jesus shows that they had not saved Him, even in their own Seed Process Sphere. How, then, could they have saved Him in a sphere which was not theirs — that is, the Sinaitic Sphere? Hence they do wrong to come up proudly against Him on the Servants' Grade, in indignation against His Propitiatory work. The Hebrew reads: 'And I saw that thou art not saving, and I put My soul in My hand (1 Sam. xix. 5, xxviii. 21, etc.), and I passed through to the sons of Ammon, and Jehovah delivered them into My hand, and wherefore have ye come up to Me this day, to fight against Me?' (verse 3). These words have a similar moral meaning to that contained in the words, 'And I looked, and there was none to help, and I wondered that there was none to uphold, therefore Mine own arm brought salvation unto Me, and My fury it upheld Me' (Is. lxiii. 5). The words 'unto Me,' are often omitted in quotation, but Christ is bringing salvation to Himself, when He saves in man the Christlike Element.

With verse 4, we have a double transition. We pass from the Servants' Grade to the Young Men's Grade, on which all the rest of the narrative is found to be. This is shown by the words 'men,' מַנְּי, 'with,' אִתִּי, 'this one,' and 'Israel.' Secondly, we pass from the Soulical Aspect to the Intellectual Aspect. The narrative does not relate, now, to Propitiation. It relates to those in Judaism who yet are in the Seed Process, but it relates to them as in two classes. First, there are men of Galeed, or a tender-hearted class, who follow Jesus. Secondly, there is a class who, though in the Seed Process and Ephraimites, do not follow Jesus, or Jephthah. They even taunt those who follow Jesus with having deserted their side. Hence the Galeed class, pitying them, and wishing to annul the class of opponents of Jesus, fight against them with moral and spiritual weapons, to cause them to die to that erring class, that they may live in the class of Galeed, or tender-hearted followers of Jesus. It is not that these followers of Jephthah cannot bear a taunt without fighting against the mockers. Had they been so irritable, Epictetus might have been brought forward to put them to shame, thus: 'If thou art emulous of Philosophy, get ready, forthwith, for being ridiculed, for many will mock thee, saying, Here we have a philosopher! Whence has this beetling browed one come to us? But thou must not have a beetling brow. Keep thou to the things that appear to thee to be best, as one who has been appointed by God to this place. And remember that if thou art only steadfast therein, they who at first laughed at thee will afterwards admire thee. But if thou art overcome by them, thou

wilt become doubly ridiculous' (Man., c. xxii.). We read: 'And Jephthah gathered together all the men of Galeed, and fought with Ephraim, and the men of Galeed smote Ephraim, for they said, Fugitives from Ephraim are ye Galeedites, in the midst of Ephraim, in the midst of Manasseh.' The Manasseh class forgets things behind. Amongst this class some have left all to follow Jesus. But the Jewish Seed Process Class is here rebelling against the Leadership of Jesus, and against all who leave their class to follow Jesus. They call them fugitives from them, just as State Church Priests sometimes taunt the free churches with having gone out from them. This latter departure is like the action of the Galeedites, a step which brings us nearer to Jesus. Pollok says:

'Thrice happy days! thrice blest the man who saw
Their dawn! The Church and State that long had held
Unholy intercourse, were now divorced.'

While verse 4 shows us a Jewish class of good men falling into error in the Seed Process through rejecting Jesus, verse 5 shows us a like Jewish class falling into error through tending to a Sinaitic realm from the Seed Process Realm. Thus they are denying in action their true state. But the Galeedites, who are following Jephthah, or Christ, cut them off from this wandering to Ritualism and Water Baptism at the Jordan. They seize the passings through the Jordan. They are themselves in the Seed Process, and, as we shall see, they can speak the Seed Process language when the wandering Element in the other class has forgotten its own language, and has begun to speak Sinaitically. In verse 4, men were called 'fugitives from Ephraim' by way of a taunt. But in verse 5, the expression 'fugitives of Ephraim' applies to those who really are such. They are a class who are departing from the true Ephraim realm of the Seed Process to the Sinaitic Jordan. The Galeedites, the true men of the Seed Process, are seeking to cut them off from this Sinaitic realm, into which they have wandered, that they may cause them to live in their own Seed Process realm. It is supposed that the men are telling a wilful falsehood when they say they are not Ephraimites. But it is not so. They are in life and conduct denying their true class. So, when the test is applied, we see that, as wanderers into the Sinaitic realm, they can speak Sinaitically, but they have lost the power to speak according to the Seed Process, as do the Galeedites. It is because they are at the Jordan, and wanting to pass the ritualistic river, that their words have all a Sinaitic aspect. If they were away from that river, they would begin to speak according to the Seed Process. The Galeedites seize the river, to prevent its being crossed, and to cut off those who have, in some part of their nature, wandered from the Seed Process to Sinaitic rites and ceremonies. 'And the Galeedites took the fords of the Jordan unto the Ephraimites.' That is, as the writer thinks, up to the point where the true Seed Process Realm begins. They deal in judgement with all outside that realm, but not with what is in it. They who are outside are a fugitive remnant from Ephraim, wishing to go in a Sinaitic direction over the Jordan. 'And it came to pass when the fugitives from Ephraim said, Let me pass through.' In this case the verb 'pass through' relates to the Jordan, and has not a Seed Process significance. 'That the men

of Gilead said to him, Art thou an Ephraimite, and he said, No' (verse 5). The Hebrew has not the word 'If.' If a man apostatizes from Christianity, we might say to him, Art thou a Christian? and he could truthfully say, No! He would be a fugitive, or one who has run away from Christianity. In his life he would be denying that he was a Christian. So, if an Element in men tends from the Seed Process, or Ephraimite realm, to the Sinaitic realm, it is a fugitive from Ephraim. When questioned, that Element could truthfully say that it was not an Ephraimite. This is not an attempt to deceive, any more than an apostate is attempting to deceive when he denies Jesus before men. The fact of this apostasy from the Seed Process is further indicated by a test. Jesus, after telling us of a speech which is out of the abundance of the heart, and after showing that the evil cannot speak good things (Matt. xii. 34), says, 'For by thy words thou shalt be justified, and by thy words thou shalt be condemned' (verse 37). We have an illustration of this truth in the narrative of the Shibboleth. With the Greeks, a barbarian was a man *ἀγλωσσοσ*, which means literally, 'a man without a tongue' (Soph. Trach., verse 1062). Every man shows his nationality by his speech. So, in a moral sense, every man's speech will betray him (Matt. xxvi. 73). There is a speech which is out of the heart's abundance. It is not an attempt to deceive. It is nature manifesting itself. Hamlet says:

'Bring me to the test,
And I the matter will re-word, which madness
Would gambol from.'

It is not only Madness but other things which gambol from the word, or matter, to what the heart likes best. A stable-man, in whatever company he is found, will be apt to let his speech gambol to what is horsey. So a man who loves to talk on better themes, will sometimes find his speech run thither, almost in spite of himself. Herbert says:

'Come, dearest Lord, pass not this holy season,
My fle-h, and bones, and joints do pray,
And even my verse, when, by the rhyme and reason,
The word is "Stay," says ever, "Come."
O, show Thyself to me,
Or take me up to Thee.'

In like manner, this apostatizing Element, which has become a fugitive from the Seed Process, is only able, now, to talk Sinaitically. It has come to Jordan and Ritualism, and its Soul, like a priest's mouth, is full of its new language. Epictetus and Cowper speak of men who talk about themselves and their ailments. These apostates to the Sinaitic sphere will only talk according to the sphere they are in. We are shown this by an illustration. A test is said to be put to the men. Its terms are most expressive. The word *שִׁבּוּלֶת*, 'Shibboleth,' means 'ear of corn.' It is so used in Gen. xli. 5; Job xxiv. 24. The word *סְבִלָה* is from *סָבַל*, 'to bear a burden,' from which verb comes *סִבְלָה*, 'A burden,' also *סִבְלָה*, 'A burden' (Is. x. 27), or a yoke (Is. ix. 3), and *סִבְלָה*, 'tasks, or burdens' (Ex. i. 11). Let the reader put to himself this question: Suppose he were asked to find a symbolic term which would be suitable

to symbolize the Seed Process—that is, the growth of an inward godly life—and another symbolic term which would be suitable to symbolize the Sinaitic system, with its rites and obligations, where, in all the range of language, could he find two more suitable word-symbols for this purpose than ‘Ear of Corn’ and ‘Burdens’ respectively? It will be seen that the Galeedites can talk the Seed Process language. They can say ‘Shibboleth,’ or ‘ear of corn.’ But the Element that has wandered from Ephraim the fruitful, that has come to the ritualistic Jordan, when it is asked to talk according to the Seed Process, turns ‘Ear of Corn’ into ‘Burdens.’ It is as if the narrative said, This wandering Element is full of what is Sinaitic. Its heart goes after it. Even when asked to speak about the growing life of God, it runs into speech about burdensome Mosaic rites and ceremonies. Thus its speech betrays its apostasy, and shows error. Hence the Galeedites will cut it off from this sphere, to which it has wandered. They will destroy that fugitive Element which says, ‘Burdens, burdens;’ but they will spare all that true Seed Process Element which says, ‘Ear of Corn.’ ‘Forty-and-two thousand’ are said to fall. The number ‘forty-two’ will be seen afterwards to have a certain relation to the children whom Elisha cursed (2 Kings ii. 24), and to other symbolic teaching in Scripture. Of the apostate Element, which now stumbles at the Seed Process word, and prefers the Sinaitic word, and of the overthrow of this Element, we read: ‘And they said to him, Say now Shibboleth, and he said Sibboleth.’ The Hebrew does not say that he could not say ‘Shibboleth,’ but that he did not set or direct to speak thus. Some think that the word ‘heart’ is understood after ‘set’: ‘He did not set [his heart] to speak thus.’ The Sept. has: οὐ κατεύθυνε—‘He did not direct.’ The phrase suggests culpable negligence, as if the men did not incline to speak the Seed Process Language, but to change it: ‘And he did not frame to speak thus: and they laid hold on him, and slew him at’ (or ‘to,’ ^לש) ‘the fords of the Jordan, and there fell in this’ (^סס) ‘season’ (that is, in the season or era of the Young Men’s Grade) ‘forty-and-two thousand’ (verse 6). After a six-years’ era, which is as a week of toil, there comes a time when Jephthah dies to the earthly sphere, that He may rise to the spiritual Sabbath in Zion. He is said to be buried in the cities of Galeed as if He belonged to them all. He belongs to all tender hearts: ‘And Jephthah judged Israel six years, and Jephthah, the Galeedite, died, and was buried in the cities of Galeed’ (verse 7). The burial is as much outside the realm of literal history as was the tomb of Œdipus, the locality of which was only to be known to Theseus, and revealed by him when dying, and which was to be a better defence than many shields (Soph. Colon., verses 1520-1534).

No man can examine the early Christian writings without noticing how the tendency to talk a Sinaitic language rather than a language of life was ever manifesting itself. It was especially at the Jordan—that is, in connection with Water Baptism—that men said ‘Sibboleth,’ or ‘Burdens,’ when they should have said ‘Shibboleth,’ or ‘Ear of Corn.’ Clemens Alexandrinus is saying ‘Sibboleth’ when he speaks thus: βαπτίζομενοι φωτίζομεθα. . . . Λουτρὸν μὲν διὰ τοῦ τῆς ἀμαρτίας ἀποζύγνυτομεθα. . . . οἱ βαπτίζομενοι τὰς ἐπιποσοῦσας ἀμαρτίας τῷ θεῷ πνεύματι ἀχλύος

δίκτην ἀποτριψάμενοι (Pæd., Lib. I., pp. 93, 94)—‘Being baptized, we are enlightened. . . . It is the bath whereby we put away sins. . . . Being baptized, they get rid, by the Divine Spirit, of sins that darkened like a mist.’ Firmilianus is saying ‘Sibboleth’ when he says: ‘Qui baptizantur complent sine dubio ecclesiæ numerum’ (Ad Cyp., c. xii.)—‘They who are baptized fill up, without doubt, the number of the Church.’ Cyprian was saying ‘Sibboleth’ when he declared that, in baptism, we were dead and buried as respects the peccata carnalia, or fleshly sins of the old man (De Zel. et Liv., c. vii). The Church of England in the present day is continuing to say ‘Sibboleth’ when it teaches the mischievous doctrine that, in baptism, children are made inheritors of the kingdom of heaven.

It may here be added that it is evidence to show that Scripture-names may be expressive, and that such names, in their slight differences, may be significant, to find that sometimes the ancients slightly altered a name with a bad meaning to give it a good meaning. Thus Porphyry, in the ‘Life of Plotinus’ (c. vii.), says that Amelius, the Tuscan philosopher, changed his name from ‘Amelius’ (Ἀμέλιον) to ‘Amerius’ (Ἀμέριον) as being a more becoming name. The former name means ‘Heedlessness,’ the latter ‘Integrity.’

HISTORY OF SAMSON.

CHAPTER XX.

JUDGES XIII.

IN the history of Samson, as in many of the histories that have been already examined, there are two features very prominent. First, that the history is Inspired Allegory, or moral history. Secondly, that the Mind is often personified as a Man, while the Soul is personified as a Woman. Since many readers may feel prejudiced against both these views, it may be well to ask, in beginning this new chapter, Do these two principles find any countenance in the teaching of the New Testament, and in the writings of early Christians?

In attempting to answer this question, we may first consider it in its application to allegory. It is beyond question that some early writers, such as Barnabas and Justin Martyr, while, in general, literalists, did yet admit the principle of allegory to a much greater extent than modern Christians admit it. Irenæus also writes thus, when condemning the way in which the Valentinians used Scripture allegories: *καὶ οὐ μόνον ἐκ τῶν Εὐαγγελικῶν καὶ τῶν Ἀποστολικῶν περιῶνται τὰς ἀποδείξεις ποιεῖσθαι, παρατρέποντες τὰς ἐρμηνείας, καὶ ἰαδιουργοῦντες τὰς ἐξηγήσεις. ἀλλὰ καὶ ἐκ νόμου καὶ Προφητῶν ἅτε πολλῶν παραβολῶν καὶ ἀλληγοριῶν εἰρημένων, καὶ εἰς πολλὰ ἔλκειν δυναμένων, τὸ ἀμφιβολῶν διὰ τῆς ἐξηγήσεως* (Lib. I., c. i., § 6)—‘And not only from the evangelists and Apostles do they attempt to make proofs, perverting interpretations, and giving deceitful explanations. They do it from the law, and from the prophets, wherein many parables and allegories have been spoken that can be drawn many ways through ambiguous interpretation.’ Thus, while arguing against Valentinian teachings, Irenæus yet admits that there are many allegories in Scripture. In so doing he is justified by the words: ‘By the ministry of the prophets have I used similitudes’ (Hos. xii. 10). Still more clear is the recognition given by Paul to the allegorical element, to which recognition the writer previously said that he would refer. He may now proceed so to do. In Gal. iv. 24, we read: *ἅ τινὰ ἐστὶν ἀλληγορούμενα.* The Revised Version reads: ‘Which things contain an allegory.’ The Authorised Version reads: ‘Which things are an allegory.’ This latter reading leaves room for the controversy whether Hagar’s history is literally true, or whether it is a parable. As if to establish the literal existence of Hagar, the Revisers insert the word ‘contain.’ They do this as a translation, though it is difficult to see what justification the Greek gives for the introduction of the word ‘contain.’ This word

suggests that the allegorical element is an incidental and subordinate ingredient in the case, but not a principal feature. Yet history must be one thing or the other. How can literal history contain an allegory? If it is meant that this history is capable of being turned to typical and allegorical uses, then all history is as much allegory as this history of Hagar. In that case, why should this history, more than any other, be said to contain allegory? If it is meant that Hagar's history, in a pre-eminent degree, shows forth moral truth, that goes a long way towards admitting that her history is moral history. The Greek, however, as the writer thinks, does not justify the use of the limiting word 'contain.' Ἔστιν ἀλληγορούμενα is an idiom of circumlocution for ἀλληγορεῖται (Matt. Gr. Gram, § 559). The verb means 'to allegorize,' 'to speak or denote allegorically.' Philo uses it thus: 'The things touching the cherubim, according to one method, are thus allegorized: τὰ μὲν δὴ χερουβίμ καθ' ἓνα τρόπον οὕτως ἀλληγορεῖται (De Cher., c. viii.). 'He has spoken of "heaven" and "a field" synonymously, denoting allegorically the mind: ἀλληγορῶν τὸν νοῦν (Leg. Al., Lib. II., c. iv.; De Som., Lib. I., c. xi.; Clem. Alex. Strom., Lib. VI., c. viii., p. 771). 'We may see next how someone is said to hide from God (Gen. iii. 8). But unless one had spoken allegorically (εἰ δὲ μὴ ἀλληγορήσειέ τις), it would have been impossible to have accepted what was advanced, for God fills all things' (Leg. Al., Lib. III., c. ii.). 'May we not then, allegorizing (ἀλληγοροῦντες), solve the difficulty?' (Id., Lib. III., c. xix.). 'Reflectively thou mayest allegorize that 'to do his business' (Gen. xxxix. 11). The house, then, is the soul,' etc. (Id., Lib. III., c. lxxxv.). Eusebius quotes Philo as saying of certain ascetics: 'For, reading the Sacred Writings, they philosophize, allegorizing (ἀλληγοροῦντες) the national philosophy, since they think that the things of the spoken interpretation are symbols of a nature that is hidden, manifested in deep meanings. And they have also writings of ancient men, who, being chiefs in their heresy, have left many memorials of the idea in allegorical [sayings] (ἐν τοῖς ἀλληγοροῦμένοις), which they use as archetypes, and purposely imitate the method' (H. E., 68). It is clear that the word ἀλληγοροῦμένοις in this last sentence does not relate to true history, but to what is spoken allegorically. So is it where Clem. Alex., referring to Is. vi. 3, speaks of τὰ ζῶα διὰ Ησαίου ἀλληγορούμενα—'The living creatures allegorically represented by Isaiah' (Strom., Lib. VII., p. 746). Why, then, should it be thought that the same word, only in the nominative instead of the dative case, ἀλληγορούμενα, when spoken by Paul, refers to words of literal history, which contain an allegorical meaning? The writer holds that Paul's statement shows that the very words which record Hagar's history are spoken allegorically. He had just said, 'For it is written' (verse 22). But if the words written be allegorical, the history must be allegorical history. Hence Hagar and Sarah, Isaac and Abraham, cannot be literal persons. The words do not merely contain allegory, they are spoken or written allegorically. And if the New Testament teaches this doctrine respecting patriarchal history, the writer may claim that we cannot be doing violence to the methods of Scriptural history to affirm that the history of Samson is moral and not literal.

Since the whole question as to whether the histories in 'Genesis' are

literal or moral, may be said to turn on the question as to how these words of Paul are to be translated, the writer feels justified in noticing the subject a little more fully.

1. The early Christian writers clearly distinguished between allegorical history, and history which may be turned to allegorical uses. Irenæus writes: 'Et hujus tabernaculi typum accepit Moyses in monte: et nihil allegorizari potest, sed omnia firmia, et vera, et substantiam habentia, ad fruitionem hominum justorum a Deo facta. Quomodo enim vere Deus est, qui resuscitat hominem, sic et vere resurgit homo a mortuis, et non allegorice, quemadmodum per tanta ostendimus' (Lib. V., c. xxxv.)—'And Moses received a type of this tabernacle in the mountain, and it cannot be made allegory, but all things are firm, and true, and having substance, and made by God for the enjoyment of righteous men. For as it is truly God who raises man, so, also, man truly rises from the dead, and not allegorically, as we have shown by so many things.' It is clear that, as here described, that which is taken allegorically, is something distinct from that which is literal. The passage makes that which is allegorical to be equivalent to what is moral. Origen, after alluding to what is said of Pharaoh and the rivers of Egypt (Ezek. xxxii. 5, 6), adds: ἐπί πλεόν ὃ ἐξέτεινα τὸν λόγον, βουλούμενος παραστήσαι μὴ ὑγιῶς εἰρῆσθαι τῷ Κελσῷ ὅτι οἱ ἐπιεικέστεροι Ἰουδαίων καὶ Χριστιανῶν πειρῶνται πως ἀλληγορεῖν αὐτὰ ἔστι δ' οὐχ οἷα ἀλληγορίαν ἐπιδέχασθαι τινα ἀλλ' ἀντικρυς εὐηθέστατα μεμυθολόγηται. πολλὰ γὰρ μᾶλλον τὰ Ἑλλήνων οὐ μόνον εὐηθέστατα ἀλλὰ καὶ ἀσεβέστατα μεμυθολόγηται (Cont. Cels., Lib. IV., c. 1.)—'I have extended the argument to a great length, desiring to show that it was not well said by Celsus that the more moderate of the Jews and Christians endeavour, by any means, to allegorize these things, but that they cannot possibly admit any allegory, but are simply most silly things, spoken in legend. Far rather the Greek [affairs] are not only most silly, but most godless things, spoken in legend.'

2. Some of the terms used by these writers tend to show that by the word ἀλληγορούμενα the Apostle did not mean 'contain an allegory,' but 'are spoken allegorically.' Origen writes: καὶ τί με εἶδ' καταλείγειν τὰς περὶ θεῶν ἀτόπους Ἑλλήνων ἱστορίας, αἰσχρῆς αὐτῶν ἀξίας, καὶ ἀλληγορούμενας (Cont. Cels., Lib. IV., c. xlviii.)—'And what need is there for me to detail the marvellous Greek histories concerning the gods, in their very nature worthy of reproach, and spoken allegorically?' He well says on this subject: ὁ δὲ βουλούμενος λαβεῖν τὴν πρὸς Γαλάτας ἐπιστολήν, εἴσεται τίνα τρόπον ἡλληγορεῖται τὰ κατὰ τοὺς γάμους καὶ τὰς μίξεις τῶν θεραπεινιδῶν βουλομένου τοῦ λόγου καὶ ἡμᾶς οὐ τὰς σωματικὰς νομιζομένας πράξεις ζηλοῦν τῶν ταῦτα πεποιηκότων, ἀλλ', ὡς καλεῖν εἰώθασιν οἱ τοῦ Ἰησοῦ ἀπόστολοι, τὰς πνευματικὰς (Id., Lib. IV., c. xlv.)—'But he who is willing to receive the Epistle to the Galatians will know after what fashion those things respecting marriages, and the intercourse with the handmaids, may be allegorized. The Word, also, is wishful that we should emulate, not what are supposed to be the bodily actions of those doing these things, but, as the Apostles of Jesus are accustomed to call them, the spiritual actions.' Clemens Alexandrinus has such expressions as the following: ὄφης ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα (Ad Gent., p. 69)—'The serpent is pleasure allegorically signified, creeping on its belly.' Τὸ δὲ

αἷμα οἶνος ἀλληγορεῖται (Pæd., Lib. I., c. vi., p. 105)—‘The blood is wine allegorically signified.’ Καὶ τὸ Εὐαγγέλιον κηρύξαντες ποδες ἀλληγοροῦνται Κυρίου (Pæd., Lib. II., c. viii., p. 175)—‘And they who preach the Gospel are the feet of the Lord, allegorically signified.’ The writer holds that the evidence all tends to show that when Paul said ἅτινά ἐστιν ἀλληγορούμενα he did not mean, ‘which things contain an allegory,’ but ‘which things are spoken allegorically.’ If so, then, the histories in ‘Genesis’ must be moral, and not literal, histories.

We may next turn to the question of the Soul being a Woman, and the Mind a Man. Simonides implies this fact when he says: Χωρὶς γυναικὸς θεὸς ἐποίησεν νόον τὰ πρῶτα—‘Apart from woman, God made mind as first things.’ Many passages have been quoted from Philo, and one from Justin Martyr (Apol. I., c. lxiv.), illustrative of the ancient practice of regarding the mind as masculine, and the soul as feminine. We may now, however, turn to a passage in the New Testament bearing on this subject. This is where the Apostle speaks of a Man behaving in an uncomely manner to his Virgin (1 Cor. vii. 36). It is clear that the Apostle does sometimes apply the word ‘Virgin’ to holy people of both sexes, as it is used in Rev. xiv. 4: ‘These are they which were not defiled with women, for they are virgins.’ Paul says: ‘I espoused you to One Husband that I might present you as a pure Virgin to Christ’ (2 Cor. xi. 2). It is, as the writer thinks, in this general sense, and as applied to holy people of both sexes, that Paul uses the word ‘virgins’ in 1 Cor. vii. 25, where he says: ‘Now, concerning virgins, I have no commandment of the Lord.’ So Clemens Alexandrinus speaks of the elect as virgins (Adum. in Ep. Joannis II., p. 1011), and Methodius terms Christ the Chief Virgin (αρχιπάρθενος) of the Church (Conviv., p. 70). It is difficult to see what commandment was needful for literal maidens, since marriage was a Divine institution, and honourable in all. The allusions in the verses which follow show that he is speaking of different classes of holy people, who all come under this designation ‘Virgins.’ In wide and general terms he says: ‘He that is unmarried is careful for the things of the Lord,’ but ‘he that is married is careful for the things of the world’ (verses 32, 33). The writer thinks that to this last clause pertain the words ‘how he may please his wife, and is divided.’ The word μεμερίσται is used of the division of an individual against himself: ‘And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end’ (Mark iv. 26). In such passages a part of the nature is personified. If a holy man marries he may be drawn different ways, and so distracted or divided. Paul adds: ‘So also the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit; but she that is married is careful for the things of the world, how she may please her husband’ (verse 34). Except amongst holy people, and in reference to a life of holiness, it cannot be said that unmarried people, generally, are less worldly and more holy than married people. But in respect to all holy people—that is, virgins—while marriage is not a sin, it may be a snare. If such marry, they will have trouble ‘in the flesh’ (verse 28). Even upon these holy people Paul will not put a constraint or noose (verse 35). He is simply speaking for their profit. Moreover,

though they are holy, and so virgins, yet, since sexual distinctions pertain to them while in the body, he speaks of the man, the wife (verses 26, 27), the unmarried woman, the virgin (verses 28, 34), although the generic term 'virgins,' in verse 25, comprehends them all. While this generic term comprehends all holy people, the word 'virgin,' in verses 28, 34, only applies to literal virgins.

In verse 36, however, the Apostle begins to speak subjectively. The pronoun is now used 'toward his Virgin,' or, as it might justly be rendered, 'toward the Virgin of himself'; for αὐτοῦ is often equivalent to ἑαυτοῦ. Paul says: ἐπὶ τὴν παρθένον αὐτοῦ (verse 36). So Antoninus, speaking of man, uses such phrases as 'the soul of himself:' τὴν ἑαυτοῦ ψυχὴν (Com. Lib. VI., § 14). 'All the things of himself:' τὰ σεαυτοῦ πάντα (Lib. IV., § 31). More emphatically still we have in verse 37: 'He will guard the Virgin of himself'—τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον. Mr. Darby thinks that the reference is to the man's own virginity, and he renders verse 38: 'He that marries himself does well.' The writer believes that Mr. Darby is right in regarding the verse as an allusion to the man guarding his own virginity or purity. But the writer holds that the passage is personifying the Soul as the man's Virgin. Hence to change the word 'Virgin' into 'virginity' is inappropriate and inexact. Many men understand the reference to him who gives in marriage to apply to a literal father, and the Virgin they regard as a literal daughter. Other persons think that the man who is to do what he wills is the man who marries the Virgin. The Revised Version adopts the former view, and adds the word 'daughter' to 'Virgin.' This is perhaps done to guard the passage from a vile using, which it has sometimes suffered at the hands of some men of corrupt minds. While the design may be good, it seems a dangerous act to add words which import a new meaning into Scripture, the accuracy of which imported meaning is fairly open to question. This is a more serious act than the supplying of auxiliaries, and connecting particles, needful to complete a sentence. The Revisers change the noun 'Virgin' into an adjective, and then add a noun of their own choosing, 'daughter,' to the adjective. Thus they turn 'Virgin' into 'virgin-daughter.' But since Paul's language has a complete meaning, whatever use men may make of his language, it seems most fitting to leave Paul's completed sentence unaltered. The word 'Virgin' might be applied to a wife, as well as to a daughter; but in neither case does it apply to a literal woman. It is the man's own Soul that is the Virgin, whether we regard it as Wife or Daughter. It applies to the pure Soul accompanying a holy Mind, whether that Mind be in man or woman. If the word 'Virgin' here means 'Soul,' the word 'Man' must also here mean 'Mind,' whether in man or woman. On the literal theory, great difficulties arise:

1. Why does the Apostle assume that every Man about whom he is writing has one Virgin, and only one? A man may have several daughters.

2. Why does the Apostle make the marriage of the Virgin so absolutely controllable by the Man? Would it not be cruel to make a young woman's lot in life thus absolutely controllable by the father?

3. In verse 28, where he is speaking of a literal maiden, Paul says:

'If thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned.' Is it not clear, then, that he regarded the maiden as free to marry, or to remain single, just as the man was free? There could not have been sin if there was not freedom, and room for choice. But how can this freedom be harmonized with the theory that the maiden was absolutely at her father's disposal?

4. Why does the Apostle speak as if the giving of this Virgin was some temptation to a Man's own will, which it would be well for him to resist? 'He that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart to keep his own Virgin, shall do well' (verse 37). Does this read like a precept for a man in respect to his daughter? Would it not be great cruelty, and perhaps selfishness, for a father so to act?

5. What is meant by keeping? The word is often used of a moral watchfulness over our own hearts and lives. Is it not more likely that it has such meaning here than that it means that a father does well if he keeps his daughter at his house, and never allows her to get married? In fact, the very word, and the very figure were used in ancient times of a man keeping his soul pure. The Acts of Felix tell how that African bishop and martyr said before the prefect: 'Virginitatem custodivi: Evangelia servavi'—'I have kept virginity, I have served the Gospel' (Ap Ruinart, p. 357). So it is said of Elijah: 'Carnem suam virginem custodivit'—'He kept his flesh a virgin' (Pseud. Matt. Evangel., c. vii.).

No! the Virgin spoken of is the Soul of the man himself. Paul had spoken, in verse 33, of a man being divided, and he had spoken, in verse 35, of attending upon the Lord without being drawn different ways: *ἀπερισπάστος*. Here, with still fuller analysis, he speaks of the relation of a holy Mind or Man to its own holy Soul or Virgin. His language justifies us in regarding the Mind as a Man, and the Soul as a Woman. The will is a ruling intellectual power in man's mind. If a holy Mind have not power over its will, if it think that it is behaving itself in an uncomely manner to its Virgin or holy Soul, and not duly regarding its natural desires, then marriage is commendable. The Mind may do what it wills to do, for it is better to marry than to burn (verse 9). 'What he wills let him do'—*ὃ θέλει, ποιεῖτω* (verse 36). But it is better if the Man, or Mind, has full power over his will, and can keep his Virgin, or Soul, in unmarried purity. It will be seen that this is a marriage wherein the Man and the Virgin have an inseparable destiny, as Mind and Soul must have. Hence Paul says: 'Let them marry'—*γαμήτωσαν* (verse 36). Thus, when, in examining Samson's history, the writer may speak of Manoah's wife as a personified Soul, he can appeal to Paul's words for a precedent to justify the view that the Bible sometimes personifies the Soul as a Woman.

That the history of Samson is not literal but moral history may be inferred from several particular features of the narrative.

1. The barrenness of Samson's mother until that barrenness is removed by special Divine interposition, conforms more closely to such moral histories as those of Sarah, Rebekah, and Rachel, than to a history in which ordinary human laws and conditions have their manifestation.

2. The preternatural strength of Samson is not according to our

experience of such strength, even as embodied in giants. There have been men of extraordinary power. Such was the Daniel Lambert spoken of in Wilson's 'Wonderful Characters.' Such was the Crotonian Milo, who carried a bull with ease, but lost his life in trying to rend an oak-tree. Such also was Titormus, who could carry huge stones and bulls to the astonishment of Milo (*Æl. Var. Hist., Lib. XII., c. xxii.*). The writer recently heard a missionary describe how a brave Matabele man took his assegai in his hand, and followed a lion into a hut, and killed it. But what feats of strength or daring can compare with Samson's slaughter of a thousand men by the jawbone of an ass? What makes the strength of Samson the more remarkable is, that he is nowhere spoken of as a man of gigantic stature, such as was Goliath. He is strong in a different sense from that in which the primeval giants (*Gen. vi. 4.*), and the sons of Anak (*Numb. xiii. 33*) were strong.

3. It is not like ordinary history for Samson to be represented as judging Israel (*xv. 20*), and yet as gaining these great victories over the Philistines by his own unaided prowess. How is it that the sons of Israel do not come to his banner, as they came at the call of Gideon and Jephthah? Although Samson is judge of Israel, he is pre-eminently a man whose life and actions are those of a lonely man.

4. The analogies between the life of Samson and the life of Hercules show that Samson is not a literal man. Dr. Cassell says: 'Apart from the lion-conquest, common to both, Hercules is, of all Greek heroes, the least suitable to be compared with Samson.' The writer does not think that this statement can be justified. He holds that Samson's history, in a very striking degree, is reflected in the history of Hercules. Cyril, in his 'Commentary on Jonah,' alludes to the myth that Hercules lost the hair from his head through entering the fish to deliver Hesione. This reflects the histories both of Jonah and Samson. The classic traditions reflect Scripture in assigning to Hercules gigantic strength without gigantic bulk. The use made by Samson of three hundred foxes shows that, like Hercules, he was mighty over animals. Pherecydes says that Hercules had in his possession the horn of Amaltheia, daughter of Hæmonius. This horn had the wonderful property of giving a plentiful (*ἄφθονον*) supply of meat and drink to whomsoever desired it. Surely this reflects the history of Samson, in so far as the latter alludes to water from the ass's jawbone. So the history of Samson may be said to be reflected in the way in which Hercules, in his own death-agonies, kills Lychas, and afterwards seeks revenge against Dejanira, saying to the youthful Hyllus:

προσμῶλοι μόνον
 ἴν' ἐκδιδαχθῆ πᾶσιν ἀγγέλλειν, ὅτι
 καὶ ζῶν κακούς γε καὶ θανῶν ἐτισάμην.
 (*Soph. Trach., vv. 1111-1113.*)

'May she only come near, that all may be taught to make known how that, both living and dying, I took vengeance on the wicked.'

Herodotus mentions a tradition that Hercules slew many ten thousands of Egyptians, who had been intending to sacrifice him. He asks how Hercules, being yet a man and alone, could have slain these thousands (*Lib. II., c. xlv.*). This may be said to reflect some of Samson's single-

handed slaughters of the Philistines. The relation of Hercules to certain women also reminds us of Samson. He left his wife Dejanira, while he went on certain adventurous expeditions. He was then reputed to have become enamoured of Iole daughter of Eurytus. Then he was captivated by Omphale, widow of Tmolus, king of Lydia. In her company he no longer acted like a hero. Omphale sometimes required him to change garments with her; she also commanded him to spin, and would beat him with her sandal when he manifested awkwardness. We cannot read what is recorded of Hercules and Omphale without being reminded of Samson and Delilah. Even to the very spinning there is resemblance, for Samson's locks are woven with the web (xvi. 13). Hercules was partly human and partly Divine. He was the son of Jupiter by Alcmena, a mortal woman. The writer thinks that this peculiar feature is also reflected in Samson's life. Samson had nothing in his hand when he rent the lion (xiv. 6), and it is noticeable that Hercules, although famous with the arrow (*κλεινὸς τόξοισι*, Æsch. Prom., verse 891), rent the Nemean lion without the use of any weapon. These resembling features tend to show that Samson's history is moral history, and that the mighty Hercules is a reflection of the Scriptural Samson. Spenser is investing Hercules with a moral enswathement when he describes him as the champion who

' Monstrous tyrants with his club subdued,
The club of Justice dread, with kingly powre endowed.'
(Faerie Queene, Bk. V., cant. i.)

5. Is it not strange that nothing is said of Samson abstaining from wine, though he is spoken of as a Nazarite. But the command to abstain has respect to the mother only. Why should the abstinence of the mother be essential to the continuance of the child as a Nazirite? Why, also, is not the father commanded to abstain, as well as the mother?

6. It is said that the youth is to be a Nazirite unto God from the womb unto the day of his death (verse 7). If it were for cleanliness only, the writer does not think it literally probable that God would require a man to let his hair grow during the whole of his life. Ælian says: 'I hear that the Dardanians, those from Illyria, are only washed three times in the whole of their life, once as soon as they are born (*ἐξ ὠδίνων*), once when they are married, and once as soon as they are dead' (Var. Hist., Lib. IV., c. i.). We should consider such people to be very uncleanly. In like manner, we can hardly deem it compatible with cleanliness that Samson should be required to keep his hair uncut for some forty years.

We may now turn to the more positive aspects of this subject:

1. One thing at once strikes all readers of these chapters, and that is that Samson is an unusually strong man. But, when we come to give due weight to the moral evidence afforded by previous chapters, we can see, at once, that Samson's strength must be Moral Strength. It is an undecaying strength, like the strength of Attica, of which the Chorus says:

τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.
(Soph. Col., v. 727.)

'The strength of this land has not waxed old.'

Several considerations tend to make this clear :

(a) His strength is put forth against the fleshly Philistine seed, and not to the injury of the good Israelitish seed.

(b) His victories are not won by great hosts, or by destructive weapons, or by skilful stratagems. They are won by sheer strength, with the aid of the Spirit of God. He uses a jawbone, but not a spear or sword. He is mighty with inherent strength.

(c) Since Samson is named in Heb. xi., with Jephthah, and David, and other men of faith, he must be of the Seed of Faith, and his strength must be a strength working for righteousness. Even his failures to make the best use of his strength do not prove his strength to be in itself evil. Neither do they prove that his predominant quality is evil, any more than David's adultery proves him to be a really wicked man. Samson sometimes fails to use his great strength, but so far as he does use it, he always uses it for the injury of what is evil and fleshly, and never for the injury of the Good Seed, or of what is good. This goes to show that in Samson's history we have a Divine portrayal of that very important quality, Moral Strength. That this strength is thus moral is the more likely from the fact that the Scriptures would not be likely to put honour on mere physical bulk, or muscular strength, apart from moral considerations. The Lord 'delighteth not in the strength of the horse, He taketh not pleasure in the legs of a man' (Ps. cxlvii. 10). The Spartans brought an accusation against Naucleides, the son of Polybiades, for being *ὑπερσπαρτιάριον τῷ σώματι, ὑπέρσπαχυν διὰ τρυφήν γενόμενον* (Æl. Var. Hist., 1 ib. XIV. c. vii.)—'too fleshly in body, and over stout through good living,' and they threatened him with banishment or death if he did not get thinner. Frederick the Great, of Germany, prided himself on his huge grenadiers, but there are few who would think that such a fleshly strength was for a moment to be compared with Moral Strength. Certainly, in God's sight, muscular strength must be far inferior to moral strength. Hence the fact that Samson is not represented as specially great in stature, tends to show that he represents the principle of Moral Strength in the Seed of Faith.

(d) The name given to him is not inconsistent with this view. Various meanings have been assigned to his name. One definition derives the word from *שָׁמֶן*, 'there,' and *שָׁמַן*, 'to double, or repeat.' This would make the name 'Samson' to mean 'There a second time.' It may be thought that some countenance is given to this definition in the fact that Samson's history is in two parts (xv. 20, xvi. 31), or in the fact that the word 'there' is only used in the history, of the two places Timnath (xiv. 10) and Gaza (xvi. 1, 27). A second definition regards the word as allied to *שָׁמַן*, a Chaldee equivalent of *שָׁמַן*, 'to obey.' This definition makes the word 'Samson' equivalent to 'ministry,' or 'service.' The most commonly-accepted, and, as the writer thinks, most probable view, is that *שָׁמֶן*, 'Samson,' is from *שָׁמַן*, meaning 'the sun.' Hence Dr. Davies defines the word as 'Sun-like.' This is an ancient opinion, and one accepted by most Jewish expositors. There is nothing in Samson's history that is very suggestive of the sun as a source of light. Samson's predominant quality is Strength. Therein he may be symbolized by the sun, which is nature's mightiest power. It is

strong, not as men of war are strong, by powerful weapons. It is strong by its light, and it puts forth its power in silent majesty. Its strength is indicated in the passages: 'The sun when he goeth forth in his might' (Jud. v. 31), 'And rejoiceth as a strong man to run a race' (Ps. xix. 5). Æschylus speaks of *ἀνακτος ἡλίου*, or King Sun (Pers., verse 234). What the sun is amid all nature's forces, that Moral Strength is amid all other kinds of strength, often working in silence, and without visible weapons, but ever victorious. So Samson has no compeer in his achievements. What Ulysses says in 'Troilus and Cressida' applies, morally, to the supremacy of Moral Strength:

'The heavens themselves, the planets and this centre,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order.
And therefore is the glorious planet, Sol,
In noble eminence enthroned and sphered,
Amidst the other, whose medicinal eye
Corrects the ill aspects of planets evil,
And posts, like the commandment of a king,
Sans check, to good and bad.'

The way in which the twelve great labours of Hercules have been regarded as symbols of the Zodiacal signs, while he himself has been regarded as the productive power in nature, tends to bring him into relation to the sun.

(e) In the evolution of Moral Strength much depends on the action of hereditary law. Cassius excuses his disdainful words to Brutus by saying: .

'That rash humour, which my mother gave me
Makes me forgetful.'

Brutus answers:

'When you are over-earnest with your Brutus,
He'll think your mother chides, and leave you so.'

It is literally true that a mother's nature is largely reproduced for good or evil in her child. Dr. Elam, in his work on Natural Heritage, says: 'All the passions appear to be distinctly hereditary—anger, fear, jealousy, libertinage, gluttony, drunkenness—all are liable to be transmitted to the offspring, especially if both parents are alike affected.' Plutarch's saying, 'Ebrii gignunt ebrios'—'Drunkards beget drunkards,' and Cicero's statement that the seeds of virtue are natural to our constitutions (Tusc Disp., Lib. III., c. i.) show how the ancients recognised the action of hereditary law in regard to vices and virtues. It is, therefore, very significant that, in detailing for us the evolution of Moral Strength, this history of Samson begins with the mother. Upon her abstinence depends the Moral Strength of her child. This feature is true to actual fact.

(f) In our examination of Scriptural symbolism, we have seen that there are two most prominent symbols of fleshliness and lust. These are wine and animals. Wine, and vine ards, and bloodshedding, are all Scriptural symbols of blood, and of sinful flesh. Hence, Samson's mother has to abstain from wine. There can be no evolution of a Moral Strength in a line in which there is indulgence in fleshliness. If

the mother, in this moral sense, drink wine, no man of Moral Strength can ever be born from her. As the greater includes the less, we may fittingly apply this law to literal drinking of intoxicating drinks. The Bible records the proverb: 'Out of the wicked cometh forth wickedness' (1 Sam. xxiv. 13). In no respect does that proverb more fitly apply than in respect to the hereditary influences of drinking habits. When parents drink a glass of wine or beer, they are to that extent committing a crime against posterity. Dr. Howe reported to the Massachusetts Legislature: 'That the habits of the parents of three hundred idiots had been learned, and that one hundred and forty-five of them were known to be habitual drunkards' (Hargreave's 'Alcohol and Science,' p. 184).

Not only is wine a symbol of fleshliness, we have seen, also, that, in Scripture, animals are emblems of Fleshly Lusts. So is it in Philo, the 'Cebetis Tabulæ,' and other writings. The Lusts warring in man's nature are the animals over which God bids him have dominion (Gen. i. 28). They who the most abound in such lusts are the most like animals. This principle rules the application of the term 'beast' to men, as when Cornelius describes the followers of Novatus as trusting in a 'crafty and ill-disposed beast' (*δολερῶ καὶ κακοῦθει θηρίῳ*, Euseb., H. E., § 311). Two facts may be taken together. First, that animals are a symbol of fleshly Lusts, and, secondly, that Egypt is pre-eminently a symbol of fleshliness. When we keep these facts in mind, it becomes evidence that Samson is a symbol of Moral Strength to find other two features. First, that Samson and Hercules are both famous for their power to subdue animals such as the lion, and, secondly, that the power of Hercules over animals is especially made manifest in respect of Egyptian animals. The uncircumcised Philistines are also symbols of fleshliness, and Samson's power is put forth against animals in their realm. But it is in Egypt that Hercules, according to some accounts, is pre-eminently mighty. Diodorus Siculus, in his Fourth Book, gives a lengthy account of the life and varied labours of Hercules. The name 'Hercules,' according to Diodorus, was given to three different heroes. Some name many more. But the son of Jupiter and Alcmena, and the Cretan Hercules, are both distinguished as destroyers of animals. Of the former, Diodorus says: 'It the rather accords with his having existed in ancient times, that the lands were desolate, men being, as yet, by the multitude of beasts oppressed, and especially in Egypt (*κατισχυμένων ἔτι τῶν ἀνθρώπων ὑπὸ τοῦ πληθοῦς τῶν θηρίων, καὶ μάλιστα κατὰ τὸν Ἀίγυπτον*), the upper region of which, even now, is desolate, and infested with beasts. That Hercules, naturally having forethought for this country as for a fatherland, purified it from the beasts, and then, having given the country over to the husbandmen, for this good service he obtained Divine honour' (Lib. I., p. 15, A.). Of the Cretan Hercules, he says: 'This alone is certain, that, with strength of body (*ἐν ὁμοίᾳ σώματι*), much surpassing all mortals, he passed through the world, punishing the unjust, and destroying the beasts that made the country uninhabitable' (Lib. V., p. 236, C.).

(g) It accords with the view that Samson represents Moral Strength that he is shown acting apart. Thereby his strength becomes the more

manifest, and beyond question. It seems as if the narrative was designed to give prominence to the power of Moral Strength, even when unaided. Hence, through all Samson's history, the people of Israel are kept in the background. They do not help Samson to conquer the Philistines. Samson is born to his work, separated from the womb, with prophecies going before on him.

2. While the foregoing features tend to show that Samson represents Moral Strength, another prominent feature is presented to us. It is only to the mother that the command is given to abstain from wine. But wine is a symbol of a fleshliness specially pertaining to the Soulical Side. So the animals whom Samson kills are animals in the Soul. Thus far, Samson's history has pre-eminently a Soulical aspect. It will be well for the reader to have that fact clearly in mind at the beginning. Manoah, and his unnamed wife, are as the Mind and the Soul, respectively, from which Samson, or Moral Strength, has his evolution. So far as Samson is associated with the woman who abstains from wine, and so far as he subdues animals, he is acting in a Soulical Aspect. That aspect is prominent in the history. It is the mother to whom the Angel pre-eminently appears. It is she who names Samson (xiii. 24), and this fact shows that Samson specially descends from her. In other words, while Samson represents Moral Strength, he pre-eminently represents it in a Soulical aspect. He is pre-eminently the Moral Strength which contends with Fleshly Lusts warring against the Soul.

But, while Samson is predominantly Soulical, he is not exclusively so. In Jephthah's history, the Soulical Seed of Ammon is represented as encamping in Gilead. That is, the Flesh may have a corrupting influence upon the Mind. Hence we may have a fleshly or carnal mind. Two facts will be found exemplified in Scriptural symbolism. First, that the head is often a symbol of the mind; secondly, that as grass in the field is a symbol of flesh, so the hair on the head is as the grass in the field. It betokens a fleshly element. But we cannot cast out Satan by Satan. So we cannot remove what is fleshly by human fleshly expedients. While a command is given to the Mother respecting abstinence from wine and unclean things (xiii. 4), it is only information that is given to her respecting the razor not coming on the head. 'No razor shall come upon his head' (verse 5). It is not that the woman is concerned in this particular. The writer believes that it will be found from the history that this reference to the head and the razor has an Intellectual aspect, just as the reference to the wine, and things unclean, has a Soulical aspect. That Samson has hair on the head implies that a fleshly element is on his mind. But that no razor is to come upon his head implies that this fleshly element is not to be removed by corrupting and fleshly expedients. The symbolic aspects of hair were very varied.

(a) To shave the hair was sometimes a token of dishonour. So Hanun partially shaved David's servants (2 Sam. x. 4). Nicolaus of Damascus says of an Indian king: 'When a man has acted very unjustly, the king orders him to be shorn, this being the extreme of dishonour.'

(b) Sometimes hair was cut off in token of sorrow. Herodotus says that it is considered, by all but Egyptians, that it is specially fitting to

shave the head in time of sorrow (Lib. II., c. xxxvi.). In Jer. xvi. 6 we read of the custom of cutting off hair for the dead. Homer's account of the funeral of Patroclus illustrates this practice (II., Lib. XXIII., verse 146, etc.).

(c) There was a sense in which long hair was considered a glory, especially to a woman (1 Cor. xi. 15). The Spartans were addicted to the practice of wearing the hair long.

(d) To cut off the hair sometimes betokened purification. Thus Herodotus tells us that the Egyptian priests shaved their bodies every three days, so that nothing corrupt or defiling might attach to them, while ministering to the gods (Lib. II., c. xxxvii.).

(e) In affinity with the foregoing aspect, it was sometimes customary to offer the hair as first-fruits. Pausanias says that when Hercules had made a monument to Sostratus, he gave some of the hair of his own head as first-fruits (Lib. VII., c. xvii.).

(f) In like manner, the hair was sometimes said to be consecrated. Diodorus Siculus says that when Osiris was setting out into Ethiopia, he made a vow to the gods that he would nourish his hair until he should come back into Egypt.

(g) Plutarch, in *Quest. Rom.*, cc. x-xiv., discusses the question of the symbolism of having the head covered or uncovered. This passage we will afterwards consider in connection with 1 Cor. xi.

(h) The writer subscribes to the following passage from Clemens Alexandrinus, though he cannot subscribe to that writer's statement that Samson's strength was in his hair (*Strom.*, Lib. VI., p. 690). He believes that the passage sets forth a principle which is Scriptural, and which is of much importance in such histories as those of Samson and Elijah. Alluding to Numb. vi. 9, 'He shall shave his head,' he adds: 'Advising that the head should be immediately shaved, and giving counsel that the overshadowing hair of ignorance should be removed; in order that the understanding may be left free (*γυμνόν*) from hair, the hylic substance of Wickedness: this understanding is enthroned in the head' (*Pæd.*, Lib. I., c. ii., p. 80). It is this principle that hair on the head is used as a symbol of a darkening veil of sinful flesh on the mind, which is of importance in its bearing on certain Scriptural histories. The way in which the word *γυμνός*, or 'naked,' is used in the above passage, as well as the way in which the same writer uses it in the following passage, shows that when Paul speaks of what is sown as 'naked grain,' he means that which has no earthy body about it: 'The chief Greek philosophers have learned these things from Moses, for he commands that when they have skinned the burnt offerings, they shall divide the limbs. This is done because it is needful that the Gnostic soul, becoming naked (*γυμνή*) of the material skin, apart from bodily folly, and from all the lusts which vain and foolish opinions occasion, putting away its carnal desires, may be consecrated to the Light' (*Strom.*, Lib. V., p. 580).

On the Soulical Side, the abstinence from wine and things unclean appears designed to foster the evolution of Samson, or Moral Strength, on the Soulical Side. It follows by analogy, on the writer's view, that the instruction respecting no razor coming on Samson's head must be

designed to foster the evolution of Moral Strength on the Intellectual Side. It is not that the hair itself is good. It represents a fleshly Element over the Mind. It is not, the writer thinks, the secret of Samson's strength. The secret of his strength, as well as of the purity of the Nazirites, is the fact that the head is kept free from the polluting touch of iron. The day when the hair was cut off was called the day of the cleansing of the Nazirites (Numb. vi. 9), as if the hair were a fleshly element. To lift up iron on the head of those consecrated to God would have been like laying polluted hands on the Ark, or like touching a holy thing. To touch God's altar with iron was to pollute it. Even the fleshly hairy veil on Samson's head, or mind, would not be polluting if he lived a Nazirite's life, and consecrated his mind to God. But if he lifted iron on his head, he would break the consecration vow, and pollute his mind. It will be seen, however, that both on the Soulical Side, as related to the abstinence from wine, and on the Intellectual Side, as related to keeping iron from the Nazirite's head, the question is Purity or Impurity, Cleanness or Uncleanness. Even on the Intellectual Side, it is not Wisdom or Ignorance, Light or Darkness, with which the narrative deals, but Cleanness or Pollution, to have the head untouched by iron, or touched by it. Hence it may be said that, even on the Intellectual Side, Samson's history has a Soulical Aspect. We are given to see that the Evolution of Samson, or Moral Strength, does not depend on what a man learns or does not learn; it depends on whether he is unfleshly or fleshly. And Samson's history, as well as the history of Hercules, exactly accords with this feature. While Hercules is great in strength, he is not great in wisdom. His might is a might that overcomes animals and tyrants. He is not mighty in wise utterances. Though he knew music, and the properties of drugs, and the art of war, his fame was not in his wisdom, but in his strength. So, while Samson excels in strength, there is no evidence that he excels in wisdom. He utters no devout epigrams like Balaam. He does not show a knowledge of Scriptural history like Jephthah. None of the prominent judges of Israel seem to have so much strength, or seem to manifest so little intelligence. No wise sayings, and no prophecies, come from his lips. It is because he represents Moral Strength in relation to purity or impurity, and this, on the Intellectual, as well as on the Soulical Side. The way in which Prodicus, as recorded by Xenophon (*Memor.*, Lib. II., c. i.), represents Pleasure and Virtue as two women who tempt Hercules, one to follow evil, the other good, the charm of Virtue being victorious, accords with the fact that Hercules and Samson are in relation to Moral Strength, rather than to Wisdom or Ignorance.

3. According to classic teaching, Hercules was the son of Jupiter by Alcmena, the daughter of Electryon. But, at the same time that she bore Hercules to Jupiter, she also bore Iphicles to her husband Amphitryon. Thus, from her womb, there came both a Divine and a human seed. Where such traditions have no counterpart in Scripture, the writer would hold them in small estimation. But, where they seem to reflect Scripture, the writer would take them as hints of truth. It is, therefore, a noticeable fact that this chapter shows two Samsons, one of

whom is born of Manoah and his wife, while the chapter has no hint that the higher Samson is born of Manoah, though he is said to come from the womb. Throughout the chapter, there is a נָעַר, or 'Young Man,' who only appears on the Young Men's Grade, and no hint is given as to who are His parents. The writer believes that this Nahar, or Young Man, represents the Divine Side of Moral Strength, even though coming, as Christ did, from a human mother, not from a human father. It is that Strength of Christ which rests upon us (2 Cor. xii. 9), and without which all our strength would be unavailing. In verse 8, the word 'Nahar,' or 'young man,' is used as part of a conjoined idiom to show the Heathen Grade. But, in that case, the words 'that is to be born' are added, as if to distinguish him from the Nahar of the Young Men's Grade, about whose birth no information is given. So, in the close of verse 12, the same word, 'Nahar,' is associated with 'work' to form a conjoined idiom, the word 'work,' and the whole verse, showing that the reference is to the child that is born. The reader will find the following principle to hold good: Where the chapter is on the Heathen Grade, or on the Servants' Grade, the Samson of those grades is a Samson born of Manoah and his wife, and he represents Moral Strength in its human aspect; but where the chapter is on the Young Men's Grade, it is in relation to a Samson who is a Young Man, and about whose birth no information is given. It is this Nahar on the Young Men's Grade who is referred to in verse 5 as a Nazirite of God from the womb. It is the same Young Man upon whom the Spirit comes, and that begins to act in the camp of Dan (verse 25).

4. A principle that has been seen to be important in many passages, is important in this chapter. As in Ex. viii. 19, etc., so where God or God's Angel is acting, even though He may be acting amongst those on the Servants' Grade, still, by the Law of Divine Pre-eminence of Grade, He is designated by the word הוּא, 'He,' of the Young Men's Grade. In several verses in this chapter the Angel is thus designated, even though He is in a Servants' Grade portion.

5. Another gradal peculiarity is that, as in xi. 12-28, they who are on the Servants' Grade make historical or prophetic reference to a higher grade. As men on earth can talk of heaven, so this prophetic reference to the Young Men's Grade does not alter the fact that the words are spoken to those on the Servants' Grade, and by the Angel acting on the Servants' Grade. Strictly speaking, we might include even the prophetic reference in the Servants' Grade portion. It will, however, be preferable to mark off the prophetic reference as a distinct Young Men's Grade portion, remembering, at the same time, that it is spoken by the Angel on the Servants' Grade to those who are on that grade.

6. It will be found that the Angel has different manifestations on different grades. On the Heathen Grade, He is only known as a man of God, and He also comes at separate times or days. On the Servants' Grade, He is said to appear as an Angel of God. On this grade there is no evidence that He comes on distinct days. On this grade Manoah comes at last to know Him as God's Angel.

7. The symbolic names are in accord with what has been said of Samson representing Moral Strength.

(a) The name 'Manoah' means 'Rest.' The mind stayed on God has peace. We read: 'In quietness and in confidence shall be your strength' (Is. xxx. 15). Manoah appears to symbolize a mind free from the restlessness which accompanies sin, and having the quiet assurance of Righteousness. Thucydides says: ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, ἐῖ μὴ ἀδικῶντο ἢ συχάζεσθαι (Lib. I., § 120)—'For it is a quality of prudent men to be quiet when they are not treated unjustly.' He goes on to show that even the fighting of good men is for the sake of peace.

(b) Manoah is a man of Zorah. The name זְרָחָה, 'Zorah,' is from זָרַח, meaning 'to sting,' 'to smite.' It is often used of a smiting with leprosy, and hence allied words mean 'leprosy.' But forms of the word are also given to what smites or stings, as a wasp or hornet. Samson fights with animals, and this symbol of stinging is probably allied to the same faculty as connected with the Mind. It is the flesh that hornets sting. So Manoah is a man of Zorah, in the sense that he wars against the Fleshly Element. He stings it as a hornet would sting it, just as his greater son wars against the Flesh. This stinging of the Flesh is a judgement upon the Flesh. Hence Manoah is not only a man of Zorah, or the Place of Hornets, but is also a man of Dan, a name which means 'Judgement.' He inflicts judgements upon Sinful Flesh in the mind, stinging it.

(c) But this Zorah is also connected with Eshtaol (verse 25). This name, אִשְׁתָּוֹל, is by some derived from אִשָּׁה, 'Woman,' and אֶל, 'Strong.' Hence they would define it as 'The strong woman.' Others derive it from אֶשְׂתֵּי, 'to burrow,' or 'hollow out,' as foxes burrow. Most commonly, and most probably, however, the word is derived from אֶשְׂתֵּי, 'to ask,' 'to petition.' The two prominent characteristics of this history are a smiting or stinging on the one hand, and prayer to God on the other. The name Eshtaol appears to symbolize Prayer as an essential element of Moral Strength. In this chapter, on each of the grades, Heathen and Servants, the portion first begins without prayer, and then, as each portion is coming to its perfection, a petition is presented either to the Angel or to God (verses 8, 15). On the Servants' Grade, this practice of petitioning (verse 15) assumes an aspect more like worship than that which it bore on the Heathen Grade (verse 8). In each great division into which the history is divided, the narrative comes to its perfection where Samson begins to call upon God (xv. 18; xvi. 28). These are the only instances of prayer to God recorded of Samson. Moral Strength may sometimes be put forth without an appeal to God for help, but it can never fully triumph until that appeal is made. These features tend to show that 'Zorah' means 'Stinging or Smiting,' and that 'Eshtaol' means 'Petition or Prayer.' The Young Man acts between these two places, as we should all act in fighting against fleshliness.

8. Down to verse 25, where we read of the Spirit moving Samson, the whole of the chapter appears to be in the Sinaitic Process. We have the expressions, 'in the eyes of' (verse 1), 'before Thee' (verse 15), 'upon their faces' (verse 20), but not allusions to calling, or passing through.

9. The whole of the first eight verses pertain to the Servants' Grade, or are spoken on that grade, with certain qualifications :

(a) We have prophetic references to the Young Men's Grade. These we will take as distinct Young Men's Grade portions.

(b) In verse 6 we have a conjoined idiom, relating to the Divine Name, which evidently pertains to the Grade of Tongues. So, in verse 18, the Divine Name is again referred to by a conjoined idiom, which shows the Grade of Tongues. It is in this sense that the name is secret, and not to be blazoned to ears of flesh and blood.

Keeping in mind these qualifications, we may take the gradal portions thus :

(a) Verses 1-5, unto the word 'head,' in verse 5, are on the Servants' Grade. We have the words 'behold,' 'see' (appear), and 'sons of Israel.'

(b) The rest of verse 5 is a prophetic reference to the higher Samson of the Young Men's Grade. It has the words 'Young Man,' *סוֹן*, 'He,' and 'Israel.'

(c) Verses 6, 7, unto the words 'unclean thing' in verse 7, are on the Servants' Grade, apart from the reference to God's secret name on the Grade of Tongues. The grade-words are 'come,' 'appearance,' and 'behold.'

(d) The rest of verse 7 is a prophetic reference to the Young Men's Grade. We have the word 'young man.'

(e) Verses 8-14 are on the Heathen Grade. The words 'come' and 'do,' in verse 8, conjoin with 'young man.' The words 'hear,' 'come,' and *עִם*, 'with,' in verse 9, conjoin with *זֶה*, 'this one,' in the same verse. The words 'behold,' 'appear,' 'come,' three times used, and do, appear to conjoin with 'young man' (verses 10-12).

(f) Verses 15-24, to the word 'Samson' in verse 24, are on the Servants' Grade. We have, however, the two following qualifications: First, that the Angel, though acting on the Servants' Grade, is spoken of as *הוּא*, 'He' (verse 21). Second, that in verse 17 we have a conjoined idiom, showing an allusion to Zion and the hidden name. The action of the portion, however, is on the Servants' Grade. We have the words 'do' (verses 15, 16, 19), 'come' (verse 17), 'see' (verses 19, 20, 21, 22, 23), 'hear' (verse 23), *זֶה*, 'this.'

(g) The rest of the chapter is on the Young Men's Grade. We have the word 'Young Man.'

We may now proceed to consider the chapter in detail. We read: 'And the sons of Israel did evil again in the eyes of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years' (verse 1). It is noticeable, after this allusion to forty years, to find it stated twice that Samson judged Israel twenty years (xv. 20, xvi. 31). The first passage says it is in the days of the Philistines: the latter makes no allusion to them. It is possible that these twenties are distinct, and not identical, and that they are coincident with the forty years. It may be urged that Samson is said to be a young man when he contended with the Philistines. But the term 'young man' indicates grade, not age. Hercules strangled the two serpents when he was but an infant in the cradle. Even during the era described in c. xvi., the Philistines are mighty. The forty years, or generation-era, is not contrasted in the history with preceding or following time. No history in

the Book of Judges has so little connection with the past history of Israel, or with its future. It stands complete in itself, having no allusions to Scripture history. The name 'Philistine,' which might mean 'to wallow' (Jer. xxv. 34), is generally considered to mean 'a rover or wanderer.' It is evident from Scripture that these uncircumcised Philistines symbolize what is fleshly and Satanic. Satan goes up and down in the earth. In contrast with these erring and restless Philistines, we have Manoah, a Mind that is restful. He is of Zorah, the place of hornets, and in relation to Eshtaol or Petition. In xviii. 2 these two places have a certain relation to the ungodly, for they are associated with five men from the extremities. The writer has already stated how he understands the symbolism of Manoah's relation to these places, Zorah and Eshtaol, Fighting and Prayer. At first, Manoah's wife, or his Souical aspect, is unproductive. Moral Strength, or Samson, has not yet been born. Ælian speaks of a battle as a sister (*ἀδελφή*) of another battle (Var. Hist., Lib. XII., c. lxiv.). Manoah's wife is not a wife according to literal wedlock. She is his own Soul, and her barrenness is as much moral as is the fruitfulness of which Peter says, 'they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus Christ' (2 Pet. i. 8). Moral Strength, or Samson, is not born of unaided flesh and blood. Samson calls Manoah his father, but it is as when, in the Valentianian system, Enthymesis is said to make the images of the Æons, when it is rather the Saviour working through her: *μᾶλλον δὲ τὸν Σωτῆρα δι' αὐτῆς* (Iren., Lib. I., c. ix.). Even the lower and human Samson cannot be born without Divine interposition.

'And there was a certain man of Zorah, of the family of the Danites, and his name was Manoah, and his wife was barren and bare not' (verse 2). Warwick ('Henry IV. ') speaks of

'The main chance of things
As yet not come to life; which in their seeds,
And weak beginnings, lie intreasured,
Such things become the hatch and brood of time.'

Moral Strength is yet intreasured in its weak beginnings. It will, however, be brought to the birth, not by lapse of Time, but by the power of God. There begin to be Divine manifestations to the Soul on this Servants' Grade. Jehovah's Angel comes, as such, to herald Samson's birth on this grade. It is to the Woman, or Soul, that the manifestation is given. The fleshly Soul has Divine intimations of the incoming of a principle of Moral Strength which will be mighty against fleshly Lusts. But that Soul is also given to see that the incoming of this mighty man depends, in part, upon the purity of the Souls from which it is to be born. 'And an Angel of Jehovah appeared unto the Woman, and said unto her, Behold, now, thou art barren, and bearest not, but thou shalt conceive and bear a son' (verse 3). The child's Moral Strength, in relation to fleshly Lusts, cannot be severed from the habits followed by its mother before it. Anacreon thought it was better to lie drunk than to lie dead.

*μεθύοντα γὰρ με κείσθαι
πολὸν κρείσσον ἢ θανόντα.*
(XXVII.)

In a far nobler spirit Paul says: 'It were good for me rather to die, than that any man should make my glorying void' (1 Cor. ix. 15). Wine-drinking must be evil, inasmuch as the Bible here uses it as a symbol of fleshly pollution. The command to Manoh's wife to abstain from wine and things unclean, does not refer to literal meats and drinks. It refers to Soulical Pollution. Of that which defiles the soul, wine is here a symbol. Philo says: 'For wine is the drug of folly'—*ἀφροσύνης φαρμακόν* (De Vit. Contemp., c. ix.). He also says that Moses regards neat wine as a symbol 'of foolish conduct, and of falling aside, and of utter insensibility, and of insatiable desire, and of peevish excitement, and of a gladness which, while it embraces other things, shows itself as nakedness to the things spoken, which nakedness he says that Noah, when he was drunk, used' (Lib. de Ebri, c. ii.). 'And now beware, I pray thee, and do not drink wine and sweet drink, and do not eat anything unclean' (verse 4). This is not the place to enter into any disquisition respecting the meanings of various Hebrew terms for intoxicating drinks. That subject is discussed in the 'Temperance Commentary' by Dr. Lees and Dr. Dawson Burns, though to some of the conclusions therein set forth the writer could not subscribe. He believes that the term *נֶזֶר* denotes certain drinks prepared from grapes, and not barley wine, or palm wine, or similar drinks. At first sight, it seems strange why the Angel does not explain to the woman what her abstinence from wine has to do with the devotion of the child to a Nazirite's life. But if the narrative be showing how hereditary laws act on Moral Strength, it is not strange that the Angel should speak thus to the woman, and that she should hear the command without expressing any surprise. Her abstinence is in relation to the Soulical Purity of a moral Seed—that is, Samson or Moral Strength. Epictetus gives utterance to the dangerous doctrine: 'If thou art wishful that thy child should not sin, thou art foolish, for thou art wishing wickedness not to be wickedness, but something else' (Man., c. xiv.). But this history of Samson shows that parents are not only to wish their children not to sin, but they are to rule their own conduct so as to give the child an advantage against sin from its very birth. 'For, lo, thou shalt conceive and bear a son' (verse 5). Thus far pertains to the Woman, and the Soulical Side. The next sentence is not a command to the Woman. It relates to the Intellectual Side. The head is a symbol of the mind. The hair on it is as a fleshly veil on the mind. But that mind is to be consecrated to God. To this end, it must not be polluted by the touch of iron, just as iron tools were kept from Solomon's Temple (1 Kings vi. 7). 'And a razor shall not come up upon his head' (verse 5).

Now follows the prophetic reference to the Young Men's Grade, and the Young Man about whose birth nothing is said. This is the Higher Samson, the Moral Strength of Christ, coming down from above as the Dove came upon the Head of Jesus. But that Higher Samson, the Strength of Christ, will not come down to rest upon a polluted Mind, or to co-work with it. Hence the human Samson, on the Servants' Grade, must not have his head polluted by a razor, for the higher Samson of the Young Men's Grade, who is above that human Samson, is ever a Nazirite of God. Here He is represented as pertaining to the Young

Men's Grade, whereon he will begin to save Israel from the fleshly Philistines: 'For a Nazirite of God shall be the Young Man from the womb, and He shall begin to save Israel out of the hand of the Philistines' (verse 5). We read of the Separation of God being upon the head of the Nazirite during the time of his vow (Numb. vi. 7). This word 'Separation,' 'Natsir,' sometimes means 'Crown'—'Upon Himself shall His crown flourish' (Ps. cxxxii. 18). Of the High Priest it is said, 'And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown' (Natsir), 'as the Lord commanded Moses' (Lev. viii. 9). The Sept. renders the word 'Natsir' as *ἀγιάσμα*, or that which is hallowed (Ps. cxxxii. 18). Paul says: 'The power of Christ may spread a tabernacle over me'—*ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ* (2 Cor. xii. 9). This figure shows that the Strength of Christ is a strength that is above, overshadowing the head. This fact tends to show what is the significance of this higher Samson, who is on the Young Men's Grade, of whose birth nothing is said, who is a Nazirite of God from the womb, and on account of whom the human Samson is to keep the head or mind unpolluted. That higher Samson, or the Young Man, is the overshadowing Strength of Christ, without which we can do nothing.

As Eve, or the Soulical Side, acted upon Adam, the Intellectual Side, telling him what the tempter had said, so the Soul of Manoah, or the restful Mind, acts upon him, virtually seeking his co-operation, and describing her wonderful angelic visions and expectations. She, like her husband, receives the promise with unwavering faith. They believe that the child will be born according to the Divine word: 'And the woman came, and spake to her husband saying, A Man of God came to me, and His countenance was like the countenance of an Angel of God, very terrible.' Then follows the allusion to the Grade of Tongues, and to the unknown name, showing that the woman knew that He was from a spiritual realm. In this allusion הַזֶּה, 'this,' conjoins with הַזֶּה, 'He,' to show the grade of Tongues. In alluding to this Grade of Tongues, the woman also shows ignorance of its true nature. She is speaking on the Grade of Servants, and has not been above that grade: 'And I asked Him not from whence He was, and He did not tell to me His name' (verse 6). After alluding to her ignorance of Him, so far as related to the Grade of Tongues, she tells how He had enjoined purity upon her, and had spoken of the Young Man on the Grade of Young Men. This visit to her husband causes the Angel's command to come indirectly to the man, or Mind, as well as to the woman, or Soul. This feature of the narrative is probably designed to show that the Mind, as well as the Soul, is concerned in the evolution of Moral Strength. The command that no razor should come on the head specially concerns Manoah: 'And He said unto me, Behold, thou shalt conceive and bear a son, and now drink no wine, nor sweet drink, and eat not any unclean thing.' She does not repeat the words respecting the razor and the head, for which we might have specially looked. It is possible that the הַזֶּה, 'to me,' emphasizes what part pertains to the woman. Manoah's part is in relation to the hair. She repeats the prophetic reference to the higher Samson of the Young Men's Grade: 'For a Nazirite of God shall

be the Young Man, from the womb unto the day of his death' (verse 7).

We come now to an important transition. With verse 8 the Heathen Grade comes in for the first time in the narrative. Hence the allusion in verse 8 to the man of God who had been sent is not an allusion to what has been stated in the previous verses. It is an allusion giving us information that on the Heathen Grade there are two angelic visits, as there are two conversations with the Angel on the Servants' Grade. But the allusion in verse 10 to the other day, and the fact that nothing is said of the Angel having a terrible appearance, are features peculiar to the Heathen Grade. No hint is given of any days intervening between the visits on the Servants' Grade. A new principle is now being made manifest in relation to the evolution of Moral Strength. This is prayer. It is the Man or the Mind that here Prays. Of that Principle of Prayer, *Eshtaol*, or 'Petition,' appears to be a symbol. The praying Mind wants to know how to order the Moral Strength offspring, of which the Soul has had intimations as from a Man of God. For this knowledge he begins to pray. This is like saying that, amongst the heathen, men begin to pray to God for Moral Strength to fight against Sin, and for wisdom to foster that Moral Strength: 'And Manoah entreated Jehovah, and said, O my Lord, the Man of God whom Thou didst send, let Him come, I pray Thee, again to us, and let Him teach us what we shall do to the youth that shall be born' (verse 8). The word 'young man' is here part of a conjoined idiom, and relates to the human Samson that has a birth on the Heathen Grade. It does not refer to the higher Samson on the Young Men's Grade. This petition also glances at the hereditary aspect. When men begin to pray for Moral Strength, and to be taught how to foster it, God will be sure to answer such a prayer. Seneca thought that God had nothing on earth more worthy that He could look upon than Cato standing erect amid the general ruin: '*Inter ruinas publicas rectum*' (Dial. Cum. Prov.). Undoubtedly it must be dear to God to see men who are steadfast and unmoveable in Moral Strength: 'And God hearkened to the voice of Manoah, and the Angel of God came again unto the woman, as she was sitting in the field, and Manoah, her husband, was not with her' (verse 9). To be in the field is to be living a fleshly life. Cain was in the field when he slew Abel. The woman, or Soul, is in the field, but the Mind is seeking after better things, and in this respect is not following the flesh like the Soul. Its prayer to God shows that it is not in the field. So, when the woman, in answer to prayer, receives light, she comes from the field to her husband. Then they both come to the Angel, but this time nothing is said of the field, or of her sitting in it. She is beginning to turn to higher things. The Mind only goes to what is fleshly, so far as the Angel has a manifestation in these things, as, for example, in Sacrifice. Philo, in his extemporary and unfinished effusion on the 'Life of Samson,' says: '*Iterum mulieri apparet in agro seminato ubi sedebat. Erat ergo et veritatis symbolum quippe quod istius terra seminata fuerit externæ terræ semen figurabat*'—'A second time He appears to the woman in a sown field, where she was sitting. It was, therefore, a symbol of truth,

inasmuch as that earth of hers, which had been sown, figured the seed of the external earth.' No hint is given in the Hebrew that this was a sown field. In the 'Pseudo-Matthæi Evangelium,' c. iii., the Angel is represented as appearing to Joachim and to Anna when they are separated. This is evidently done to show that the seed is to be born of God, not of man: 'Descende de montibus et revertere ad conjugem tuam, et invenies eam habentem in utero: excitavit enim Deus semen in ea, unde gratias referas Deo'—'Go down from the mountains, and return to thy wife, and thou shalt find her with child, for God has raised up a seed in her, therefore give thanks to God.' But the human Samson is Manoah's child. Hence the parting between husband and wife does not appear to betoken that the seed is not human. It rather shows that the Mind is not going after the flesh so much as is the Soul: 'And the woman made haste and ran, and showed her husband, and said unto him, Behold, the Man hath appeared unto me that came unto me the other day' (verse 10). Nothing is said, in this Heathen Grade portion, of them being impressed by the Angel's appearance. They speak to Him as to a man. The Mind, or man, follows the woman, or Soul, to the Angel. It is not being enlightened by Divine teaching on the Intellectual Side. It is acting largely from Soulical impulses. The charge given by the Angel, specially concerns the woman, or Soul. In Prov. xii. 16, the Hebrew phrase, 'In the day,' is rendered 'presently.' It is supposed by some to mean 'openly.' In the tenth verse it is rendered in our Versions 'The other day.' 'And Manoah rose up, and went after his wife, and came to the Man, and he said to him, Art Thou the Man that spakest unto the woman? and He said, I am' (verse 11). The Angel is now beginning to manifest Himself to the Intellectual Side, though it is through a fleshly sphere, for Manoah has followed the woman. Manoah desires that the words of the Angel may be fulfilled. He wishes also to know what shall be the manner of the child, as did those who heard of John the Baptist (Luke i. 66). Manoah wants to know, also, respecting his work, but this information is not given. Neither is he told what manner of child it shall be. He is only told that his wife, or Soul, must be pure, and keep from fleshly pollution. This is of more importance than knowing either what the child will be, or his work. 'The verse is as practical as that sentence in Epictetus (Man., c. xlvi.), *ἐν συμποσίῳ μὴ λέγε πῶς δεῖ ἔσθιεν ἀλλ' ἔσθιε ὡς δεῖ*—'Do not say in a symposium how one ought to eat, but eat as one ought' The Angel does not minister to vain curiosity, nor does He speak of external things, but He gives the all-important counsel, Let the soul be free from Fleshliness. If it keep from the Wine of Fleshliness, it will soon be seen what manner of child it is, and what it can do. The word 'young man' is but part of a conjoined idiom, and does not betoken the higher Samson: 'And Manoah said, Now let Thy words come! what shall be the manner of the child, and his work?' It would appear as if Manoah passed suddenly from a proper exclamation to a vain and curious interrogation, much as in Dean Swift's lines:

'O may we all for death prepare!
What has he left? and who's his heir?'

'And the Angel of Jehovah said to Manoah, Of all that I have said to the woman let her take heed.' The word 'vine' is now used, as if to betoken a variation from the words used on the Servants' Grade: 'Of all that cometh from the vine of the wine let her not eat, and wine and sweet drink let her not drink, neither let her eat any unclean thing; all that I commanded her, let her observe' (verse 14). Eating and drinking are soulical actions, and these are specially associated with the woman.

With verse 15 there is a transition to the Servants' Grade. As the Heathen Grade portion opened by bringing in the principle of Prayer, or a Petition to Jehovah (verse 8), so this grade now opens by bringing in the principle of a Petition. This request is directed to the Angel, whose appearance is terrible, and is said to be as that of an Angel of God. But this petition is now, apparently, associated with direct acts of worship. Prayer is worship. Moreover, a sacrifice, offered to gain some blessing from God, is as a prayer to God. It would seem as if, at first, the petition were simply connected with the manifestation of Hospitality to God's Messenger, who was regarded as a Man of God. To be kind to God's messengers is as a sacrifice of thanksgiving. The Angel, however, wishes Manoah to look above all messengers, to God Himself, and to offer sacrifice to Him. This practice of Worship will tend mightily to the evolution of Samson, or Moral Strength: 'And Manoah said to the Angel of Jehovah, I pray Thee, let us detain Thee, that we may offer before Thee a kid of the goats' (verse 15). The Angel, however, needs not Manoah's bread, although He will wait awhile with Him. He directs him to offer sacrifice to God, rather than to man. As yet, Manoah is thinking more of the Messenger than of the Being who sent Him. All servants of Christ would rather that God should be honoured, than that the chief honour should be given to them. The Angel is beginning to indicate to Manoah His Divine nature, and showing that He lives not by bread: 'And the Angel of Jehovah said to Manoah, Though thou detain Me, I will not eat of thy bread, and if thou wilt make ready a burnt offering, thou must offer it up to Jehovah, for Manoah knew not that He was an Angel of Jehovah' (verse 16). He may have some knowledge of God, but he has little knowledge of that Angel of the Covenant who was in prophets and teachers, and who gave virtue to sacrifices. But the Angel is manifesting Himself in connection with rites of worship and sacrifice.

Perhaps in reading this exposition the reader may be ready to ask, But when were these supernatural revelations thus given to men? Several particulars may be noted in answer to this question:

1. In the history of Joseph we have seen that, as respects the Grade of Tongues, Jesus is represented apart from all personal embodiment in prophets. And in all the portion that we are now considering, Christ is regarded on these lower Grades of Heathen and Servants apart from Personal Embodiment. That Jesus was in prophets we know from Peter's words: 'The Spirit of Christ which was in them' (1 Pet. i. 11). And Paul says: 'Christ that speaketh in me' (2 Cor. xiii. 3). As Christ could be considered apart from His prophets, and on the Grade of Tongues, so He is here considered apart from them on the two

lowest grades. Thus this portion may, in one sense, be said to pertain to Godly Service, and in another sense it does not pertain to it. It does pertain to it so far as respects Christ in prophets, but it does not pertain to it in so far as it takes no account of the Prophets in whom He works. Let the reader think of a Prophetic Class working in Godly Service on the lowest grades, and having Christ in them—then let him in his thought put aside the personal Prophetic Embodiment, and fix his mind on the true Prophet Christ Jesus, apart from those in whom He dwells—then he will see what is meant by this Divine manifestation of an Angel, free from all human imperfections and needs.

2. When Christ works in prophets He gives counsels of Purity such as tend to the evolution of Samson, or Moral Strength. Hence the Angel bids the woman keep from wine.

3. Christ in prophets is at first but dimly recognised. To the Heathen the personal embodiment is more than the indwelling Spirit of Jesus. Hence, on the Heathen Grade, this Angel is only known as a Man of God. But as we rise to the Servants' Grade, Christ becomes more fully manifested, shining and working through Prophets, until so much of Him is seen that His aspect becomes terrible. Men who listen forget the personal embodiment, and see more and more of the indwelling Christ, until the messenger can say: 'Ye received me as an Angel of God, even as Christ Jesus' (Gal. iv. 14). As Christ becomes more fully manifested, His manifestation assumes a more spiritual aspect. Instead of being seen through a fleshly guise, and in connection with sacrificial rites and sense impressions, He has something like an euthanasia. He passes up with the flame from the altar, to be known henceforth to faith, and in an unseen aspect. Even while still in prophets, it is faith that apprehends Him rather than sight.

4. Jesus, as thus acting in Prophets, seeks not human recompense. He seeks the sinner's good. Hence He tells Manoah that He will not eat his bread. The Personal Prophetic Embodiment that preaches the Gospel may claim, in equity, to live of the Gospel. In early times there appears to have been a prejudice against Christian teachers receiving a salary. Apollonius disparages Montanus as *ὁ σαλάρια χορηγῶν τοῖς κηρύσσουσιν αὐτοῦ τὸν λόγον, ἵνα διὰ τῆς γαστριμαργίας ἢ διδασκαλία τοῦ λόγου κρατύνηται* (Euseb. H. E., 234)—'He who gives salaries to those who preach his word, that, through gluttony, the doctrine of his word may be established.' While the Personal Prophetic Embodiment may claim to live of the Gospel, it is the human part, not the Christ in them, that seeks a recompense. The Christ in them may be sorry when a recompense is not given, but it will only be sorry to see professing Christians covetous, and failing to abound in an important grace. It will not be for a selfish reason. There was a measure of truth in Lyman Beecher's answer to one who said: 'Why are you preachers so fond of money?' and to whom he answered: 'It is because they are sorry to see money leading so many of the people to ruin, and therefore they try to get it from them.' Apart from humour, it can be maintained that the Christ in men does not work for salary, and will not have salary. He does all for love, and will not eat our bread. Even if no salary be given to us, so far as we have Christ in us, we shall still feel that

necessity is laid upon us, and that woe is unto us if we preach not the Gospel. We shall live to spend and be spent, looking for nothing again. The human part, however, has an equitable claim to have its physical needs supplied by those to whom it ministers spiritual things.

5. The Christ in Prophets will wish God to be the Object of Worship. Hence the Angel bids Manoah give His offering to the Lord.

6. The Christ in Prophets will not seek the honour that cometh from man. He will have a meek and lowly mind. He will not make us like those heretics of whom Irenæus says: 'Et super Deum qui fecit eos, jaculantur sensus suos impios' (Lib. V., c. xx.)—'And above the God who made them, they exalt their wicked minds.' The Angel's name is written in heaven—a spiritual and unknown name—and it is not to be revealed to Manoah for purposes of worldly and fleshly honour: 'And Manoah said unto the Angel of Jehovah, What is Thy name, that when Thy words come to pass we may do Thee honour? And the Angel of Jehovah said unto him, Wherefore askest thou after My name, and this is secret?' (verses 17, 18). In Is. ix. 6 one name of Jesus is said to be Wonderful.

7. They who have truly been taught by Christ in prophets to worship, even though they may be only on the Servants' Grade, will do two things: (a) They will offer their literal Sacrifices upon the true Altar, or Rock, which sanctifieth the gift, even Jesus. Whether they know Him or not, if they worship in Godly Sincerity, they will offer on the same Rock from which the fire came to consume the flesh in Gideon's sacrifice (vi. 21). So Manoah offers the kid upon the Rock—that is, Christ, the True Altar. (b) Even while they may continue to offer literal sacrifices, they will join with those literal sacrifices the true Sacrifice, Jesus as the Propitiatory Lamb, the Present that Jacob sent before his face to Esau (Gen. xxxii. 22). So Manoah not only offers a kid, but he also offers the Present. Whether he knows Christ or not, if he has faith in the law of Propitiation, there is in his sacrifice an offering up of the body of Christ. We read: 'And Manoah took a kid of the goats, and the Present.' The English Versions take the word *הקדש* as 'meat offering,' or 'meal offering.' It is the same word that in Gen. xxxii. 21 is rendered 'The Present.' As the article here precedes the word, the writer prefers to take it as 'The Present.' It is Jesus the Propitiatory Lamb: 'And offered up upon the Rock to Jehovah' (verse 19).

8. Even on the Servants' Grade, Christ, in connection with the worship of those who worship in sincerity, does wonderfully. Our Versions render the Hebrew 'And' at the beginning of verse 20 as 'For.' This makes it appear that it is the passing up to heaven that is the wonderful action. But the word 'do' shows that the action is confined to the Servants' Grade. On that grade, Manoah and his wife 'see.' They see what wonders Christ works in sacrifices, and in His prophets. But the verse is complete in itself, and does not relate to a passing up from the Servants' Grade towards heaven: 'And He did marvellously in working, and Manoah and his wife were seeing' (verse 19). Then follows the passing up of Christ from that aspect in

which He was as One revealed to sight. He passes up towards heaven. He henceforth becomes known to faith, not to sense. But Manoah and his wife are represented as still abiding on the Servants' Grade. The words in verse 20, 'And Manoah and his wife were seeing,' mean, apparently, that they continued on the Servants' Grade, though the Angel went higher, and as He went higher they saw Him passing up—that is, sight reached its limit in an upward direction, not in a downward direction. When Christ ceases to be known to sense, He ceases as One passing higher, and thus sight naturally links on to faith. Manoah knows, now, that it is the Divine Angel, but that Angel comes no more to be seen on the Servants' Grade: 'And it came to pass, in the mounting up of the flame from upon the altar towards heaven, that the Angel of Jehovah went up in the flame of the altar, and Manoah and his wife were seeing' (verse 20). Thus they come to a knowledge of the Divine nature of the Angel who has been manifesting Himself in Prophets, and in connection with Godly Worship. Forthwith other good results follow.

9. They show humility and reverence before that ascending Angel, bowing their faces before Him. 'And they fell upon their faces to the earth' (verse 20). They no longer apprehend the Angel by visions, but they have a truer knowledge of Him by the mind, as God's Angel. 'And the Angel of Jehovah did no more appear to Manoah and to his wife. Then Manoah knew that He was an Angel of Jehovah' (verse 21).

10. Now the Mind begins to be more full of fear before the Divine majesty. Job said that when he saw God he abhorred himself, and repented (xlii. 5, 6). When Isaiah saw the Lord of hosts he said: 'Woe is me! for I am undone, because I am a man of unclean lips' (vi. 5). So this fear of Manoah seems to be related to the incoming of a sense of sin. In seeing God we see ourselves. And as Manoah saw the Divine Majesty, he saw his own vileness, and feared to die through his sin. Who would not fear when he comes to know God, the Being to whose eyes the abyss of the human conscience lies open: 'Cujus oculis nuda est abyssus humanæ conscientiæ' (August. Confes., Lib. X., c. ii.). 'And Manoah said to his wife, We shall surely die, for we have seen God' (verse 22). When the Mind is alarmed, the Soul finds comfort from the sacrifices it has offered, and the Present, and the tokens of Divine favour granted in visions. From past mercies she draws a pledge of future favour, as we may all do.

'And can He have taught me
To trust in His name,
And thus far have brought me,
To put me to shame?'

The wife speaks as if she had been joined with Manoah in the worship. Her words have a soulical aspect. She gives prominence to wonders seen and heard, but she does not fetch consolation from promises made to the fathers. 'And his wife said to him, If Jehovah were pleased to put us to death, He would not have received from our hand a burnt offering and a Present, neither would He have showed us all these things, and, according to the season, He would not have caused us to

hear like this' (verse 23). The word 'season' probably betokens the era of the Servants' Grade, which is an era of unspiritual hearing.

What God predicts will certainly come to pass. The human Samson, the Man of Moral Strength, now comes into being. It is very common for writers, of various nationalities, to represent qualities as having offspring. Niebuhr, in introducing his Roman History, tells how 'Party Spirit has given birth to False Representation' ('Parteigeist falsche Darstellung hat geboren'), 'and this latter, after a thousand years, to False Judgement' ('falsches Urtheil'). 'And the woman bare a son, and called his name Samson'—that is, 'the Sunlike One.' At this point there is a change of grade. The higher Samson of the Young Men's Grade also has his evolution. The Spirit moves Him in the warlike camp of Dan, or Judgement. He is here in the Seed Process, as we may infer from the Spirit being on Him. He acts between Zorah, the place where He is as a stinging Hornet to sinful flesh, and Eshtaol, or the place of Prayer. A new verse should begin with the words :

'And the Young Man became great, and Jehovah blessed Him, and the Spirit of Jehovah began to move Him in the camp of Dan, between Zorah and Eshtaol' (verses 24, 25).

CHAPTER XXI.

JUDGES XIV.

THOUGH the writer refers to the history of Hercules as reflecting in many particulars the history of Samson, he does not think that this, or any other classic tradition, admits of classification with Inspired Scriptural truth. He is only acting on the principle that it is lawful to make use of reflected light, if it is able to help us to a fuller knowledge of the light that is direct. The Adamic aspect of the history of Hercules has been recognised by men of able judgement. Goethe, in 1832, a month before his death, said to Soret : 'The Hercules of antiquity is a collective being, the great bearer of his own deeds, and the deeds of others' (Japp's 'German Life and Lit.,' p. 128). His twelve labours, wrought by command of Eurystheus, consist largely of triumphs over such animals as destroy or injure life. He slew the Nemæan lion, the Lernæan hydra, the Erymanthean boar, the ghastly Stymphalian birds, and the triple-bodied Geryon. He also subdued the Cretan bull, the carnivorous horses of Diomedes, and the triple-headed dog Cerberus. He likewise cleansed the Augean stables (Græc. Anthol., Lib. IV., §§ 91-4). Some of his other exploits are fitting symbols of the triumphs of Moral Strength in its conflict with Fleshliness. He made an assault upon the gates of Laomedon's residence, and took his city. He conquered Antæus in wrestling, holding the monster high in air, and choking him. He slew Busiris, the cruel king of Egypt, and his two sons. Euripides tells how he brought back Alceste from the shades beneath. He delivered Hesione from the sea monster, by entering its mouth, and hacking its

entrails. He also set Prometheus free from the rock where the vulture had for ages been gnawing his liver. Thus he is pre-eminently a conqueror of the animals which symbolize lusts and passions. From Justin Martyr's 'Apol. I.,' c. liv., we see that some applied the words 'Rejoicing as a strong man to run a race,' in such a way as to make Hercules reflect Christ. With some writers he is a blessed one, who has every kind of charm against diseases :

ἔλθὲ μάκαρ, νούσων θελεκτήρια πάντα κομίζων.
(Orph. Hy. XII.)

He is also the child of good parents : ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις (Xenop. Memorab., Lib. II., c. i.). The strife that Hercules wages with animals prefigures a conflict with various vices, what Gray calls

'The vultures of the mind,
Disdainful Anger, Pallid Fear,
And Shame that skulks behind.'

So Samson's conflicts are with forms of Fleshliness, not with literal Philistines.

1. On the literal theory, it seems as if God approved of Samson doing evil that good might come. Samson sought a Philistine woman for wife, and yet we are told that 'it was of the Lord, for He sought an occasion against the Philistines' (verse 4).

2. We read that when a young lion roared against Samson, the Spirit of the Lord came upon him, and then he rent the lion (verse 6). But can we say that the Spirit of Jehovah comes upon men to help them to subdue and kill literal lions? Spenser says of Una and the lion :

'It fortun'd out of the thickest wood
A ramping Lyon rushed suddenly,
Hunting full greedy after salvage blood.
Soon as the royall virgin he did spy,
With gaping mouth at her ran greedily,
To have attonce devour'd her tender corse ;
But to the pray, when as he drew more ny,
His bloody rage asswaged with remorse,
And with the sight amaz'd forgat his furious force.'
(Bk. I., cant. iii.)

We know that such victories over lions do not occur in real life. Beauty and Simple Truth do not thus 'master the most strong.' Livingstone did not escape from the lion by receiving supernatural strength. The writer has no sympathy with Pope's philosophy :

'Shall burning Etna, if a sage requires,
Forget to thunder, and recall her fires ?
On air or sea new motions be imprest,
O blameless Bethel ! to relieve thy breast ?
When the loose mountain trembles from on high,
Shall gravitation cease, if you go by ?
Or some old temple, nodding to its fall,
For Chartres' head reserve the hanging wall ?'

But we may believe that God's providential care interposes between us and all kinds of danger, and at the same time we may be convinced that the Spirit of God does not come upon men to enable them to conquer literal lions without the use of any weapon. But God does give us spiritual strength to conquer Lusts. In the sense of triumphing over the

beasts of the soul, we do trample the young lion and the dragon under foot.

3. Considering how common honey was in the East, it is not very probable, on the literal theory, that the eating of honey by Samson and his parents would have been so minutely described.

4. Does the reader suppose that the Spirit of God would strengthen Samson to go and slay thirty men, who, so far as the narrative shows, had never done him any injury? (verse 19). Would such a slaughter have been, in any case, justifiable, when the purpose was to obtain thirty changes of raiment? Yet, if we were speaking of a man going to a wood to kill thirty rabbits for the sake of their skins, our language could not be more free from censure on the man doing this deed.

5. Even Philo's remark that these garments were uninjured by effusion of blood, suggests an objection to the literal theory. Humanly speaking, those garments would have become steeped in blood, and would form an unlikely present to give to those who had explained the riddle.

In proceeding to examine the teaching of the chapter, we may notice the following particulars :

1. As in the previous chapter, so here, where the Young Men's Grade comes in, we find that the Samson of that grade is free from imperfection. He is not spoken of as related to a father and mother; moreover, He is commended. The only part of this chapter thus on the Young Men's Grade, is the latter part of verse 4. In that portion we have *יִשְׂרָאֵל* twice used, and *יִשְׂרָאֵל*, also 'Israel,' which are all grade-words of the Young Men's Grade. As in the previous chapter so here the erring and human Samson, is on the grades of Heathen and Servants. All the chapter, excepting the close of verse 4, is on one or other of these two grades.

2. The allusions in Scripture to the daughters of the Philistines (2 Sam. i. 20; Ezek. xvi. 27, 57) show that they are emblems of what is fleshly. Hence the daughter of the Philistines whom Samson marries cannot be an emblem of a church, as some think. In every case, Samson's tending to the Philistines must be an evil tending. If we wanted any evidence of this, we have it in the following fact. In no case is Samson's strength made manifest in yielding to the Philistines, but only in escaping from them. It needed no great strength to get into Gaza, but it needed very much strength to get out of it. The way to Hades is easy—'Facilis descensus Averni.' It is the upward way to life that is difficult. As the young Duke of Hamilton said :

'The way to life is difficult and steep,
The broad and easy leads you to the deep.'

3. If, as the writer alleges, Samson represents Moral Strength, that Strength is certain to be manifested in conflict with Vices. Moreover, those Vices do not form one compact army, all fighting at once. They are like enemies coming as single spies rather than as battalions. It is difficult for two overpowering Passions to act against the Soul at one moment. It is a striking feature common to the history both of Samson and Hercules, that their exploits are detached. Neither of them fights a protracted campaign. There is, in each case, a series of exploits that seem to have but slight connection with each other. This fact, and

all that we shall read in these chapters, go to show that Samson's various exploits represent a conflict between Moral Strength and some great and characteristic forms of Fleshliness.

4. In this chapter, however, there is one tending of Samson to the Philistines that seems to have a Divine sanction. It is to a certain extent of the Lord (verse 4). This is the only instance in which the tending of Samson to the Philistines has anything like a Divine sanction. It will naturally be said, What are the Sins, or Fleshly Elements, against which Samson is represented in this chapter as contending? and why is this first tending to the Philistines under a measure of Divine sanction? In answering that question, the writer may state that he believes it will be found from an examination of this chapter that it deals with two forms of Fleshliness that try man's Moral Strength.

(a) If the reader notice the first nine verses of this chapter, he will see that all the facts recorded are directly, or indirectly, related to Courtship and Marriage. And the writer holds that this portion is showing the trials that come to Moral Strength through Marriage. It may be said that Marriage is a Fleshly Rite. Hence it has a Philistine aspect. At the same time, its institution avoids greater evils, and thus it may be said that through what has a Philistine aspect, occasion is found against the Philistines, just as by death Jesus destroyed death.

In considering the fleshly Lusts which try a man's Moral Strength, or Samson, it will be admitted, by many, that those connected with Marriage have an important place. Jesus says of the antediluvians: 'They married, they were given in marriage' (Luke xvii. 27). Again He says: 'The sons of this world marry, and are given in marriage' (xx. 34). Some who 'wax wanton against Christ desire to marry' (1 Tim. v. 11). While marriage is to be held in honour among all (Heb. xiii. 4), and while they who marry do not sin (1 Cor. vii. 28), and may even avoid sin through marriage (1 Cor. vii. 2), the fact remains that marriage often entails tribulation in the flesh (verse 28). It is an institution pertaining to the flesh, rather than to the spirit. It requires such exercises of Moral Strength as Jeremy Taylor describes in his 'Holy Living,' if a man would possess his vessel in sanctification and honour (1 Thes. iv. 4). Both before and after marriage, this Moral Strength is needed, and the body has to be buffeted, and brought into bondage.

There is, however, a still more important evidence in the narrative that this first portion relates to marriage. We have seen that Samson, on the grades of Heathen and Servants, represents a Moral Strength that is human, while on the Grade of Young Men He represents a Moral Strength that is Divine. And we have an analogous distinction in respect to Samson's wife. On the grades of Heathen and Servants she is a fleshly Philistine, but on the Grade of Young Men she is from God. Our Versions render verse 4, 'it was of the Lord,' but in Hebrew it is, 'she (אִשָּׁה) was of Jehovah.' The allusion is to Samson's wife in that higher aspect wherein she ceases to be a fleshly Philistine, and becomes fully approved of God. And although it may seem, at first, to conflict with fact thus to represent Wedlock in a fleshly and an unfleshly aspect, the more we consider the subject, the more we shall see that this

distinction has its embodiment in real life. A man or woman may regard marriage in a low and fleshly aspect, or in a higher and un-fleshly aspect. Marriage may be an animal rite, or it may be a sacred and sinless union, to which all things else are subsidiary. Paul recognises a marriage that is 'in the Lord' (1 Cor. vii. 39), which implies that there may be a marriage that is not in the Lord. One aspect is that in which Samson's wife is of the Lord, and on the Young Men's Grade. The other is the aspect in which Samson's wife is a fleshly Philistine, whom he marries because she is 'pleasing in his eyes' (verse 3). The Marriage Service, in the English Prayer-Book, recognises these two aspects of marriage, the carnal and uncarnal. There are illustrious examples in history in which the baser elements have been eliminated from wedded life, and home has been a Paradise of God. Marriage has been a lifelong inter-blending of two kindred minds, aiming at what was pleasing to God. The touching letter of Plutarch to his wife shows how well domestic virtues flourished in some Pagan homes. Panthea could say to Abradatus, her husband: ὦ Αβραδάτα, εἴ τις καὶ ἄλλη πώποτε γυνή τὸν ἑαυτῆς ἀνδρὰ μείζον τῆς ἑαυτῆς ψυχῆς ἐτίμησεν, οἶμαί σε γινώσκειν ὅτι καὶ ἐγὼ μία τούτων εἰμί (Xenop. Cyrop., Lib. VI., c. iv.)—'O Abradatus, if ever there was a woman who valued her husband more than her own soul, I think thou knowest that I am one of these women!' Cornelia, the widow of Titus Gracchus, showed a wonderful devotion to her husband and children, and Calpurnia, the wife of the younger Pliny, was an illustrious example of a true wife. Charles Kingsley's home-life was blessed with this abiding sunshine. Well is it when Montgomery's picture of Home finds realization, and it becomes a place where

'Fairer suns dispense serener light,
And milder moons emparadise the night.'

Too often, however, the Abelards and Heloises of history have not walked by this high rule. Alas! even the exquisite imagery in 'Romeo and Juliet' cannot hide all the Philistine element that taints it. This Philistine element makes such works as 'Adam Bede' a moral contamination. Who can tell or measure the accursed influence of Charles II. and his Court in causing Poets to glorify the Philistine side of human affections? To publish all that was written by Dryden, Suckling, and others, and especially in pastoral writings, would be an outrage on Public Decency. Hence it may well be contended that Scripture is true to fact in symbolizing Wedlock and Courtship as something that may have a Philistine side predominant, or that may be pre-eminently un-fleshly, and of God.

(b) The writer believes that the second part of this chapter, from verse 10 to verse 20 inclusive, is showing how Moral Strength is endangered by Evil Companionship. This is a danger closely allied with the previous danger, and the two portions are very closely connected. The latter part of the chapter has several of the aspects of a drinking symposium. The riddle is pre-eminently one such aspect. It can well be maintained that, amongst the forces that test a man's Moral Strength, those connected with Courtship and Marriage, and those connected with Evil Companionship, are so mighty that they may fittingly be recognised in the very beginning of this series of encounters. At the same time, we

can understand why, in relation to Wedlock, Samson should seem to have Divine sanction, while, in other cases in which he tends to the Philistines, that sanction is withheld.

5. The gradal features of the chapter are as follow :

(a) Verses 1-3 inclusive are on the Heathen Grade. The word 'see,' in verses 1, 2, conjoins with 'people' and שׂוֹרֵה, 'she,' in verse 3.

(b) Verse 4 is on the Young Men's Grade. We have שׂוֹרֵה, twice used, שׂוֹרֵה, 'this one,' and 'Israel.'

(c) Verses 5-10 inclusive are on the Servants' Grade. We have the words 'come,' 'behold,' 'do,' 'see,' and 'there.' The word 'young men,' in verse 10, is not the grade-word.

(d) Verses 11-20 are on the Heathen Grade. The word 'see,' in verse 11, 'find,' in verse 12, and 'hear,' in verse 13, all appear to conjoin with אִתּוֹ, 'with,' in verse 11. The words 'behold' and 'people' conjoin in verse 16. The words 'people' (verse 17) and 'men' (verse 18) conjoin with 'come' and 'find' (verse 18).

Other aspects of the narrative may be considered in the examination of the chapter.

The narrative opens by bringing before us the subject of Marriage. The man of Moral Strength sees a woman, but he sees her in a fleshly Philistine aspect. He is said to see her in Timnah. This place was named in Gen. xxxviii. 12. The writer stated his conviction that the name was from תִּנְחָה, 'to divide, or portion out.' He thinks it is a symbol of division, or what is equivalent to judgement. By marriage, even though it be fleshly in some aspects, there is at the same time a putting away of other fleshly evils. Thus it is as if the flesh were judged through the flesh : 'And Samson went down to Timnah, and he saw a woman in Timnah, of the daughters of the Philistines' (verse 1). We cannot allege that it is beneath the dignity of Scripture to set forth, in parable, the need of youthful purity, and of honourable marriage. They who resist temptation to look on marriage in its lower aspect, and who keep themselves pure, are conquering the lion that roars against them in the place of the vineyards, or blood-shedding. In this case, unlike what took place on his entrance to the harlot of Gaza, Samson seeks sanction from his parents. Even in the literal aspect, it is good for young people never to leave the parental home for marriage without having the sanction and blessing of their parents. But this counselling with the parents has also a moral aspect. Hereditary Elements in him, tending to purity, would dissuade him from marriage, and counsel him only to seek fellowship with a Seed of Faith. Paul says that is good (1 Cor. vii. 1). This portion is on the Heathen Grade. It is very noticeable how, in Heathenism, many of the purer minded men considered marriage to be a snare. We have such sayings as these (Gnom.):

"Αλυπον ἔξεις τὸν βίον χωρὶς γάμου.

'Apart from marriage thou wilt have a life without grief.'

Γαμεῖν ὁ μέλλον εἰς μετάνοιαν ἔρχεται.

'He who is going to be married is coming to Repentance.'

Γάμος γὰρ ἀνθρώποισιν ἐκταῖον κακόν.

‘Marriage is an evil that men pray for.’

Γαμεῖν δὲ μέλλων, βλέψον εἰς τοὺς γείτονας.

‘If you are about to marry, look at your neighbours.’

Simonides, Euripides, and many other writers, give us evidence of the way in which marriage was anciently disparaged. And this was, in part, owing to moral reasons. It was supposed that men could live on a higher level when not trammelled by women. When Samson’s parents countenance the marriage of a woman of his own people, the writer takes the counsel as meaning that he should content himself with a fellowship of faith and purity, and avoid marriage altogether. This, however, Samson is not able to do. He is led by what is pleasing in his eyes. Still, he wishes to have the sanction of the Good Principles from which he has had his evolution. He wants his mind to be at rest as to what he is doing: ‘And he came up, and told his father and his mother, and said, I have seen a woman in Timnah, of the daughters of the Philistines, and now, get her for me to wife’ (verse 2). In the next verse the father and the mother are spoken of as if they were one: ‘My people.’ They virtually are one, for they are the Mind and Soul. When a man consults with good aspects in his own character, he may, at the same time, be consulting with the dead. Our fathers are morally living in us for good or evil, and ruling our spirits to a certain extent, not from their urns, but within us. ‘And his father and his mother said to him, Is there not amongst the daughters of thy brethren, and amongst all my people, a woman, that thou dost go to take a wife of the uncircumcised Philistines?’ Samson, however, is led by his eyes, and looks at marriage in its lower aspect, which is a Sinaitic aspect. The allusion to the eyes shows this. Thaisa says (‘Pericles’):

‘My sanctity

Will to my sense bend no licentious ear,
But curb it, spite of seeing.’

But Samson, with all his moral strength, cannot do despite to his eyes. ‘And Samson said to his father, Get her for me, for she is pleasing in mine eyes’ (verse 3).

At this point we come to a transition. The former part of the verse, alluding to the parents in their ignorance, pertains to the Servants’ Grade; but that of which these parents are ignorant pertains to the Young Men’s Grade. Hence we err if we take the statement as to what was of Jehovah, and apply it to Samson wishing for a wife in a fleshly aspect. The grades are different. The word שׁוֹׁ, in verse 4, does not mean ‘it.’ It is the same word which in verse 3 is rendered ‘she,’ and it means ‘she’ in verse 4. There is, however, this difference. In verse 3 this word ‘she’ is part of a conjoined idiom, and on the Heathen Grade. But in verse 4 it is on the Young Men’s Grade. Hence it relates to the woman in a higher aspect. In this aspect she is from Jehovah, and not a Philistine. Moreover, the word שׁוֹׁ relates to the Young Man in a higher aspect. It is this higher Samson, the Moral Strength which Jesus gives, that is seeking occasion against the Philistines.

The lower Samson could not well be seeking occasion against them when he was marrying a Philistine woman who was pleasing in his eyes. Thus this word 'She' brings in the higher and un-fleshy aspect of marriage: 'And his father and his mother did not know that she was from Jehovah, for He (שׁוֹחֵט) sought occasion against the Philistines, and, in this (שׁוֹחֵט) season, the Philistines had dominion over Israel.' The allusion to having dominion is akin to what is said of Adam having dominion over Eve. The words are the same (Gen. iii. 16). This supports the view that this portion has a reference to marriage. This higher aspect of marriage is overshadowed and subjugated by the lower fleshly aspect. Men marry in a fleshly spirit rather than with pure views of marriage. Nevertheless, the higher woman, as pertaining to the Young Men's Grade, is from Jehovah. The higher and lower aspects of Marriage, and the way in which the higher becomes an occasion against the lower, are described by Milton thus :

'Hail, Wedded Love ! mysterious law, true source
Of human off-spring ; sole propriety
In Paradise, of all things common else !
By thee adulterous lust was driven from men,
Among the bestial herds to range ; by thee
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets !
Whose bed is undefiled and chaste pronounced,
Present, or past, as saints and patriarchs used.
Here love his golden shafts employs, here lights
His constant lamp, and waves his purple wings ;
Reigns here and revels, not in the bought smile
Of harlots —loveless, joyless, unendeared,
Casual fruition —nor in court amours,
Mixed dance, or wanton mask, or midnight ball,
Or serenade which the starved lover sings
To his proud fair—best quitted with disdain.'

The parents begin to yield to Samson's desire. They go down with him to marriage, even in its fleshly aspect. 'And Samson went down, and his father and his mother, to Tinnah.' Even while going down they begin to come into connection with a place at which the flesh has a certain subjugation. It is trod, as grapes are trod in a winepress. Thus judgement is already coming upon fleshliness through marriage. It is in Samson's going to take a wife that the young lion roars against him. He resists the lion, and conquers it, but not by anything outward and Sinaitic. The Spirit comes upon him, and he conquers the lion by spiritual strength, not having anything in his hands. So Prince Arthur throws his sword away the better to conquer Pyrochles ('Faerie Queene,' Book II., cant. viii.). He does the same when fighting with Maleger (Id., cant. xi.). What is this lion that roars against Samson, and meets him? The writer attaches importance to the fact that Samson is on his way to take this woman as a Wife. The Lion hinders him on that way. Hence the writer regards the Lion as a symbol of Lust, as tending to supersede lawful Wedlock. The Spirit of God will help men to conquer such a Lion as that. How often that Lion has roared ! Schiller said :

'Every person at Weimar had at least one liaison.' Goethe's scandalous relations to the Frau von Stein, and Bettina (Japp's German Life, 'Goethe'), illustrate the way in which mighty men are stopped on the way to Honourable Wedlock by a roaring lion of Lust. Spenser personifies Lust after a similar fashion (Book IV., cant. vii.):

' His wide mouth did gape
With huge great teeth, like to a tusked Bore,
For he liv'd all on ravin and on rape
Of men and beasts, and fed on fleshly gore,
The signe whereof yet stain'd his bloody lips afore.'

But the man of Moral Strength has so far power from God that he conquers the lion, and passes on to Wedlock. Thus the fleshly Philistines begin to be trodden in the winepress. 'And they came unto the vineyards of Timnah, and, behold, a young lion roared against him. And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.' As this is the first recorded exploit of Samson, so the slaughter of the Nemæan lion was the first exploit of Hercules. Like Samson, Hercules did not kill the lion with any weapon, but strangled him with his arms. Victory over the Lust that wars against the soul is obtained by God's help, not by carnal weapons. When God helps, the weak and unarmed become mighty. Clay can then hurt Ajax when iron is powerless against him. Teucros made to Menelaus the proud boast:

κᾶν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένῳ.
(Soph. Ajax., v. 1123.)

'Even if I were naked I should be a match for thee in thine armour.'

That which is spiritual might make a like boast against that which is fleshly. It is added: 'And he did not tell to his father, and to his mother, what he had done' (verse 6). On this clause Philo says: 'Thus, then, he left the lion stretched on the ground, torn and dead. But he himself, returning to his parents again, joined himself to them. And he so far supposed that he had done nothing wonderful, that he did not bring the affair to the knowledge of his parents. But, after so illustrious an exploit, he appeared calm and quiet, without a wound. His face showed no fear in its colour, nor by any change of spirit did he give indication of what had been done, nor did he show by exhaustion of body the toil he had undergone; but, as if he had done nothing at all, he kept silent with unchanging calmness' (De Sams., c. xxviii.). Other writers also, as Dr. Cassell, think that the silence of Samson is owing to his modesty. The Bible says: 'Let another praise thee, and not thine own mouth' (Prov. xxvii. 2). Still, Samson could have told his parents that he had killed the lion, without praising himself. His song, when he had slain a thousand men, does not well agree with the view that he was silent because he thought the deed trivial. The writer regards the silence as indicating the fact that the lion had not been conquered by Samson's hereditary valour, but by the Spirit of God which had come to him. If friends were conversing on what mutually concerned them, and a stranger suddenly came amongst them, they would be silent in respect to their special theme. A stranger would not intermeddle with that. And there are secrets of spiritual strength, and

spiritual achievement, known only to the soul and to God. And this conquest of the lion is such an achievement. Hence, respecting that, Samson has no conference with flesh and blood. He forgets his kindred, and his father's house. He knows that God alone is to be praised. Since he has triumphed through the Spirit, he does not act as if the hereditary powers were interested in that victory. He had nothing fleshly in his hand when he rent this lion. His battle was not 'with confused noise' (Is. ix. 5).

While, in respect of the Lion, Samson conquers and takes the woman to wife, he yet takes her in a fleshly aspect, through lust of the eyes. 'And he went down, and talked with the woman, and she was pleasing in the eyes of Samson' (verse 7). 'Thus far the narrative has dealt with the preliminaries of marriage, or days of Courtship. The actual consummation of marriage seems to be indicated in the words: 'And, after awhile, he returned to take her' (verse 8). We are not told that after the affair of the eating of honey he went on his way to his wife. His marriage is consummated, and what is now said shows that though he had triumphed over the Lust which would have kept him from marriage, yet, after marriage, he gives himself up to sense-pleasures, and to unclean pleasures, incompatible with the life of a Nazirite.

The enlightenment that comes through sense-pleasure is compared to enlightenment through eating honey (1 Sam. xiv. 27; Is. vii. 15). So Eve's eyes were opened through eating of the tree of knowledge. Samson turns aside to get this honey—that is, he turns from the right way. The more honey he eats, the further he goes on in that way. Hence he is said to go on eating, indicating that he does not turn back again to the good way that he has left. Until Samson turned to get this honey, there was nothing in his history which proved that he had broken his vow as a Nazirite. All the following incidents show Moral Weakness, as well as Moral Strength. The writer holds that this turning aside to get honey from a dead carcase is connected with this weakness. It betokens a sinful yielding to sense-pleasures, that have been contaminated by a dead body of Lust. He conquered the Lion by the Spirit, and now becomes polluted by its fleshly carcase, and the sense-pleasures attending it. He had not put that carcase away. Hyllus thought it would be pollution to touch his father Hercules, when the latter was dead (Soph. Trach., 1209-1216). Like Hercules who took the lion's skin, so Samson takes something from what he has killed. Since the honey was in a carcase it must have been defiled. Hence for Samson to eat it was to eat what was unclean. He also gave to his parents, showing that his hereditary virtues were also being weakened and tainted by corrupt fleshly pleasures. Still, while hereditary strength might be contaminated, it could not be said that the parents were cognizant of that defilement. It is said that Samson does not tell them that he took the honey from the carcase. In xvi. 19, we read of the iron coming upon Samson's head. If a part of the angelic command could be set aside, might not another part be set aside? The woman was not to eat anything unclean (xiii. 4). But we read: 'And whatsoever goeth upon his paws, among all manner of beasts that go on all four, these are unclean unto you: whoso toucheth their carcase shall be unclean until

the even' (Lev. xi. 27). 'And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean' (verse 32). It is said that even if the person who touches does not know of it, he is still unclean (v. 2). Hence the fact that the parents are not told that this honey had been in contact with a carcase, does not alter the fact of their defilement. Samson conquered by the Spirit, but it is expressly said that he put forth his hand to the dead carcase. He must, therefore, have been defiled by the touch. To turn aside after the lion's carcase, and its honey, was to turn aside after sense-pleasures of a corrupting kind, which yet were sweet as honey. It was a breaking of the Nazirite's vow as respects the Soulical Side. It was a disputed question with the Talmudists whether this eating of the honey was not a defilement. Some think not, since the command respecting abstinence was only given to the mother. But there is a sense in which the mother lives in the child.

'And he turned aside to see the carcase of the lion, and, behold, there was a swarm of bees in the body of the lion.' Bees dislike bad odours, and hence it is said this must have been a dry skeleton. But the history is moral, and the words used in Hebrew suggest that this is a fleshy carcase, and not a dry skeleton. 'And honey. And he took it into his hands, and went on, eating as he went, and he came to his father and to his mother.' He causes the corrupting influence to reach the virtues hereditary in him. 'And gave unto them, and they did eat, and he did not tell them that he had taken the honey out of the body of the lion' (verse 9). It was not uncommon for bees literally to build their hives in dry skeletons. Herodotus says that when the head of Onesilus was hung over the gates of Amathus, and when it had become empty (*καὶ ἦσαν εἰσῶσης κοιλῆς*), a swarm of bees entered it (Lib. V., c. cxiv.).

Although verse 10, like the five preceding verses, is on the Servants' Grade, the writer holds that it is a new portion that now comes into the narrative. Samson's conquest over Lust is indicated subsequently. We are now to be shown how, both on the Servants' Grade and the Heathen Grade, Samson's Moral Strength is injured by Evil Companionship. Through the wife, this portion has a certain connection with the preceding portion. So, in other incidents, a woman is prominent. One of the prominent dangers to the soul's purity is Evil Companionship. The Book of Proverbs cautions the young against this evil. The first verse in the first Psalm deals with the same subject. It is a peculiar feature in this portion of the history that Samson does not have friends and companions from his own nation, but Philistines. The fact that the woman is retained in this portion, makes the connection of Samson with Philistines more natural. At the same time, it makes the Evil Companionship all the more dangerous, in that it is swayed by one who is as a man's own soul. It is not said that Samson seeks these friends, but that they are brought to be with him. This is according to the manner of youths, but not a hint is given that this is a marriage feast, as some assume. Evil Companionship is pre-eminently associated with drinking. The word 'feast' would well apply to a drinking feast. It is not only what is said of Companions, the feast, also, and the riddle are indicative of a symposium. Samson does not gain a victory over Bad

Company until he is helped by the Spirit, and until he leaves his companions to go up to his father's house, the house of the righteous. That father had been caused to tend down with him to this evil fellowship. When Samson goes up again, the wife, in the fleshly Philistine aspect, does not go up. She is given to the Adamic man of Evil Companionship, whom Samson had been using as a friend. But if she be put away, the higher wife of the Young Men's Grade remains. So we never triumph over Evil Companionship until we leave it, and become companions of those who fear God. The evil must go to the evil, and the righteous to the righteous. When Prince Henry becomes virtuous, he forsakes Falstaff:

'Presume not that I am the thing I was:
For heaven doth know, so shall the world perceive,
That I have turned away my former self,
So will I those that kept me company.'

Of the Evil Companionship, and drinking feast of the Servants' Grade, we read: 'And his father went down to the woman, and Samson made there a feast, for so used the young men to do' (verse 10).

With verse 11 the Heathen Grade comes in, and is continued unto the end of the chapter. The account of the lion and honey, already given, has been narrated on the Servants' Grade. The subsequent portion alludes to similar, but not identical, incidents, for the grade is different. Hence the narrative of the riddle serves, indirectly, to show that on the Heathen Grade, also, a lion had been conquered, and honey taken from it. The account of the feast indicates very strongly a drinking of wine, which is an indulgence in fleshliness. Thus there is a further breach in the vow of the Nazirite. The word *חַבְבֵּי* is used of banquets of wine (Esth. vii. 2). The allusion to youths shows that this drinking is according to the custom of those whose hearts cheer them, and who walk in the ways of their heart, and in the sight of their eyes (Eccles. xi. 9). Evil Companionship is closely connected with riotous living. On the Heathen Grade, also, evil companions are represented as crowding around Samson. The word 'see' is probably introduced to form a compound idiom. It shows, also, that Samson's Moral Strength is now an outward, rather than an inward and spiritual thing. 'And it came to pass, when they saw him, that they brought thirty companions, and they were with him' (verse 11). In Jer. xxxviii. 10, thirty men are associated for a united undertaking with Ebed-melech. Instead of repelling these fleshly Philistine companions, Samson admits them to his fellowship, and propounds a riddle to them. It is said that the thirty were chosen as friends of the bridegroom. The writer holds that they represent Boon Companions. The riddle shows it. One of the most prominent features in ancient drinking feasts was the propounding and discussing of enigmas and difficult questions. Plutarch's Nine Books of Symposia are records of difficult questions, thus propounded and discussed by drinking companions. It is in the Palace of Antioch that Pericles, as represented by Shakespeare, propounds his riddle. Athanæus (Lib. X., cc. lxi.-lxxviii.) records many ancient riddles, such as, What creatures of the same name exist in heaven, earth, and sea? the answer being a bear, a serpent, an eagle, and a dog. But several of his

quotations refer to these riddles as propounded *παρὰ πίτον*, or 'during drinking.' That this is a feast at which Samson propounds a riddle to Philistine companions, is evidence that it is a drinking Symposium, or its analogue, in which Samson is being represented as in Evil Companionship. Even in his riddle, he only propounds what is evil. He does not speak of the killing of the lion, but only of the honey and the dead carcase. His riddle is not like Ezekiel's riddle, put forth at God's command (xvii. 2).

'And Samson said unto them, Let me now put forth a riddle unto you; if ye can declare it me within the seven days of the feast, and find it out, then I will give you thirty linen garments, and thirty changes of raiment. And if ye cannot declare it me, then shall ye give me thirty linen garments, and thirty changes of raiment. And they said unto him, Put forth thy riddle, that we may hear it' (verses 12, 13). The riddle concerns his own moral declension, and is in no way to the glory of God. Ancient feasts were sometimes protracted. The Argonauts protracted their life of riot at Lemnos to such a length that Hercules, who had not joined in their luxurious living, upbraided them for their effeminacy (Apol. Argo., Lib. I., verses 863-874). Heracleides refers to some Cretans who were not allowed to feast more than sixty days (Polit., c. iii.). He also says that the Indians could only keep a marriage for two days. Dr. Cassell renders the riddle thus: 'Out of the consumer came material for consumption, and out of the terrible came sweetness.' 'And he said unto them, Out of the eater came forth meat, And out of the strong came forth sweetness, and they could not, in three days, declare the riddle' (verse 14). The reference to time is peculiar. Philo speaks of it thus: 'Mark, then, what they ask of the alien woman, and when they ask it, also what the woman wishes, and when she begins to seek after it. But if the matter be so, let us first notice the things which pertain to the aliens. "They were not able during three days to solve the riddle, and they said to the wife of Samson, Entice thy husband that thou mayest deceive him." But if after the third, it was on the fourth day when they asked her to deceive Samson. It ought to have been then that she began her deceiving. But what she did, and when she began to deceive, we hear Scripture itself thus declaring. "And the woman wept over him the seven days of the feast." But if it be so, then those three first days were days of her wickedness (*malitiæ*), and the remaining four days the days of the entreaty of the others. So that it must be said that she had commenced her treachery before she was asked, and that she, without any constraint or co-operation, had determined to betray her husband. What then shall I say? O impious, abominable woman, thou wishest to hear the problem, not that thou mayest be pleased with its composition, but that thou mayest betray the speaker, that thou mayest take the crown from him who had so wisely prepared [the problems]' (De Sams., cc. xxxix., xl.). These words probably embody truth. Evil Companionship is never so dangerous as when it is in those with whom we are allied in kinship. But this narrative brings out prominently those qualities which are ever to be looked for amongst ungodly companions. We have: 1. Treachery. 'Entice thy husband.' 2. Selfishness. They do not care about Samson losing the

raiment, but they fear to lose it themselves. 3. Threatening. They say they will burn the woman and her father's house if she does not find out the riddle. No honour is shown by them. 'And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may tell to us the riddle, lest we burn thee and the house of thy father with fire: have ye called us to impoverish us? is it not so?' (verse 15). The verb 'call' shows the intensity of their action. It is according to the Seed Process. The woman co-works with them, and her mightiest weapon is one that has ever been mighty for good or evil, a woman's tears. Iphigeneia says:

νῦν δὲ τὰπ' ἐμοῦ σοφά,
δάκρυα παρέξω· ταῦτα γὰρ δύναιμαιθ' ἄν.
(In Aul., v. 1214.)

'But now my wisdom shall be to offer my tears, for in this respect we may be powerful.

Samson's Moral Strength is not proof against Treachery acting with Importunity, and using tears for its mightiest argument. 'And the wife of Samson wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle to the sons of my people, and to me thou hast not told it.' Such a plea typifies a class of arguments appealing to a man's weaker part, rather than to his conscience or intelligence. For awhile Samson resists, but ultimately he yields. 'And he said unto her, Behold, I have not told it to my father and to my mother.' This is new information relating to the Heathen Grade. 'And shall I tell it unto thee?' (verse 17). The fleshly woman is not thus to be gainsaid. Her tears, and the allusion to love, are exact illustrations of the mightiest form of opposition to duty that a young man can experience from evil companions. The maiden's plea in 'Excelsior' is powerful with the aspiring youth. Antony lost his kingdom for Cleopatra's favour. A woman's tears were used as aids to legal eloquence. Juvenal writes:

'Quando licet flentem Basilo producere matrem?'
(Lib. VII., v. 146.)

'When will it be lawful for Basilus to produce a weeping mother?'

In the famous question asked before Darius, Who is the strongest? Zerubbabel speaks much to show the strength of woman, and to what extent men will sin, or be as slaves, to gain woman's favour (Esdras I., c. iv.). The chaste Hippolytus rails against woman as a base evil to men:

κίβδηλον ἀνθρώποις κακόν
(Eurip. Hip., v. 616.)

Samson's wife shows that there is force in Hecuba's words where she says that Persuasion is the only ruler for men:

πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην.
(Hecuba, v. 816.)

Samson cannot withstand evil companions by argument. We can only conquer as, by God's help, we forsake their company. 'And she wept before him the seven days while their feast lasted, and it came to pass,

on the seventh day, that he told her, because she pressed him sore, and she told the riddle to the sons of her people' (verse 17). When Samson has been conquered on the Soulical Side, he is next conquered on the Intellectual Side. We read of 'men of the city.' The word 'city' shows the Intellectual aspect, and proves that Samson's Mind has come under Philistine dominion. The riddle is known on that Side, as well as on the Soulical Side. This is the greater victory, and is won at the close of the seven days. 'And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion?' Samson knows and testifies that his fall is through his own fault. He had lent his heifer for this bad ploughing. The fleshly Philistine wife had been the chief cause of his overthrow. Thus

'He nursed the pinion that impelled the steel.'

This is the time of Samson's greatest subjugation to Evil Companionship: 'And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle' (verse 17). Samson's weakness is well depicted by Milton:

'Whom have I to complain of but myself?
Who, this high gi't of strength committed to me,
In what part lodged, how easily bereft me,
Under the seal of silence could not keep,
But weakly to a woman must reveal it,
O'ercome with importunity and tears.
O impotence of mind, in body strong!
But what is strength without a double share
Of wisdom?—vast, unwieldy, burdensome,
Proudly secure, yet liable to fall,
By weakest subtleties.'

Had Samson been left to himself, he would have become a prey to the spoiler. But, in our helplessness, God undertakes for us:

'Just in the last distressing hour,
The Lord displays deliv'ring power,
The mount of danger is the place
Where we obtain surprising grace.'

Amidst bad company God can arouse His careless children, and beckon them out:

'I heard a voice they could not hear,
Which bade me not to stay;
I saw a hand they could not see,
Which beckoned me away.'

When Samson is helpless, when no human succour is at hand, the Spirit of Jehovah comes upon this careless one. When that Spirit comes upon him, it leads Samson to act honourably, even to the ungodly. He does not say, You got your knowledge by treachery, so I will not give you the garments. He shows honour, and he is the only one in the symposium who does act honourably. He keeps the word that has gone out of his mouth. The righteous man 'swareth to his own hurt, and changeth not' (Ps. xv. 4). He now begins to be strong: 'And the Spirit of Jehovah came mightily upon him, and he went down to

Ashkelon.' This word אֲשְׁקֶלֶן is by many derived from שָׁקַל, 'to weigh.' Thus they would define it as 'Weighing-town.' The Hebrew word אִישׁ, 'Man,' sometimes becomes אִשׁ in proper names. The word אֲשֶׁלֶן means 'lightness,' 'contempt,' then the pudenda, or parts of shame. The literal Ashkelon was closely associated with impurities such as pertained to Venus worship. The writer believes that this name 'Ashkelon' means 'Man of Shame or Lightness.' It appears to be a symbol of the Impure Seed by which Samson had been injured. If, as an alternative, we took the word as Weigh Town, it would betoken judgement upon the fleshly Philistine Seed. It is not that Samson kills literal men. It is a fleshly Seed of Sin that he kills and spoils. And then he shows honour, giving the spoils of evil to its own evil class, and then, forthwith, forsaking the class to which he is now a destroyer. 'And he smote thirty men of them, and took their spoil, and gave the changes [of raiment] to those that declared the riddle.' No literal man would have been likely thus to venture into a large city, and there slay thirty of its people. These uncircumcised Philistines are a Seed of Sin.

Samson is now satiated with evil company, and angry with what he once loved. He returns to a righteous fellowship—that of his father's house: 'And his anger was kindled, and he went up to his father's house.' He also parts from the Philistine wife, who is given to a companion. It is alleged that this companion is the paranymp, or best man, who had attended him. David's wife also was given to another (1 Sam. xxv. 44). The writer holds that this companion is an Adamic representative of those evil Boon Companions, or Fleshly Seed, with which Samson had been associated as in a Symposium. It was in this way that he had used the companion as a friend. The fleshly wife had co-worked with this Evil Seed, and now she is given to her own class: 'And the wife of Samson was [given] to his companion, who had made companionship with him' (verse 20). Sometimes a wife was thus literally given away. When Dion departed from Sicily to rebel against Dionysius, the latter gave Dion's wife, Aretes, to another man: 'Areten Dionis uxorem alii nuptum dedit' (Corn. Nepos. Dion.).

CHAPTER XXII.

JUDGES XV.

It would appear from the following passage in Philo's account of Samson (c. xxiv.) that some in ancient times found the life of Samson hard to reconcile with Divine justice, and they even used it to disparage God's honour: 'Alii demum mutilatim Scripturam legentes nequentesque divinam perpendere virtutem, nec ad emolumentum usurpantes scripta, in accusationem spiritus traducunt Sampsonis erramentum. Habens, enim, aiunt, Spiritum peccabat'—'But, indeed, some, reading a mutilated Scripture, and knowing not how to reflect on Divine virtue, nor using Scripture to profit, turn Samson's error into an accusation against the Spirit, for they say that when he had the Spirit, he yet sinned.' Philo

writes down this accusation as blasphemy, and all Christians would agree that every word spoken against God is a blasphemous word. But it is still our duty to show that men who think that the Scripture teaches such inconsistencies of godly living are in error. It is literalism that misleads. The history is taken as literal history, when it is moral history. The Rev. Dr. Dale, in his work on 'The Atonement,' and in two articles, reputed to be by him, in the *British Quarterly* (October, 1866; October, 1867), deals with what he calls 'The Moral Theory of the Atonement,' and contrasts it with the Expiatory Theory. When the writer uses the term 'Moral,' he uses it in contrast with the term 'Literal,' and not with any intention of questioning the fact of Expiation. The term 'Moral' is a wide one, and cannot be restricted to the Sinaitic realm. He holds that this history is moral, and not literal, for such reasons as the following :

1. It does not well comport with literal history that a man should slay a thousand men with the jawbone of an ass, and that God should aid in the slaughter. Cleomenes, the king of Sparta, was said to have slain seven thousand seven hundred and seventy-seven men, but Plutarch intimates that they who make this statement speak mythically: ὡς ἐνιοὶ μυθολογοῦσιν (De Mulier Virtut.). To insist upon the literal nature of these histories, and to say that if they are not literally true they must be false, is to bring the New Testament, as well as the Old, into discredit. Schleiermacher, and Bleek whom he so greatly influenced, and Ewald, and others, by their free handling of the Old Testament, prepare the way for such writers as Davidson and Bauer. To pass from Dr. Davidson's first 'Introduction to the Study of the New Testament,' published in 1848, to his second 'Introduction,' published in 1868, will illustrate to the reader the rapid evolution of destructive Rationalism in these latter days. But the Bible stands as a whole, and we cannot disparage parts of the Old Testament without indirectly disparaging the New Testament at the same time: 'If the foundations be destroyed, what can the righteous do?' (Ps. xi. 3). Moses Mendelssohn, himself a Jew, writes thus: 'Let me humbly request your advice in a given emergency, and one which is by no means impossible. Suppose that a fire should break out in my dwelling—that the flames have already burned out the ground-floor, and that the foundations begin to shake—would you have me fly for safety to the top story? Can I reasonably hope to find safety on the roof, if the lower part of the structure, which supports it, is already falling in? When you find a man of judgement hold opinions subversive of the Mosaic dispensation, does the question not occur to you, "What will become of the Christian one which is founded on it?"' ('Jerusalem; or, The Religious Power, and Judaism').

2. Does it not seem like an anachronism that, at this early era, we should read of men pitching in Judah (verse 9), and of three thousand men of Judah? (verse 11). It was not until the time of David that Jerusalem was taken from the Jebusites (2 Sam. v. 6). Is it literally probable that the southern part of Palestine would be thus defined, and known as Judah, in so early an era?

3. Would a man who is counted worthy of a place amongst the faithful men spoken of in Heb. xi., be literally likely to do a deed so

cruel as to tie three hundred foxes tail to tail, and then to put a firebrand to the tails of every couple, and to send them into the standing corn? Would God approve of a man who could so act? How would the deed be regarded by our Humane Society, if done in England? Even when mischievous youths do any deed resembling this in small degree, as the affixing of a tin to an animal, the deed meets with general censure. It would not be enough to say, Samson lived in days when men were cruel. They knew how to be merciful in those days. Moreover, the Spirit of Jehovah came to Samson. We must read the narrative as moral history. Keats so applies it to those who

‘ See unpacked
Fire-branded foxes to sear up and singe
Our gold and ripe-eared hopes.’

4. Apart from the cruelty to animals, was it a right thing for Samson to act so revengefully, burning the corn, and even the vines and olives of the Philistines, and that because of a deed done to him by one family?

5. According to the literal theory, we might well ask, How could Samson have caught three hundred foxes, or jackals, without the Philistines knowing of it? In such case, why should they have to ask, Who hath done this? How also could he secure their passage in a given direction through the corn?

6. If a man had killed a thousand men with the jawbone of an ass, would he not have been likely to keep that jawbone as a memorial of so great a victory? Why, then, did Samson cast the bone away?

7. Would not a literal man, capable of doing what Samson did, have been likely to travel on until he found water. A thirsting Christian might pray that God would give him strength to reach water, or he might pray for rain, but he would not pray expecting a spring to be miraculously opened. That water should literally flow from a jawbone is as unlikely as is the alleged upspringing of a fountain of blood in the temple of Heres, amongst the ancient Sybarites (Athanasius, Lib. XII., § 21). While noticing such objections to the literal theory, the writer does not regard such objections as at all affecting the fact that these narratives are all morally true, and verbally Inspired. With all his heart and soul, the writer subscribes to what is thus stated by W. R. Coxwell Rogers (‘ Verbal Inspiration Defended,’ *Journal of Sacred Literature*, April, 1865): ‘ We believe then, as we have already stated, that the whole Bible, from the beginning of the first chapter of Genesis to the last verse of the concluding chapter of the Revelation, is the Word of God. We believe that the whole is Divinely Inspired; not the matter only, but the words in which that matter is set forth. We believe that the holy men, who were chosen of God to write the different parts of the Bible, were inspired by the Holy Spirit to effect this work. We believe that the Holy Spirit so took possession of, so used these men, that when, in any sense, they were engaged in the Lord’s work, they did all under Him. We believe that the Holy Spirit did not supersede, but made use of, their respective faculties, gifts, individualities, and peculiarities of style, and that, whilst they each wrote with the same feeling of unrestrained

ease as uninspired persons would, the Holy Ghost was so acting in them, and with them, that what they wrote, the Holy Spirit wrote.'

We may now turn to the positive aspects of this narrative.

1. In the previous chapter, the woman of the first conflict, pertaining to Marriage, was used to bring in the narrative of the second conflict, pertaining to Evil Companionship. Nevertheless, the two portions were distinct in their general aspects. In like manner, the woman is used to bring in the third conflict. In this third conflict, Samson, or Moral Strength, is seen coming under the dominion of Anger, as manifested in War and Revenge. This portion, pertaining to War, appears to extend to the word 'slaughter' in verse 8. The rest of the chapter shows Samson coming under the dominion of another evil, and finally gaining advantage over it. We will consider this latter evil subsequently.

2. That the former aspect pertains to Anger and War is indicated in several ways. By the term 'Anger' the writer means all that is comprehended in Revenge, and Retaliation, and War.

(a) Samson does not act in this portion by Divine command, neither is the Spirit said to help him in his fighting.

(b) Samson is again visiting the Philistines, and the Philistine woman, and, hence, he must be again tending to the fleshly Philistines, though he had escaped from them in respect of the Evil Companions.

(c) He goes in the time of wheat harvest. In ancient war, combatants often made a point of invading an enemy's territory when the corn was ripe. Thucydides has many allusions to this fact. The figure of the wheat harvest not only accords with time of war, but it suggests that Samson's action would produce very great devastation, as war ever does. Ares is, as Æschylus designates him, *βροτοῦ οὐγός*, or 'A bane to men' (Iket., verse 650), and one who is fed by the terror caused through the sight of wounded and dying men (Sept., verse 233).

(d) Samson is evidently in the wrong in beginning the strife, as combatants often are. The Philistine spake to him submissively, and offered him another and a fairer daughter. But Samson was not to be appeased. For so light a provocation, he would give the spirit of retaliation full scope. Thus his Moral Strength succumbs to Anger and Strife. How often Christian nations have shown a similar warlike and revengeful spirit! Our wars with China have been of this class. When England's greatest statesman, Mr. Gladstone, made peace with the Boers after a defeat, a multitude of howling fanatics cried out that England was disgraced because we had forborne to take revenge. Jonathan Dymond, in his little book on 'War,' commended by John Bright, well says: 'Nations surround themselves with a sort of artificial tentacula which they throw wide in quest of irritation, and by which they are stimulated to revenge, by every touch of accident or inadvertency' (p. 7).

(e) We have no intimation that the catching of three hundred foxes, or jackals, is to be regarded as evidence of Samson's strength. It is difficult to see how the catching of these foxes can be regarded as evidence of strength. A man might catch a jackal without being unusually strong. If he caught a multitude it might be by the same means that he used in catching one. If he caught them in chase, it might be evidence of swiftness rather than of strength. Hercules was

famous for swiftness, hunting Diana's stag for twelvemonths, and catching it. But while we have no evidence that the capture of these foxes betokens strength, could we have a more expressive symbol of the cruel, devastating practices of war, than what is done by Samson? In war, animal life is disregarded, as the lives and sufferings of these foxes are disregarded. What is more suitable to symbolize destructive war than the sending of firebrands through the country, burning up the ripe corn, and vines, and olives? Warriors are as firebrands to a country. They gain their ends by fire, as well as by sword. Turnus sets the tower on fire with a blazing torch (*Æn.*, Lib. IX., verse 535). The mother of Paris dreamed that she would give birth to a firebrand, and so Paris proved to be to the Trojans. In *Is.* vii. 4, two warlike kings are compared to two tails of smoking firebrands. Solomon speaks of the madman who casteth firebrands, arrows, and death (*Prov.* xxvi. 18), and anger is a species of madness. The reader will, perhaps, admit that Moral Strength may be sorely tried by influences connected with every one of these three things—Marriage, Evil Companionship, and Anger. To some extent, Samson comes under the power of every one of them.

3. There are only two grades indicated in the chapter. All that relates to the action of Anger and War is on the Servants' Grade. The subsequent portion is partly on the Grade of Servants, and partly on the Grade of the Heathen. The higher Samson of the Young Men's Grade has no place in this chapter.

(a) Verses 1-13, inclusive, are on the Servants' Grade. We have the words 'come' (verse 1), 'do' (verses 3, 6, 7, 10, 11), נָּשָׂא , 'with' (verse 3), כִּי , 'this' (verses 6, 7, 11).

(b) Verses 14-20, inclusive, are on the Heathen Grade. The word נָּשָׂא , in verse 14, appears to conjoin with 'come' (verse 14), 'find' (verse 15), 'ass' (verses 15, 16). The word כִּי , 'this' (verse 17), conjoins with 'place' (verse 17), 'find' (verse 18), 'servant' (verse 18), כִּי , 'this' (verse 18). The word כִּי , 'this,' in verse 19, conjoins with 'Israel' in verse 20.

The chapter opens by representing Samson as tending to the fleshly Philistine woman. He evidently comes seeking her favour, and with an evil intent. The present of the kid, compared with what is said of the kid in *Gen.* xxxviii. 17, shows that Samson is here acting in a spirit of impurity. His soul is going after the Lusts of the flesh. The allusion to the chamber betokens the same feature. At the same time, it is true that women had anciently their separate apartments. Lucian refers to the child eating with his mother in the woman's apartment (*γυναικωνίτιδι*, *Oneir. Alek.*, c. xi.). Lysias refers to Eratosthenes entering this *γυναικωνίτιν* (*De Cæd.*, *Erat.*). Samson also goes at a time when an outbreak of war would be most deprecated. Moreover, this allusion to wheat has another significance. It tends to show that the aspect of this narrative, as respects the Philistines, is not so subjective as the previous narrative. A field would have betokened fleshliness. Subjectively, the Philistines cannot be good. But they can have property. And the wheat, and vines, and olives, here appear to betoken such property as can be wasted by war. 'And it came to pass, after awhile, in the days

of wheat harvest, that Samson visited his wife with a kid of the goats' (verse 1). Thus the country is now in its most fertile condition, and can suffer most from war. It is in harvest time that invasion is most dreaded. Thucydides refers to Brasidas marching against Acanthus shortly before reaping-time (*ὀλιγόν πρὸ τρυγίτου*), and to the anxiety of the citizens respecting the fruit (Lib. IV., §§ 84, 87). Brasidas threatens to waste their land if they do not come to terms with him. Samson meets with a rebuff in his greed after fleshliness, the rebuff serving to show on what slight provocation an erring man will sometimes put away Moral Strength, and rush to war. As Young says :

‘A slight, a single glance,
And shot at random, often has brought home
A sudden fever to the throbbing heart,
Of Envy, Rancour, or Impure Desire.’

‘And he said, I will go in to my wife into the chamber; but her father would not suffer him to go in’ (verse 1). That father gives a reasonable explanation for the rebuff. He also shows a submissive spirit, willing to give another daughter to Samson. ‘And her father said I verily thought that thou hadst utterly hated her, and I gave her to thy companion: is not her younger sister fairer than she? Let her be thine, I pray thee, instead of her’ (verse 2). This verse shows that Samson’s companion was of a Philistine seed. Samson shows no disposition to brook the least turning aside from his corrupt intent. He is prepared to gain his end by war, not by peaceful negotiations. Ulysses says (‘Troilus and Cressida’):

‘Strength should be lord of Imbecility.’

But though Samson represents Moral Strength, he cannot command his own Anger. It is said (Gnom.):

**Ἀνθρωπος ὦν, γίγνωσκε τῆς ὀργῆς κρατεῖν.*

‘Being a man, mind and keep the mastery over anger.’

This is more than Samson can do. Hence he rushes into great injustice. He determines to render evil for evil, and thinks he will only be quits with the Philistines when he has done their property damage. It is this spirit which leads to duelling and war. Cyprian well says: ‘Zelus terminum non habet, permanens jugiter malum et sine fine peccatum; quantoque ille cui invidetur successu meliøre profecerit, tanto invidus in majus incendium livoris ignibus inardescit. Hinc vultus minax, torvus aspectus, pallor in facie, in labiis tremor, stridor in dentibus, verba rabida, effrænata convicia, manus ad cædis violentiam prompta, etiamsi a gladio interim vacua, odio tamen furiatæ mentis armata’ (De Zelo, c. iv.)—‘Anger has no bound, remaining a perpetual evil, and a sin without limit: just as he against whom he feels spite attains to better success, by so much the more does the envious one become set on fire with envy’s flames. Hence there is the threatening countenance, the grim look, the pallor in the face, the trembling in the lips, the grinding of the teeth, the rapid words, the rash exclamations, the hand ready for deeds of fatal violence, even if, the while, it have no sword, nevertheless it becomes armed with the hatred of the furious mind.’ So Samson now begins to threaten vengeance in his anger. ‘And Samson said unto

them, This time shall I be clear in respect to the Philistines when I have done them evil' (verse 3). He speaks as if honour bound him to take revenge, but it is not a godly honour.

Samson now commences what is virtually war. The madness of war causes firebrands to be cast. Sir Walter Scott depicts the sending out of the Fiery Cross as a signal of a gathering for war. The vassals of the chief gathered round him, while

' With forward step and fiery look,
On high their naked brands they shook.'

The sending of firebrands through corn-fields and orchards symbolizes war. Livy describes a nocturnal stratagem of war wherein Hannibal and Hasdrubal caused burning firebrands to be fastened to the horns of about two thousand cattle, which were then driven to the mountains, suggesting to the foe the movements of armed men (Lib. XXII., cc. xvi., xvii., Corn. Nepos. Hannibal). No emblem of war could be more suggestive than this of driving three hundred foxes, with firebrands appended, through the ripe dry corn and vineyards. Apart from the fire, the animals themselves were destructive to crops and gardens. Theocritus writes (Eid., 5):

*μισέω τὰς δασυκέρκος ἀλώπεκας, αἱ τὰ Μίκωνος
ἀεὶ φοιτῶσαι τὰ ποθέσπερα βραγίζονται.*

' I hate the bushy-tailed foxes, which ever visiting the vines of Micon, eat the grapes from them in the evening.'

Samson is now showing an unrighteous spirit of Retaliation and Revenge: 'And Samson went, and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst, between every two tails' (verse 4). The symbolism shows that the spirit of Anger is cruel, as well as like a destroying fire: 'And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up the shocks, and the standing corn, and also the oliveyards' (verse 5). Strife begets strife. When Samson brings in fire, the Philistines begin to act in anger, and to seek revenge: 'And the Philistines said, Who hath done this? And they said, Samson, the son-in-law of the Timnite, because he hath taken his wife, and given her to his companion.' As they had previously threatened (xiv. 15), the Philistines now burn Samson's wife and her father. This probably betokens retaliation upon Samson. He speaks of what is done to the wife as something for which he will be revenged. In regard to what is fleshly and outward, Samson can suffer loss, even as he inflicts loss. The Philistines thus vent their displeasure on the fleshly appurtenances of Samson. He can suffer in those things after which his eyes have lusted: 'And the Philistines came up, and burnt her and her father with fire' (verse 6).

Samson still follows the revengeful impulse, but begins to resolve to cease from it. His Moral Strength will be made manifest in ceasing from this strife, for 'It is an honour for a man to cease from strife' (Prov. xx. 3). Seneca, in his Books concerning Anger, says (Lib. I., c. vii.): 'Primum facilius est excludere perniciosam quam regere, et non admittere quam admissa moderari'—'It is more easy to shut out per-

icious things at the beginning, than to govern them [afterwards], and not to admit them at all, than to moderate them when they have been admitted.' He goes on to compare an angry man to a man falling headlong, so that 'non licet eo non pervenire quo non ire licuisset'—'it is not lawful for him not to go to the uttermost, whither it would not have been lawful for him to go [at all].' Samson's Moral Strength, however, so far revives that he can, at last, cease from Anger, and forsake Wrath. But he will draw the sword, as well as use fire, before he thus ceases. This use of Fire and Sword well symbolizes War: 'And Samson said to them, Though ye have done after this manner, surely I will avenge myself on you, and, after that, I will cease. And he smote them, shank upon thigh, with a great slaughter' (verse 8). The allusion to the shank, or lower leg, upon thigh is peculiar, and is much controverted. It is in some respects analogous to Gen. xxxii. 11: 'The mother upon the children.' There is a provincialism in the North of England by which, to express disorder and subversion, the hand is said to be over the head: 'They fought hand over head.' This Hebrew idiom may in like manner be intended to suggest subversion and disorder. God says: 'I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down' (2 Kings xxi. 13). So Samson smites them upside down, as men sometimes crucified their foes.

The writer holds that this portion of the narrative, relating to Anger and Strife, ends with the word 'slaughter' in verse 8. What follows pertains to a new place, and a new sin. A new verse should begin after the word 'slaughter.' There are many reasons, drawn from this latter portion of the chapter, why the writer thinks that it refers to Moral Strength, as affected by the Spirit of Bondage, in religious Work and Worship. Men may lose manliness and moral strength, and they may become effeminate in their religious faith and practice, as well as in relation to actual Vices. Thus, up to this point, the writer holds that the Man of Moral Strength is shown to be tested in relation to Marriage, Evil Companionship, Anger, the Spirit of Bondage in Religion. In all these particulars he comes under a measure of restraint. In regard to this latter portion, we may notice the following particulars:

1. From the word 'slaughter,' in verse 8, to the end of verse 13, the Servants' Grade is continued. The rest of the chapter is on the Heathen Grade.

2. In the Servants' Grade portion, the man Samson, in his entirety, seems to be bound. In the Heathen Grade portion, it is only his arms that are bound (verse 14).

3. The binding on the Servants' Grade portion is not described as being followed by a loosening. In the Heathen Grade portion, while the fact that there is a loosening implies a previous binding, the whole portion has a brighter aspect, dealing with deliverance from Bondage.

4. In the Servants' Grade portion, we have three aspects in which the word 'Judah' is used. First, a territorial aspect: 'Pitched in Judah' (verse 9). Second, a general national aspect: 'The men of Judah' (verse 10). Third, a class aspect: 'Three thousand men of Judah' (verse 11). The name 'Judah' means 'Praise,' but it is also used, in many parts of Scripture, as a symbol of Judaism. The writer thinks

that every detail of the narrative gives support to the following view. First, Judah territorially considered is an emblem of Praise or Worship: 'Pitched in Judah.' Second, the general national aspect, 'The men of Judah,' represents Judaism, or the Jewish people, in a good aspect, in which they oppose the fleshly Philistine invasion. Thirdly, the class aspect, 'Three thousand men of Judah,' represents Judaism, or the Jewish people, in an evil aspect, in which they own the Philistines as rulers, and bind Samson, or Moral Strength, until he receives the spirit of bondage even unto fear of death (verse 11).

5. Samson is now represented as dwelling in the cleft of the rock עֵתָם , 'Etam.' This word is said to be from עָוַט , or עָטָה , 'to rush or dash,' from which comes בַּעַל , 'the beast or bird of prey'—that is, the creature which dashes or rushes to its victim. Hence some define Etam as 'Ærie, or Wild Beasts' Lair.' But there is also a word עָטָה , meaning 'to cut or grave,' from which comes עֵט , 'a Style, or Writing Pen' (Job xix. 24; Ps. xlv. 2, etc.). The writer holds that the drift of the moral history goes to prove that this Etam is a symbol of what is engraved or written—that is, the Scriptures. The writer would define the word as 'The things written.' The plural form of the word supports this view. So does the striking fact that Etam is not recognised in the Heathen Grade portion, but only in the Servants' Grade portion. The Heathen had not the Scriptures. To the Jews, the oracles of God specially pertained. Jesus says that if we hear His sayings, and do them, we are like men who build on a rock. Samson, the man of Moral Strength, has here found a refuge in time of danger in the cleft of this Rock of Truth, as men are said to go into clefts of rocks in peril (Is. ii. 19, 21).

6. While, in these writings of God, Moral Strength has a refuge, the fleshly Philistine Seed has made an invasion into certain spheres. The writer holds that it is an error to suppose that this portion is simply continuing the account of the war in which the foxes had a part. It is a new conflict that is being described. The key-word, so to speak, now given to us, is the word 'binding': 'To bind Samson are we come up, to do to him as he hath done to us.' Evidently Samson had been binding them. But this is distinct from the war in which we read not of any binding. Samson bound the Philistines as one dwelling in the Scriptural Rock Etam. By that Word he laid restraint on the Fleshly Seed, and that Seed is now seeking to bind him in turn. The commandment can be bound upon the heart (Prov. vi. 21). The word of God, used by the Man of Moral Strength, has fettered and restrained the Philistine Seed. But now that Seed is beginning to bind him. We read: 'And he went down, and dwelt in the cleft of the rock Etam, and the Philistines came up, and encamped in Judah' (verse 9)—that is, the Fleshly Element begins to enter into Praise, or Worship, and vitiates it. This Fleshly Seed makes Praise weak and unspiritual, even though Samson is still in the rock of the Scriptures. They also spread themselves in Lehi. This word לְהִי means 'that which grinds or masticates,' then 'Jawbone' (Job xli. 2), and 'Cheek' (Micah iv. 14). Our Versions render this word partly as 'jawbone,' and in other instances as 'Lehi.' The writer holds that, in every instance, the

allusion is to the jawbone. The writer believes that 'Judah,' or Praise, and 'Lehi,' or the Jawbone, are symbols of Worship, and Preaching or Teaching, respectively. The spreading of the Philistines into Judah and Lehi imports the incoming of a Fleshly Element into Worship and Teaching—that is, Religious Teaching or Speaking. Philo, to some extent, regards the jawbone as symbolic of speech. Referring to the parts of the victims assigned by God to the priests, he says: 'Of the things slain without (ἕξω) the altar, on account of flesh-eating (κρεωφαγίας), he appoints three to be given to the priest—the arm, and the cheekbone (σιαγῶνα), and what is called the fourth stomach (ἕνυστρον). The arm he assigned for the reason just named; the cheekbones for the sake of the most authoritative of the members—that is, the head, and of the λόγος, which is according to the offering of first-fruits. For without and apart from the motion of these [cheekbones], the stream of λόγος (speech) could not flow. For when they are shaken (σειομένων)—from which act they have also probably been named—having been struck by the tongue, all the organic action of voice sounds together' (De Præm. Sacer., c. iv.). The word 'jaw' is sometimes used as a provincial equivalent of speech. In verse 17 it is said to be as he makes an end of speaking that he sends away the jawbone, which significantly connects this jawbone with Speech. The Fleshly Philistines corrupt Worship, and Preaching or Speaking, but they cannot subdue the written Word. Samson still dwells in that Rock. The Bible abides if Worship fails, and if the preacher gives an uncertain sound. Moreover, some in the Jewish people are not willing to give place to the Philistines, and these confront this Fleshly Seed. These are the true people of Judah: 'And the men of Judah said, Why have ye come up against us?' The Fleshly Seed avows its design. Samson, by the truth, has been binding them, and they want to bind him. They glory in their shame. They are like those of whom Paul says: 'Because of the false brethren, privily brought in, who came in privily, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage' (Gal. ii. 4). They may use their bonds in Judah and Lehi, in Worship and Teaching, but they cannot bind Etam: 'The word of God is not bound' (2 Tim. ii. 9); 'And they said, To bind Samson are we come up, to do to him as he hath done to us' (verse 10).

7. While the men of Judah, generally, thus confront the fleshly Philistines, there is a large class which submits to them, and owns their supremacy, and seeks to do their will against the Man of Moral Strength. This class is symbolized by three thousand men. They come against Samson, even in his defence in the Rock of Etam, or the Writings, and they seek to make void the law, and to bind Samson by their new bonds of Tradition: 'And three thousand men went down from Judah to the cleft of the rock Etam, and they said to Samson, knowest thou not that the Philistines are rulers over us? what then is this that thou hast done to us?' Thus this class identify themselves with the Philistines. They are not grieved with the Philistines for coming up, but with the Man of Moral Strength for laying his bonds of truth upon them. But in past times, before he knew the truth, Samson had himself been in the flesh, and serving divers lusts and pleasures.

Hence, if he now laid restraints of truth upon them, he was only binding those who once bound him: 'And he said unto them, As they did unto me, so have I done unto them' (verse 11). This all relates to binding. There is no allusion in these words to the foxes, and to the slaughter. But these flesh-loving Jews are resolved to drag Samson away from his Scriptural defence, and to deliver him bound to their Philistine masters. Samson, in speaking to them, shows that he is now receiving the spirit of bondage even unto fear. Instead of resisting, he submits to be bound, and, as prisoners have often done, begs for his life:

BOY. 'He pays you to save his life; he is a gentleman of a good house, and for his ransom he will give you two hundred crowns.'

PISTOL. 'Tell him;—my tury shall abate, and I the crowns will take' ('Henry V.').

'And they said unto him, We are come down to bind thee, that we may deliver thee into the hands of the Philistines.' Although Samson, or Moral Strength amongst a class of Jews, is about to be straitened and delivered to the Flesh, we are given to see that its vitality is not all to be lost. There will be a little life left, even though it be ready to die. For this much Samson begs, and they are asked to confirm it by an oath. He is now coming into bondage and fear. The narrative, so far as concerns the Servants' Grade, does not describe any deliverance from this bondage. It will not be as Jews, or in Judaism, that the Jews will get back their Moral Strength which they thus bind with bonds of Tradition, and deliver to a fleshly captivity. It will only be as they turn to Jesus that these bonds will be broken, and that Samson will go free. 'And Samson said unto them, Swear unto me that ye will not fall upon me yourselves. And they spake unto him, saying, No, but we will bind thee fast, and deliver thee into their hand, but surely we will not kill thee' (verse 13). They bind Samson with two cords, new and strong. The double cord may be indicative of the strength of those new Traditions with which they will drag away their Man of Moral Strength, both from the Old Testament and the New Testament. By these bonds they are able to remove Samson from the Scriptural Rock and Foundation altogether. Jesus virtually speaks of traditions as binding, when He says: 'They bind heavy burdens, and grievous to be borne' (Matt. xxiii. 4). 'And they bound him with two new ropes, and brought him up from the rock.' Thus they move him from Scripture.

8. With verse 14 a new grade comes in. The opening words are a conjoined idiom, 'come,' and סִיף, 'he.' No word 'and' opens the verse. It is a new aspect that is coming in. We read no more of Etam, or the Scriptures. The incidents recorded in the previous verses are distinct from what is now recorded. At the same time, we see that, even on the Heathen Grade, there has been a binding of the hands or arms by double, or strong, ropes. The working power has been under fleshly restraint. Moreover, it is evident that the Philistines have been in the Lehi of the Heathen Grade. They have made the teaching fleshly. The Spirit was not said to come on the Servants' Grade, and the Jewish portion. But while the Jew may have his Moral Strength in fleshly captivity, the Gentile receives the blessing of that Spirit which gives freedom from bondage and fear: 'Where the Spirit of the Lord is, there

is liberty' (2 Cor. iii. 17). This Heathen Grade portion implies a previous binding; at the same time, it describes a process of deliverance from bondage. First, Samson comes to Lehi, or the jawbone. He begins to speak for God, even though he has not the Scriptures. And he speaks under a spiritual influence. Heathen Prophets had Divine impulses, so far as they spake the truth of God. We might take ^{סִיף} as 'this one,' for it is a new aspect: 'This one came unto Lehi, and the Philistines shouted as they met him.' While he had been holding his peace, even from good, they were uproarious in their fleshly teaching, and in their opposition to one who was coming to supersede them, and to speak mightily for God: 'And the Spirit of Jehovah came mightily upon him, and the ropes which were upon his arms became as flax that was burnt with fire, and his bands melted from off his hands' (verse 14). By the help of the Spirit, he was getting free from those Philistine restraints which had restrained him in religious work. Then the Philistines will no longer 'shout for mastery' (Ex. xxxii. 18). Not only are his hands loosened. God also loosens his tongue. A wonderful weapon is put into his hand, the fresh jawbone of an ass. This feeble instrument of Spirit-prompted speech, in the hands of Heathen Teachers, becomes mighty, through God, to the destruction of a fleshly Philistine Seed. Paul speaks of weak things putting to shame the things that are strong (1 Cor. i. 27). The weapon of Hercules was a club from the olive, or light-giving tree. The weapon of Samson is the feeble instrument of Speech, as used under God's direction. and for the destruction of what is fleshly. God 'poureth contempt upon princes' (Job xii. 21). He blows upon them, and they wither (Is. xl. 24). It would be considered a disgrace for a warrior to be conquered through the jawbone of an ass. But when men are conquered by truth feebly spoken by Heathen Teachers, it is as an ass's jawbone smiting the strong. The feebleness, and novelty, and unfleshliness of the weapon show how God's instruments are apparently feeble, and yet spiritual and mighty. The Fleshly Seed is so smitten as to be disgraced, as well as killed. Abimelech feared to be killed by a woman (ix. 54), but it was worse to be slain by the jawbone of an ass.

We read: 'And he found a new jawbone of an ass.' This was because he had come to Lehi, or the jawbone, the symbol of the realm of speech, in which, even on the Heathen Grade, the fleshly Philistines had been spreading themselves: 'And he put forth his hand, and took it, and smote a thousand men therewith' (verse 15). That is, he smote them as being in Lehi, or the place of speech. Unfleshly speech, used for God, triumphed over the Fleshly Seed that was using a fleshly speech against God. We read of one chasing a thousand (Deut. xxxii. 30), and of a little one becoming a thousand (Is. lx. 22); but these are moral wonders, wrought by moral means, in a moral sphere. Samson's victory is nobler in its aspect when regarded as a triumph over a Seed of Sin, than when regarded as a literal slaughter of a thousand men. God's Word would not have recorded pæans of victory for such slaughter. Even heathen men knew that God took thought for all men, *περί γε τῶν κοινῶν πάντως ἐβουλεύσαντο* (Ant. Com., Lib. VI., § 44)—'They (the gods) have taken full thought for the common people.' Our Father

in heaven took thought for literal Philistines, as well as for literal Jews. There is a cutting off suffered by Philistines, that what is left may be for God (Zech. ix. 7). So Samson's victory is a triumph over Sin.

Samson not only conquers the Philistines in respect of Speech or Teaching—that is, at Lehi—but he also conquers in respect of Praise. He now sings a song of Triumph. It is rendered thus in Lange's Bible :

‘ With the jawbone of an ass,
A mass, yea, masses,
With the jawbone of an ass,
I slew a thousand men.’

The word for ‘ass.’ and the word for ‘heap,’ are so similar in Hebrew as to be virtually identical. Hence it has been thought by some that Samson's song embodies a pun. The words ‘ass’ and ‘mass’ have a certain resemblance, and hence this word ‘mass’ has been selected to reflect the Hebrew resemblance. ‘And Samson said, With the jawbone of the ass, heaps upon heaps, With the jawbone of the ass, I have smitten a thousand men’ (verse 16). In the following verse the idea of speech is closely connected with this jawbone. Why should Samson keep it in his hand until he finished speaking? According as Samson ceases to speak for God, just in that degree he is casting away his weapon, the symbol of speech. ‘And it came to pass, according to his finishing to speak, that he cast away the jawbone from his hand.’ This tends very strongly to support the view that the jawbone is a symbol of sanctified speaking for God. When he was slaying that thousand men, he was using that jawbone as his weapon, and he appears to name the moral battlefield from that fact. The word *רִמָּה* is regarded by some as from the word for a high place, or hill. Others, with more probability, as the writer thinks, derive it from *רָמָה*, ‘to cast,’ ‘to hurl,’ as men send out arrows (Jer. iv. 29). The name appears to be symbolic of the way in which Samson had hurled this weapon of sanctified speech against the Fleshly Seed. He could hurl the truth at men, without losing his grasp of the truth. It was only when he ceased to speak for God that he put the weapon out of his hand. ‘And he called this place, The casting of the jawbone’ (verse 17).

As Samson had found Godly Speech to be a mighty instrument for killing the Fleshly Seed, so he found it mighty for giving spiritual refreshing to himself when he was ready to perish. The allusions in the following verses to calling, and to the water, show an intense and Seed Process aspect. For the first time we read of Samson calling upon Jehovah. Wise Teaching, and devout Praise, are now followed by earnest Prayer. That measure of Truth which Samson has used as a weapon, becomes to him a well. While we fight with the word of truth, we also drink from it. The cleaving of the hollow in the jawbone has not the aspect of literal history, but it accords with moral truth. Even in Heathenism, God made the truth, as taught by wise men, a flowing spring to their own thirsty souls. God does not give water from literal bones, but He does give living water from words of truth, which are as a slaughter weapon to the Fleshly Seed. ‘And he was sore athirst, and he called to Jehovah, and he said, Thou hast given this great salvation

by the hand of Thy servant, and now, shall I die for thirst, and fall into the hand of the uncircumcised?' (verse 18). God does give salvation, but it is not by enabling us to kill thousands of human beings. The heathen knew better than that. Cicero says: 'Homines enim ad Deos nullâ re proprius accedunt, quam salutem hominibus dando' (Pro Ligar., c. xxxviii.)—'For in no respect do men attain so near to the gods as in giving salvation to men.' Samson fears to come under the dominion of the Fleshly Seed. Having taught others effectively, he does not want to be a castaway. But, in answer to prayer, God makes the word of wisdom, even in Heathenism, a living spring. It is not more wonderful for God to bring water from the jawbone, in this sense, than to bring it from the dry hollow of some hill. 'And God clave the hollow.' In Prov. xxvii. 22, this same word 'hollow' is rendered 'mortar.' It would apply to the socket of a tooth. Which was in the jawbone, and there came water thereout, and he drank, and his spirit returned, and he revived.' Such a great result was not so likely to follow from drinking literal water as from drinking water from the fountain of Divine Words of Wisdom and Truth. As Clemens Alex. says of Christ: *ἰάται τὴν ψυχὴν ἐντολαῖς καὶ χάρισμασιν* (Pæd., Lib. I., c. ii., p. 81)—'He heals the soul with His commandments and graces.' This well, once opened, ceases not to flow. But it only flows for a certain class, those who call upon God. It is named from them. The narrative does not say, 'He called the name of the place,' as in verse 17, but 'he called its name,' as if it were referring to the jaw. The word 'jaw' is feminine, and so is the pronoun. 'Wherefore he called its name, The Fountain of him that calls, which is in the jawbone unto this day' (verse 19). Through all the Heathen Era, praying heathen get living water from this spring. Virtually, that Fountain is Christ, though the heathen know Him not.

'Thy side an open Fountain is,
Where all may freely go,
And drink the living streams of bliss,
And wash them white as snow.'

This man of Moral Strength has supremacy in Israel through this era of Philistine activity. 'And he judged Israel, in the days of the Philistines, twenty years' (verse 20). It is not said that the Philistines ruled Israel these years. Nevertheless, they lived and worked for Israel's injury, as Samson, in his better aspects, worked for Israel's good.

CHAPTER XXIII.

JUDGES XVI.

THERE is a noticeable coincidence, in Samson's history, between the importunity of his wife and the importunity of Delilah. One wanted to find out the secret of his riddle, and the other wanted to find out the secret of his strength. This coincidence does not accord well with literal history. When Samson had seen how the importunity of his wife was intended to serve her own people and betray him, we might have

thought that he would have been suspicious of the importunity of Delilah, and have feared that she, too, was in league with the Philistines. Many conscientious Christians find it difficult, in view of his relation to Delilah, to account for the honour paid to Samson in Hebrews xi. 32. They think he might well be 'sung and proverbied for a fool,' as Milton expressed it, who

'Divulged the secret gift of God
To a deceitful woman.'

The writer thinks that such difficulties have their origin in a mistaken literalism. That the literalism is a mistaken one may be further inferred from such considerations as the following :

1. Delilah says : 'Make known to me, I pray thee, wherein thy great strength lieth.' Do literal women talk in this way to literal men? Is not a man of great physical strength strong in his entire body, and not in any localized part? Would a literal Philistine woman have been so ready to believe that a strong man could lose his strength by having his hair cut off?

2. Even the localization of the strength brings the narrative into a certain affinity with ancient legends lying outside literal history. The writer does not quote this fact with any intention of classing this narrative with legends, but only to show its affinity, in a given particular, with history that is not literal. We read of the heel of Achilles being the only part not dipped in the Styx, and hence the only part of his body that was vulnerable. The only part of Ajax's body which was vulnerable was the part that was not covered by the skin of the Nemean lion. Whatever truth may be reflected in such traditions, it proves that these semi-deities were not literal men. So we may infer that the localizing of Samson's strength is evidence that he is not a man subject to ordinary physical conditions.

3. The way in which ambushes are laid for Samson in the gates of the city (verse 2), and in the chamber (verse 12), from which ambushes Samson escapes, tends to show that the history is not literal. At the same time, it is true that the gate of a city was in old time a common place of conflict. The drama of Æschylus, 'The Seven against Thebes,' well illustrates this fact.

4. Samson's strength is greater than the strength of any mighty man. Socrates says : 'For if anyone think himself to be so great as, bending forward, to pass through the gates of the wall (*κῦπ εἰν τὰς πύλας τοῦ τείχους διεξίωσι*), and so strong as to undertake to carry houses, or to apply to any other of those things which are, manifestly to all, impossible, we should say that he was mad' (Xenoph. Memor., Lib. III., c. ix., § 7). Ælian, describing the feat of Titormus with the stone, says : 'He takes hold of a very great stone, and, first, he draws it towards himself, and then he thrusts it away, and he did this two or three times, and, after this, he lifted it so far as on to his knees, and, at last, lifting it on to his shoulders, he carried it for about sixteen yards, and threw it away' (Var. Hist., Lib. XII., c. xxii.). Such feats are manifestly performed with some difficulty. But Samson acts as if with the greatest ease. He not merely finds his way through gates, but carries away the

folding-door and cross-bar. Hebron is some forty miles from Gaza. Is it literally probable that a man would carry so huge a burden so far?

5. Samson's prompt departure from Gaza at midnight is in strange contrast with the way in which he lingered with Delilah, even when he had seen his danger.

6. The way in which all the Philistine lords speak as if Samson's strength was localized in some particular and unknown part, from which they want to take it (verse 5), is not like literal history.

7. The fact that Delilah herself afflicts Samson (verse 19), is evidence that she is not a literal woman, any more than he is a literal man.

8. Since Samson sleeps in Delilah's chamber, so that he can be bound and have his hair cut off while he sleeps, it must have been possible for the Philistines to have given him a death-blow in his drowsy unconsciousness. Why, then, is so much effort needed to get him into their possession?

9. The expression, 'And she made him to sleep on her knees,' befits moral rather than literal history. It is not very likely that a man of gigantic strength of body would sleep on a woman's knee.

10. Is it likely that God would strengthen a man to take vengeance for the loss of his eyes, enabling him to pull down a building upon a multitude, many of whom could have had no part in his mutilation?

11. Would it, in any case, have been right for Samson to pull down a building upon the unoffending lad who was acting as his guide, and doing his will? (verse 26).

The writer regards the moral meaning of this chapter thus :

1. If the reader were to go through the entire history of Samson, marking off the portions that are on the Young Men's Grade, he would find that the Being on that grade is never called 'Samson,' but only 'He,' the word 'He' being naturally understood in our Versions to mean Samson. This higher Samson is not said to be of any father or mother. Moreover, He is sinless. It is the Samson of the two lower grades, Heathen and Servants, who sins. This higher unnamed Samson is that Strength of Christ which rests upon our weaker Moral Strength. This chapter indicates that this higher Strength is Jehovah, who is upon Samson's unshorn head. He is alluded to in the expressions, 'His Strength turned from upon (לְפָנָיו) him' (verse 19). 'Jehovah had turned from upon (לְפָנָיו) him' (verse 20). 'Samson said to the Young Man' (verse 26). Although this Young Man, or Strength of Christ, has gone from upon his head, He still holds him by the hand.

'Twas grace which kept me to this hour,
And will not let me go.'

It is to this Young Man that Samson is speaking when he says: 'O Lord God, remember me' (verse 28). He wants this Divine Strength to come back. When Samson has died on the lower grades, this Higher Samson lives on. It is to Him, as on the Young Men's Grade, that the closing sentence refers: 'And This One judged Israel twenty years.' The words נָשָׂא and 'Israel' betoken the Young Men's Grade. These are the only instances in the chapter in which the Young Men's Grade is indicated. This striking feature, characterizing the whole of Samson's history, both

gives support to the Gradal Theory, and shows the significance of the ancient tradition that a mortal son was born at the same time with Jupiter's son Hercules.

2. The writer has tried to show that Samson's history is detailing a series of Moral Conflicts between the Adamic man of Moral Strength, and certain fleshly, or Philistine Vices, that war against man's nature. We have already seen a conflict described with four evils. First, fleshly elements in connection with Courtship and Marriage. Second, Evil Companionship. Third, Anger and Strife. Fourth, fleshly tendencies in connection with Religion, which work towards bringing man under a spirit of bondage unto fear. This chapter deals with other two sins, one of which is, in some respects, allied to the first sin that has been considered. The second sin described in this chapter, while having its own peculiar characteristics, is noticeable for having a sin subsidiary to it, this subsidiary sin being the same sin which is described in the opening of the chapter. The sins are as follow :

(a) The first sin is Impurity, as such, and apart from marriage relationships. The writer has previously maintained that גָּזָא, 'Gaza,' is from אֵז, 'a goat,' and not from אֵז, 'strong,' as many maintain. Hitzig and others define the word as 'goat.' Both here, and in vi. 4, the meaning 'goat-town' best accords with the drift of the history. The Greek word αἰζ, 'goat,' is equivalent to 'Gaza.' With the Greeks the goat was an emblem of lasciviousness, and the name for goat, τραγός, entered into the composition of some words denoting this vice, as τραγῶν. It was the same with the Egyptians. Canon Rawlinson speaks of 'the grossness of the forms' under which the Egyptian god Khem was exhibited, and adds: 'As impure ideas clustered around the worship of Pan, in Greece and later Rome, so it is more than probable that with the worship of Khem in Egypt were connected similar excesses. . . . Khem's character was marked by the assignment to him of the goat as his symbol' ('Hist. of Ancient Egypt,' Vol. I., p. 332). So Gaza, or the goat-town, is here a symbol of Impurity, and hence we read of a harlot in Gaza. We read of the harlot, 'Many strong men have been slain by her' (Prov. vii. 27). The Bible so solemnly condemns impurity, that we may be certain it would not approve of that in Samson which is associated with impurity. This journey to Gaza has no evidence of Divine permission. Even the heathen, whatever their practices, did, in theory, condemn this sin. Nicolaus of Damascus says: 'That in Pisidia, those taken in adultery were led round about the city on an ass, on appointed days.' Socrates says: 'Just as adulterers come into prisons, though they knew that the adulterer ran risk of suffering what the law threatens, and of being caught, and used despitefully after he was taken' (Xen. Memor., Lib. II., c. i., § 5). He asks: 'Who, in friendship, would be pleased with such a one as he saw rejoicing in meat and wine, rather than in friends, and loving harlots rather than companions?' (Id., Lib. I., c. v., § 4). In judging of Samson's conduct, however, we must bear in mind that Moral Strength had an embodiment outside godly people. Samson's history is divided into two distinct parts. At the close of c. xv. we have the words, 'And he judged Israel in the days of the Philistines twenty years.' At the close of c. xvi. we have the words, 'And This

One judged Israel twenty years.' Why is the history thus divided into two parts? The writer holds that it is because the sins described in the first part are sins which are found in godly people, while the sins of the second part are sins which are found in connection with the ungodly. On the face of the narrative, it is clear that Samson's aspect is more immoral and wicked, in this last chapter, than in any of the three chapters preceding. The sins described in those chapters are sins which godly men are tempted to commit. Thus godly men have to fight against fleshly instincts in connection with courtship and marriage. Godly men sometimes get into worldly and evil company. Godly men sometimes cherish a spirit of anger, and resort to war. Lastly, godly men have to fight against fleshly tendencies in religion. This last conflict implies a religious life. But, in this last chapter, we come into connection with sins that can only be practised by ungodly men. The first of these sins is Impurity. The second sin, as we shall try to show presently, is Drunkenness, having Impurity as a subsidiary sin. Godly men cannot either be fornicators or drunkards. Thus there is a great moral distinction between Samson's sins as described in this chapter, and his sins and conflicts as described in the previous chapters.

What makes the fact of this distinction the more probable is, that the exploits of Hercules are divided into two great classes. Moreover, in his case also, it is in the latter part of his history, and in his latest exploits, that Hercules assumes his worst aspect. It is in that latter series of exploits, also, that Hercules becomes a captive to women, and falls into impurity. These features in the history of Hercules show how close is the analogy between that history and the history of Samson. Instead of Hercules being a man with whom Samson cannot be compared, the comparison holds good in all the great principles, and in many of the details of the history. In a more Christly sense than Spenser intends we may speak of Hercules as

'That great champion of the antique world,
Whom famous poets' verse so much doth vaunt.'
(Bk. I.)

The first series of exploits wrought by Hercules were wrought by command of Eurystheus, king of Mycene. The oracle at Delphi foreshadowed those labours. He slew the Nemæan lion, destroyed the Lernæan hydra, then killed the Erymanthean boar, then he caught Diana's stag, then shot the Stymphalian birds, took the girdle from the Amazonian queen, cleansed the Augæan stable, subdued the Cretan bull, threw cruel Diomedes to his own stranger-destroying horses, slew the triple-bodied Geryon, took the dragon-guarded apples of the Hesperides, and dragged Cerberus up to the light of day. These exploits have no immoral aspect. In the exploits wrought subsequently, and not at the command of Erystheus, he rescued Hesione from the sea monster, slaying her false father Laomedon. and taking away the gates of his city. He conquered Antæus, Busiris, and Cacus. When drinking at the court of Admetus, he heard that Alcestis, the wife of Admetus, was dead, so he brought her up from Hades in reward for the king's hospitality. He set Prometheus free from the rock, and built the two pillars at the entrance to the Mediterranean. But, in this later era,

Hercules is more effeminate than in the former era. He becomes both drunken and voluptuous, his conduct at the court of Queen Omphale, the licentious ruler of Lydiá, being considered a great blot on the honour of Hercules. Thus both Scripture and classic tradition favour the view that this latter portion of the history deals with such sins as are practised by classes of ungodly people. Hence we must not think it strange that Samson is found yielding to Impurity. Further, we have to keep in mind that Moral Strength, or Samson, has some embodiment, even in wicked men. Otherwise they would be demons. The tide of blood in man may be impelled by opposite forces in opposite directions. Prince Henry expresses it thus ('Henry IV.')

'The tide of blood in me
Hath proudly flowed in vanity, till now ;
Now doth it turn and ebb back to the sea,
Where it shall mingle with the state of floods,
And flow henceforth in formal majesty.'

Philo well says : ' For there is in the soul of everyone, even if he be a private person, a wickedness-hating affection (*ἔστι γὰρ ἐν ἐκάστου τῇ ψυχῇ, καὶ ἂν ἰδιώτης τυγχάνῃ μισοσπόνηρον πάθος*), which, when it has been excited, shows its possessor to be then a ready champion and defender of him who seems to be suffering wrong' (De Speci. Leg., Lib. III., c. xii.).

(*b*) The second sin is shown, the writer thinks, by the history, to be the sin of Drunkenness. Impurity has ever been in close connection with Drunkenness, and the two sins are classed in connection here. It is said to the man who tarries at the wine, 'Thine eyes shall behold strange women' (Prov. xxiii. 33). 'Whoredom, and wine, and vine-fruit take the heart' (Hos. iv. 11). Ælian charges the Byzantians with the double sin of Impurity and Drunkenness : *διπλὴν αἰτίαν φέρεσθαι, καὶ ὀνοφλυγίας καὶ προαγωγείας* (Var. Hist., Lib. III., c. xiv.). The worship of Bacchus was closely connected with lascivious rites. 'The Greeks make the Phalloi to Dionysus,' etc. : *φαλλοὺς Ἑλληνες Διονύσω ἐγείρουσιν* (Lucian, Peri Tes. Syr. Theo.). Pentheus says of Bacchus (Eurip. Bacch., verses 352-354) :

*οἱ δ' ἀνὰ πόλιν στείχοντες ἐξιχνεύσατε
τὸν θηλύμορφον ξένον, ὃς ἐσφέρει νόσον
καυὴν γυναιξὶ καὶ λέχη λυμᾶιεται.*

'And do you, going through the city, trace out this woman-shaped stranger, who is bringing a new disease to the women, and defiling our beds.'

Again he says (verses 352-354) :

*ὅπου βότρυος ἐν δαιτὶ γίγνεται γάνος
οὐχ ὑγεία οὐδὲν ἐτι λέγω τῶν ὀργίων.*

'Where the delight of the grape cluster is in the feast, I have no longer anything wholesome to say of their mysteries.'

Mr. Logan, who wrote a work for the comfort of parents bereft of children, also published some sad statistics to show the close connection in our own country and time between drunkenness and impurity.

For such reasons as the following, the writer believes that the portion of this narrative which relates to Delilah symbolizes Drunkenness :

First, the names accord with this view. In Is. xxviii 1, we read of the fat valleys of them that are overcome with wine. The valley of Sorek appears to be one of these fat valleys. The name 'Sorek' denotes a 'red-grape vine.' Dr. Davies says: 'Sorek, probably so called for its choice vines, bearing purple grapes.' Dr. Cassell says: 'The valley of Sorek is evidently named after a variety of the grape, in appearance almost stoneless, yet provided with a soft stone, and productive of a precious red wine.' The name סֹרֶק is said by Dr. Davies and others to be from סָלַף, meaning 'to totter,' 'to be pendulous,' 'to wave to and fro.' A staggering, uneven gait (Prov. xxvi. 7) is an appropriate symbol of drunkenness. So this word is an appropriate designation of the personified sin of Drunkenness. Dr. Cassell, in several sentences, seems to apply this portion of the narrative to Drunkenness. He says: 'By giving the name of the place where, and of the woman whom, Samson loved, the narrator already foreshadows the temptation into which he placed himself' 'Abstinence unfolded his strength: Delilah, in the wine valley, put it to sleep.' 'His conscience was broken, and would not be drowned in the intoxication of Sorek grapes.' 'In his state of semi-intoxication, and intellectual obscurity, he can neither fight as formerly, nor call on God, and so he falls.' Evidently Dr. Cassell thinks that Samson was under the influence of drink.

Second, the gradual progress of Delilah's power over Samson is a feature which has nothing like it in any other part of the history. It is, however, very similar to the gradual increase of the power of Intemperance over a man, according as he indulges therein. The spider-like webs of the Lilliputians were despicable in their beginnings, but not in their endings.

Third, the strange way in which Samson again puts himself in Delilah's power after each uprising is in accord with the habit of a man under the power of Intemperance. After a debauch he repents, and vows, and then returns as the dog to his vomit. Solomon represents the drunkard as saying: 'I will seek it yet again' (Prov. xxiii. 35).

Fourth, the way in which Samson gives dangerous information to the woman is like the folly of Intemperance, in which a man speaks all his mind. Hence it was said (Gnom.):

Κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.

'Polished brass is the mirror of the bodily form, and wine is the mirror of the mind.'

Fifth, the association of sleeping with this sin of Samson's is peculiar to this portion of the history, and it is exceedingly like a drunken sleep. Sleep and drunkenness go together: 'Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast' (Prov. xxiii. 34). In no part of his history does Samson bear so fully the aspect of a man stupefied with drink as in this part of the narrative. An old tradition represents Delilah as having given to Samson opium. The word for 'to become sober,' *νήφω*, means 'to awaken from sleep.' Lucian refers to those weighed down in the head by drunkenness, who rise up on the following day (Epis. Kron.): 'For when,' says she, 'we have made them drunk (*μεθύσαμεν*), having laid

them together, we attack them while they are asleep' (Lucian, 140). So spake one of the women on the woman-inhabited island of Cabalouza, respecting the men whom they had murdered. So we read of one who 'feared the indication of things, since, while it was the middle of the day, he saw the guards sleeping through drunkenness' (Plut. Vit., 822). Livy and other writers refer to the soldiers as weighed down with wine and sleep: 'Et gravatis omnibus vino somnoque' (Lib. XXV., c. xxiv.). The sleeping on Delilah's knee, the imprudent frankness, the failure to resent the bindings, the question concerning afflicting him—such features suggest that Samson is here acting as one under the power of Intemperance in the wine valley, and hence that his actions are not to be regarded as the actions of a sober man.

Sixth, the fact that after Samson has been overcome by Delilah, he is again brought down to Gaza, or the lascivious Goat-town, accords with the fact that drink inflames lustful passions, and fosters impurity.

Seventh, the conduct of Hercules, when he came under the spell of certain women, supports this view. He, too, was enslaved at times by the love of drunkenness, as well as by the love of women. When a guest of Pholus, he seized the wine because his host handed it round too sparingly. We read also of a 'Hercules bibulans,' or 'a drunken Hercules.' Other details tending to establish this view will be noted as we examine the history.

3. Those parts of the history in which we read of a city, or of Samson's head, have an Intellectual aspect. Impurity and Drunkenness can affect the mind as well as the soul. It will be found, however, that very much depends upon what is above Samson's head. When his Strength, or Jehovah, goes from upon him (verses 19, 20), he becomes weak. Then the lords of the Philistines get above him. It is said to the righteous: 'Thou shalt be above only, and thou shalt not be beneath' (Deut. xxviii. 13). When the Philistine lords are above Samson, an evil Fleshly Seed has supremacy over his mind. When he pulls them down, and kills them, he is dying to that state of subjection to Philistine supremacy, to live in a higher and better state. The reader will find that these lords are in relation to an Intellectual aspect of wickedness. Delilah gradually nears the head in her various fastenings, until she fastens his hair with a pin (verse 14); but she has to call for a man (verse 19) to lift up iron on his head, and to pollute and weaken his mind.

4. In regard to all that relates to Delilah, the following principle will be found to be important. The writer, drawing an inference from many instances, has maintained that the verb 'to call' is pre-eminently indicative of the intense Seed Process aspect, save where used of the giving of a name. He has also tried to show that while these narratives are, in general, subjective, they sometimes have an objective aspect. Thus, in the narrative of the foxes and the firebrands, we have not a symbol of a war in man, but rather of strife and war generally, in which property and life are destroyed. Now in the chapter we are about to consider, we have both the objective and the subjective aspect. Moreover, the verb 'to call' especially indicates the coming in of the Subjective aspect on the Intellectual Side. Let the reader consider the following principles,

for he will see, presently, how the teaching of the chapter supports them :

(a) From verse 5 to verse 18, inclusive, where the lords of the Philistines are urging the woman to entice Samson, the aspect is objective. That is, these lords represent those who encourage Intemperance, and put the bottle to men's lips.

(b) Where, however, in verses 9, 12, there are said to be liers in wait in the chamber, the aspect is subjective and Soulical. The chamber is Samson's soul. It does not say that these liers in wait were in Delilah's chamber. The meaning is that, just as those lords were pushing on Intemperance from outside, so there were Philistine Lusts in Samson's own soul, aiding to bring him under the power of Delilah, or personified Intemperance.

(c) Where, in verse 19, she is said to call for a man, the aspect is subjective and Intellectual. This man is the ambush on the Intellectual Side, as the liers in wait were the ambush on the Soulical Side. He comes in when the head, or mind, is about to be polluted with the touch of iron.

(d) In verses 24, 25, Samson is both said to be seen, and to make sport before them, and, at the same time, he is said to be called for. So far as he is seen, and makes sport before them, the aspect appears to be objective. Samson is becoming a mockery without. But so far as he is called for, the aspect is subjective. In that aspect he is fighting against a Fleshly Seed in the mind. It is in this subjective and Seed Process aspect that he asks help from the Young Man, and pulls down and kills those who are above his head, where the Strength of Christ once rested.

(e) It will be said, How can those lords who urge Delilah to entice Samson be men who put the bottle to another's lips? It will be added, Brewers, and publicans, and spirit-sellers make money out of the sale of drink, but these men lose money. They promise to give each eleven hundred of silver (verse 5), and they bring the money in their hand (verse 18). There are paradoxes in Scripture, and there are paradoxes in real life. Paul says: 'As poor, yet making many rich; as having nothing, and yet possessing all things' (2 Cor. vi. 10). Men are so apt to judge of a man's gains and losses by a money-standard, that they are apt to think that because some brewers and spirit-sellers make fortunes, they have ruined others without any loss to themselves. But there are some gains that are simply the gain of a harm and a loss (Acts xxvii. 21). Jesus says: 'Whosoever would save his life shall lose it' (Matt. xvi. 25). Let the reader, if he pleases, fix his thought on the fortune of the brewers and spirit-sellers, and then ask if that money is not justly designated by John Wesley—'Dear-bought-gain?' ('Use of Money'). He says: 'It nearly concerns all those to consider this, who have anything to do with taverns, victualling-houses,' etc. Is that money a gain which comes to a man with the curse of God upon it, and which has been procured through adding to the sum of human misery? Is not this one of the great dowries which, according to the old proverb, becomes a bed full of brambles to the man who has acquired it? But let the reader pass on to look at this subject in a wider aspect. Do not the brewers

and publicans pay a heavy price for their blood-money? What is to be said of the loss of respect, the accusing conscience, the curses of widows and children who have been robbed, the subjection of the man's own children to vicious and corrupting influences, the inability to kneel down and pray with a conscience void of offence towards man, and the ever-present fearful looking for of judgement and fiery indignation? Are not these things evidences that the men who ruin others by Intemperance do it at a loss to themselves, even if their money-grubbing spirits gain a little blood-stained lucre? This history does not represent these men who encourage drunkenness as gainers; it represents them as losers. And so they must ever be.

5. Nearly the whole of this chapter pertains to one of the two grades of Heathen and Servants, although we have allusions to the Young Men's Grade.

(a) Verses 1-13, inclusive, are on the Servants' Grade. We have the words 'see' (verses 1, 5), 'there' (verse 1), 'come' (verse 1), וְעִם , 'with' (verses 3, 13), and 'do' (verse 11).

(b) Verses 14-31, to the word 'father,' in verse 31, are on the Heathen Grade. On this subject, however, the following particulars must be noted. In verse 19 his Strength is said to go from upon him. In verse 20 it is Jehovah who is thus said to go from upon him. We have seen many instances where, by the Law of Divine Pre-eminence of grade, when the Divine Being was even acting upon the Servants' Grade, He was still designated by a word of the Young Men's Grade. It is so in Ex. viii. 19, etc. The writer holds that it is in this sense that the word 'Young Man' is used in verse 26. It denotes the Strength of Christ, which is as a Divine Samson, though He is never named Samson. It was this Young Man who was to be a Nazirite to God from the womb (xiii. 7). The words 'of his mother' do not follow the word 'Womb' in respect to this Young Man, but they do in respect to the lower and human Samson (verse 17). Apart from this word Nahar, used of the Young Man, the whole of this portion is on the Heathen Grade. The word וְעִם , 'with,' three times used in verses 14, 15, conjoins with זֶה , 'this,' in verse 15. The word 'see,' in verse 18, appears to conjoin with זֶה , 'he,' in verse 20, the three verses relating to the final victory over Samson. The word 'see,' in verse 24, conjoins with 'people,' in the same verse. The word 'men,' in verse 27, conjoins with 'there' and 'see,' in the same verse. The word וְעִם , in verse 28, and וְעִם , 'with,' in verse 30, conjoin with 'people,' in verse 30.

(c) The closing sentence in verse 31 is on the Young Men's Grade. We have זֶה הוּא , 'This one,' and 'Israel.'

We may now proceed to the detailed examination of the chapter. As Samson was walking in the sight of his eyes when he went to Timnath for a wife, so he is ruled by a lusting eye when he goes to Gaza, the unclean Goat-Town. Creon says :

*σμικρῷ χαλινῷ δ' ὀίδα τοῦς θυμουμένους
ἵππους καθαρθθέντας.*

(Soph. Antiq., vv. 477, 478.)

'I have known spirited horses brought under discipline by a little bridle.'

Samson is often like a spirited horse led astray by a little bridle. We read: 'And Samson went to Gaza, and he saw there a woman which was a harlot, and he went in unto her' (verse 1). Some maintain that he only came in to lodge, but the allusion to seeing, and a comparison with such passages as Gen. vi. 4, make it clear that Samson is here being portrayed in an aspect of weakness, as one yielding to the sin of Impurity. Such sin inevitably brings moral danger and suffering. The awful curses of Timon of Athens indicate some of the physical sufferings occasionally following this sin.

The second verse begins abruptly, much as Gen. xviii. 1, 2. The Sept. has ἀνεγγίθη—'It was reported.' Sometimes names were omitted in reverence, and sometimes names were omitted in shame. There were sins of which it was a shame to speak. It is possible that the omission of a name here indicates the baseness of some Venus, or personified Man of Lust. In yielding to sin, there are two great stages. First, a man may be drawn away and enticed against his intelligent judgement. On the other hand, a man's very mind may become so corrupt that he will choose corruption for its own sake. These are the filthy men who, by double speech, turn words of innocence to a vile using. They drag in their fiith altogether out of season. As Paul says: 'Both their mind and their conscience are defiled' (Titus i. 15). They would do what the Chorus in the Troiades of Euripides (verse 385) would not allow its muse to do, that is, sing evil things—(ὀμνήσει κακῶ). These filthy dreamers would prostitute their mental powers to write poetic or prosaic lasciviousness. Samson's sin appears to be Soulical only. He enters the harlot's house. Then a Seed of Sin in the mind, or city, seek to circumvent him. If, when light has come to his mind, they can still keep him in their power, they will utterly kill Moral Strength. A man with an impure mind and soul has lost Moral Strength. So long as it is a time of darkness, this Evil Seed will wait quietly, letting him follow his soulical lusts. But they hope that even when clearer light has come to him, he will still go after Impurity. Then they will have him safe in the strong city of the Goat-Town, and will put him to a moral death. 'And it was told to the Gazites, saying, Samson has come in hither, and they compassed him in, and lay in ambush for him.' The allusion to an ambush seems in every case to betoken a subjective aspect, or that which takes place in Samson's own nature. It is in his own mind that this evil ambush is seeking his ruin. 'All the night in the gate of the city.' David often uses this figure of a moral ambush. 'They that watch for my soul take counsel together' (Ps. lxxi. 10). 'And they kept quiet all the night, saying, Until the light of the morning, then we will kill him' (verse 2). On the literal theory, it is strange they did not come upon him even by night, or burn him in the house as they burnt his wife. If Samson tarries in Gaza when clear light has come, he will be undone. But even in the night of his sin, a better resolve comes to him. As Augustine says, there is 'a law written in the hearts of men, which not even iniquity itself destroys'—'Lex scripta in cordibus hominum, quam ne ipsa quidem delet iniquitas' (Confes., Lib. II., c. iv.). Samson is troubled at midnight (Job xxxiv. 10). He acts like a man in haste to escape, as we are told to escape from surety.

'Give not sleep to thine eyes, Nor slumber to thine eyelids, Deliver thyself as a roe from the hand of the hunter, And as a bird from the hand of the fowler' (Prov. vi. 5). The city of the Goat-Town, or Gaza, was being built in Samson's own mind. But when he rises to flee from Impurity, he is spoiling the work of these bad builders. He is bringing them and their city to nought. 'For the terrible one is brought to nought, and the scorner ceaseth, and all they that watch for iniquity are cut off' (Is. xxix. 20). 'And Samson lay till midnight, and he arose at midnight, and laid hold of the doors of the gate of the city, and of the two posts, and plucked them up, with the bar, and put them upon his shoulders, and carried them up to the top of the mountain which is before the face of Hebron' (verse 3). The word here used for 'shoulders' is not the grade-word 'Shechem.' In connection with Gen. xxiii. 2, we have had to consider the symbolism of Hebron. Kirjath Arba, the city of the Four, symbolized a four-square Righteousness which is perfect. So the German word for 'square,' or 'squareness,' embodies the word 'four,' 'Viereckige.' The word 'Hebron' is from הֶבְרֹן , 'to unite,' 'to be allied,' 'to be compact.' Some of these terms appear to have varying aspects in their symbolism. Thus 'Jerusalem' is sometimes Jerusalem above, and sometimes the Sinaitic Jerusalem beneath. So 'Judah' has varying aspects. The writer believes that this Hebron, here spoken of Sinaitically, 'before the face of,' is used as a symbol of Lawful Marriage. Samson carries away the gates of the city of Impurity, or Gaza, and brings them to Hebron, the 'Alliance Town.' Paul shows that marriage may be an antidote to Impurity (1 Cor. vii. 2). They who would have God's blessing must flee from Gaza, the Goat-Town, and must come to Hebron, or the town of Union. They must not enter Gaza at all. They must pray for grace to be able to say, on this subject, what Bunyan says in his 'Grace Abounding,' and what John Milton says of the time he spent in Italy. If, unhappily, they have entered Gaza, they must flee while it is yet night, without waiting for a morrow, and even if they can only escape with the greatest difficulty.

'Blest are the pure whose hearts are clean
From the defiling power of sin;
With endless pleasure they shall see
A God of spotless purity.'

The removal of Gaza's doors indicates that it is a place to be spoiled. Had not the name 'Hebron' been symbolic, it is more likely that Samson would have carried the gates to some of the places previously named, as Zorah, Eshtaol, etc. (xiii. 15), than to Hebron.

We now come to the account of the conflict with another sin. We must not think that these conflicts are all in chronological succession. We see conflicts with various sins, but, although one follows another in the narrative, it is not necessarily so in real life. The word 'afterwards,' in verse 4, may, however, indicate that Drunkenness is a sin rather following Impurity than preceding it. Or it may indicate order in regard to guilt. We speak of men loving Drink. It is in this sense that Samson loves the Staggering One, or Delilah, who lives in the Grape Valley, or Sorek. Ward says: 'But what seest thou? I see men walking like the tops of trees, shaken with the wind, like masts of

ships reeling on the tempestuous seas. Drunkenness I mean, that hateful night-bird, which was wont to wait for the twilight, to seek nooks and corners, to avoid the hooting and wonderment of boys and girls. Now, as it were some eaglet, to dare the sunlight, to fly abroad at high noon in every street, in open markets and fairs, without fear or shame, without control or punishment, to the disgrace of the nation, the outfacing of magistracy and ministry, the utter undoing (without timely prevention) of health and wealth, piety and virtue, town and country, Church and commonwealth' ('Woe to Drunkards'). 'And it came to pass afterwards that he loved a woman in the valley of Sorek, whose name was Delilah' (verse 4). Delilah, like Spenser's Perissa (Bk. II., cant. ii.), is

'Poured out in pleasure and delight :
In wine and meats she flow'd above the banck.'

She conquers Samson as Phædrria conquered Cymochles :

'Thus when she had his eyes and senses fed
With false delights, and filld with pleasures vayn,
Into a shady dale she soft him led,
And laid him down upon a grassy playn,
And her sweet selfe without dread or disdain
She sett beside, laying his head disarmed
In her loose lap it softly to sustain,
Where soon he slumbred fearing not be harmed,
The whiles with a love lay she thus him sweetly charm'd.'
('Faerie Queene,' Bk. II., cant. vi.)

It may be said that Samson's loss of hair under Delilah's influence does not accord with the view that she is a symbol of Drunkenness, for other sins are as defiling as Drunkenness. But the relation of the vow of the Nazirite to the avoidance of all vine products renders it fitting that the loss should be described prominently in connection with the sin of Drunkenness. At the same time it must be remembered that in every sin Samson has so far lost his purity and broken his vow. He broke it at the feast when he asked the riddle. This feature shows that the conflicts are not to be taken as in chronological succession. Each is complete in itself. Wine is specially used as a symbol of what contravenes the Nazirite vow. 'But ye gave the Nazirites wine to drink' (Amos ii. 12). There was also a common practice of using crowns in connection with Drunkenness, which made this sin a suitable symbol of that 'crown of pride, of the drunkards of Ephraim' (Is. xxviii. 1) which was as a fading flower, and which crown causes the Natsar, or crown of holiness, to pass from the head. They who lose the crown of holiness through drunkenness are putting on the Bacchanal crown, of which Anacreon says :

Στεφάνους μὲν κροτάφοισι
ροῖίνους συναρμόσαντες,
μεθύομεν ἄβρᾶ γελῶντες.
(Od. VI.)

'Having formed the rosy crown for our temples, we get drunk, sporting luxuriously.'

Lucian says : 'For the wretch was accustomed to go about from early morning, crowned (ἔστεφανωμένους), sick, through the middle of the market, playing the flute, never sober' (Dis Kateg., c. xvii.). 'Having

his head adorned with crowns' (Id., c. xvi.). 'Taking a crown of old things (*στέφανον τῶν ἐύλων*), and a torch, like those who are drunk' (Plut. Vit. Pyrrh.). 'Alcibiades, drunk, and using revelry and crowned' (Id Sympos., Lib. VII., Quæ. 7). Bacchus is said to have taken Ariadne's crown from her head, and to have cast it up into heaven, where it became a constellation. More fittingly might it be said that Bacchus takes the crown from man's head, and casts it into the dust. The crown he puts on is to the man's shame and dishonour, the crown of those who play the fool.

Scylla, the daughter of Nisus, King of Megara, betrayed her father through love of Minos, leader of the Cretans, who were invading the city. Nisus had a wonderful lock of purple hair upon his head, upon which hair the safety of himself and his city depended. Scylla cut off this lock, while her father was asleep, and carried it to Minos. He detested her for her crime; nevertheless, he obtained the city thereby. This myth has been considered to be a reflection of Samson's history. The fact that the hair was purple, the relation of the name Nisus to Dio-Nysus, indicates the possibility of the events in the valley of Sorek being here reflected.

In the 'Cebetis Tabula,' the Elder says to the Stranger: 'Thou seest, then, as thou mightest come to this gate, that there is another higher circle, and women standing outside the circle, adorned as courtesans for their familiars?' Strang.: 'I see.' Elder: 'These now, are called Intemperance (*Ἀκρασία*), and Dissoluteness (*Ἀσωτία*), and Insatiableness (*Ἀπλησσία*), and Flattery' (*Κολακεία*). Strang.: 'Why, then, do these stand here?' Elder: 'They watch,' says he, 'those who obtain anything from Fortune' (*τυχή*). Strang.: 'Then what?' Elder: 'They start up, and twine about them, and flatter them, and ask them to abide with them, saying that they shall have a pleasant life, and one free from toil, and having no distress. If, then, anyone is persuaded by them to enter into this pleasant living, the manner of life seems for awhile to be pleasant, as long as it tickles (*γαργαλίζει*) the man, but no longer. For when he becomes sober again (*ἀνανήψει*), he perceives that he has not eaten, but that he himself has been devoured, and despitefully used by it. Wherefore, also, when he has spent all things that he received from Fortune, he is compelled to be a slave to these women, and to endure all things, and to act unseemly, and to do on account of them whatever is hurtful. Such as to steal, to commit sacrilege, to commit perjury, to betray, to plunder, and all things like thereunto. When, therefore, he has left all in such courses, they give him up to Vengeance' (*τιμωρία*, c. ix.). Just as Intemperance is here personified as a woman, humbling a man, and helping to bring him to slavery, so, as the writer thinks, Intemperance is personified as humbling Samson, and helping to bring him to grind at the mill.

The mighty lords of Philistia, the blood-red Licensed Victualling hosts, encourage Delilah to take the vigour from the man of Moral Strength, but they do it at a great loss to themselves. 'And the lords of the Philistines came up to her, and said unto her, Entice him.' The whole drink system is a trap and snare system, a legalized enticement. Delilah is skilled in the arts that Blandina practised:

‘When needed, she could weep and pray,
 And, when her lister, she could fawne and flatter,
 Now smiling smoothly like to sommer’s day,
 Now glooming sadly, so to cloke her matter,
 Yet were her words but wynd, and all her teares but water.’
 (‘Faerie Queene,’ Bk. VI., cant. vi.)

‘And see wherein is his great strength, and by what means we may prevail against him, to afflict him.’ The word ‘afflict’ also means ‘to humble.’ What humiliates a man more effectually than drunkenness? This brings him to the sty. Hogarth refers, satirically, to the clean straw. ‘And we will give thee, every one of us, eleven hundred pieces of silver’ (verse 5). The writer has stated how he regards the promise and gift of money.

We come now to the struggle in which this Delilah of Intemperance gradually gains the mastery over this Man of Strength. Plutarch says: *Οἶνος ἐν ἀρχῇ μὲν ὑπὸ τῶν ἡθῶν κρατεῖται τοῦ πίνοντος, ἡσυχῇ δὲ διάθαιπων καὶ κατακρανῶμενος αὐτὸς ἡθοποιεῖ τὸν πίνοντα καὶ μεθιστησιν* (Rei. Ger. Præ., c. iii.)—‘Wine, in the beginning, is conquered by the habits of him drinking; but silently warming the man thoroughly, and becoming diffused, it works a change, and an altered character, in him who drinks.’ This is true in a general sense, as well as respecting one act of drinking. Delilah charges Samson with falsehood; but, strictly speaking, not one of his conditions are fulfilled. He says: ‘If they bind me’ (verse 7); but, instead of that, the woman binds him (verse 8). So is it with the second condition (verses 11, 12). In the third condition he bids her weave his locks with the web (verse 13), but she is only said to fasten it with the pin (verse 14). Even the woman of Drunkenness cannot ruin a man without some difficulty. God has made him too moral a being for that. Even admitting that Samson spake falsely, it accords with Solomon’s description of the man who yields to intemperance. ‘Thine heart shall utter perverse things’ (Prov. xxiii. 33). Wine inflames all bad passions. ‘Wine is loud of speech (*πολύφωνος*), and full of unseasonable babbling, and of being the first to give an opinion, and it seems becoming to it not to hear, but to be heard by us, and not to follow, but to lead’ (Plut. Sympos., Lib. VII., Ques. 10, c. i.). The use of the bonds symbolizes, the writer thinks, the formation of evil habit, from which the man now and again breaks free. As binding oaths afflict the soul, so binding habits of drunkenness afflict it, and make it a prisoner. When the Apostle cautions the aged women against being enslaved (*δεδουλωμέναις*) to much wine (Titus ii. 3), he implies that drinking habits are fetters. A woman would not ask a literal man how she might bind and humble him, but personified Intemperance can be represented as so speaking. Men who begin to drink know that they are on the way to moral bondage and humiliation. They see what Intemperance has done for others. Thus this woman of Drunkenness may be said to indicate her intention from the very beginning. ‘And Delilah said to Samson, Tell me, I pray thee, wherein is thy great strength, and wherewith thou mayest be bound to humble thee?’ (verse 6). Even when the coming humiliation is foreshadowed, the man still cleaves to his dangerous idol. Samson would have done well to act like Demosthenes, whom Plutarch speaks of as *ἀνδρὸς ἐν ᾧ παντὶ τῷ βίῳ*

μηδέποτε πίνοντας οἶνον (Symp., Lib. IX., Ques. 6)—‘A man who never drank wine in all his life.’ Instead of this, Samson dallies with the temptress. The expedients suggested by Samson are such as might have been told to a sorceress. They are as strange as some of the devices used by Medæa in the preparation of her drugs. In the arts of sorcery it was often deemed of importance to have what was rare and unprecedented, as Samson’s ropes were to be such as had never been used. These strange devices may be intended to indicate that Intemperance is a sorceress, one of those against whom God will be a swift Witness (Mal. iii. 5). One thing is clear, however, amid all these expedients, and that is, that she is looking for some spell wherewith to bind this Man of Moral Strength. ‘And Samson said unto her, If they bind me with seven green withes that were never dried, then shall I become weak, and be as one of the Adam’ (verse 7). The writer would take ‘one’ here as construct. Samson at present has a superhuman endowment; but if he loses his purity of mind, he will be as a son of Adam, from whom Jehovah has departed. The woman, with her abettors, essays to bind him. The drink-selling horde supply her with the withes that are to be a spell upon Samson. ‘And the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them’ (verse 8). This is the first and weakest fetter of bad habit, and when the Man of Moral Strength is aroused, he can, as yet, break this fetter. There are, however, in the chamber of Samson’s soul Fleshly Lusters, which are growing strong through wine, and seeking to get above him. These are co-working with the drink-lords, who are acting from without. There is sin in the camp. On the literal theory, we might well wonder how men could be hid in the chamber while Samson came and went. These are lurking Lusters, consulting to cast Samson down from his excellency. Delilah tests him in respect to these Lusters, crying that they have got above him: but she has not yet got Samson humbled. He breaks the bonds. Our Version says the ambush was abiding with her. The Hebrew is אָבָדָה, which shows that it is her ambush; but it does not show that the ambush is in her chamber. The chamber is Samson’s soul. In this sense it is an inner chamber. ‘And the ambush was abiding for her in the inner chamber, And she said unto him, The Philistines are upon thee, Samson.’ Through all the narrative this word אָבָדָה, ‘upon,’ is important. It involves the question of moral supremacy. ‘And he brake the withes as a thread of tow is broken when it toucheth the fire, and his strength was not known’ (verse 9). We have no reason to conclude that these Philistines in the chamber did not seek to master Samson when Delilah gave them the signal. Her words, ‘Come up this once’ (verse 18), imply that the lords of the Philistines had come up before, and in like manner it is probable that the ambush had sought to master Samson before. Samson acts like a man reckless of danger, rather than unconscious of it.

The woman of Intemperance shows no disposition to upbraid herself, neither does she cease her enticement because her intended victim has once got free. She even upbraids him for not having given himself fully

into her power. She shows no such displeasure as leads to sulkingness, and a refraining from further intercourse. 'And Delilah said to Samson, Behold, thou hast mocked me, and told me lies; now tell me, I pray thee, wherewith thou mightest be bound' (verse 10). A good angel might have whispered in Samson's ear, as it was said to Lady Macduff:

'I doubt some danger does approach you nearly,
If you will take a homely man's advice,
Be not found here.'

Instead of fleeing from the woman of Intemperance, Samson dallies with her, and suggests to the sorceress another spell. 'And he said to her, If they bind me fast with new ropes that never were occupied, then I shall be weak, and I shall be as one of the Adam' (verse 11). Delilah essays once more to bring him into subjection. 'And Delilah took new ropes, and bound him therewith.' Though, for a time, the bonds are broken, Delilah is gaining strength. Bacchus is becoming the fetter which shoots over all things: *ὁ δ' ἀνέδραμε θεσμῶς ἀπάντων* (Orph. Hy., 47). 'And she said unto him, The Philistines be upon thee, Samson. And the ambush was abiding in the inner chamber. And he brake them from off his arms like a thread' (verse 12). Plutarch says that Anger and Madness have only a wall between them, but that Drunkenness dwells in the same house (*σύννοικος*) with Madness (De Garrul., c. iv.). And this ambush in Samson's inner chamber of the soul is the Lust after Drink which is growing strong within him. As yet, however, he can break the fetter. But he does not flee from Delilah's house. He cannot escape from Drunkenness gradually, but he may be enslaved gradually. Mr. Drummond, in his work on Natural Law, etc., writes of a Moral Suicide, or Self-Mortification. He says: 'The peculiar feature of death by Suicide is, that it is not only self-inflicted but sudden, and there are many sins which must either be dealt with suddenly or not at all. . . . All sins of the appetites and passions. . . . For example, the correspondence of the drunkard with his wine is a thing which can be broken off by degrees only in the rarest cases. . . . Let him that stole steal no more is the only feasible, the only moral, and the only humane way' (pp. 182-185).

Samson, in his growing weakness, begins to submit the head, which is here a symbol of the mind, to Delilah's influence. She is still persistent in seeking his subjugation. Intemperance knows no pity, but upbraids the Moral Strength that resists its sway. They who follow her, like those who follow the adulteress, are giving their years unto the cruel (Prov. v. 9). Like Jealousy, Intemperance will not spare (Prov. vi. 34). 'And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web' (verse 13). Once more Samson will break free from the encompassing Lusts, and for a little time he will cast away the cords of Intemperance from him. At the same time the account of this deliverance is not given in this chapter.

With verse 14, the Heathen Grade comes in. The allusion in verse 15 to 'these three times' gives us to see that on the Heathen Grade

Intemperance had been working by the same methods, and with the same results, which have been described in the previous verses. And yet, although the narrative would read well when read consecutively, it is not a consecutive narrative. What follows, down to the last verse, is all on the Heathen Grade. What we have been considering in the previous verses was on the Servants' Grade. Samson only dies on the Heathen Grade. We have no account of him dying on the Servants' Grade, neither have we any account of a deliverance from Delilah, or Intemperance, on that grade. Nevertheless, as the sin has worked on both grades, we are justified in thinking that the punishment and the deliverance take effect on both grades. In verse 13, Samson spake of a weaving. In verse 14, we read of a thrusting in, or fastening with a pin. The different phraseology may betoken change of grades. But, even on the Heathen Grade, Delilah is beginning to seize him by the locks. Her power is progressive. She is approaching the head, or mind, upon which the higher Samson, the Strength of Christ, has been resting. 'And she fastened it with the pin, and she said to him, The Philistines be upon thee, Samson' (verse 14). It is significant that so soon as Delilah begins to get power over the head, we do not read any more of the ambush in the inner chamber. It is because Delilah is now passing from the Soulical to the Intellectual aspect. The lords of the Philistines, and the man for whom she calls (verse 19), is the ambush on this Intellectual Side. It is not said that Samson breaks this fastening, but he carries away that which bound him. He does this when he becomes for awhile as a man waking out of a drunken stupor. 'And he awaked out of his sleep, and he departed with the pin of the beam, and with the web' (verse 14). He becomes like those who 'dispensed with drinkings and revellings and unseasonable banquetings, and called to arms' (Plut. Vit., 392). But he does not leave Delilah's company. He does not utterly forsake Drink. The result is that the Tempress follows on to captivate him, and at last succeeds. Samson flees from the thoughts 'that are with him when he is sober (*ἐν τῷ νηστεῖν*), and buries reflection in drunkenness' (Plut. Vit., 916). Intemperance does not come to the full in a day. 'No man becomes suddenly wicked.' But Delilah's time of triumph over the mind is now at hand. She uses similar effective pleas to those used by Samson's wife when she wished him to tell the riddle. Her complaint is louder than before, but, none the less, she presses on to the mark before her. 'And she said unto him, How canst thou say I love thee, and thine heart is not with me?' The phrase is expressive. His lusting soul is with her, but the heart, or Intellectual Nature, has not been with her. But she presses on him until he tells her all his heart. Then she has triumphed over his mind, as well as over his soul. 'This three times thou hast mocked me, and thou hast not told me wherein is thy great strength' (verse 15). She now becomes a daily and importunate enemy. Appetite and Passion weary the man of Moral Strength. 'And it came to pass, when she pressed upon him with her words daily, and urged him, and made short his soul unto death' (verse 16). She has conquered on the Soulical Side, straitening the soul to death before he tells her all his heart. 'That he told her all his heart, and said unto her, There hath not come

a razor upon mine head, for I have been a Nazirite of God from the womb of my mother: if I be shaven, then my Strength will turn from me, and I shall be weak, and I shall be as all the Adam' (verse 17). The touch of iron will pollute the head, or mind. He is telling her that his Strength has been in a mind free from Pollution. Even when the lusting soul had gone astray, the mind had kept free from iron. But now pollution is coming to the mind. Intemperance is becoming despot over the man. The Amazon is about to be victorious. Now with gladness she can give up the victim to the lords of the Philistines, who are hovering around their prey. It is in a new aspect that these lords of the Philistines appear in this latter part of the narrative. They are said to be 'called.' Hence it is as an ambush within the man that these lords come up. They are such lords as Samson kills when he pulls down the temple. Subjective Sins in the mind, not drink-selling harpies. 'And Delilah saw that he had told to her all his heart, and she sent and called to the lords of the Philistines, saying, Come up this once, for he hath told me all his heart. And the lords of the Philistines came up unto her, and they brought up the money in their hand' (verse 18). This cannot be the eleven hundred pieces promised on the Servants' Grade. That could not have been brought up in the hand. This money appears to represent a loss sustained through the evil in Samson himself.

The next verse shows us the truth of Juvenal's words :

'Facilis victoria de madidis et
Blæsis atque mero titubantibus.'

(Sat. XV., v. 48.)

'There is an easy victory over the drunken when they are stammering and staggering with wine.'

Samson is thus helpless under Delilah's influence. The statement that she causes him to sleep is in itself evidence that she is a Personification of Intemperance. How would she be most likely to make him sleep? Would it not be by giving him something to drink? He would not be likely to take an opiate for slumber's sake. Hence it is probable that she makes him sleep in the sense that she intoxicates him :

'By this she had him lulled fast a sleepe,
That of no worldly thing he care did take,
Then she with liquors strong his eies did steepe,
That nothing should him hastily awake.'

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

The ancients often speak of men sleeping weighed down with wine (Quinti Smyrnæi, Lib. V and XII.). Delilah is delivering Samson over to the will of the enemy in his own mind: 'And she made him sleep upon her knees.' This expression is not like literal history. Sometimes it denotes subjection. Homer says :

ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται.

(Il., Lib. XVII., v. 514.)

'But assuredly these things lie on the knees of the gods.'

Samson is here lulled on the lap of Intemperance, as we speak of men being on the lap of Luxury, etc. Delilah has him in her power, and

stirs up the polluting man, the Fleshly Desires in the mind, to lift up polluting iron to his head. 'And she called to a man, and shaved off'—that is, Delilah shaves off by means of this man—'the seven locks of his head, and she began to humble him, and his Strength turned from upon him' (verse 19). The hymn says:

'Go not far from me, O my Strength.'

But this Divine Strength was now leaving the man whose mind was set on Intemperance. The enemy has stripped him of his glory, and taken the crown from his head. Micah speaks of Jehovah being on (7) or at the head of certain people (ii. 13). So He had hitherto been on Samson's head. It is not probable that a strong man would be turned into a man so feeble that a woman could afflict him, and this, not through sickness, but through the loss of his hair. But a polluted mind does bring moral weakness, and causes Vices to triumph over men. The way in which Iron is used as a symbol of the most wicked of the four great Ages, is one token of its fitness to represent pollution. Its characteristic quality, however, appears to be that it is the opposite of what is spiritual, and not made by hands. It was sometimes the literal custom to cut the hair for a feast. Juvenal writes (Sat. XI., 149):

'Idem habitus cunctis: tonsi rectique capilli,
Atque hodie tantum propter convivia pexi.'

'The same garment to all, the hair cropped and straight, and combed to-day on account of the feast.'

It is clear, from verse 20, that it was Jehovah who had been Samson's Strength, and hence this Strength could not have been mere muscular energy. It is noticeable that the ancients do not appear to have regarded Hercules as a man of gigantic stature. Clemens Alexandrinus, after quoting a reference in the 'Iliad' to Hercules, says: *Ἡρακλῆα οὖν καὶ αὐτὸς Ὅμηρος θνητὸν αἶθεν ἄνθρωπον. Ἱερώνυμος δὲ ὁ φιλόσοφος, καὶ τὴν σχέσιν αὐτοῦ ὑφυγείται τοῦ σώματος, μικρὸν, φριξίτριχα, ῥώσπιτόν· Δικαίαρχος δὲ σχίζίαν, νευρώδη, μελανα, γρυπὸν, ὑποχαραπιν, τετανότριχα* (Ad Gent., Sylburgian Edition, p. 19)—'Homer, therefore, himself recognised Hercules as a mortal man. But Jerome, the philosopher, shows also the fashion of his body, that he was little, with bristling hair, robust. Dicæarchus [says] of his bodily appearance, that he was sinewy, dark, hook-nosed, fiery-looking, with smooth hair.' When the Philistine Man in the Mind has lifted the polluting iron to the head, the higher Strength goes from Samson, though he knows it not. Nothing could be truer to literal fact than this representation of a man losing God's Strength as he comes under the dominion of Intemperance. One of the most common and most valid arguments used by Temperance writers against the use of Alcoholic drinks is, that they entail loss of Moral Power. The more a man indulges, the less is he able to resist temptation. even though he may still cheat himself with the thought that he is no more a slave to drink than he ever was. 'And she said, The Philistines be upon thee, Samson. And he woke out of his sleep, and said, I will go out as at other times, and shake myself. And this one knew not that Jehovah had turned away from upon him' (verse 20). Mr. Gough tells of an actor who said to him: "'If I take one glass of sherry with my fish, I want another.'

I said : " Why don't you stop at the one glass ? " " Ah, there's the rub ! That one glass has gone to my head, that is, touched my brain ; slightly, to be sure, but enough to weaken my will. I never go to a dinner-party but with a determination that I will drink but one glass. I say to my wife, ' I will only take one glass ' ; but she says, ' My dear, I know better. ' And she says truly, because that one glass, when it has touched my brain, has weakened the power of my will, it has warped my judgment, it has affected my self-control, it has stimulated my perception, while it has destroyed its accuracy. I take another glass, and another, and I am going to the Devil " " (' Platform Echoes, ' p. 368). This actor speaks of the perception being stimulated, while its accuracy is destroyed. There is a moral blindness which comes through Intemperance. When the Philistines get above Samson's mind, they put out the eyes. This is more than the loss of bodily eyesight. It is the spirit of moral slumber coming upon the man. He comes down from the watch-tower, wherefrom he kept guard against temptation. When a man becomes a slave to drink, he becomes blind to consequences. The loss of reputation and of virtue, the misery of wife and children, the doom awaiting him at God's bar, these are things which his soul's eye cannot see, because it has become dazzled by looking lustfully on the red wine giving its colour in the cup. In this way the Philistines blind Samson. Samuel Ward speaks of the ' swinish herd of habitual drunkards, accustomed to wallow in their mire ; yea, deeply and irrecoverably plunged by legions of devils into the dead sea of their filthiness, ' few or none of whom ' will be washed and made clean, for they turn again to their vomit, and trample the pearls of all admonition under feet ; yea, turn again and rend their reprovers with scoffs and scorns, making jests and songs on their ale-bench ' (' Woe to Drunkards '). Surely when men have come to that state, the Philistines have blinded them.

While, through Delilah's influence, that is, the influence of Intemperance, the sinful Philistine Seed lays hold on Samson, the Man of Moral Strength, and blinds his eyes, we see also from the narrative that there is an Impurity which directly results from drink. These Philistines bring him down to Gaza, or the goat-town of Lust. Drunkenness has ever ministered to lechery. The fallen women of Glasgow told Mr. Logan that they could not follow their calling without the gin. As a slave to women, Samson is brought down to Gaza, and bound in brazen fetters, and made to act a slave's part, grinding at the mill, in the house of moral bondage, or the prison-house. Solomon says that the adulterer will get dishonour (Prov. vi. 33), and that his labours will be in the house of a stranger (v. 10). So, if a man applies ' hot and rebellious liquors ' to his blood, and when ' red-hot with drinking ' follows impure lusts, his labours will be for locusts in the form of brewers and publicans, who will devour his substance. He will have to grind at their mill. Hercules, after his better conflicts, yielded himself a slave to lusts. Clemens Alex says (Admon. ad Gent.): ' Hercules, the son of Jove, the veritable son of Jove, having his being from such a long night [of adulterous intercourse] (that is, the nine nights of Jupiter and Alcæne) suffered hardship for a long period, in respect to the twelve labours. But, having corrupted in one night the fifty daughters of

Thestius, he became as an adulterer, and a bridegroom of so many virgins. Not unreasonably, therefore, do the poets designate him the Cruel One, and the Evil-worker.' Hercules fell before Omphale as Arthegall fell before Radigund, who

' Made him to be dight
In woman's weedes, that is to manhood shame.'
(' Faerie Queene,' Bk. V., cant. v.)

Samson's bondage to Lust is thus described: ' And they brought him down to Gaza, and bound him with fetters of brass, and he was grinding in the prison-house' (verse 21). When Job says: ' Then let my wife grind unto another' (c. xxxi.), he is using the grinding as a figure of suffering and degradation. But there is no suffering so servile and degrading as that endured by men who allow the Philistine Element in their minds to get above them. Samson is not only degraded, he is made an object of mockery and scorn. It is a part of the punishment of Intemperance that it exposes a man to ridicule and contempt.

Whatever may be the case with the individual drunkard, we see, in regard to the Adamic Moral Man, that, though he be cast down, he cannot be utterly destroyed. Eras of dissipation are not for ever. Fashions of drinking change. The Scotch law lords of the days of Burns and Scott would sometimes continue at dinner and at drinking the twenty-four hours round. But drinking is not thus prevalent amongst them now. Taking the broadest view of Moral Strength amongst the nations, and regarding it as a personified man, we may say of that man, ' Though he fall, he shall not be utterly cast down, For the Lord upholdeth him with His hand' (Ps. xxxvii. 24). So we see from verse 26 that through all Samson's weakness, the Young Man, the Strength of Jesus, has hold of his hand. Were it otherwise, we might give up the conflict with Sin in despair. But because God is for us, we know that the triumphing of men of wickedness will be short. And though Samson has fallen by sin, he begins to rise again. First, his mind begins to get free from pollution. The razor, or iron, must have been kept from his head, for his hair is said to begin to grow again. ' And the hair of his head began to grow again after he was shaven' (verse 22). Had the history been literal, it is not likely that the Philistines, who had been told how Samson's strength was related to the hair and the head, would have allowed the hair any time to grow again.

Verses 23, 24, appear to have an outward aspect. It is with verse 25 that the allusion to the heart and the calling comes in, and that we have a reference to what takes place within the man. Outwardly, the Evil Seed rejoices over Samson. They are said to make a feast to Dagon. The word דָּגוֹן, ' Dagon,' is said to be from דָּגַן, ' to increase,' ' to be prolific.' Since fishes are prolific, the name for fish is דָּג. There is a controversy as to whether the name ' Dagon' was not given to the god as having taught agriculture, or whether it is not a name from ' Fish,' and denoting a species of hybrid god, half fish, half man. In 1 Sam. v. 4, when the head and stumps are fallen from the idol, that which is left is still called Dagon. The writer believes that the ordinary view is correct, which represents this god as a fish-god. He holds, however, that it is here a

symbol of Impurity. The verb 'to increase' suggests productiveness, but the fact that this is a monster, a species of Caliban, shows that this increase is of a vile nature. Trinculo says of Caliban: 'What have we here? a man or a fish? Dead or alive? A fish: he smells like a fish; a very ancient and fish-like smell; a kind of, not of the newest, Poor John. A strange fish.' Some think that the plague which befell the Philistines in Ashdod, Dagon's city, was a plague affecting instruments of lust (1 Sam. v. 6). What is said in Herodotus (Lib I., c. cv.), of the worship of Venus in Ascalon, and of the peculiar plague, *θήλειαν νοῦσον*, which befell the Scythians who spoiled her temple, may be a reflection of this Scriptural symbolism. Since this portion is on the Heathen Grade, it is fitting that the name of a heathen idol should be given to personified Lust. Many men who grow rich by drink are willing for their drink-shops to minister to impurity, and to have licentious adjuncts if only their gains may be greater. It would be libellous to say this of all brewers and publicans. But the writer speaks of a large class. He has in mind a wealthy Brewer who complained to the landlord of one of his public-houses that he did not sell so much drink as was sold at the house of another brewer. When the man answered: 'Women resort there,' the answer was, 'And why cannot they resort here?' Yet that brewer was found regularly in his cushioned pew on the Sabbath-day. The supporters of evil triumph over the Man of Moral Strength in his downfall. Especially do they praise the vile goddess of harlotry, who is famed for casting down her wounded (Prov. vii. 26). They give her glory, as Belshazzar praised his gods of silver and gold (Dan. v. 4). As they praise their unclean fish-god, so they mock the Moral Strength Man. 'And the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice' (verse 23). Some may say, There are not many drink-sellers who would rejoice to see Intemperance and Lust triumphing over Moral Strength. But the reader must not only lay upon drink-sellers their actual sins. He must credit them, morally, with what they would be willing to do if there were no policemen to watch over them, and if they could carry on their business in the way they liked best. As they think in their hearts so are they. Free-trade in drink would speedily cause every bad lust to be rampant. 'And they said, Our god hath delivered Samson, our enemy, into our hand' (verse 23). They ignore the other Israelites. They do not say, The leader of our enemies. This one man is the personification of Moral Strength, here seen in weakness and suffering. He is the great enemy of Drunkenness and Lust. If they get above him, the Philistines in the outer world may well rejoice, and the daughters of the uncircumcised may well triumph. As Elijah was as one against Baal's followers, so Samson is the one opponent of Dagon's followers. The revellers of every class, as well as the lordly leaders in wickedness, exult in the temporary downfall of Moral Strength, and the triumph of evil. Samson might say: 'They that sit in the gate talk of me, And I am the song of the drunkards' (Ps. lxxix. 12). 'And the people saw him, and they praised their god, for they said, Our god hath given into our hand our enemy, and the destroyer of our country, and who hath multiplied our slain' (verse 24). Samson's slaughter of the men must have been

moral. He had caused some to die to the class of Drunkenness and Impurity, that they might live to God. When the pride of the drunkards of Ephraim is 'trodden under foot' (Is. xxviii. 3), it is because the Lord is becoming a Crown of Glory to the residue of His people (verse 5).

On the literal theory, there is an apparent incongruity between verses 24 and 25. In the former verse the people are said to see him, and yet, in the latter verse, they are said to call for him, as if he were still absent. It is because, in the former verse, the allusion is objective, or to mockery from forces of evil outside the man. But verse 25 refers to a calling which shows the Seed Process. It relates to what takes place in man's own nature. There also, in that subjective realm, the Seed of Evil triumphs over the Man of Moral Strength. Its heart is merry with its indulgencies, and it thinks that it is going to be above Samson for evermore. It is building its sinful temple above Samson's head, but it is one of those strongholds which Christ casts down, or which He gives us strength to cast down. 'And it came to pass, when their heart was merry, that they said, Call for Samson, and let him make sport for us. And they called for Samson from the prison-house, and he made sport before them, and they set him between the pillars' (verse 25). This allusion to the pillars shows that the building is above Samson's head. The Lord has departed from upon his head, and now the Philistines are above him, and they have built up the temple of sin above him, and are looking down upon their captive. There is some force, as against the literal theory, in the common objections that three thousand men could hardly have been on a roof with safety, and that they could not well have seen Samson in the room below, also that the two middle pillars upon which the house rested would not have been likely to be so near to each other that Samson could grasp both at one time. But such objections have no place against the view that these Philistines are an Evil Seed in Samson's own mind, who have got higher than he in power, and who have built a temple of wickedness above him. This portion of the narrative has dealt with two sins, Impurity and Drunkenness, and it is not improbable that the two pillars are in relation to these two mighty Vices which have subjugated Samson. At the same time the allusion to middle pillars suggests other pillars. When the building above Samson's head, and the Philistines thereupon, are brought below Samson, their moral supremacy will be gone. Samson will be dying to sin, and slaying the Sinful Seed. But he can only do this as the Young Man, or the Strength of Christ, helps and guides him. The writer once heard Jabez Inwards say in a lecture: 'Were I as strong as Samson, I would like to take the Pillar of Moderation in one hand, and the Pillar of Drunkenness in the other hand, and to pull down the whole fabric, even if I killed myself by the fall.' The writer holds that this figure was more Scriptural than many of Mr. Inwards's audience might suppose. The narrative is alluding, in symbol, to the Man of Moral Strength pulling down an evil stronghold in the mind, which has Intemperance as one of its strong supports. But, without the help of Jesus, Samson could not cast this stronghold down.

Hence it is that Samson now begins to direct his prayer to that higher Samson on the Young Men's Grade, who holds him by the hand. On

the literal theory, it is strange that Samson should be entrusted to a Young Man, or that he should be allowed to come so dangerously near to the two main pillars. Who is this Young Man who attends Samson as the Boy Anamnestes, or Recollection, waited on Eumnestes, or Memory? ('Faerie Queene,' Book II., cant. ix.). The writer is inclined to think that the Hebrew attaches more importance to this Young Man than does the English. The word rendered 'Suffer' is from נָסָה, from which the word 'Noah' comes. In the Hiphil, as here, it means primarily, 'to cause to settle,' 'to give rest' (Is. xxviii. 12). Sometimes, as in Ps. cv. 14, it means 'to suffer.' But, in such case, it is natural for the infinitive to follow. 'He suffered no man to do them wrong.' So the equivalent word 'Give,' when used in the sense of 'permit,' usually has the infinitive after it. But, in this passage, the word 'and,' which our Versions render 'that,' is placed before the verb 'to touch,' or 'to feel.' Moreover, that verb is not in the Infinitive, but in the Hiphil, like the previous verb. These features go to show that each verb has its own independent meaning, and that one is not a mere subsidiary to the other. The writer would therefore read thus: 'And Samson said to the Young Man that held him by his hand, Give me rest, and cause me to feel the pillars whereupon the house resteth, and I will rest above them' (verse 26). The reader may think that Samson was deceiving this Young Man, and hence that this could not be the Higher Samson, or Strength of Christ. The word 'lean,' followed by נָסָה, as here, sometimes means 'to lean upon,' as upon a spear (2 Sam. i. 6), or a hand (2 Kings v. 18). But we do not read of Samson being weary, or resting upon the pillars. Moreover, it is difficult to see how he could rest upon two pillars. In Gen. xviii. 4, we read of resting under a tree. The narrative before us lays stress upon what is uppermost. The conflict is whether the Philistines shall be above Samson, or he above them. Hence the writer thinks that Samson's prayer is not that he may lean upon the pillars, but that he may rest above them, just as the word is used in Gen. xviii. 4 of a resting under. We never can find rest until we get above the pillars of the temple which the Seed of Sin has built in the mind. The prayer is in virtual contrast with the expression 'between the pillars' (verse 25). Samson is asking the Strength of Jesus to give him rest, and to enable him to feel the pillars of the house of sin, that he may come to a higher rest by pulling them down, and getting above them.

The Seed of Sin is mighty against Samson. Some have conquered him, and got above him. They are the thousands on the roof. The house is also full of those who are on Samson's level. He is already beginning to subdue the Evil Seed. They are not all on the roof, or above him. Those in the house, even if they have been on the roof, are now only on Samson's level. 'And the house was full of the men and the women, and all the lords of the Philistines were there, and there were upon the roof about three thousand men and women, that beheld while Samson made sport' (verse 27).

By prayer to the Young Man, Samson has already obtained some advantage against the Evil Seed that has been so mighty in him. Next he prays more earnestly, not merely for rest above the pillars, but for

revenge upon the Evil Seed that had blinded him in his mind. Chatterton says in his prayer to God :

‘ If in this bosom aught but Thee,
Encroaching, sought a boundless sway,
Omniscience could the danger see,
And Mercy look the cause away.’

The Philistine Seed has been encroaching, and seeking a boundless sway in Samson’s breast. But when he asks the help of the Strength of Jesus, and prays to God, his hour of redemption is drawing nigh. Neither Intemperance nor Impurity can subjugate a man who earnestly prays for deliverance, and tries to pull their pillars down. The Philistines may have brought Samson into darkness, but Chatterton’s added words are applicable to him :

‘ The gloomy mantle of the night,
Which on my sinking spirit steals,
Will vanish at the morning light,
Which God, my East, my Sun, reveals.’

‘ And Samson called to Jehovah, and said, O Lord Jehovah, remember me, I pray Thee, and strengthen me, I pray Thee, but this once, O God, and I shall be at once avenged of the Philistines for my two eyes’ (verse 28). It would be right to pray for vengeance on our Sins, but it would not be right to pray for vengeance on human enemies. Samson is here on the Heathen Grade. He may, by prayer, triumph over Intemperance and Lust on that grade, and he may himself die to that grade to go higher, but this is not a final victory. The Philistines are not said to be all destroyed, though the house is said to fall upon all in it. Humanly speaking, it would not be probable that all on the roof would be killed by the fall. On the higher grades, Samson’s victory over Sin will be still more complete. He will destroy it in principle, as well as in outward manifestations. Prayer gives Samson the victory. Multitudes have been powerless against Intemperance and Licentiousness until they asked Christ to help them. ‘ He giveth power to the faint’ (Is. xl. 29). Samson dies, but it is only to a lower grade. His death is an apotheosis. The classic traditions represent the death of Hercules as an apotheosis. Diodorus Siculus, in his Fourth Book, gives a long account of the labours of Hercules. In that account the licentious amours of Hercules succeed his twelve famous labours in order of time, just as, in Samson’s history, the evil aspect is towards the close of the narrative. Diodorus tells how Hercules ascended the funeral-pyre whereon Iolaus was not able to find his bones. Diodorus adds: ὑπέλαβον τὸν Ἡρακλέα τοῖς χρησιμοῖς ἀκολουθῶς ἐξ ἀνθρώπων εἰς θεοῦς μεθίστασθαι— ‘ They supposed that Hercules, according to the oracles, had passed from men to the gods.’ Clem. Alex. alludes to Hercules dying on the pyre at Ceta, and says he died at the age of fifty-two years (Admon. ad Gent.). But he shows also that Hercules, like Castor and Pollux, continued to be worshipped as one of the Saviours of men. Considering how Samson is associated with the Young Man, it is noticeable how Hercules, in his apotheosis, is allied to Hebe, the goddess of eternal youth. Winckelman says: ‘ Neither the loved Hyllus, nor the tender Iole, ever saw Hercules so perfect. Thus lay he in Hebe’s arms, in the

arms of everlasting youth, and inhaled an undying spirit' (Japp's 'German Life and Lit.,' p. 132). Samson dies to sin on the Heathen Grade; but the higher Samson, the Strength of Jesus, lives on in the Adamic Moral Samson of the higher grades.

Of the way in which, by the strength of God, Samson casts down the sin in his own mind from its supremacy, we read thus: 'And Samson took hold of the two middle pillars, upon which the house rested, and pressed upon them, the one with his right hand, and the other with his left. And Samson said, Let my soul die with the Philistines. And he bowed himself mightily, and the house fell upon the lords, and upon all the people that were therein; and the dead which he slew in his death were more than they which he slew in his life' (verse 30). It is not stated that the house falls upon Samson, or upon the Young Man. Samson prays for his soul to die. He is wishful to pass higher, and he dies to the Heathen Grade as he conquers its sins. He is mightier against his Sins in dying to the grade, than ever he had been while tarrying upon it.

While the Man of Moral Strength is thus represented as passing higher, there is a class in Heathenism which is represented as still on that grade, and as clinging to Samson's body. The evolution of a higher type of Moral Strength, as shown in Samson's history, does not necessarily imply the disappearance of lower types. So far as this history relates to Samson, he ceases from the lower type, but his brethren keep the lower type, which is as Samson's cast-off body, and that body is retained between Zorah and Eshtaol, the names of which have been already considered (xiii. 25). 'And his brethren, and all the house of his father, came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father' (verse 31). On the literal theory, Samson does not own his sin, even after he has sinned with Delilah. But on the moral theory, he is owning his sin when he is praying that God would help him to take vengeance upon the Philistines. Richard II. speaks of 'a generation of still-breeding thoughts,' which in himself are mixed, as thoughts of Divine things are mixed with scruples. So in Samson the Good and Evil have been at war, but God has brought him off conqueror. The narrative implies that it was a virtue in Samson to slay many Philistines. This could only be because the Philistines were a Seed of Sin. The closing sentence is on the Young Men's Grade. It relates to the Higher Samson, the Strength of Jesus, which lives on, and judges in all the Good Seed, even when the Man of Moral Strength has died to the Heathen Grade. The Strength of Jesus has no death or burial. It is alive for evermore. Or, if we speak of its transitions as deaths, it is only as the Strength of Jesus, from being the less spiritual, becomes the more spiritual, in its modes of manifestation. On this Young Men's Grade era, symbolized by twenty years, this higher Samson judges Israel. 'And This One judged Israel twenty years.'

DAVID NUMBERING THE PEOPLE.

PART I.

CHAPTER XXIV.

2 SAMUEL XXIV.

IT may seem to the reader a great fault to bring the literal personality of David into any question. God forbid that the writer should go, in any measure, beyond what Scripture justifies in this direction. But where Scripture leads we need not fear to follow, however much violence may thereby be done to our former conceptions of truth. Lactantius refers to David and Solomon as two illustrious kings who lived 180 years before the Trojan war (Epit., c. xlii.). But every feature in this chapter, as well as in all the chapters of David's history, which conflicts with the literal theory, goes to show that David is not a literal man. His name means 'Love,' or 'The Beloved.' The principle of Love, or Affection, is as mighty in Christian evolution as the principle of Faith. As Abraham is in close symbolic relation to the grace of Faith, so the name 'David' would seem to suggest that this mighty king is in some close symbolic relation to the grace of Love.

1. It was said to Abraham by the Almighty that his seed should be numberless as the dust (Gen. xiii. 16). In 1 Chron. xxvii. 23, we read of David forbearing to number the young in Israel, because Jehovah had said that He would increase them like the stars of heaven. What Jehovah promises must certainly come to pass. Hence the seed of Abraham must be a seed numberless as the dust, or the stars. But the Jews have never been a people thus numberless. Hence the Jewish nation, as such, cannot be Abraham's seed. If not, we are justified in concluding that the Jews were not the Israel and Judah whom God sent David to count. Israel and Judah were a Seed of Faith. No literal king would essay to count such a seed. Sir Edward Strachey, Bart., in his work on 'Jewish History and Politics,' says (p. 226): 'Conscience, no less than reason, forbids us to deny that the Greek and Roman oracles, and the astrologers of the Middle Ages, did utter numerous predictions which were fulfilled with no greater failures than those of the Hebrews, and which were of no less social and political importance to those to whom they were addressed.' The intimation that some predictions of Hebrew prophets were failures is more than questionable. But if we were to maintain that the Jews are the seed who were to be

numberless as the stars, we should be giving the writer, just quoted, some justification for this disparaging allusion to the prophets.

2. Whether we regard the Seed of Abraham as being a Seed of Faith, or literal Jews, in either case it is difficult to see why it should be sinful to try to number such a seed. Even those who believe that all the faithful are Abraham's seed, and that this seed is to be innumerable, do not feel precluded by this latter fact from taking as full a census of the righteous seed as is possible to them. The Wesleyan Methodists number their adherents. The Episcopalians number by population, or in other ways. Even in Scripture itself, we have instances recorded of the numbering of the people in which no censure is passed upon those who thus take the number. God even bids them to take the number (Numb. i. 2). From the Ancyran Marble, from Dionysius (Lib.V., c. lxxv.), Dio Cassius (Lib. LIII., p. 496), and others, it is clear that it was not an uncommon practice in ancient times to take an enumeration of the people. We do not regard it now as a sin to take a census of the Jews, and why should it have been a sin for David to take such a census? This is a further reason for concluding that those who are here numbered are not literal Jews, and hence that David is not a literal man. He is an Adamic, and not a personal being. It is not uncommon for readers of the Psalms to regard David Adamically, as if all the writers of the Psalms constituted one David.

3. We have two narratives of the numbering of the people by David, one in this chapter, and one in 1 Chron. xxi. The variations between these two narratives are so many, and so important, as to conflict with the theory that either of the narratives contains literal history. In one record, Jehovah is said to move David to number the people; in the other, Satan is said to move him to act thus. The numbers of the census differ considerably. In one record a seven years' famine is named; in the other it is a three years' famine. In one case David is said to give fifty shekels of silver for the threshing-floor; in the other he is said to give six hundred shekels of gold for the place. It is alleged that in one case he is buying the threshing-floor only, and that in the other case he is also buying the ground upon which to build the future temple. The other divergencies do not appear to be so easy of explanation. Notwithstanding such discrepancies, the incidents, in general, recorded in these two chapters, are so similar, that we are constrained to conclude that they are two narratives of one and the same event. Thus the literal theory leaves us with two conflicting accounts of the same events, and the most able and conscientious men may well feel difficulty in answering objectors, or in reconciling these discrepancies with the fact of the Inspiration of the Scriptures. These difficulties do not beset the moral theory. It is common to assume that the divergencies between the two records are owing to inaccuracy in one record, this being considered to be most probably the record in Chronicles. It is strange, however, that each record should be so minute in its details, if the divergencies are owing to inaccuracy. When one record speaks of fifty shekels of silver, and the other of six hundred shekels of gold, the information is so precise as to bring the theory of inaccuracy into question. While the writer believes in Verbal

Inspiration, he does not hold that carelessness of transcription is thereby made impossible. Verbal Inspiration would not have required him to accept such passages as 1 John v. 7 before the Revisers rejected it. It only implies that the very words of Scripture are of God, and that where those words are inadvertently, or sinfully, changed by man, there will still be evidence in Scripture, in some of its forms, to show that such changes have been made, and to make it possible for us to revert to the original text. By the phrase 'some of its forms,' the writer means either other parts of the copy that has been corrupted, or copies that have not been thus corrupted.

4. Every Christian man will accept it as an axiom that God cannot sin, and that He cannot tempt anyone to sin. Hence, if it was a sin to number Israel, God would not have commanded and moved David to number Israel. In Him is no darkness at all. They who walk in sinful darkness cannot have fellowship with Him. Any passage that seems to conflict with this doctrine may be peculiar in its phraseology, but it cannot be justly concluded to teach a contrary doctrine. When it is said: 'O Lord, why hast Thou made us to err from Thy ways, and hardened our hearts from Thy fear?' (Is. lxiii. 17), we cannot therefrom infer that God does literally make men err, or harden their hearts. When the ancients spake of what men ought to do if they did not wish to die before the fated time (*πρὸ μοίρας ἀποθαινεῖν*, Athanæus, Lib. XII., c. xviii.), the language shows that in their ideas of fate they left room for human duty and responsibility. According to Scriptural modes of expression, negations are spoken of as having a positive existence. When Jesus said: 'Thou didst hide these things from the wise and understanding' (Matt. xi. 25), we do not conclude that God literally and carefully veiled the eyes of these men. We infer that He did not reveal His wisdom to them, and what He does not reveal He is said to hide. When it is said that the ostrich is hardened against her young ones (Job xxxix. 16), and that God hath deprived her of wisdom (verse 17), we should be doing injustice to Scripture if we regarded these passages as meaning that God literally took the wisdom of the ostrich away. By the system of personifying negations, that which God does not give He is said to take away. The literal theory seems to shut us up to the conclusion that it was a sin to number Israel, and yet that God moved David to do this sinful deed. Hence, as reflecting on the Divine righteousness, we may regard the literal theory as open to question.

5. It is noticeable that so soon as David gives the command to number the people, Joab sees something evil in the command (verse 3). So the captains of the host deprecate David's procedure. Why should these men object to an act so apparently innocent as the taking of a national census?

6. How is it, also, that in the enumeration of Israel, such stress should be laid on one class of the people, those who are able to draw sword? (verse 9). Nothing is said of the aged, or of the women and children.

7. The writer does not think it to be literally probable that God would send a literal three years' famine, according to a literal man's choice.

8. It is said that there died of the people from Dan to Beer-sheba seventy thousand men (verse 15). While it was customary to take accounts of the number of the living, and while the numbers perishing in a limited area by war or pestilence were often noted, it does not appear to have been customary to take a general census of the dead, through a whole country. Thucydides, in Book II., gives an account of the terrible plague in Attica. He says that Hagnon, in forty days, lost one thousand and fifty out of four thousand armed men in his ships (c. lviii.), but he does not give any sum total of those dying in Attica. Palestine was larger than Attica. On the literal theory that it took nine months to take the census of the living, it would also have required a long time to take the census of the dead. While the writer believes that the record is true in its moral sphere, he does not think it to be literally probable that a census of the dead was taken throughout the entire nation.

9. Does the reader think it literally probable that David saw an angel, and talked with the Almighty in literal fashion?

10. It is doubtful if literal Jewish sacrifices were offered in that spirit of high moral chivalry which led David to say that he would not offer to God a sacrifice of that which cost him nothing.

How this narrative stands related to the corresponding narrative in 1 Chron. xxi. can be better considered when we come to examine the latter narrative. For the present, we may proceed to notice certain features tending to illustrate the meaning of this chapter.

1. It is of great importance that these narratives have respect to that most important place on which the house of the Lord is to be built. When David had bought the plot he said: 'This is the house of the Lord God' (1 Chron. xxii. 1), and then he began to make preparation for the building of the temple thereupon. Thus the literalist must admit that this act of numbering is important, inasmuch as it leads to the selection of the most important plot in all Palestine, that whereupon the temple is built. But the writer holds that the building of the literal temple is only a shadow of the moral truth here being set forth. This narrative does not relate to a Jerusalem in Palestine. It relates to a moral hill on which the city of God is to be built. In its highest consummation, that city of God is a spiritual temple, shining on what Pollok calls

'The mount of God, in awful glory bright.'

In the high and spiritual sphere this mountain is Mount Zion.

'This is the last ascent of virtue; here
All trial ends, and hope; here perfect joy,
With perfect righteousness, which to these heights
Alone can rise, begins, above all fall'

But in the lower, or earthly realm, a preparation is made for this Divine building. There is a working of faith, as an evidence of things not yet seen.

2. In this preparatory building up of the kingdom of righteousness, there is one great peril. That is the tendency to bring in Sinful Fleshly Elements into the sacred enclosure. As the prophet indicates it, the Canaanite gets into the house of the Lord (Zech. xiv. 21). Paul speaks

of a glorying in flesh (Gal. vi. 12). Just as men have a fleshly mind, or a tendency to glory in the flesh, they will be apt to bring in Evil Elements into a sacred realm. It will be difficult for them to get that littleness which comes by the cutting away of offending members. The wise will glory in his wisdom, the strong in his strength, the Pharisee in his long prayers, the Jew in Abraham. All these evil adjuncts will have to be put away. They cannot truly be numbered or apporportioned with those who have come to the sacred hill on which the kingdom of righteousness is to be built.

3. One of the most common Scriptural symbols of the flesh is land. And it will be noticed, in this chapter, that Jehovah makes no allusion to territory in bidding David number the people. He simply says: 'Go, number Israel and Judah' (verse 1). But when David gives his orders he goes beyond this. He begins to make territorial allusions, and we have several references to the land, direct or implied. 'Go now to and fro through all the tribes of Israel, from Dan even to Beer-sheba' (verse 2). 'To the land of Tahtim-hodshi' (verse 6). 'When they had gone to and fro through all the land' (verse 8). We read of famine 'in thy land' (verse 13), of 'pestilence in thy land' (verse 13). It is only in the territorial aspect, from Dan to Beer-sheba, that seventy thousand die (verse 15). At last, after David's land has been punished, the Lord is said to be 'intreated for the land' (verse 25). In Ps. lxxxvii. 5, 6, we read that it shall be said of Zion, certain were born there. 'The Lord shall count when He writeth up the peoples, This one was born there.' Here, then, we have the figure of a census in relation to the Divine hill. But those written in the Book are contrasted with things unclean (Rev. xxi. 27). Hence when God writes up the people, it is certain He will not write in the number anything unclean. So, when He sends David to number Israel and Judah, it is natural to conclude that He only intends David to number those who are truly of Israel and Judah, God's wrestling princes, and those who offer Him praise. But this narrative appears to be showing that instead of simply numbering Israel and Judah, David goes beyond the command, and in his weak leniency or fleshliness, he includes in Israel Sinful Fleshly Elements, that can never be allowed to come into the sacred enumeration of the true Israel of God. He takes in the serpent brood: *τὰ καὶ θεοὶ ἐχθαίροντι*—'The things which the gods hate' (Theoc. Id. XXIV., verse 29). In 1 Chron. xxvii. 24, we read of Joab's number that it was not finished, and that it was not put into the account of the chronicles of King David. The valiant men drawing the sword, the men of violence who take the heavenly kingdom by force (Matt. xi. 12), these have their number recorded (verse 9). But the Fleshly Elements round those Canaanite cities, these are not said to number so many. Their number is not given. Even in English the phrase 'of no account' suggests something not worth numbering. So was it in Greek. Euripides contrasts the *εὐγενεῖς*, or 'noble,' with the *ἀναριθμητοί*, or 'those not to be numbered'—that is, 'the mean' (Helen., verse 1678). By an application of the same principle, slaves were sometimes designated *ἀγεννητοί*, or 'unborn,' as if they had no existence worth recognising. Dejanira thus speaks of her handmaid, who had given her good counsel (Soph. Trach., verse 61).

It is a very noticeable feature that Joab should go through so many apparently agricultural towns and villages, and yet that he should only give the enumeration of those who, like himself, are men of war. He and the warlike captains protest against David's action. The moral warriors fighting their way to heaven are the true people whom God bids David number. It would be an insult to brave soldiers to write cowards in their number. Henry V., addressing his soldiers at Agincourt, says :

‘ We would not die in that man's company
That fears his fellowship to die with us.’

It is as great an evil to begin to call evil good, and to class Sinful Fleshly Elements with the true Israel about to be built up into a kingdom of righteousness. This appears to be David's sin. It is not that he tries to number those whom God has declared to be numberless. It is that, when God has sent him to number the true Israel, he goes beyond that, and begins to reckon Sinful Fleshly Elements amongst things to be numbered as belonging to God. All who glory in the flesh, and count it righteousness, are imitating David in his sin.

4. From some of the preceding narratives we have seen reasons to think that there are in man's nature two invisible bodies. There is the Soulical Body, enswathing the mind, and there is the Soulical Body of Flesh, enswathing the soul. Both are as land. Both may have Sinful Fleshly Elements in them. One of the most common symbols of the mind is a city. When we put this narrative by the side of the corresponding narrative in 1 Chron. xxi., the following feature is noteworthy. In the latter case the word ‘city’ is never mentioned, and spiritual symbols are not present. But in this narrative we have several allusions to cities (verses 5, 7). Moreover, some of the symbolism has a spiritual aspect. Thus we read of David's heart smiting him (verse 10). Mention is also made of Gilead (verse 6), the symbol of a stony heart. From these particulars the writer concludes that this narrative is dealing specially with sinful flesh in its relation to the mind. This fact that one of these two narratives may have an aspect to one part of man's nature, and that the other narrative may have an aspect to another part of man's nature, at once shows us that the apparent discrepancies are of no importance, because the narratives only relate to similar, and not to identical things.

5. The evil habit of seeking to include evil and fleshly things amongst good things is not only common amongst those who believe in Christianity. The Heathen are liable to the same fault. Lucian, in his ‘Dialogues of the Dead,’ shows how those passing to the Elysian fields would fain keep some of their hypocrisy, or other vices. Mercury, who is ferrying them over, has a difficulty in getting them to lay aside their fleshliness. He says to Damias the athlete, *Ὁ γυμνόν, ὦ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον* (Dial. 10)—‘Thou art not naked yet, O most excellent one, being girt about with so much flesh.’ This narrative shows us that David is sinning upon three grades. The most important of these grades, and that upon which the sin must necessarily be greatest, is placed first in order. This is the Young Men's Grade. The Heathen Grade, on which the sin is least, is the last in order. The three grades

in which David sins are Young Men, Servants, and Heathen. It will be seen that where a narrative is dealing with three distinct aspects, care will be needed to keep these aspects distinct, and to prevent them from being confusedly blended. This confusion is prevented thus:

(a) All the portion that pertains to the Heathen Grade is kept to itself. Verses 17-25, inclusive, are on the Heathen Grade, and this is the only part of the chapter that is on the Heathen Grade. The grade is shown by conjoined idioms which cannot relate to Zion, since we read in this portion of fleshly things, as oxen. The words 'see,' 'behold,' and 'do,' in verse 17, conjoin with 'people' in the same verse. The word 'come,' in verse 18, conjoins with *אִתּוֹ*, 'this,' in the same verse. The words 'see,' 'servants,' 'come,' and *עִמּוֹ*, 'with,' in verses 20, 21, 22, conjoin with 'people,' in verse 21, and *אִתּוֹ*, 'with,' in verse 24. The word 'there,' in verse 25, conjoins with 'Israel,' in the same verse. The fact that this is the only part of the chapter in the Heathen Grade shows that when David says, in verse 17, 'Behold, I have sinned,' he is not referring to the events recorded in the previous verses. The words convey new information. It is in this apparently, but not really, incidental way that we are given to see that David had sinned in his method of numbering the people on the Heathen Grade, just as the previous part of the narrative showed that he had sinned on the two higher grades.

(b) In Gal. iv. 25, Jerusalem is a symbol of the Sinaitic covenant. It is closely associated with the Servants' Grade. And in this narrative the word 'Jerusalem' is one of the tokens by which we see what is Sinaitic, and pertaining to the Servants' Grade. The word is used in verses 8, 16, but in neither case has it any reference to a literal Jerusalem in Palestine.

(c) If we ignore gradal distinctions, we bring confusion of time and place into the narrative. Thus, in verse 16, before any altar is erected at the threshing-floor, God says: 'It is enough, now stay thine hand.' And yet, in verse 25, it appears that the plague is not stayed until an altar has been erected, and a sacrifice offered. This is because verse 16 relates to the plague as on the grades of Young Men and Servants, while verse 25 relates to the plague as on the Heathen Grade. Notwithstanding these aids to the perception of gradal transitions, we shall find that the transitions in the former part of the chapter, and between the two grades of Young Men and Servants, are, in some cases, very rapid.

6. From the beginning of the chapter to the word 'hundredfold,' in verse 3, we have the Young Men's Grade. This is shown by the words 'Israel,' *אִתּוֹ*, 'with,' and 'people.' It is by Joab's wish that the Lord may add unto the people that we have indicated to us that Joab does not approve of this numbering on the Young Men's Grade. It will be noticed that after this wish he refers to the eyes of the king seeing. Our Versions not unreasonably insert the word 'it' after 'see,' as if Joab means, 'And may the king see them thus multiplied.' But the grade-words show us that it is an error thus to insert the word 'it.' Joab's allusion to the multiplying is on the Young Men's Grade, as the word 'people' shows. But the word 'see' is of another grade. It may be

of the Servants' Grade, or it may have a spiritual application to Zion. Since Joab is here expressing a good wish for David, and hence is probably referring to a higher grade, it is most likely that this clause glances at the Grade of Tongues. It is as if Joab said: 'O my lord the king, may the people on the Young Men's Grade, God's true Israel, be multiplied a hundredfold! yea, still more, may the eyes of my lord the king be opened to see the spiritual glories of Zion, or the Grade of Tongues, and to look on things which hitherto the eye saw not.' After these wishes respecting the two grades of Young Men and Tongues, Joab proceeds to speak as one on the Servants' Grade, whereon he makes still more open protest against David's conduct. 'And my lord the king, wherefore doth he delight in this thing?' The word הִלֵּךְ shows that this clause is on the Servants' Grade. When Joab has, directly or indirectly, shown unwillingness to act on these two grades, the following verses show how David persists, and how the sinful enumeration is carried on by Joab on both these grades. Verse 4 is on the Young Men's Grade. We have the words 'people' and 'Israel.' Then the verses 5 to 8, inclusive, are on the Servants' Grade. We have the word 'come' several times used.

The gradal aspects of the other verses can be considered in the examination of the chapter, to which we may now proceed.

We read: 'And again the anger of Jehovah burnt against Israel, and He moved David against them, saying, Go, number Israel and Judah' (verse 1). Even before the command to number is given, Jehovah is said to be angry with them. He had been angry with them when Saul sought to slay the Gibeonites (xxi. 2). We are not told, here, what was the cause of the anger. It is certain, however, that God is angry with Sinful Fleshly Elements. We see from the chapter that such Elements are found in the soulical body. Many people read the narrative as if it meant that God moved David so to act, that a plague might come to Israel. But God will do right. If He was angry with Israel, it must have been because of some sin attaching to Israel. If He told David to number Israel, it must have been a good thing to number Israel, and such a numbering could not have brought harm to Israel. It could only bring harm to its sin. The command is probably equivalent to a command to number the good, with a view to the punishment of the evil. 'Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed' (Rev. vii. 3, 4). Further, while כִּנְיָן , before the word 'Israel,' means 'against,' the word as commonly means 'in.' God is said to move David, בְּכִנְיָן , which may be 'against them,' or 'in them.' If 'against them,' it is against them as sinful. If 'in them,' it is David representing a Principle, probably that of Love, working in Israel, and which, in its proper action, works to the subjugation of sin.

In this case, David goes beyond the Divine command. There is a Love which is weakness, and which would give sin too much place. While Intolerance is evil, there is evil in the flexible good nature which would buy peace at any price, and in the charity which makes little of distinctions between right and wrong. We are not to be charitable to

sin at the expense of God's glory, however kindly we may feel for the sinner. Had David only numbered the host of warlike men prepared to take the heavenly kingdom by violence, he would have been fulfilling God's will, and no evil would have come to him. In xviii. 1, we read of him numbering those who were with him, and who were evidently warlike men. In that case, no fault is found with him for the enumeration. But here, although he calls for the warlike men, and though he does number Israel, he goes beyond this. He sends them to the fleshly realm, reaching down to Beer-sheba of the Servants' Grade, and including in it forces that are Canaanitish. This is like numbering Helots amongst Spartans or slaves amongst Athenian freemen. He sends them to run to and fro in the land. He is trying to number that which is fleshly with that which is spiritual. He wishes the sinful territorial aspect of the tribes to be taken into the count. Joab is captain of the *לְחִי*, 'host,' or 'men of valour,' and these it would have been right to number. They were probably with David, as much as Joab was with him. It is David's sin that he passes beyond them to the fleshly land, even in its Canaanitish and evil aspect. Joab, whose name means 'Jehovah is Father,' is pre-eminently a moral Man of War, and captain of such. He ought not to have been sent to run to and fro in the fleshly land, and away from his Men of Valour. 'And the king said to Joab, the captain of the host, which was with him, Rove to and fro now in all the tribes of Israel, from Dan even to Beer-sheba.' This command is too comprehensive. David is forgetting that all are not Israel which are of Israel. Where God had given him a command to take only the Good, he is using a net to take Good and Bad, without any intention of throwing the Bad away. He does get the number of the warlike, but not of all the tribes. 'And number ye the people, that I may know the number of the people' (verse 2).

To this too comprehensive command, Joab 'hesitates dislike.' But he does it in kind and courtly terms. He wishes the people to be numberless, and David to be enlightened with a spiritual enlightenment; but he does not say to the king: 'Here am I.' He does not like David's wide desires. The king is now acting like the foolish heart, of which Herbert writes :

' There is fruit,
And thou hast hands,
Recover all thy sigh-blown age
Of double pleasures : leave thy cold dispute
Of what is fit and not.'

It is David's fault that he does not distinguish between what is fit, and what is not fit. But Joab wants only the valiant people. Such he prays to have multiplied; but he has no good wish for the fleshly land, and its Canaanitish Elements. 'And Joab said unto the king, Now Jehovah thy God add unto the people such as they, and such as they, a hundred times.' The writer thinks that *כַּהֵם וְכַהֵם* mean rather 'such as they and such as they' than 'how many soever they be.' As Joab wishes this process of addition to be repeated a hundred times, so he himself repeats the phrase, as if to start the process. But Joab wishes them to be truly people, and valiant men. He does not want chaff to be

mingled with wheat. Passing on, in his good wishes for David, he even desires him to be above the people on the Grade of Young Men. He wishes him to have spiritual enlightenment on the Grade of Tongues. We can wish for another a greater good than we ourselves possess. 'And may the eyes of my lord the king see' (verse 3).

Joab is next represented as also making a protest on the Servants' Grade, showing that David is in like manner sinning on this grade. 'And my lord the king, wherefore doth he delight in this thing?' (verse 3). Joab may be unwilling, on both these grades, to obey the king. The Fighting Principle would rather confront Evil than connive at it, in a love that lacks principle. But where the word of a king is there is power. Love rules, even if it be for evil. "Ἔρω ἀνίκαι, ἀμάχαν" Ἔρω. (Soph. Ant., verse 781)—'O Love unconquerable, Love with whom no one may fight.' And thus David's word is all-powerful. First, he is obeyed on the Young Men's Grade. 'And the word of the king prevailed against Joab, and over the captains of the host; And Joab, and the captains of the host, went out before the king.' That is, they go out so far as David is concerned, in a Sinaitic and outward aspect. The Hebrew has not the word 'from,' as in 2 Kings v. 27. David virtually has a part in the numbering. 'They go out before him. 'To number the people Israel' (verse 4). On the Servants' Grade, also, he is obeyed in an evil command. Verse 5 brings in the Servants' Grade. The next few verses show us, in symbolic language, the Evil Elements to which David had sent these men, and which he is seeking to include in Israel.

1. There is a tending to ritualism, especially as embodied in Water Baptism. This is symbolized by a passing through the river Jordan. We have like symbolism in Gen. i. 10; Judg. viii. 4, etc. 'And they passed over Jordan' (verse 5).

2. There is a tending to the Moral Nakedness and Shame which attend lack of Divine righteousness (Rev. iii. 18). They are said to pitch in Aroer. This word is from a root meaning 'to be naked,' 'bare,' and hence 'to be laid bare,' or 'to be ruined.'

3. There is, as the writer thinks, a tending to Heathen Superstition. The city Aroer is associated with a city that is said to be in the midst of a בְּנַי —that is, 'ravine,' or 'a stream.' This city is called 'Gad'—that is, 'Destiny,' 'Fortune,' 'Luck.' The symbolism probably indicates a tendency to that superstitious state in which men give heed to omens rather than to God's Word. If the word בְּנַי be taken as 'valley' or 'ravine,' it would probably indicate gloom. But the writer prefers to regard the word as meaning 'stream.' Ancient villages were sometimes built for safety over lakes and rivers. The writer thinks that this verse is showing how that David's messengers have gone to a Superstition as gross as that of the poor Heathen who lived in lake dwellings. In this and all the other instances, the writer has no desire to speak dogmatically. He is only stating what seems to his own mind to be probable.

4. There is a tending to moral wretchedness and suffering. 'And unto Jazer.' This word is from the same root as Lazarus. It means

'help.' In some forms it means 'to give help,' in others it means 'to be helped.' We read in Jer. xlviii. 32 of a weeping of Jazer, and a sea of Jazer. The writer thinks that the word is here a symbol of the moral poverty and wretchedness which needs help, as a beggar.

5. Next, there is a tending to Gilead, or the stony-hearted realm. 'And they came towards Gilead' (verse 6).

6. Then there is a tending to darkness of mind. Jericho, the moon-town, is a symbol of Mental Darkness. The moon rules the dark night. These men come to Tahtim-hodshi. The word 'Tahtim' means that which is under, even in the lowest parts. The word תַּחְתִּי may be from תָּרַץ , 'new,' or from its derivative חֲרִיט , 'new moon.' The writer believes it is from the latter word, and that the name means 'the low places under the new moon.' It is a symbol of a realm of mental and moral darkness, just as Gilead is a symbol of hardness of heart.

7. Next, we have a symbol of a tending to evils that are afflictive judgements. They come to Dan Jaan. The word 'Dan' is 'Judge,' or 'Judgement.' 'Jaan' is from אָנָה , meaning, first, 'to answer, to sing,' and, secondly, 'to afflict, to bow down.' The latter meaning seems the more probable here. The name may be rendered: 'Judgement afflicts.'

8. Next, there is a tending to fleshly lust. 'And round about to Zidon' (verse 6). The name 'Zidon' is from a root meaning 'to hunt.' It suggests Esau, the hunter, and his fleshly venison.

9. The next sentence may symbolize a tendency to a warlike spirit. The strong Kenite, or spearman, has his nest in the rock (Numb. xxiv. 21). Tyre is spoken of as a stronghold, and its name means 'Rock.' 'And they came to the stronghold of Tyre' (verse 7).

10. The name 'Hivite' is said to denote those who dwell in round encampments, or villages. It suggests an unsettled wandering life, like that led by men dwelling in tents. It is not improbable that the word may symbolize restlessness. As an alternative, account might be taken of a certain connection which this word has with the winding or coiling of a serpent. In this latter case it might betoken subtlety, but the writer prefers the former view.

11. There is also a tendency to idolatry, literal or moral. They come to the cities of the Canaanites, or those who bow down.

12. There is a tendency to a corrupt form of faith and worship. They go to the south side—that is, the fleshly Egyptian side of Judah, to Beer-sheba, or the well of the oath. This latter name is symbolic of what is legal and Sinaitic, and in the Jewish rather than in the Christian covenant.

13. Lastly, we see how they come to Jewish bondage. They come to Jerusalem below, which is in bondage with her children. This is not a tending to sin, but rather to the fleshly and legal system of Sinai: 'And they roved to and fro in all the land, and they came to Jerusalem at the end of nine months and twenty days' (verse 8).

Verses 9, 10, to the word 'people,' are on the Young Men's Grade, as the words 'people' and 'Israel' show. Joab gives to David the number of the warlike, but beyond that his work is not finished. He is not said to number all the people in the land. The Sinful Elements do not come

into the enumeration: 'And Joab gave the sum of the numbering of the people to the king, and Israel was eight hundred thousand men of valour that drew the sword, and the men of Judah five hundred thousand men' (verse 9). 'This is only a census of a class. 'Joab, the son of Zeruiah, began to number, but finished not' (1 Chron. xxvii. 24). These valiant men are not said to be able to draw the sword. They actually do draw it. They are God's army, taking the kingdom by violence. It is not literally probable that in so rude an age, and in so small a country as Palestine, there were thirteen hundred thousand Jews who drew the sword. They are God's army, not a literal army of soldiers. Beyond Pollok's description of missionaries, these are

'A noiseless band of heavenly soldiery,
From out the armoury of God equipped,
Invincible to conquer sin.'

When the narrative has shown how David sinned in seeking to number Fleshly Elements with God's Israel, it then shows how he began to be sorry for his sin. The kingdom of righteousness could not be built up in Salem until there was a repenting of sin, and then a putting away of sin. First, we see how David repents on the Young Men's Grade: 'And David's heart smote him, after that he had numbered the people.' Had he simply numbered according to God's direction, had he not sent his messengers to rove to and fro in the fleshly land, and amongst Sinful Elements, he would not have had any need of repentance. It is that which he himself has done at his own impulse, for which he upbraids himself, and not obedience to God's command. The remainder of verse 10 shows us David's manifestation of penitence on the Servants' Grade. The words 'do' and 'servant' show the grade. David not only acknowledges his sin, but prays. The word which denotes passing through, and which so often betokens the Seed Process, is used by David in relation to his sin (verse 10; Micah vii. 18). Hence the writer thinks that this is not so much a prayer for pardon, as for the actual removal of sin. The Revised Version has 'Put away.' 'And David said to Jehovah, I have sinned greatly in that I have done, and now, O Jehovah, put away, I beseech Thee, the iniquity of Thy servant, for I have done very foolishly' (verse 10).

Next follows an account of the retribution coming on account of David's sin. The day of Sodom's overthrow is marked off from other days: 'When the morn arose, then the angels hastened Lot' (Gen. xix. 15). It may be to mark the beginning of evil days that we have in verse 11 the allusion to David arising in the morning. A prophetic messenger, Gad, whose name means 'Destiny,' is sent to present to David certain alternatives. Whenever prophets come to sinful men, they virtually come to present God's alternatives. 'They set before men death or life. All these verses, to the end of verse 14, are on the Servants' Grade. We have the words 'do' (verse 12), 'come' (verse 13), and 'see' (verse 13). We have the word סִיחַ, in verse 13, to which we will refer presently. 'And David arose in the morning, and the word of Jehovah came (was) unto Gad, the Prophet, David's seer, saying, Go and speak unto David, Thus saith Jehovah, Three things

I impose upon thee, choose to thee one of them, and I will do it unto thee' (verse 12).

1. The first alternative offered to David is a seven years' famine. It will be noticed that the alternatives have a certain proportion in respect to time, seven years, three months, three days. Thus the last proposal is for the shortest time, and the first for the longest time. This seven years' famine is spoken of as a famine in David's land. It is David's land, and not God's land. It is the sinful Fleshly Element which he has been incorporating with the Soulical Body. The question is, Shall this be famished and wasted by a slow and tedious process? Shall there be a long drawing out of remedial influence, until the strength of this sinful land becomes hunger-bitten, and pines and wastes away? God can make 'great plagues, and of long continuance' (Deut. xxviii. 59). Some good people have a prejudice against sudden conversions, and think that it is by a slow and long-continued struggle that the sinful flesh must be wasted, and grace become triumphant. God offers David this long wasting as one alternative.

2. Secondly, He offers to him the alternative of refusing to have any remedial influences applied, but rather to submit to the Sinful Seed in David's land, which are his enemies. When Moses says, 'I have set before thee life and death, the blessing and the curse' (Deut. xxx. 19), it is clear that Death and the Curse are one alternative presented by Moses. He presents it, though he does not wish them to choose it. So to David, as to a free man, there is this second awful alternative presented. If he so wills, he may submit to his enemies, his Lusts, and flee as a fugitive before them as they come in like a flood. But, in such case, David will also have God for his enemy. Our Versions render סוֹרְתָם, in verse 13, as 'they,' as if it related to the pursuing enemies. But this cannot be, for the whole of this portion, apart from this word, is on the Servants' Grade. The word סוֹרְתָם, 'He,' is of the Young Men's Grade. This is one more of those numerous passages in which, as in Ex. viii. 19, by the Law of Divine Pre-eminence of grade, where God is acting, even though He is acting with those on the Servants' Grade, He is still indicated by this word 'He' of the Young Men's Grade. Hence the writer holds that the second alternative is, that David, if he likes, may flee before his Sins, instead of standing up against them like a man of valour. But, in such case, not only will his Sins chase him, God Himself will draw out a sword after him. 'Let them be as chaff before the wind, And the Angel of the Lord driving them on' (Ps. xxxv. 5). 'And Gad came to David, and told him, and said unto him, Shall there come to thee seven years of famine in thy land? or three months of thy fleeing before thine adversaries, and He pursuing thee?' (verse 13).

3. The third alternative presented to David is that of a speedy wasting of his sinful fleshly land by a destroying pestilence. It is only in David's land that this pestilence is to rage. Solomon speaks of a man knowing the plague of his own heart (1 Kings viii. 38). This three days' plague is as much a moral plague as a plague in the heart, or the plagues which came upon Babylon (Rev. xvi. 21). It is God's manifestation of a sudden and speedy judgement upon sinful flesh, that flesh against which God pleads with fire and sword, when His slain are

many (Is. lxvi. 16). That sword is His truth. Every sinner who is arrested as Saul was arrested on his way to Damascus, is being smitten with this plague in his sinful flesh. Saul was three days without sight (Acts ix. 9). He was suffering from this three days' plague in his sinful moral land, which God here offers to David. 'Or shall there be three days' pestilence in thy land? now advise thee, and consider what answer I shall return to Him that sent me' (verse 13). Coleridge, in his version of Schiller's 'Wallenstein,' writes :

' For the stricken heart of love
This visible nature, and this common world,
Is all too narrow : yea, a deeper import
Lurks in the legend told my infant years
Than lies upon that truth we live to learn.'

It would surely be a truth inferior to a legend if God were to offer a man the choice of a seven years' famine, a three months' defeat, or a three days' pestilence, in the literal sense in which men understand this history. We might well ask, Is this God's way of punishing a man? Is there not something lacking here? Is not this world all too narrow for Christian faith? We find, however, a solution of all these difficulties when we regard the narrative as moral, and not as literal history.

Every great moral choice involves a struggle, and sometimes distress. David feels the struggle severe, but he chooses wisely. The one thing made plain to us is, that David will not choose the second alternative. He will not choose to be mastered by his Sins, and to have God for his Enemy. This would be to fall into the hands of the Adam, with its sinful flesh, a nature of the earth earthy. David is not speaking of literal men but of the Adamic nature. In regard to the choice of David, it is not said expressly that he chooses the three days' pestilence, nor is it said that the pestilence wastes him for three days. Still, it is clear that when it is left to the Lord, He brings the pestilence. Yet the indefiniteness in regard to time may be owing to the fact that God has a gradual, as well as a speedy way of destroying sin. The famine is not shown to be excluded, even while the narrative deals with the pestilence. 'And David said to Gad, I am in a great strait, let us fall now into the hand of Jehovah, for many are His mercies, and let me not fall into the hand of man' (verse 15).

According to David's choice, God's plague, His Angel with the sword of the Spirit, which is the word of God, begins to rage in David's sinful fleshly land. At this juncture, the transitions from the Young Men's Grade to the Servants' Grade are somewhat rapid. Verse 15 is on the Young Men's Grade. We have the words 'Israel' and 'people.' The opening sentence in verse 16, to the words 'destroy it,' appears to refer to the Servants' Grade, though no grade-word is used. Jerusalem betokens the grade. The rest of the verse shows how there is a cessation of judgement on each grade. Unto the word 'hand,' the sentence relates to the Young Men's Grade, as 'people' shows. The closing sentence is on the Servants' Grade, and we have \square , 'with.' All the rest of the chapter is on the Heathen Grade.

Of the pestilence as on the Young Men's Grade, we read: 'And Jehovah sent a pestilence in Israel from the morning and unto the

appointed season, and there died from the people, from Dan and unto Beer-sheba, seventy thousand men' (verse 15). Could any Christian reader undertake the task of showing that it was a righteous action for God to put to death seventy thousand Jews as a punishment to David for having numbered the people? When a body of Irish constabulary had made a disturbance in a crowd at Mitchelstown, and had been stoned for it, they went to their barracks, and began to fire, not at those who stoned them, but at unarmed onlookers. Their conduct met with general execration. It was felt that it was a murderous and brutal deed, such as few save gentlemen-ruffians would have commended. If it be wrong to punish the innocent for the guilty, how could this slaughter of seventy thousand men be justified? The writer holds that this multitude is a Sinful Seed in David's fleshly nature. We have the territorial aspect, but the land is sinful flesh. When we read of people dying from Dan to Beer-sheba it seems natural to conclude that they had lived from Dan to Beer-sheba. On the other hand, while Israel is said to know (1 Sam. iii. 20), or to have a throne set up (2 Sam. iii. 10), or to be gathered (xvii. 11), or to receive a proclamation (2 Chron. xxx. 5), from Dan to Beer-sheba, the writer knows not of any other passage wherein people are said to die from one place to another. We read of a gradation in rank (Ex. xi. 5), and in kind (Gen. vii. 21) dying, but where the reference is to dying in a district the word 'in' is generally used. These seventy thousand are members upon earth, which needed mortifying (Col. iii. 5). Prince Henry says of King John's dying:

'Death, having preyed upon the outward parts,
Leaves them invisible, and his siege is now
Against the mind, the which he pricks and wounds
With many legions of strange phantasies,
Which, in their throng and press to that last hold,
Confound themselves.'

As warlike imagery can be used of the conflict between death and life, so it can be used of the conflict between Good and Evil in man's nature. There is a host of Sin. It is from this host in the sinful fleshly land that the seventy thousand fall, smitten down by the sword of Divine truth. Next we read of the wasting on the Servants' Grade, whereon is the Sinaitic Jerusalem. 'And the Angel stretched out His hand toward Jerusalem to destroy it' (verse 16). Just as a sinner, so far as he is a sinner, has his portion with hypocrites, etc., so, as far as this land is sinful, death reigns over it. But the pestilence only works for the destruction of sin. God will not so far fight against our weakness that unsinning flesh faints before Him. Jonah said God was gracious, and repented Him of evil (iv. 2). So He shows compassion towards David. 'And Jehovah repented Him of the evil, and He said to the Angel that smote the people, It is enough; now stay thine hand' (verse 16). So there is a cessation on the Servants' Grade, or at Jerusalem. The Angel is found in a certain position which is thus described: 'And the Angel of Jehovah was with the threshing-floor of Araunah the Jebusite' (verse 16).

What is symbolized by this Araunah?

1. He owns the place on which the temple is ultimately to be built. Without him the site for the temple cannot be justly acquired. It has

to be bought of him. Hence he must represent some principle indispensable to the establishment of the kingdom of Righteousness.

2. The place with which he is associated is a threshing-floor. That suggests the putting away of evil, and the gathering of what is good. Usually wheat was threshed on the floor, although these level floors were used for kindred purposes, as grape-treading.

3. This man is a Jebusite. The name 'Jebusite' means 'He who treads, or tramples down.'

4. The word 'Araunah,' which appears in different forms, is generally regarded, so far as the name is here used, as being from יָרָא, 'to shout.' It is mostly used of a joyous shout, such as was raised when men trod the grapes (Is. xvi. 10). Now let us put these features together: He is a treader-down, his name means one who shouts joyfully; he owns a threshing-floor, and where he has his floor the kingdom of God is to be set up. The writer holds that all these features go to show that he represents the power which treads down sinful flesh as in a wine-press. One of the most common Scriptural symbols of fleshly destruction is the treading of the wine-press. This symbol seems involved in this imagery. While God uses against us the sword of truth, we have also to trample down the flesh. Without Araunah, the flesh-destroying power, we cannot be built up into a temple for God. Where the flesh is trodden down, there the temple will be erected. The Angel is found by the side of this sacred threshing-floor. The action of Araunah is most fully described on the Heathen Grade, which is full of fleshliness. He is, however, named also in reference to the Servants' Grade (verse 16). On every grade on which the flesh needs trampling down, he must have a place.

With verse 17, the Heathen Grade comes in. The opening words give us to see that David has sinned on that grade. He is now owning his sin. Moreover, he makes allusion to sheep. These are not Jews suffering on account of what David has done. They are the Sheep-Nature in David, which is sinless, and could not say, 'I have sinned.' David wishes the evil in him, and the house from which it comes, to be smitten, but he would have the Sheep-Nature spared. 'And David spake to Jehovah, when he saw the Angel that was smiting the people, and he said, Behold, I have sinned, and I have done perversely; but these, the Sheep, what have they done? let Thine hand, I pray Thee, be against me, and against my father's house' (verse 17). It is not improbable that the expression, 'In his seeing the Angel,' marks off an outward and fleshly part of David from a better and sinless part.

David is now shown how punishment may be averted by erecting an altar to God in the place where sinful flesh is trodden down. The prophet comes, even in Heathenism. 'And Gad came to David on that day, and he said to him, Go up, rear an altar to Jehovah in the threshing-floor of Araunah the Jebusite' (verse 18). To this command to go to the place for the subjugation of sinful flesh, David shows obedience. Even in Heathenism men of the best moral kind sought to trample down fleshliness. One Pythagorean saying was:

εἰθίζου δὲ διαίταν ἔχειν καθάρειον ἄθροπτον.

'Accustom thyself to have a way of living that is pure, and not enervated.'

'And David went up, according to the saying of Gad, as Jehovah had commanded' (verse 19). Some of these heathen are morally higher than those wealthy Englishmen of whom Emerson says: 'They have no revolutions, no horse-guards dictating to the Crown, no Parisian poissardes and barricades, but drowsy habitude, daily dress-dinners, wine, and ale, and beer, and gin, and sleep' ('English Traits,' p. 92). Moral heathen seek the place where fleshly Lusts are to be subdued.

The writer thinks that the distinction between the Seed Process and the Sinaitic Process is important in these later verses. The treading down of the sinful flesh at the threshing-floor is an actual and Seed Process putting away of sin. Hence Araunah sees David passing through towards him, the word 'passing through' indicating that he is tending in a Seed Process direction. But Araunah goes out to meet him, and when he has gone out, we have a Sinaitic aspect introduced. 'And Araunah looked forth, and he saw the king and his servants passing through unto him.' A man may be tending to the highest form of fleshly subjugation, the Seed Process form, and yet, before he reaches that form, he may pass through the more imperfect form of fleshly subjugation which is according to the Sinaitic Process. 'To believe in Propitiation is, to some extent, to gain a mastery over sinful flesh, but in this case Araunah is humbling himself from his proper position. He is going out from his own place to bow before the king. 'And Araunah went out, and bowed himself before the king, with his face towards the earth' (verse 20). In his first converse with the king, Araunah, speaking outside the threshing-floor, offers what he has outside in the Sinaitic realm. He is not said to offer the threshing-floor, but only objects for sacrifice. Araunah is imperfect and Sinaitic when he is out of his threshing-floor. Moreover, there is a double aspect about this Sinaitic portion which is noticeable.

1. Araunah, representing the flesh-subduing Principle in a human and Sinaitic aspect, offers David victims for the putting away of sin. He offers oxen, and threshing instruments for wood. But these are human and imperfect sacrifices, which can never put away sin.

2. There is what is virtually a second Araunah, who is called a King. The Hebrew in verse 23 has not 'as a King,' or 'O King,' as our Versions represent. Neither has it the words 'All these.' It has *הכל*—that is, 'the whole.' Sometimes this word means 'all,' and sometimes 'the whole' (Gen. xxv. 25). Why should Araunah be designated a King? Why should these gifts be actually said to be given, on the literal theory that David does not receive them? The writer holds that he does receive them. Verses 21-23, which refer to Araunah out of the threshing-floor, have a Sinaitic aspect. In that aspect there is a human Araunah, or flesh-subjugating Principle, represented by priests, etc., who offers David victims for the altar. But above these priests there is the Divine Araunah, or flesh-subjugating Power, and He gives validity to these literal sacrifices. He is their completeness, the whole and in whole. All sacrifices are comprehended in Him. It is to Him as giving the whole Sinaitic Sacrifice to David that verse 23, as the writer thinks, refers.

First we read of what is done Sinaitically, by the human Araunah, or

priests, who are as a servant, not as a king. 'And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar to Jehovah, that the plague may be stayed from upon the people' (verse 21). When the righteous are set on high, none of these moral plagues will come nigh their dwelling. Araunah, in the Sinaitic and human aspect, can find David propitiatory sacrifices for the subjugation of sin. These, however, are all imperfect. They need Christ to give them completeness. 'And Araunah said to David, Let my lord the king take and offer up what is good in his eyes.' This allusion to being good in the eyes shows that Araunah is speaking according to the inferior and Sinaitic Process, not according to the Seed Process. He is not offering the floor, but only sacrificial victims. 'See, the oxen for the burnt offering, and the threshing instruments, and the furniture of the oxen for wood' (verse 22). This is not like literal history. It is improbable that the agricultural instruments would be used to make the fire burn. The wood is often a symbol of what is evil and sinful. Next follows the allusion to the Divine Araunah, or King Jesus, He in whom all propitiatory sacrifices find their completeness. He gives all propitiatory victims embodied in Himself, for He is the One Offering for sin. This clause shows the consummation of the Sinaitic aspect. 'The whole gave Araunah the King to a king.' Jesus can be called a Jebusite, or Trampler-Down, for He trod the wine-press alone.

The narrative then reverts to the human Araunah. It shows that, after the Divine Araunah has given the sacrifice, king David is accepted. Dr. Davies says that הָצַיַן , in Lev. xxvi. 41, which our Versions render 'accept punishment,' means 'to appease or propitiate,' 'to atone for sin.' It is clear that in the Niphal it has this meaning of propitiate. 'Her iniquity is pardoned' (Is. xl. 2). The same word is here used by Araunah, though not in the Niphal. The writer holds that it is not a prayer that Araunah is offering, but that he is stating a fact. He believes, also, that the fact stated is an explanation of what is meant by the King giving the whole. The writer would read verse 24 thus: 'And Araunah said to the king, Jehovah thy God makes propitiation for thee' (verse 24). It is not likely that David would deprecate a prayer that God would accept him. On the other hand, a truly good man, coming to the holy mount, would not be content to have it said, Christ atones for Thee. He would answer, Nay, I want Him to be more than my Propitiation. I want Him to be my actual and inwrought Righteousness. I not only want Him to cover my sin, I want Him to take it away. So, when the human flesh-subduer says, Christ the King, the Divine Flesh-Subduer, makes propitiation for thee, He gives the whole, David says, Nay, I must have the floor on which my sinful flesh shall be trodden as in a wine-press. I am not content to be saved Sinaitically, and as a free gift, I want to be saved by Jesus in a still better way, by having Him formed in me as my Righteousness, by which I shall be able to buy this floor, and build thereupon an altar for God. While David's allusion to not offering what costs nothing may be applied, as men usually apply it, the writer thinks that, primarily, its meaning is as above stated. 'And the king said to Araunah, Nay, for I will verily buy it from thee at a price,

and I will not offer unto Jehovah my God burnt offerings which cost me nothing' (verse 24). David is now acting according to the Seed Process. In that Process he buys the floor for the down-treading of sinful flesh. Thereon he builds his altar, and by offering on it his sinful flesh, he causes the plague to cease. 'And David bought the threshing-floor and the oxen for fifty shekels of silver. And David built there an altar to Jehovah, and offered burnt offerings and peace offerings, and Jehovah was intreated for the land, and the plague was stayed from upon Israel' (verse 25).

PART II.

CHAPTER XXV.

I CHRONICLES XXI.

WHEN we compare this chapter with the chapter previously considered, we see that while there are important divergencies between the gradal features of these two chapters, there are also important harmonies. For example, both narratives begin on the Young Men's Grade, and end on the Heathen Grade. In both there are numerous and sharp transitions of grade in the early part of the chapter. In both, these transitions are between the two grades of Young Men and Servants. In both, Ornan the Jebusite is associated with the two lowest grades—Servants and Heathen; but not with the Young Men's Grade. These striking harmonies of grade between the two narratives of David numbering the people tend to establish the truth of the Gradal Theory. But if it be the case that some twenty or thirty words, or even more, are used by these various Scriptural writers with a common gradal significance, many modern writers will have to modify their teaching respecting Inspiration. They will have to glorify God less grudgingly, and to prepare new and larger honours for His name. Amongst the imperfect teachings respecting Inspiration, the writer would class such doctrines as the following. Sir Edward Strachey, Bart., in his 'Jewish History and Politics' (p. 86), speaks of 'That intensified and exalted condition of the human mind which has given us language in one age, mythology in another, prophecy in another, and which still yields philosophy and poetry to us moderns.' He goes on to quote Wordsworth's lines relating to the gift by which

* With an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.*

And he says that he finds in that 'an explanation and illustration of the greater part, at least, of what not only may but must have been the mental and bodily state of the Hebrew prophet, when he saw the Lord sitting upon a throne.' In p. 227 he says: 'If the reader still thinks that such an insight into the future, and such an instinct beyond the

limits of that insight as I here claim for Isaiah, are beyond any known powers, intellectual or imaginative, of the human mind, I would beg him to consider that there are many instances in the history of the world of a single man appearing with powers unparalleled by those of any other, and, in like manner, each nation, ancient or modern, that deserves the name, had, or has, a special vocation for which it has exhibited powers which no other has shown.' Professor Seeley, in his 'Ecce Homo' (p. 72), says: 'How the truth came to the prophet he himself knew not: the only account he could give of the matter was, that it was put into his mouth by the Invisible King of the Theocracy, and that he knew it to be truth. . . . From the time of Pythagoras and Heraclitus to the time of Carlyle and Maurice, men have arisen, at intervals, who have seemed to themselves to discover truth, not so much by a process of reasoning as by an intense gaze, and who have announced their conclusions in the voice of a herald, using the name of God and giving no reasons. . . . So fully is the possibility of such a prophetic discovery of truth recognised, that the Jewish prophets have been received throughout the West with profound veneration.' It will be noticed that these passages have more to say of what man discovers than of what God reveals. There is a wide and foolish prejudice against the view that the prophets were ever used by God as literal instruments. This is scouted as mechanical. Yet Scripture gives us some reasons to think that the prophets sometimes declared truth which they had not yet themselves understood (Dan. xii. 8; 1 Pet. i. 11). While Verbal Inspiration is not necessarily Mechanical Inspiration, on the other hand, it is an honour for a man to be God's instrument, even if he knows no more of the meaning of what he writes than the axe knows of the purpose of him who heweth therewith. God will increase, and the prophets decrease, in Inspiration, as well as in other spheres.

We read in Rev. xxii. 18 of God's words: 'If any man shall add unto them, God shall add unto him the plagues that are written in this Book.' Here we see that to add to God's word is to risk being smitten with God's plague. As respects the general principle of this verse, it may be said to give support to the view that David sinned by going beyond God's command, and seeking to number with Israel a sinful Fleshly Seed that was not of Israel. No man, however, would be likely to maintain that the plagues written in the Book of Revelation are literal bodily diseases. Literal rivers are not turned to blood (Rev. xvi. 4), nor does hail, of which every stone weighs a talent (verse 21), fall upon literal men. The plagues are in a moral sphere. So it is natural to conclude that the plague which comes to David is moral and not literal.

In the beginning of the former narrative, it was said to be God who incited David to number Israel. Here it is said to be Satan. It may be said, How could the same act be from God and from Satan, at one and the same time? But it is not the same act. The tree in the garden had two fruits. It gave knowledge of good, and knowledge of evil. And David does two things. He obeys God, and he also goes beyond God's command, and does what God disapproved. A stream may have cross currents in it. The sun that enlightens may also blind. Paul had given to him a thorn in the flesh. That thorn had two influences.

First, it kept him from being exalted above measure. Secondly, it buffeted him and caused him pain, and hindered him in doing Christ's work (2 Cor. xii. 7). So far as it kept him humble, it was from God. So far as it buffeted him, it was Satan's messenger. Hunger makes enjoyment where there is food, and the same hunger kills where there is no food. So far as David numbered the true Israel of God, it was God who bade him number Israel. So far as David added to this commission, and tried to number with the true Israel the Sinful Seed who were not Israelites indeed, it was Satan who bade him number Israel. The former chapter mentions the good aspect of David's work, and this mentions the bad aspect. Hence, in one case, God orders the numbering, and, in the other, Satan orders it. A butcher at Seamer, near Scarborough, bought five sheep of a farmer at Bridlington. He was to take them away early on the following morning. When the farmer arose, he found that the butcher had taken six sheep. He pursued him, and saw the butcher driving six sheep before him. The butcher's defence was that he had not noticed there were six sheep. He thought he had only five. Few would believe such a statement. When that butcher went into the fold that morning for the sheep, until he reached the number five, it was Justice and Equity that were bidding him count the sheep. But directly he began to think he would take a sixth sheep, it was no longer Justice, but Covetousness, that was bidding him count the sheep. So was it with David. God was his Master so long as he was only counting the good. But when he began to number the evil, he was then Satan's servant. This chapter opens by bringing before us the bad aspect, while the other chapter opened by bringing before us the good aspect.

That this chapter is not literal, but moral, history, may be reasonably concluded thus :

1. Nearly all the evidences quoted to show that the former narrative was not literal history apply to this narrative. This is especially true of the divergencies which the two chapters present in relation to numbers, etc.

2. The singular fact that Gideon and Ornan are both represented as threshing wheat when they see the Angel is suggestive of moral, rather than of literal, history (Judg. vi. 11, 12).

3. It is not inherently probable that any being called Satan would literally order God's people to be numbered, and that a righteous king would obey the order given from such a source.

4. We cannot well think that a literal man, David, was afraid of going to worship in the tabernacle of his fathers on account of an Angel with a drawn sword being in the way (verse 30).

5. Can the reader state why Scripture was encumbered with the information that Ornan had four sons with him who hid themselves? (verse 20). What is the moral intent of such a record, and what useful end is it designed to serve? These questions are only asked as against literalism. The writer holds that no part of Scripture is superfluous, or unmeaning.

In considering the teaching of this chapter, we may notice the following particulars :

1. Although the word 'land' is not used so frequently in this as in the former narrative, we have in it evidence that it is to the territorial aspect that David's sinful deed pertains. He speaks of going 'from Beer-sheba and unto Dan' (verse 2). So we read of pestilence in the land (verse 12), and destroying throughout the coasts (verse 12). But while the land is indicated, we have no reference to a city—that is, no use of the word 'city.' These two features tend to show that this narrative pertains to the Soulical Body of Flesh. It has a soulical aspect. These are not the only features justifying this conclusion. Others will be noted as we proceed.

2. To those who attach importance to the discrepancies in number between the two narratives, it may be stated that the following law applies. Where there are differences in number, it will be found that there are differences in grade. Previously, David paid fifty shekels of silver for the floor, here he pays six hundred shekels of gold, but we find that while the former purchase was on the Heathen Grade, the latter purchase is on the Servants' Grade. Previously, Israel was said to number eight hundred thousand men, and Judah five hundred thousand. Here Israel is said to number eleven hundred thousand, and Judah four hundred and seventy thousand. But the former numbering was on the Servants' Grade, while the latter is on the Young Men's Grade. Thus the narratives relate to different places and persons, and it is not wonderful that the numbers should vary. On the other hand, the slaughter from Dan to Beer-sheba is in both narratives on the Young Men's Grade; and it is noticeable that, in that case, the number is the same in both narratives—that is, seventy thousand.

3. In the previous narrative we read of Araunah, a King. The writer maintained that the King thus indicated was Jesus, acting Sinaitically. In the present narrative the reader will find that Araunah, or Ornan, as he is here called, is still more closely identified with Jesus. If the writer were to say that this narrative gives us a symbolic representation of Christ coming in judgement, and of the cherubic living creatures, or whole lower creation being gathered to be glorified, the reader might think that such a statement was foolish. But whatever may be the apparent folly of the statement, the narrative, upon examination, will be found to justify it. And as Jesus comes to judge the deeds done in the body, this fact is further evidence that this narrative has respect to the Soulical Body of Flesh.

4. As in the previous narrative, so here, the distinction between the Sinaitic Process and the Seed Process becomes specially important when we come to that part of the narrative which relates to the threshing-floor. It is not thus important in the early part of each narrative.

5. As the writer has stated, while there are important harmonies between the gradal features of the two narratives, there are important variations. The Servants' Grade is now prominent in the latter part of the chapter, which does not relate exclusively to the Heathen Grade. On the other hand, Gad now goes to David on the Heathen Grade, and not on the Servants' Grade, as previously. The writer has stated that the transitions between the Young Men's Grade and the Servants'

Grade are sharp and numerous in the early part of both chapters. So much is this the case in this chapter, that we might well take the first few verses as having compound idioms, and as being on the Heathen Grade. But, as if to prevent this, the word 'Jerusalem' is introduced in verse 4. This word is here of great importance. It shows us that these verses refer to those who have Sinaitic law. Thus it cautions us against taking the grade-words as conjoined idioms, showing the Heathen Grade. We have, therefore, to recognise the transitions, however sharp and numerous. The gradal features are as follow :

(a) Verse 1, and verse 2, unto the word 'Dan,' are on the Young Men's Grade. We have 'Israel,' twice used, and 'people.'

(b) The rest of verse 2 is on the Servants' Grade. The word 'come' shows the grade.

(c) Verse 3, unto 'as they be,' is on the Young Men's Grade. We have 'people.'

(d) From 'but,' in verse 3, unto 'this thing,' in the same verse, we have the Servants' Grade. The words 'servants' and 'this,' לְכֹל , are used.

(e) The last sentence in verse 3, in which 'Israel' occurs, is on the Young Men's Grade, and the same grade is continued unto the word 'Israel,' in verse 4.

(f) The closing words of verse 4 are on the Servants' Grade, as 'come' shows—'They came to Jerusalem.'

(g) Verses 5, 6, are on the Young Men's Grade. We have 'people,' 'Israel,' and 'with,' וְעִם .

(h) Verses 7-13 are on the Heathen Grade. In verse 7 'this,' כֵּן , conjoins with 'Israel.' The words 'do' (verses 8, 10), 'this' (verse 8), 'servant' (verse 8), 'come' (verse 11), and 'see' (verse 12) all seem to conjoin with 'Israel' in verse 12.

(i) Verse 14 is on the Young Men's Grade. 'Israel' is twice used in it.

(j) Verses 15, 16 are on the Servants' Grade. They have the words 'see,' 'with,' וְעִם .

(k) Verse 17 is on the Heathen Grade. The word 'do' conjoins with 'this,' כֵּן , and 'people.'

(l) Verses 18-21 are on the Servants' Grade. They have the words 'see,' 'with,' וְעִם , and 'come.'

(m) Verse 22 is on the Heathen Grade. 'Place' conjoins with 'people.'

(n) Verses 23-27 are on the Servants' Grade. We have the words 'do,' 'see,' 'place,' and 'there.'

(o) Verses 28-30 are on the Heathen Grade. In verse 28 'see' conjoins with 'this,' כֵּן . So 'there,' at the close of verse 28, conjoins with 'this' in verse 29. It will be seen that the transitions are numerous, and especially in the early part of the chapter. Still they are well defined.

We may now proceed to consider the chapter in detail.

The principle of Evil or Satan, is exalting itself against God's Israel, and that evil Principle incites David to number amongst Israel those Fleshly Elements which God would have put away. Origen speaks of

those who 'conquer the sharp longing after lustful things': *οἱ νικῶντες τὴν δριμυτάτην πρὸς ἀφροδίσια ὕρεξιν* (Cont. Cels., Lib. IV., c. xxvi.). David fails to conquer his lusting after Fleshly Elements. Instead of only numbering the Men of Valour, which alone Joab numbers, David would find number Evil Elements. He is like those of whom Clem. Alex. says, 'they deify unchastened lust': *θεοποιῦντες ἀκόλαστον ἐπιθυμίαν* (Ad Gent.). David yields to sin thus far, and hence he is obeying Satan: 'And Satan stood up against Israel, and moved David to number Israel' (verse 1). David orders the valiant, but he sends them out territorially. In this case, the order of the words is reversed: 'From Beer-sheba and unto Dan.' 'And David said to Joab, and to the princes of the people, Go, number Israel from Beer-sheba and unto Dan.' This must be an evil command, since it is given at Satan's instigation. This tends to show that the territorial aspect in the previous narrative is an evil aspect. After the word 'Dan' we have a transition to the Servants' Grade. Hence to read, 'And bring me word' is not accurate. The Hebrew does not thus connect the clauses, or use the term 'word.' The word 'number' is virtually understood after 'And cause to come in unto me,' or the two verbs both govern the noun 'number': 'And cause to come in unto me, and I shall know their number' (verse 2).

Joab, the leader of the Men of War, who are seeking to take the kingdom, does not approve of the act of David in wishing to number sinful Fleshly Elements with the Good Seed. He expresses disapproval courteously, and in reference to both the grades of Young Men and Servants. Of the former we read: 'And Joab said, Jehovah add unto His people.' These are Jehovah's people, the Seed of Righteousness in men, not men in their totality. 'As they a hundred times.' Then follows an expostulation on the Servants' Grade. 'But, my lord the king, are they not all to my lord for servants? why doth my lord require this thing?' The closing sentence reverts to the Young Men's Grade. 'Why will he be a cause of guilt unto Israel?' David is resolute in his waywardness, notwithstanding the protestations of the principle of Conflict. 'And the word of the king prevailed against Joab, and Joab departed, and went in all Israel.' The closing sentence shows that he also went out on the Servants' Grade. 'And he came to Jerusalem' (verse 4). Next he is represented as bringing to the king the number. He brings it on the Young Men's Grade. Moreover, it is only the number of the valiant men. Any others he refuses to count. He will not write the sinful Fleshly Elements as the people. The survey of England contained in the 'Doomsday Book' was six years in making (Prideaux's Connect., Part II., p. 650). When Augustus took a census, according to the Ancyran Marble, it was a census of Roman citizens: 'Lustro civium Romanorum.' Is it not strange that the census taken by Joab should only include the valiant men, and not the citizens generally? and that in a province twice as big as England he should have completed his work in nine months? These features do not comport well with literal history. Joab, acting now on the Young Men's Grade, brings to the king the number of the valiant. It differs from the number previously given, for it is on another grade, and so must relate to another class. The previous number was given on the Servants' Grade. 'And Joab

gave the sum of the numbering of the people to David, and all they of Israel were a thousand thousand, and a hundred thousand men drawing the sword.' They habitually draw it, fighting the fight of faith. Clemens Alex. says: 'Hath not Christ, who has breathed forth the song of peace to the ends of the earth, assembled His peaceable warriors? (τοὺς εἰρηνικοὺς στρατιώτας τοῦς ἑαυτοῦ). He hath indeed, O man, by the blood and by the Word, assembled His army, unstained by blood, and He hath entrusted to them the kingdom of heaven' (Ad Gent.). 'And Judah was four hundred three score and ten thousand men drawing the sword' (verse 5).

Then follows a singular verse. It states that Joab did not count Levi and Benjamin, because the king's word was abominable. Can the literalist give any likely reason why these should be omitted? Why these tribes more than any other? How do these two tribes stand related to the census in that peculiar way that it would have been worse for Joab to count them than to leave them uncounted? And if no clear reason exists why they should be omitted from the census, why is the fact of their omission recorded? The writer appeals to this verse beyond all the verses in these two narratives as making it clear that David's sin was that he wanted to include certain Fleshly Elements amongst the true Israel.

1. The narrative does not say the tribes of Levi and Benjamin.

2. The very fact that Joab refused to count them makes it inherently probable that they represent the Sinful Elements which ought not to be counted.

3. It is said in Hebrew, 'Levi and Benjamin he did not count in the midst of them,' as if Levi and Benjamin were scattered amongst the true Israel, and not apart from them.

4. Some of the proper names of Scripture are used in various aspects. Thus 'Judah' at one time symbolizes Praise. At another it is a symbol of Judaism. We have to gather the meaning from the context.

5. The name 'Levi' is from לָוִי, 'to cleave to, to accompany.' Thus it is a symbol of that which is joined or attached. The writer holds that it is here a symbol of the Evil Element cleaving to Israel, but which is not truly Israel.

6. In the former narrative we have a reference to them coming out at the south—that is, the Egyptian side of Judah (verse 7).

7. The name 'Benjamin' means 'son of the right hand.' But in Hebrew, the quarters were reckoned as if a man were looking east. Hence the word 'right hand' also means 'the south.' It is so used in Scripture (Ps. lxxxix. 13; Job xxiii. 9. etc.). Hence 'Benjamin' means 'son of the right hand,' and it also means 'son of the south.' That is, it may mean 'son of fleshly Egypt.' The writer holds that this is the meaning of the verse. It is as if it said, While Joab numbered the Valiant Seed who take the kingdom by violence, he would not number the fleshly Levi, or things cleaving to the Good Seed. He would not number the Sons of the South, the seed of fleshly Egypt, scattered amongst the true Israel, for David's command to number such was abominable to Joab. Men, as Butler indicates, are too prone to yield to these Evil Elements.

'As if we had retained no sign
 Nor character of the Divine
 And heavenly part of human nature,
 But only the coarse earthy matter,
 Our universal inclination
 Tends to the worst of our creation,
 As if the stars conspired to imprint
 In our whole species by instinct,
 A fatal brand and signature
 Of nothing else but the impure.
 The best of all our actions tend
 To the preposterousest end,
 And, like to mongrels, we're inclined
 To take most to th' ignobler kind ;
 Or monsters that have always least
 Of the human parent, not the beast.
 Hence 'tis we've no regard at all
 Of our best half original ;
 But when they differ still assert
 The interest of the ignobler part :
 Spend all the time we have upon
 The vain caprices of the one,
 But grudge to spare one hour to know
 What to the better part we owe.
 As in all compound substances
 The greater still devours the less,
 So, being born and bred up near
 Our earthy gross relations here,
 Far from the ancient nobler place,
 Of all our high paternal race,
 We now degenerate and grow
 As barbarous and mean and low
 As modern Grecians are, and worse,
 To their brave nobler ancestors.'

It is these gross earthy relations, cleaving to Israel, and constituting Benjamin, or Sons of the South—that is, fleshly Egypt—which Joab refuses to count.

The narrative now passes to the Heathen Grade. The words 'this thing,' in verse 7, are not referring to the previous verses. They are indicating to us that on the Heathen Grade also, David sinned in his method of numbering the people. 'And it was evil in the eyes of God on account of this thing, and He smote Israel' (verse 7). We are next shown how David, on this Heathen Grade, begins to be sorry for his wrong-doing. His heart is not said to smite him, for the aspect is soulful. 'And David said to God, I have sinned greatly in that I have done this thing, and now put away, I beseech Thee, the iniquity of Thy servant, for I have done very foolishly' (verse 8). Again the prophetic messenger is sent, and alternatives are presented. He is not acting now on the Servants' Grade, and this may be the reason why mention is made of three years' famine, and not of seven years' famine. It is commonly assumed that one of these numbers is an error. The Seventy appear to have thus concluded, and they have the word 'three' in both records. So far, however, as textual evidence goes, there is no good reason to be assigned from ancient MSS. for the substitution of the word 'three' for 'seven.' Josephus also has 'seven.' The fact that Gad is not here acting on the same grade as in the previous record, shows that he is

going to another class. It is noticeable, also, that on this lower Heathen Grade the terms are milder. We read of three years, not of seven. Moreover, nothing is said of אלהים, that is, God, pursuing. He does not chase the heathen, even if their Lusts chase them. 'And Jehovah spake to Gad, David's seer, saying, Go and speak unto David, saying, Thus saith Jehovah, I extend unto thee three things; choose to thee one of them, and I will do it unto thee.' The prophet is obedient to the Divine command, even if David was disobedient. 'And Gad came to David, and he said to him, Thus saith Jehovah, Take which thou wilt. Either three years of famine, or three months to be consumed before thine adversaries, while that the sword of thine enemies overtaketh thee, or three days the sword of Jehovah and pestilence in the land, and the Angel of Jehovah destroying in all the border of Israel; and now consider what word I shall return to Him that sent me' (verse 12). The foes are those Lusts that hate the righteous, and gnash at him with the teeth, but at whom God laughs, for He sees their day coming. David again chooses wisely, resolving to fall into God's hands, and not into the hands of the Adam. Clemens Alexandrinus shows that some heathen were better than their gods. He proves Apollo to be false and covetous. But he adds: *ὁ μὲν ὁ Σόλων μάντευσαι τὴν ἀλήθειαν* (Ad Gent.)—'Thou, O Solon, didst give divinations of truth!' David, in choosing a godly part, represents this better class.

Verse 14 is on the Young Men's Grade. Hence the statement that God afflicts Israel is not a repetition of what is stated in verse 7, which is on the Heathen Grade. The verse ought not to begin with 'so.' 'And Jehovah sent (gave) a pestilence in Israel, and there fell of Israel seventy thousand men' (verse 14). This is a fleshly Egyptian Seed that had been cleaving to Israel, not a host of innocent human beings whom God was destroying because their king had sinned. Pandulph, in 'King John,' says to King Philip:

'And better conquest never canst thou make
Than arm thy constant and thy nobler parts
Against these giddy loose suggestions.'

It is, in like manner, a conflict within man that is being described in this record, and the host that fall are Fleshly Lusts, that warred against the soul.

With verse 15 the Servants' Grade comes in. The narrative proceeds to show how God's pestilence wastes and plagues the sinful flesh on this grade. 'And God sent an Angel to Jerusalem to destroy it.' It is, however, in measure that God contendeth (Is. xxvii. 8), and He shows Himself forbearing in this work of judgement. 'And as He was about to destroy, Jehovah beheld, and He repented Him of the evil, and He said to the Angel that was destroying, It is enough; stay now Thine hand.' Thus far the aspect is Sinaitic and Judicial. God will not enter into judgement with us to the uttermost. But even if He forbear from judicial punishment, He will not allow sin to keep its place. If He use not against us the judicial sword, He will use the Seed Process threshing-floor, where the Fleshly Elements will be trodden under foot. Hence, even when the Angel stays His hand, He still remains by the threshing-floor of Ornan the Trampler-Down, whose name means the Shouting or

Rejoicing One. 'And the Angel of Jehovah was standing by the threshing-floor of Ornan the Jebusite' (verse 15).

Suppose the question were asked, What are the great means by which God subjugates fleshliness, we might give the following answer :

1. First, He subdues it in Sinaitic Propitiation. By the law of Sacrifice and belief in Propitiation a certain advantage is obtained against the flesh.

2. Second, He subdues it in the Seed Process. When the Spirit blows upon the flesh and it withers, when, through Christ in us, we mortify the deeds of the Soulical Body of Flesh, we obtain advantage against Sin.

3. Thirdly, He subdues it Sinaitically by the revelation of wrath from heaven. This, like the first of the three methods, is Sinaitic. Fear of judgement to come, and of the punishment therein, of evil deeds done in the Soulical Body of Flesh, is a mighty restraint from sin. Multitudes have felt restrained from evil by such thoughts as find expression in the words :

' That day of wrath, that dreadful day,
When heaven and earth shall pass away !
What power shall be the sinner's stay ?
How shall he meet that dreadful day ?'

Before judgement comes, men can anticipate it.

' Before me place, in dread array,
The pomp of that tremendous day,
When Thou with clouds shalt come,
To judge the nations at Thy bar,
And tell me, Lord, shall I be there
To meet a joyful doom ?'

Now, all the three foregoing aspects appear to find embodiment in this chapter. Verse 12 speaks of sword and pestilence. The sword appears to be distinct from the pestilence. It represents judicial action. That sword can act judicially in two ways. First, even in this life God sometimes chastens men for sin. Secondly, for all who have not divided themselves, there is a Sinaitic judgement of works after death. First, the Angel with the destroying sword acts in this life. This action, which is Sinaitic, is described in verse 15. Secondly, when God stays the Sinaitic judicial sword, the Seed Process action begins. The Angel is by the threshing-floor. Thirdly, the narrative again reverts to the Sinaitic aspect, and shows how David has a view of the Sinaitic Judgement of works. This is not the sight of the Angel at the Seed Process threshing-floor. Neither is it the Angel destroying at Jerusalem in this life. It is a view of Judgement to come. How could it be the same Angel that was with, or by, the threshing-floor, and that was also between heaven and earth holding His sword stretched over Jerusalem ? These verses show us various aspects of Christ's action against sin. He punishes it with the sword in this life. He is in men to tread sin down at the threshing-floor. He is also the coming Judge seen by men to be hovering over the Sinaitic Jerusalem, ready to judge it according to its works. In this last aspect David has a view of the coming Judge. 'And David lifted up his eyes, and he saw the Angel of Jehovah standing

between the earth and the heaven, having His drawn sword in His hand, stretched out over Jerusalem' (verse 16). In this aspect of a coming Judge, the Angel, who is Christ, has not stayed His hand. In fear of wrath coming upon Jerusalem, David now begins to pray for the Sinaitic realm. An official class comes in here. David is joined with elders. Thus the act is virtually Godly Service, rather than David praying for himself personally. The word 'Israel' is omitted in verse 16, where we might have expected it. Had it been used, it would have been incompatible with the fact that these verses are on the Servants' Grade. 'And David and the elders, clothed in sackcloth, fell upon their faces' (verse 16). They deprecate the wrath threatened by the coming Judge against the Sinaitic Jerusalem.

Verse 17 is on the Heathen Grade, and hence it virtually connects with verse 13. David owns his sin on that grade, and prays for the sparing of the Sheep Nature Element. He is not speaking to the Angel with the drawn sword, for the grade is changed. He is speaking to God. 'And David said unto God, Is it not I that commanded the people to be numbered?' It was in his evil or Satanic part that he did this, and it is that part which he is here giving up to punishment. The ancients discussed the question whether the mind's essence was distinct from its faculties. Philoponus (In De Anima, Præm.) says that neither sight, nor hearing, nor any perception, knows itself, or investigates its own nature. But he adds: ἡ μέντοι ψυχὴ ἢ λογικὴ αὐτὴν ἐαυτὴν γινώσκει· αὐτὴ γοῦν ἐστὶν ἡ ζητούσα· αὐτὴ ἢ ζητούμενη· αὐτὴ ἢ εὐρίσκουσα, αὐτὴ ἢ εὐρίσκομένη· ἢ γινώσκουσα, καὶ γινωσκομένη.—'Assuredly the rational soul itself knows itself; it is both that which seeks, and that which is sought; it is both that which finds, and that which is found, that which knows, and that which is known.' David's words have a subjective application to his own nature, both when he speaks of the man who has sinned, and of the sheep. 'And I am he that has sinned, and done very wickedly. But these, the Sheep, what have they done? let Thine hand, I pray Thee, O Jehovah my God, be against me and against my father's house, but not against Thy people that they should be plagued' (verse 17).

We now begin to see in full action the forces by which sin will be effectually subdued. Verse 18 brings in the Servants' Grade. This is also the Grade of Work, and Service, and upon which works are judged. First, David is commanded to act in the Seed Process. He is to go to the threshing-floor, and there, in that place where Christ in him will tread down sin, and be a Jebusite to it, he must erect his altar. David has not reached that floor yet, and is at present in the Sinaitic Process. But the Angel, or Christ, by the prophet, is bidding him depart to the Seed Process. 'And the Angel of Jehovah commanded Gad to say to David that David should go up, and rear an altar to Jehovah, in the threshing-floor of Ornan the Jebusite' (verse 18). David at once begins to tend in this Seed Process direction. 'And David went up at the saying of Gad, which he spake in the name of Jehovah' (verse 19).

Now follows an important verse. The writer holds that it is symbolizing to us the coming of Christ in Judgement. The writer

alleged that where Araunah, in the former narrative, was called a King, He was Christ. Here we have a new name, 'Ornan,' and the writer holds that in all this narrative Ornan is Jesus. He is the 'Treader-Down in us, and He is also the Judge. It may be said, If Ornan be Christ, how can the Angel with the sword be Christ? But Jesus can be both the Judicial Power, and He can also be the great High Priest appearing before that Judicial Power. We think of Him both as Judge and as Intercessor. So we can think of Him as the Head of the lower creation, in whom all things consist, and by whom all things, at the consummation of the Sinaitic era, are led into the liberty of the glory of God's children. The figure of a return is sometimes used of Christ coming at Judgement (Luke xix. 12). So Ornan—that is, Christ—is here said to return, נשׁוּבֵנִי. We may notice, then :

1. That Ornan is said to return. So Christ returns to the Servants' Grade to judge the world in righteousness. On the literal theory, we might wonder what is meant by Ornan returning, or what profit it is to us to know it.

2. When Christ returns, He comes without sin. He comes as One who has perfected law by His obedience unto death. Hence He has no need to fear the avenging sword of Wrath that was hanging over Jerusalem. There is no condemnation against Him, and He can look at the sword and the Sword-Bearer without fear. So Ornan looks at the Angel with the sword. 'And Ornan returned, and He saw the Angel.'

3. When considering Ezek. i., we saw it to be probable that in that chapter we have an account of the revealing of God's glory to the lower creation as Christ comes in His glory. But that lower creation is symbolized as four living creatures. They are the Auto-Zoon, or four-sided Self-Animal, of which Plato speaks. He says of the *ιδέαι*, or paradigms of animals: *εἰσὶ δὲ τέτταρες* (Timæus. Ficin., p. 1053)—'And they are four in number.' Further, we saw from Ezek. i. 5, 13, that this lower creation was in the likeness of the Son of Man. It had not Christ's image, for it had not had mental light, but it had His soulical likeness. It had never sinned. Children, and flesh-eating creatures, and herbivora, and birds, have no sin. For them there is admission into the glory of the children of God. Mr. Tupper, in his 'Proverbial Philosophy,' has a chapter setting forth with great fulness this view of a future state for the lower creation. He includes even minerals in his list of restored and perpetuated existences. The writer believes that all life, vegetable or animal, is a soulical possession coming from Jesus. All this life is included in the four *ζῶα* that come to Zion. He cannot see, however, that life can be predicated of minerals. Hence he does not think that they should be included. Further, since this four-sided realm of life, the four living creatures, receive life from Christ, and are in His likeness, they may be called His sons. This is how Ornan is said to return, and His four sons with Him.

4. Although the sinless Saviour, or Ornan, has no need to fear the Angel of Judgement with the drawn sword, it is not so with the four sons, or *ζῶα*. Even though these are not sinful, they are fleshly. They may well hide in terror from the avenging sword. When the glory was

revealed, the Adamic Prophet fell on his face before it (Ezek. i. 28), as John fell (Rev. i. 17). So we read of the four living creatures, as well as elders, falling down before the Lamb (Rev. v. 8). The seraphim covered their faces before the glory (Is. vi. 2). It is in this sense that the four sons of Ornan hide themselves from the Angel with the drawn sword, while Ornan has no need to hide, but looks that Angel in the face. 'And His four sons that were with Him hid themselves.'

5. When Christ comes as Judge, He not only comes to gather and glorify the lower creation, He also comes to gather intelligent and responsible men and women who have been under Sinaitic Law. But this gathering is compared in Scripture to a thrashing process. 'He will thoroughly cleanse His floor, and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire' (Matt. iii. 12). It is this that is meant by the expression, 'And Ornan was threshing wheat' (verse 20). Thus, in this one brief verse, the whole process of universal judgement is expressively symbolized.

After this reference to the general judgement, the narrative again reverts to the earthly realm. Verse 21 connects with verse 19. The Angel has bid David go to the Seed Process, or threshing-floor, and he sets out on that moral journey in obedience to that command. But Christ, or Ornan, comes out into the Sinaitic realm to help David on this good way. He comes out to be David's Sinaitic Perfection of Righteousness before the Seed Process is fully reached by this Adamic Man. Hence it is significant that in both narratives we read of a going out from the threshing-floor to meet David, as he tends to that floor. 'And David came to Ornan.' He reaches Christ Sinaitically, even though, as respects the Seed Process, Christ has yet to go out of the floor to meet him. 'And Ornan looked and saw David, and He went out from the threshing-floor, and bowed Himself to David with His face toward the earth' (verse 21). Nothing is said by Ornan, in this record, of being David's servant. He is more fully identical with Christ in this narrative. He bows to David in the sense that He humbles Himself to David's weakness, and becomes His Propitiation for sin. David prays to Him that the threshing-floor may be given, but he has to receive Christ Sinaitically as he passes on to this higher state. 'And David said to Ornan, Give me the place of the threshing-floor.' The Hebrew does not say 'This threshing-floor.' 'And I will build in it an altar to Jehovah; for the full price shalt Thou give it me.' If Christ becomes David's indwelling Righteousness he will be able to pay the full price. 'That the plague may be stayed from the people' (verse 22).

In the next verse, Ornan speaks of what is good in David's eyes. This is a Sinaitic expression. Hence, when Ornan says 'Take,' He cannot mean, Take the threshing-floor. The Hebrew has not the word 'it' after 'take.' Ornan is bidding David take Him, and what He finds for David in a Sinaitic and Propitiatory aspect, before going on to the Seed Process. 'And Ornan said to David, Take to thee, and let My lord the king do that which is good in his eyes.' Christ has provided and given 'the whole' for Propitiation. The oxen, and the instruments for wood, He gives all when He is made Sin for us. 'See, I have given the oxen for burnt offerings, and the threshing instruments for wood,

and the wheat for a meal offering ; the whole I have given ' (verse 23). In 2 Sam. xxiv. 22, where Araunah had a human aspect, he told David to offer up. It is significant that here Ornan does not bid David sacrifice. He says, 'I have given.' That is, Ornan, or Christ, has already offered this Sacrifice of Himself, and there is no need for David to offer any other sacrifice Sinaitically. He may sacrifice his Lusts at the threshing-floor, but there needs no more Propitiation when Christ has offered Himself. What David has to do is, to take the Sacrifice already offered. 'Take to thee' (verse 23). The Hebrew has not 'thee' after 'I have given' (verse 23).

With verse 24, David, who is designated the king, begins to speak according to the Seed Process. Although Christ has given the whole Sacrifice for sin, David is not content to be saved on those Sinaitic terms. He will not be saved gratuitously, or altogether for nothing, by laying all his sins on the Lamb of God. He will also have Christ as his indwelling Righteousness, that he may be able to trample sin under his feet, and have full deliverance from it. This is something better than the Sinaitic salvation, in which we are saved for nothing. But, in both cases, the glory of the salvation all belongs to Jesus. We cannot trample down sin, or make a sacrifice of it at the threshing-floor, until we have Him in our hearts. 'And David the king said to Ornan, Nay, but I will verily buy for the full price.' The Hebrew has not 'it' after 'buy.' The use of this word is somewhat misleading. It suggests that Ornan had been speaking of the floor, which was not the case. 'For I will not take that which is Thine for Jehovah, and offer up a burnt offering without cost' (verse 24). If he will not take that which is Ornan's in this Sinaitic sense, he does take that which is Ornan's in another sense. Otherwise he could not pay the gold for the floor. He buys gold of Christ, and so becomes rich, and then of His own he gives Him. 'And David gave to Ornan for the place six hundred shekels of gold by weight' (verse 26). When David has thus bought a site for the Divine temple to be built for God within him, he builds his altar, and makes his fleshly Lusts a sacrifice. There, also, he offers his peace offerings, his tribute of thankfulness and praise. With such a sacrifice God is well pleased. His fire falls upon the victims. It falls in the moral sense in which we sing :

'O that the fire from heaven might fall,
And all our sins consume.'

This is something better than a supernatural fire coming to a roast ox, on an altar, at a literal Jerusalem, for which fire nobody might be any the better. God answers by fire in a more spiritual way than that. 'And David built there an altar unto Jehovah, and he offered burnt offerings and peace offerings, and called to Jehovah.' The verb 'call' shows the Seed Process. 'And He answered him by fire from heaven upon the altar of burnt offering' (verse 26). Now the Angel of Punishment may sheathe His sword: 'And Jehovah commanded the Angel, and He put up His sword again into its sheath' (verse 27).

The remaining verses of the chapter are on the Heathen Grade. Even on this grade there are the two Processes. A Heathen man might simply trust to his incantations and sacrificial rites to appease the wrath

of the Great Spirit. Or he might come to know that such rites would be ineffective without inward excellence. Many of the heathen recognised this need of inward goodness. Cicero says: 'Beatus autem esse sine virtute nemo potest' (*De Nat. Deor.*, Lib. I., c. xviii.)—'No man can be happy without Virtue.' In such a passage as the following, while he makes virtue too human a grace, he yet shows his recognition of the fact that man has personally to attain to virtue, which is more than to sacrifice: 'Atque hoc quidem omnes mortales sic habent externas commoditates, vineta, segetes, oliveta, ubertatem frugum et fructuum, omnem denique commoditatem prosperitatemque vitæ, a Diis se habere: virtutem autem nemo unquam acceptum Deo retulit. Nimirum recte. Propter virtutem enim jure laudamur, et in virtute recte gloriamur, quod non contingeret si id donum a Deo, non a nobis, haberemus' (*Id.*, Lib. III., c. xxxvi.)—'As to this, all mortals are agreed, that external advantages, vines, crops, olives, plentifulness of seeds and fruits, and every blessing and prosperity of life, are from the gods. But no man ever thanked God for virtue. And rightly so. For on account of virtue we are justly praised, and in virtue we rightly glory, which would not have happened if we had received that as a gift from God, and not from ourselves.' Seneca abounds in expressions which imply an inward virtue far more valuable than compliance with a ceremonial law: 'Id egit rerum natura ut ad bene vivendum non magno adparatu opus esset: unusquisque facere se beatum potest. . . . Numquam ego fortunæ credidi etiam cum videretur pacem agere. Omnia illa quæ in me indulgentissime conferebat, pecuniam, honores, gratiam, eo loco posui unde posset sine motu me repetere. Intervallum inter illa et me magnum habui. Itaque abstulit illa non avulsit' (*Ad Helvet. Mat.*, c. v.)—'The nature of things has so ordered it, that we do not need great equipment for living well. Everyone can make himself happy. . . . I have never put trust in Fortune, even when she seemed to be acting kindly. All those things which she indulgently bestowed upon me, money, honours, favour, I deposited in a place whence she might be able to take them again without me being disturbed. I kept a great interval between them and myself. Thus she took away those things, but she did not snatch them away.' Quintilian says: 'Potior mihi ratio vivendi honeste, quam et optime dicendi, videtur' (*Lib. I.*, c. ii.)—'The rule of living honestly seems to me mightier than that of speaking well.' David comes to see that Jehovah answers men on that threshing-floor where Fleshly Lusts are trodden down: 'In this season, when David saw that Jehovah answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there' (verse 28). Some of these more intelligent heathen became very indifferent to sacrificial ceremonies. They even ventured occasionally to ridicule them. Juvenal testifies how the altars were neglected. Lucian makes merry with the same theme. This verse (verse 29) appears to be showing that, even amongst the heathen, they who came to trust in inward Seed Process obedience did not put faith in the old heathen ceremonialism on the high places, and in the heathen temples. These had some Sinaitic virtue, and so far were Mosaic; but David does not now turn to these. He is outgrowing, even in heathenism, the Sacrificial system of Heathenism: 'And the tabernacle of Jehovah which Moses

made in the wilderness, and the altar of burnt offering, were at this time in the high place in Gibeon' (verse 29). These closing words suggest a heathen aspect. The word 'Gibeon' means 'a hill.' Heathen temples were often built on hills :

HERCULES. *οἶσθ' οὖν τὸν Οἶτης Ζηνὸς ὑψιστον πάγον ;*

HYLLUS. *οἶδ' ὡς θυτήρ γε πολλὰ δὴ σταθεῖς ἄνω.*

(Soph. Trach., vv. 1193, 1194.)

HERCULES. 'Dost thou know, then, the very high rock of Oeta, the rock of Zeus?'

HYLLUS. 'I know it, for as a sacrificer I have often stood upon it.'

David, having come to the Seed Process, is afraid to go to worship in the old Sinaitic method. He knows that the judicial sword and the Angel are in that Sinaitic system, and he fears the sword. The words 'before it' and 'from the face of,' in verse 30, show the Sinaitic Process. But David, in the threshing-floor, is in the Seed Process. To go to the Sinaitic Process would be sinful, and would bring punishment. Hence he will not go. And so it came to pass that even before heathenism was overthrown, its temples began to be forsaken, and its chief oracles were left without honour. Plutarch has much to say on this fact in his pieces concerning the Oracles, etc. : 'And David was not able to go before it to inquire of God, for he feared before the presence of the sword of the Angel of Jehovah' (verse 30). Many men deem these narratives as folly. But of all such foolish things of God it may be said, if they are foolish in appearance, they are righteous in fact. As Lactantius says : 'Justitia imaginem habet stultitiæ non tamen est stultitia' (Epit., c. lvii.) — 'Justice may bear the image of Folly, but, nevertheless, it is not Folly.'

ABISHAG THE SHUNAMITE.

CHAPTER XXVI.

I KINGS I.

IT was chiefly in respect of what is said of Abishag the Shunamite that the writer wished to consider this chapter. At the same time, the whole chapter will well repay attention.

1. What is said of David and Abishag (verses 2-4) must present great difficulties to the literalist. At the hands of men of corrupt minds, this portion of history often finds vile using. We cannot greatly wonder that malignant haters of truth, such as Thomas Paine, should use incidents of this kind to show that the Bible countenances debauchery. To pure-minded Christian men it presents unattractive and difficult features. They cannot understand how a man after God's own heart, when on the brink of death, at a time when earthly things should have had the least attraction for him, should yet have consented to a deed which, when judged by any godly standard of morals, appears most shocking. Some might plead in extenuation of David's conduct that he was in the dotage of old age, and irresponsible for his actions. This is virtually the plea that the Rev. G. Croly makes for Pericles and Aspasia, unless by 'age' he means 'era.'

'And throned immortal by his side,
A woman sits with eye sublime,
Aspasia, all his spirit's bride ;
But, if their solemn love were crime,
Pity the beauty and the sage,
Their crime was in their darkened age.'

This plea, however, cannot be very effective on David's behalf. His subsequent charges respecting the kingdom show that his mind was still in full vigour. It is wonderful, also, that not a hint is given that David sinned in this procedure. God never blames him as He blamed him in respect of Uriah's wife, neither does David show any compunctions of conscience in the matter of Abishag the Shunamite, as he did respecting Uriah's wife. Was it that David had apostatized from God in his old age after the fashion Young indicates, when he says :

'O my coevals ! remnants of yourselves !
Poor human ruins, tottering o'er the grave !
Shall we, shall aged men, like aged trees,
Strike deeper their vile root, and closer cling,
Still more enamoured of this wretched soil ?
Shall our pale, withered hands be still stretched out,
Trembling at once with eagerness and age ?'

It cannot be pleaded that David had thus, in forgetfulness of God, sunk into a state of moral degeneracy. Such a supposition is set aside by his subsequent charge to Solomon: 'Keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His judgements, and His testimonies' (ii. 3). Most commonly, the polygamous practices of the time are pleaded on behalf of David. It is said that what seems shocking to us would not be so regarded in Eastern lands, in the time of David. But it is not satisfactory to see Morality thus founded on Custom rather than on an everlasting foundation of Truth and Purity. Moreover, this is not a case in which a king is taking many wives. It is a case in which an old and feeble king is supposed to have had sought out for him a virgin, merely to impart a heat that had been sought for in vain from garments. Barzillai, in his old age, said: 'Can I hear any more the voice of singing men and singing women?' (2 Sam. xix. 35), and it is not likely that sensual delights would have more attraction for him who said: 'Now also, when I am old and grey-headed, O God, forsake me not, until I have showed Thy strength unto this generation' (Ps. lxxi. 18). Herbert says:

'What is this womankind, which I can wink
Into a blackness, and distaste?'

Surely David was not so abject a slave to lust as to be unable to form a distaste for it, even in old age. Solomon describes old age as a time when 'desire shall fail' (Eccles. xii. 5). Horace, describing the feelings of youth towards aged Lydia, says:

'Aridas frondes Hiemis sodali
Dedicet Euro.'

(Lib. I., Car. xxv.)

'He gives your faded branches to the east wind, companion of Winter.'

Juvenal says of old men:

'Cum voce trementia membra,
Et jam læve caput, madidique infantia nasi,
Frangendus misero giugivâ panis inermi:
Usque adæo gravis uxori, gnatisque, sibique,
Ut captatori moveat fastidia Cossus.
Non eadem vini atque cibi torpente palato,
Gaudia: nam coitûs jam longa oblivio.'

(Lib. X., vv. 198-204.)

'Their limbs tremble like their voice; their head is bald, and they have the infant fashion of a running nose. The bread has to be broken for the unhappy man with his toothless gum, so burdensome to wife, and children, and to himself, that he would move loathings to the sycophant Cossus. When the palate finds there is not the same enjoyment of wine and food, and there has already been a long forgetfulness of sexual love.'

Of all loathsome objects, none is more loathsome than an old man whose mind is yet lustful, even when bodily vitality is gone; who is wearied, but not satiated.

'Et lassata viris, nondum satiata recessit.'

(Id., Lib. VI., v. 129.)

A Charles the Second, as described by Evelyn, spending his last Sabbath amid courtesans, surrounded by pages singing love-songs, will appear

despicable to pure-minded men as long as history lasts. And yet the literalist is committed to the theory that 'the anointed of the God of Jacob, and the sweet psalmist of Israel' (2 Sam. xxiii. 1), spent his last days in lascivious fellowship. Even if the reader say that David married Abishag, the fact remains that the marriage was not for love, but for heat. It was considered a reproach to Demetrius that he went to the house of Lamia, the harlot, wearing the diadem (*φορῶν τὸ διαδῆμα*, Æl. Var. Hist., Lib. XII., c. xvii.). It would have been no less unkingly for David to have literally consorted with this woman after the fashion here described. It is only as explained by the literalist that the writer thus discredits the common view. He has no doubt whatever of the Inspiration and absolute truthfulness of the narrative, on the Moral Theory. On this subject we may all safely accept the teaching of Æschylus :

*ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Διὸν, ἀλλὰ πῦν ἐπος τελεῖ.*

(Desmot., vv. 1053, 1054.)

'For the mouth of God does not know how to utter that which is false, but perfects every word.'

2. There are adjuncts of this narrative of Abishag, as well as its great principle, which do not well comport with the literal theory.

(a) It is strange that in the opening verses of the chapter David should seem to be in such extreme feebleness that no clothing can give him warmth, and yet that, afterwards, he should give such evidences of vital power, and speak so intelligently (verses 32-35, ii. 1-9). In this particular, David's history shows some analogy to that of Isaac, who blessed Jacob as a very aged man, and yet lived many years afterward.

(b) On the literal theory, it is in the highest degree improbable that the servants of the king would have merely depended upon the amount of clothes heaped upon David for the production of heat. First of all, Palestine was a hot country, in which it was not customary for either the healthy or the sick to wear so many garments as in colder climes. Moreover, other expedients, such as the drinking of what was warm, or the application of warm things to the body, were used in ancient times as they are used now. Pliny's 29th Book refers to a great variety of these prescriptions. Pindar refers to the warm baths of the nymphs: *θέρμα Νυμφῶν λουτρὰ* (Olymp., XII., verse 27). Sophocles also refers to warm baths (Trach., verse 634). Some of the heroes in the 'Iliad' use warm baths, and Homer praises the warm springs of Scamandrus (Il., Lib. XXII., verse 146). Why were not expedients of a more common kind used to give warmth to David?

(c) Even if an aged king could not be made warm by the heaping upon him of clothes, it is improbable that such a fact would have been deemed worthy of a record in a Revelation of God's will to man. Byron says of the funeral of George III. :

*'It seemed the mockery of pomp to enfold
The rottenness of eighty years in gold.'*

It would have been almost as much out of place to cumber the Bible with such a detail of David's last illness as that he could not be made warm by the heaping upon him of clothes.

(*d*) It does not appear to be likely that the servants of David would have ventured to make such a proposition to David for procuring warmth. The wife of David was still living. How would she, or her son Solomon, be likely to regard this proposal? On the literal theory, the servants would not have been likely to make this suggestion had they not known precedents for the course they recommended. But what precedents can be found for such a procedure in the lives of any kings who had a knowledge of God? Since David had wives already, if the suggestion did not glance at what was licentious, it was a needless suggestion. The allusion to the beauty of the virgin also favours the view that the suggestion had this evil import. But if it did glance at what was licentious, the act suggested would be fitted to defeat its own ends by diminishing vital heat. If David's servants were good men, we should have expected them to oppose such a proceeding, on moral grounds, if suggested by another, rather than to have proposed it themselves. Antigone told Creon that Tyranny might do and say what it liked, and that courtiers submitted the mouth to it (*Soph. Antig.*, verses 507-509). These two features of arbitrary power and guilty silence are both virtually manifested here, if the history be literal.

(*e*) Is it likely that a secret of family life, indicated in the words 'the king knew her not,' would have been published in the Volume of Inspired Truth?

(*f*) Is it literally probable that courtiers, who are often jealous of womanly intrigues, and wishful to keep power in their own hands, would have recommended the king to choose a woman to stand before him, and be his friend or steward?

3. King Henry addresses his son thus :

'Dost thou so hunger for my empty chair,
That thou wilt needs invest thee with mine honours
Before the hour be ripe?'

After Adonijah had seen how Absalom had lost his life through rebellion against his father, it is strange that, even before his father's death, he should say, 'I will be king' (verse 5), and that there should be so many ready to cry before him: 'God save king Adonijah' (verse 25). Indirectly, it is a reflection on David's home-life that two of his sons should endeavour to seize his crown in his life-time.

We may now turn to the more positive aspects of the teaching of this chapter.

1. So far as gradal peculiarities are concerned, there seems to be much similarity between this chapter and that immediately preceding, though in another Book. In examining that account of David numbering the people, we saw that, in the early part of the chapter, there were several sharp transitions between the two Grades of Young Men and Servants, and that there next followed a long portion on the Heathen Grade. So in this chapter there are, as the writer thinks, some sharp transitions of grade between the Young Men's Grade and the Servants' Grade in the first four verses relating to Abishag, and when that portion ends, all the rest of the chapter, down to the close of verse 47, is on the Heathen Grade. The remaining verses of the chapter are on the Servants' Grade. Some may think that, even in the first four verses, we

have the conjoined idiom. But the writer thinks that we have sharp transitions between the Grades of Young Men and Servants in these verses. He does so, first, because of the similarity of gradal order with that of the preceding chapter. Secondly, because the meaning of each sentence is complete, and does not necessarily require another sentence with words of another grade to finish it. Thirdly, the peculiar change from the third to the second person in verse 2, 'Let her cherish him, and let her lie in thy bosom,' accords with the view that there is a gradal transition between these two clauses. Fourthly, the substance of the teaching of these verses, as we have now to notice more fully, also gives countenance to the theory that these verses belong partly to the Young Men's Grade, and partly to the Grade of Servants.

2. It is important that we should notice that these early chapters in the First Book of Kings immediately precede the account of the building of the temple by Solomon. The reader may find it difficult to read of the building of that temple without thinking that he is reading of the building of a literal temple at Jerusalem. Yet all that we have seen of these Inspired Histories goes to prove that the temple at Jerusalem was but a dim shadow of the true temple of God, the kingdom of sanctified souls, and that these Inspired Records are not cumbered with a mere description of the building of a literal temple, but are describing the building of the true temple. Solomon's temple is the kingdom which cannot be moved, and which is righteousness, and peace, and joy, in the Holy Ghost. The temple is as much moral as Pope's temple of Fame, or that of which Clem. Alex. says: *προσάδει τοῦτω τῷ ὄργάνῳ τῷ ἀθρώπῳ, σὺ γὰρ εἶ κιθάρα, καὶ αὐλὴς, καὶ ναὸς ἐμὸς* (Ad Gent.)—'He (Christ) sings with this instrument man; for thou art my harp, and flute, and temple.' But if the building of Solomon's temple be a moral process, a building of God's kingdom in men, it is inherently probable that these early chapters in 1 Kings, like the narrative of the numbering of the people by David, are describing to us certain moral processes, preparatory to the building of this moral temple by Solomon. They who do evil, and are put to death, will, almost certainly, represent some Evil Qualities, which never can be incorporated into God's kingdom. On the other hand, they who do well and prosper, and who, either directly or indirectly, aid in the erection of the building, will, with equal probability, represent Qualities that are good, and that will have their abiding embodiment in the kingdom of God. The two most prominent persons who thus aid in the preparation or erection of the temple are David and Solomon. The name 'David' means 'Love,' or 'Beloved.' The name 'Solomon' means 'Peaceable.' No one will question but that Love and Peace are two Graces which must have their embodiment in Christ's kingdom. It is very natural, also, that in some of their personifications in David and Solomon these two Graces should represent Christ Himself. But while the writer thinks that David has a certain relation to Religious Love, and Solomon to Religious Peace, we know that a prominent grace may be associated with other graces. In Matt. i. David is said to be Abraham's son. Evidently, he is in the line of faith. Hence, while he may specially symbolize the Love that abideth, the writer thinks that it is also fitting to regard him as the Adamic Repre-

sentative of that Faith which worketh by Love. As the kingly power, his position amongst the graces is commanding. He rules, under God, the various acts preparatory to the erection of the temple.

3. It is not an uncommon thing for a Church to be symbolized as a woman. She is the Bride, the Lamb's wife. The expression 'Mother Church' indicates this law. Clem. Alex. calls the Church the *μήτηρ παρθενος*—'The Virgin Mother' (Pæd., Lib. I., p. 103). Of Zion it is said: 'The Most High Himself shall establish her' (Ps. lxxxvii. 5). With His Church God enters into covenant. 'I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine' (Ezek. xvi. 9). Peter said: 'Ye are the sons of the prophets, and of the covenant which God made with your fathers' (Acts iii. 25). The name 'Bath-Sheba' means 'Daughter of the Oath,' or 'Daughter of the Covenant.' The writer thinks that all that is said of Bath-Sheba in the narrative, as well as her name, and other features to be considered presently, go to show that she is a symbol of the Church in its human and earthly embodiment, as enshrouding the inner and better qualities which are spiritual, and which will be built up into Solomon's temple. Her aspect is Soulical rather than Spiritual, Earthly rather than Heavenly. The reader may not be able to accept this view, but other reasons are yet to be given for it.

4. If the reader were asked, What are the essentials for the building of God's spiritual temple? he might say, Love is essential—that is, David—and Peace is essential—that is, Solomon—and a Church embodiment is essential—that is, Bath-Sheba, the daughter of the Covenant, from whom Solomon is born. But there is another equally important essential—that is, Truth. This Truth of God is that which begets Divine Seed. The Truth may be in a more or less perfect form. Jesus said His words were spirit and life. The Truth may be spirit, it may be life, it may be letter, it may even be unwritten truth, or Truth as found mingled with error in the Heathen Realm. The writer thinks that there is good evidence to show that Abishag is a symbol of the Truth. It is not uncommon for Truth to be represented as a Woman. The name *ἀλήθεια*, or 'Truth,' is feminine. We apply to Truth the terms 'it' or 'she,' but we do not speak of it as a man. The expression, 'Wisdom hath builded her house' (Prov. ix. 1), the statement that Understanding puts forth her voice (Prov. viii. 1), are virtually feminine personifications of Truth. Philo is making Truth a woman when he says: *ἀλήθεια γὰρ ὀπαδὸς θεοῦ* (Vit. Mos., Lib. III., c. xxi.)—'For the Truth is God's attendant.' In the band of Women-Virtues, personified in the 'Cebetis Tabula' (c. xx.), *Ἐπιστήμη*, or 'Wisdom,' has the first place. Truth is also one of the twelve Virgin-Graces personified in 'Hermas' (Lib. III., Sim. 9, c. xv.). This connection of Abishag with the Truth will be noticed more fully presently.

5. It will be a preparation for the examination of this chapter to notice here some ancient authorities and their teaching. It may not be interesting to the reader to have these preliminary questions brought before him. It will, however, help him to be patient, when the writer assures him that the principles set forth in one at least of the authorities to be considered have an important bearing on some of the great verities

of the Christian Religion, and the facts recorded in the Gospels. This will be seen when we come to the New Testament.

There are four ancient writings not very extensively read, but which give us much light on the meaning of certain parts of Scripture. Two of these writings only deal with questions related to particular portions of Scripture. The other two embody principles which bear on the meaning of Scripture generally. The four works to which the writer thus refers are: The Book of Tobit, Philo, the first Book of the work of Irenæus against Heresies, and The Shepherd of Hermas. It is the first and the last—that is, the Book of Tobit and the Shepherd of Hermas—that have a bearing on particular parts of Scripture. The other two works have a bearing on Scripture generally. We have already seen how strangely the Book of Tobit seems to reflect the spiritual meaning of Gen. xxxviii. In like manner we have had occasion to notice many of Philo's principles, and have seen how important an application they have to the earlier parts of Scripture.

If the writer were asked what he considers to be the most important and clearly uninspired work in existence, he would answer, The first Book, and part of the Second Book, of the work of Irenæus against Heresies. It is not important for any opinions of Irenæus that it contains. It is important for the account it gives of the principles of the Gnostics, and especially of Valentinianism. It is because the remaining portion of the work contains the opinions of Irenæus about Gnosticism, rather than historical information, that it is less important than the parts named. Other writers, as Hippolytus, Epiphanius, Philastorius, the Pseudo Tertullian, etc., give us information respecting Gnosticism; but, as the earliest and fullest writer, Irenæus is more important than they all. Hippolytus is largely based on Irenæus, whom he sometimes quotes. Irenæus is supposed to have lived and written between A.D. 140-202. His great work against Heresies is supposed to have been written about A.D. 180.

The writer believes that the Gnostic teaching is in these modern times regarded too much as a mere philosophy, and too little as a history. Especially has its relation to the New Testament, and the early Churches, been too much overlooked. It is assumed that the Christian Gnostics are in succession, by a sort of metaphysical law of evolution, to the Platonists and Parsees. Ueberweg, in his 'History of Philosophy' (Vol. I., p. 281), says: 'The Gnosticism of Valentinus and his numerous followers was in essential particulars affected by Parsee influences.' He adds: 'The allegorical interpretation of the Holy Scriptures, by the Jews who were educated at Alexandria, was in substance Gnosis' (p. 282). He says that *γνώσις*, in Matt. xiii. 11; 1 Cor. i. 4, 5; viii. 1, refers especially to the allegorical interpretation of the Scriptures (p. 282). Then he adds: 'Valentinus, and, to a much greater extent, Mané, transplanted Parsee conceptions into the field of Christianity' (p. 284). He testifies that 'The most comprehensive of all the Gnostic systems is that of Valentinus, the master of Heracleon, Ptolemaus, Secundus, Marcus, and many others. Valentinus lived and taught till near A.D. 140, in Alexandria, and afterwards at Rome. He died in Cyprus about the year A.D. 160' (p. 287). These

statements respecting the derivation of Gnosticism from Parseeism are in the highest degree unsatisfactory. They are not supported by evidence, and, as we shall see, they do not conform to historical facts as embodied in the history of the Gnostics, and their teaching. The attempts of these writers to trace Gnosticism to Parseeism is not any more satisfactory than the attempt which Irenæus makes to trace it to the myths of the ancient Greeks (Lib. II., c. xix.).

Neander refers to an Alexandrian Gnosis in which the element of Greek speculation more prevails, and especially the Platonic notion of the *ὕλη*, or 'matter.' Contrasted with this he speaks of a Syrian Gnosis, which was more influenced by Parsism (Hist. Christ. Relig., sec. 4). He also speaks of the Jewish theosophists embracing Christianity, and interweaving their former notions with it. He then adds that the other party of Gnostics had not been attached to Judaism before they became Christians, but that they had formed to themselves an Oriental Gnosis, opposed to Judaism, traces of which may be found in books of Zabians, and among Persians and Hindoos. That there were some great principles common to Platonism, Parseeism, and Gnosticism, the writer would not deny, for Truth is in many systems, and this by the will of God. Moreover, the writer has no liking for the peculiar way in which the Gnostics appear to have put forth their opinions respecting two Gods, and by which they disparaged the God of the Old Testament. But, apart from their views respecting the Demiurgus, there is much to be said in defence of their teaching. Neander apparently acts on the assumption that because the older philosophies have some features in common with Gnosticism, the latter must be a development from the former, or that they must be to each other as parent and child. He expressly states that 'Gnosis formed itself out of Judaism' (Vol. II.; Rose, p. 49). Neander would not admit that Christ, or His Apostles, had given any countenance to Gnosticism. On the contrary, he says: 'It is peculiarly instructive to consider the mode and manner by which these Gnostics were able to come to the persuasion that their doctrines, so foreign to the simple Gospel, could have been delivered by Christ and the Apostles, and how they endeavoured to prove this' (p. 44). So far from accepting the teaching of Neander respecting the origin and nature of Gnosticism, the writer believes that most of the great principles of Gnosticism are in harmony with the New Testament, and have a distinctly Christian origin. It is worthy of notice that, notwithstanding the errors of Gnosticism, the term 'Gnostic' never ceased fully from its Christian meaning. Thus Clem. Alex. speaks of the Apostles as 'truly Gnostics' (*τῶ ὄντι γινωστικοί*, Strom., Lib. IV., p. 502). So he goes on to speak of those who imitate the Apostles as Gnostics.

Dr. Lardner considers the Gnostic system in a less philosophical, and more historical, aspect than does Neander. He lays stress on one important particular, giving a chapter to its consideration, and that is, that these Gnostic heretics made great use of the Scriptures (Vol. VIII., p. 324). He also quotes several ancient authors to show that the Gnostics tried to support their teaching by Scripture. Even Lardner, while often speaking in their defence, regards them as mere heretics, speculating upon points of doctrine concerning which the Scriptures

had given little or no light (p. 339). Neander and Lardner are virtually at one as to the opinion that there is little connection between Gnosticism and Scripture. The former says: 'With a ready-formed Theosophic system, based on its own fundamental principles, they went to the Holy Scriptures, and sought to find in them something to hang their system upon' (Vol. II., p. 44). Lardner says: 'In many cases, indeed, they certainly argued with little strength, consistency, or regard to the general tenor of the Sacred Writings' (Vol. VIII., p. 328).

The writer thinks that these two great men were led by the literalism prevalent in their day to do less than justice to the Gnostics, as respects the connection of the teaching of the latter with Scripture. If it be said that some elements of Gnosticism are found in Plato, or Zoroaster, or amongst the Alexandrians, the writer would say, It was because God was training the nations which had no Bible, or those Alexandrian Jews, and bringing them by an indirect way to the knowledge of Truth. If it be said that many evils, speculative and practical, resulted from Gnosticism, some tending to corrupt and mutilate Scripture as did Marcion's system, and others tending to corrupt morals, as did the system of Carpocrates, the writer would readily admit it. But he would add that this is an evil superstructure built upon a Gnostic foundation, rather than a fault in the foundation.

Even as respects the matter of time, it is a very noticeable phenomenon that there should have been such a great outburst of Gnosticism immediately after the establishment of Christianity. This is difficult to explain, unless there had been something in Christianity to foster Gnosticism. When a sudden flood comes down the stream, we think that there has been rain up above, even if we have not seen any rain fall. And Gnosticism was as a flood that began to flow at the time when God was fulfilling His promise to send down Christ as the showers that water the earth. The writer holds that this incoming of Gnosticism after the Apostolic Age is more than an historical coincidence. The two things are related as cause and effect. We have also to pay some regard to the statements of great Gnostic leaders. Hippolytus tells us how Basilides, and his son Isidorus, said that *εἰρηκέναι Ματθίαν αὐτοῖς λόγους ἀποκρύφους, ὡς ἤκουσε παρὰ τοῦ Σωτῆρος κατ' ἴδιαν διδασχθεῖς* (Ref. Hær., vii. 20)—'Matthias had spoken to them hidden sayings which he had heard from the Saviour, having been taught privately.' Clem. Alex. writes: *καθάπερ ὁ Βασιλείδης, κ' ἄν Γλαυκίαν ἐπιγραφῆται διδάσκαλον ὡς ἀρχοῦσιν αὐτοὶ τὸν Πέτρου ἐρμηνεία. ὡς αὐτῶς δὲ καὶ Οὐαλεντίνον Θεοδόδι ἀκηκοέναι φέρουσιν· γνώριμος δ' οὗτος ἐγεγόνει Παύλου* (Strom., Lib. VII., p. 764, C., D.)—'Just as Basilides claims to have had Glaucias as a teacher, of whom they boast that he was a disciple of Peter. As also they affirm that Valentinus had heard Theodades, who was an acquaintance of Paul's.' It is admitted that Valentinus taught as early as A.D. 140, and Basilides about A.D. 125. Thus they follow, very closely, the Apostolic era. And if they claim to have received their systems from Christians of a still earlier date, as they do, we are brought back to the Apostolic age. Irenæus often refers to their claim to have had secret, or traditional, teaching: *ἐξ ἀγράφων ἀναγινωσκοντες* (Lib. I., c. viii., § 1). Irenæus says: *ἐντυχῶν τοῖς ὑπομνήμασι τῶν, ὡς αὐτοὶ λέγουσιν*

Οὐαλεντίνου μαθητῶν, ἐνίοις δ' αὐτῶν καὶ συμβαλῶν, καὶ καταλαβόμενος τὴν γνώμην αὐτῶν, etc (Lib. I., Præm.)—'Having met with the commentaries of those called disciples of Valentinus, and having had converse with some of those disciples, and learned their views,' etc. Surely it is important to know that Valentinians claiming to have been taught by friends of Apostles were so well established in their views at so early a date. Thus the historical time and claims of these men have some bearing on the question as to whether they teach truth or error. The writer holds that Dr. Cudworth was speaking unadvisedly when he referred to the Valentinian system as described by Irenæus as the work of a fanatical deviser (Lard., Vol. VIII., p. 323). The writer believes that a day will come when this description by Irenæus, notwithstanding its record of intermingled absurdities, will be considered the most important uninspired production of the ante-Nicene Era. Many references have yet to be made to this work, but two or three may here be made in support of the view that Valentinianism is not so fanatical a production as some think, and that it is not a mere evolution from an older and heathen philosophy.

(a) The Gnostics held a view concerning the invisible body which is a Scriptural view; far more so than the theory that literal bodies are to rise from the graves. The Gnostics almost unanimously rejected the doctrine that literal earthy bodies were to rise from the dead. The writer holds that in this opinion they were far more true to Scripture than Irenæus, who so severely blames them for it. They believed that the body of which Paul speaks as rising was not a visible body. They taught that man was made earthy, not from dry earth, but from invisible substance—from a poured-out and streaming matter: *πεποιημένοι καὶ τὸν Ἀνθρώπον τὸν χοϊκόν· οὐκ ἀπὸ ταύτης δὲ τῆς ξηρᾶς γῆς, ἀλλ' ἀπὸ τῆς ἀοράτου οὐσίας, ἀπὸ τοῦ κεχυμένου καὶ ἔρυσσδ τῆς ὕλης* (c. i., § 10). Into this invisible body the Maker (evil Demiurgus) is said by them to have breathed the soulical man: *ἐμφυσῆσαι τὸν ψυχικόν*. The process thus described answers far better to Paul's application of the term 'Soulical,' *ψυχικόν* (1 Cor. xv. 44), to a body, than does the common teaching.

(b) The reference made, in the same chapter and section, to two kinds of wickedness, well answers to Paul's reference to a wickedness that is to be revealed, and another wickedness which is, for awhile, hindering, but is to be taken out of the way. In other words, there is a wickedness that is fleshly, and a wickedness that is spiritual (2 Thes. ii. 7; Ephes. vi. 12). Valentinus taught that there were spiritual kinds of wickedness: *τὰ πνευματικὰ τῆς πονηρίας*. To this spiritual wickedness he gives the name *Cosmocrotor*. To the lower and Soulical Wickedness he gives the name *Demiurgus*. At the same time, just as spiritual Wickedness may be said to have an evolution from a lower Wickedness, so Valentinus says that *τὸν δὲ κοσμοκράτορα κτίσμα τοῦ Δημιουργοῦ*—'the *Cosmocrotor* is a creation of the *Demiurgus*.' Then he adds: *καὶ τὸν μὲν κοσμοκράτορα γινώσκειν τὰ ὑπὲρ αὐτὸν, ὅτι πνεῦμα ἐστὶ τῆς πονηρίας· τὸν δὲ Δημιουργὸν ἀγνοεῖν ἅτε ψυχικὰ (ψυχικὸν) ὑπάρχοντα*—'And that *Cosmocrotor* knows the things above him because he is the spirit of wickedness, but that the *Demiurgus* knows them not, being Soulical.' It may be added that 'Cosmocrotor' is the same word which is used

in the plural in Ephes. vi. 12, and which the Revised Version renders 'World-rulers.' 'Demiurgus' means 'one who works for the people.' In Heb. xi. 10 it means 'Maker'—'Whose Builder and Maker is God.' In 2 Cor. iv. 4 we read of the god of this world. The Apostle John also speaks of a world in which all is sinful (1 John ii. 16), and which lieth in the evil one (v. 19). In this evil sense there was a Demiurgus, or World-maker, who was evil. But if what writers like Irenæus say of the Gnostics be true, they carried the idea of the evil Demiurgus beyond the realm of evil into the realm of matter, and even into Old Testament prophecies. As respects the earliest teachers of Gnosticism, we ought to be slow to believe all that is said to their disadvantage in this particular. Men would be too prone to take their moral terms, and give them a literal application. Their distinction between the two kinds of Wickedness is virtually identical with the Scriptural distinction between Egypt and Babylon.

(c) The Valentinians, and other Gnostics, divided the moral realm into spheres, one higher than another, which is simply a proof that they had some knowledge of the law of the grades. This leading principle of Gnosticism taught that there is, in invisible and unutterable heights (*ἐν ἀοράτοις καὶ ἀκατονομάστοις ὑψώμασι*), a realm where the Father of all the æons dwells. This is the realm of the invisible and spiritual Pleroma, according to the æons: *ἀράρατον καὶ πνευματικὸν κατ' αὐτοὺς πλήρωμα* (c. i., § 1). In other words, it is the realm of the Grade of Tongues, and the Grade of Sons of God. Even in the Pleroma, the Valentinians have subdivisions, as may be seen from the table in the beginning of Grabe's Edition of Irenæus. Paul uses this word 'Pleroma,' apparently, in a like spiritual sense when he says of Christ, 'In Him dwelleth all the Pleroma of the Godhead bodily' (Col. ii. 9).

Next they taught that beneath and outside the Pleroma was an intermediate place: *ἐν τῇ μεσότητι* (§ 10). Here dwells Achamoth, whose name some define as Wisdom, but which Ueberweg ('Hist. of Philosoph.,' Vol. I., p. 287), with great probability, derives from צָרָה , 'Suffering,' or 'Passion.' This middle, or intermediate, place appears from many signs to answer to the Young Men's Grade.

Beneath this middle place, again, is the realm of Demiurgus, or creator of the world, whom they think evil, the realm of Soulical and hylic matter, which is not literal earthy matter. This lower realm would appear to answer specially to the Servants' Grade, though it must also include the Heathen Grade. In these three great realms the work of Christ is being carried on, and it is noticeable that the whole tendency of this saving process is to raise men from the lower states up into the Pleroma. This fact shows that it is unjust to the Gnostics to suppose that they regarded these different realms as merely geographical districts. They must have considered them moral states, and hence to apply their term 'world,' and kindred terms, in the literal sense in which Irenæus applies them, is not treating them equitably.

(d) The Gnostics were justified by Scripture in giving the prominence they did to the principle of Duality in reference to the Æons. This feature is justified by all the chapters which we have seen to distinguish between the Intellectual and the Soulical Sides. Thus it becomes a

noticeable fact that the Æons are in pairs. Even in regard to Divine existence, this law of Duality is fully and justly recognised. Bythus, the Propator, or First Father, dwells in inaccessible heights, with Sige, or Silence, as His Spouse. Temessa says that Ajax had spoken unto her the trivial and ever-hymned matter :

ΓΥΝΑΙ, ΓΥΝΑΙΞΙ ΚΟΣΜΟΝ Η ΣΙΥΗ ΦΕΡΕΙ.

(Soph. Ajax, v. 293.)

‘O woman, to women Silence brings adornment.’

This emphatic and proverbial saying seems to reflect the philosophic association of Silence or Sige with the Soulical Side. From the Propator and Sige, by a law of Emanation, not of flesh and blood increase, comes a series of pairs of æons up to fifteen pairs or thirty æons. The first emanation on the male side is *νοῦς*, or Mind, which is a conformity to the law that the Mind is masculine.

(e) There is much prejudice against Gnosticism on account of the strange names given to these æons. But it can be seen that these names are not names of Persons, but of Qualities, or Invisible and Spiritual things. In other words, it is a marked feature of Gnosticism that it personifies qualities, or invisible things. All the chapters we have considered show how prominently this is done in Scripture. Hence Gnosticism is true to Scripture, even in this aspect of its Teaching. Thus, amongst its Æons, male or female, we have such as the following : Nous or Mind, Veritas or Truth, Logos or Reason, Zoe or Life, Homo or Man, Ecclesia or a Church, Pistis or Faith, Elpis or Hope, Agape or Love, Sophia or Wisdom. Thus to personify Qualities must inevitably cause their teaching to seem strange to men accustomed to literalism, but at the same time, it is only what Scripture does to a very large extent. Hence the fact that they are so Scriptural in this practice tends to show that they must have known that they were acting Scripturally. It makes it appear to be the more unlikely that their system was simply an evolution from some heathen philosophy.

(f) Their doctrine of the two kinds of Wisdom is in conformity to what James says of the Wisdom that is from above and the Wisdom that is earthy (iii. 15-17). The Valentinians represent Sophia, or Wisdom, as being the last, or thirtieth Æon. She is a woman, and within the Pleroma. There is a Sense Wisdom which is Soulical. The Valentinians call this Wisdom in the Pleroma *ἄνω σοφία*, or ‘the Wisdom that is above.’ From this Wisdom there emanates an Enthymesis (*Ενθύμησις*) or Thought, whom they call also Achamoth (§ 7), and also, after her originator, Sophia or Wisdom. *Σοφίαν τε πατρωνυμικῶς* (§ 7). Thus there is a higher Wisdom within the Pleroma, and a lower Wisdom beneath the Pleroma, in the middle place. From this lower Wisdom, through various emotions, emanate not only the innocent soulical existences called ‘the Right,’ but also the affections from ‘passion and from hylic matter’ (*ἐκ τοῦ πάθος καὶ τῆς ὕλης*, § 9), which they call ‘the left.’ Amongst these things on the left are included Diabolus, and also the earthy (*χοϊκόν*) man (§ 10). Other features of Gnostic Teaching will have to be considered, and especially when we come to the New Testament. This consideration may for the present be deferred.

What has been thus said respecting Gnosticism has been said with an intention of preparing the way for some references to the Book of Hermas. In the Book of Hermas we have a symbolic portrayal of the building of the spiritual Church as a beautiful tower, just as in 1 Kings we have a description of the building of this Church as a temple. It is because the writer believes that some parts of 'the Shepherd of Hermas,' preceding the chapters descriptive of the building of the Tower, reflect, in a most unaccountable way, those early chapters in 1 Kings which precede the account of the building of the temple by Solomon, that he wishes to make special reference to it. It bears directly on the question, What is the meaning of this first chapter in the Book of Kings?

In modern times it is customary to assign the origin of 'the Shepherd of Hermas' to about A.D. 140. There is, however, controversy on the subject. Some German writers have alleged that it is as early as the time of Trajan. There is also controversy as to the writer of the Book. Irenæus and Clem. Alex. say nothing concerning the author. Origen thought that the author, who calls himself 'Hermas,' was the Hermas mentioned by Paul in Rom. xvi. 14. The Muratorian Fragment says that it was written by Hermas while his brother was Bishop of Rome. This is why it is supposed to have been written by a man called 'Hermas,' who lived about A.D. 140. The Book itself is full of allegory. It was the 'Pilgrim's Progress' of the early Churches. Hermas, in the Book, says much of his own actions, but they are all allegorical actions as much as when Bunyan says he alighted on a certain place, and lay down, and slept. Hence they do not give us information respecting the author.

Origen, in one place (Homil. 25, in Luc., c. xii., verse 58), speaks of 'Hermas' as Divinely Inspired. 'Puto tamen, quod Hermas iste sit scriptor libelli illius qui Pastor appellatur, quæ scriptura valde mihi utilis videtur, et ut puto divinitus inspirata—'I think, nevertheless, that Hermas is the writer of that little book which is called "the Shepherd," which, indeed, seems to me to be a useful scripture, and, as I think, Divinely Inspired.' Irenæus also quotes Hermas as 'scripture,' *καλῶς ὀν εἶπεν ἡ γραφή* (Lib. IV., c. xxxvii.)—'Well, therefore, said the scripture.' Lardner, however, and others, show that the term 'scripture' is not applied exclusively to Inspired Scripture. Clemens Alexandrinus refers to Hermas as he might refer to Scripture: *θεῖως τοῖνον ἡ δύναμις ἡ τῷ Ερμαῖ κατ' ἀποκάλυψιν λαλοῦσά* (Strom., Lib. I., p. 356, B.)—'Divinely, then, the power speaking to Hermas according to revelation, says,' etc. Again he writes: *φησὶ γὰρ ἐν τῷ ὄραματ. τῷ Ερμαῖ ἡ δύναμις, ἡ φανεῖσα* (Strom., Lib. II., p. 360, A.)—'For the Power, which manifested itself, says to Hermas in the vision,' etc. Eusebius, in one place, speaks of 'Hermas' as 'disputed,' *ἀντιλέλεκται* (§ 90); in another he classes it with the spurious Books, *νόθοις* (H. E., 119). Tertullian, after he became a Montanist, severely condemned this Book, which he speaks of as 'Scriptura Pastoris, quæ sola mœchos amat' (De Pudicit., c. x.)—'The writing of the Shepherd which alone loves adulterers.' Jerome also denounces it. He says: 'Liber ille apochryphus stultitiæ condemnandus est' (Lib. I., in Habacuc. ad c. i., verse 14)—'That apocryphal book of Folly is to be condemned,' etc. Westcott says:

“The Shepherd of Hermas” is most legal in its spirit, and bears the same relation to the other writings of the first century after the Apostles that the Epistle of James does to the remainder of the New Testament’ (*‘Bible in Church,’* p. 108).

Suppose two men were referring to Origen’s view that ‘Hermas’ was Divinely Inspired, we might suppose them discussing objections to this view in the form of Statement and Answer thus :

(a) *Statem.* ‘Hermas cannot be Inspired, for it says that God built all things from nothing: “*Condidit ex nihilo ea, quæ sunt*” (Lib. I., Vis. 1). Where does the Bible teach such a doctrine?’ *Ans.* ‘That is not more strange than that Job should say to men: “*Ye are nothing*” (vi. 21); and, again, that God “*hangeth the earth upon nothing*”’ (xxvi. 7).

(b) *Statem.* ‘It cannot be Inspired, for in some places it makes salvation depend on works: “*Et simplicitas tua, et singularis continentia, saluum facient te, si permanseris*” (Lib. I., V. 2, c. iii.)—“*And thy simplicity, and noticeable abstinence, shall save thee if thou perseverest.*”’ *Ans.* ‘But Paul says: “*In doing this thou shalt both save thyself, and them that hear thee*” (1 Tim. iv. 16). The word “*save*” has other meanings than the evangelical meaning of “*save from sin.*”’

(c) *Statem.* ‘But Hermas quotes with respect an Apocryphal Book: “*Sicut scriptum est in Heldam et Modal*”—“*As it is written in Heldam and Modal*” (Lib. I., V. 2, c. iii.). It also speaks of an angel Hegrin “*qui est super bestias*”—“*who is over beasts*”’ (Lib. I., V. 4, c. ii.). *Ans.* ‘The reference to Heldam and Modal is probably to the Eldad and Medad spoken of in Numb. xi. 26, 27. It is also controverted whether the allusion to the angel is not misread. Some think the name of the Angel is “*Watchful.*” Clem. Alex. favours the following reading: “*The Lord sent His angel, who is on a beast, to which pertains the name ‘wild.’*” In any case, symbolic history may reasonably be expected to have passages as strange as this.’

(d) *Statem.* ‘It teaches the unscriptural doctrine that there is only one repenting of sin: “*Servis enim Dei, pœnitentia una est*” (Lib. II., Mand. 4, c. i.)—“*For to the servants of God there is one Repentance.*” “*Post vocationem illam magnam et sanctam si quis tentatus fuerit a diabolo et peccaverit unam pœnitentiam habet*” (Lib. II., M. 4, c. iii.)—“*After that great and holy calling, if any one shall be tempted by the devil, and shall sin, he has one repentance.*”’ *Ans.* ‘This is not more strange than what is said in Heb. vi. 6 of the impossibility of renewing some to Repentance. Moreover, it must be in some limited sense that Hermas is speaking of one repentance, since, in some parts of the Book, we have recognition of the fact that wrong-doers who repent are forgiven more than once.’

(e) *Statem.* ‘Some of its figures seem undignified in their homeliness, as the reference to throwing a stone, or a syphon of water’ (Lib. II., M. 11). *Ans.* ‘Are they more homely than the Saviour’s reference to putting a patch on an old garment?’

(f) *Statem.* ‘Is it not said in “Hermas” that God gave man authority to rule all things on earth? and have you not tried to show that the rule spoken of in Scripture is moral, not a rule over literal

beasts?' Ans. 'And may not Hermas be speaking of moral rule? It is evident that many of his terms are used in a moral sense.'

(g) *Statem.* 'Hermas speaks of good wine: "Bono vino" (Lib. II., Man. 12, c. v.). Could an abstainer accept such a statement?' Ans. 'Jesus also spake of good wine' (John ii. 10), 'but in both cases it is only to good wine as compared with inferior wine that reference is made. It is not said that the wine is good for man, and least of all good for an intoxicating use.'

(h) *Statem.* 'Hermas refers to having a station: "Stationem habeo" (Lib. III., Sim. 5). That is a recognition of a system of fasting and penance.' Ans. 'This reference is only made to show that such penances are imperfect, and that the true fast is to serve God with a pure mind, and to do good.'

(i) *Statem.* 'But Hermas seems to justify the doctrine of works of supererogation: "Si autem præter ea quæ mandavit Dominus aliquid boni adjeceris majorem dignitatem tibi conquies, et honoratior apud Dominum eris, quam eras futurus" (Lib. III., S. 5, c. iii.)—"But if, beyond those things which the Lord has commanded, thou shalt add something more of what is good, thou shalt acquire greater dignity to thyself, and thou shalt be more honoured by the Lord than thou wouldst have been.' Ans. 'This added merit is not said to be transferred to the account of someone else. Moreover, Hermas is only showing that we may serve God with a servile spirit, which would be content to do only what was just, or we may serve Him with a loving spirit, which does even more than it was commanded to do. So Paul speaks of some who did good even "beyond their power" (2 Cor. viii. 3). This is something different from the Catholic doctrine of Supererogation.'

(j) *Statem.* 'Hermas speaks of God calling into council His angels whom He first created' (Lib. III., S. 5, c. v.). Ans. 'But Hermas refers to angels and young men, etc., in a way which shows that he personifies Virtues. Hence this allusion to Angels does not imply their literal personality. The Angel of Penitence, of which he sometimes speaks, is virtually Penitence.'

(k) *Statem.* 'But Hermas puts forth peculiar views respecting the duration of certain eras of punishment, and their relation to the periods during which men have sinned' (Lib. III., Sim. 6, c. iv.). Ans. 'So the Bible sometimes makes symbolic references to eras of punishment, as when it speaks of men being hurt five months (Rev. ix. 10). The wandering of the Jews in the wilderness was according to the duration of the sin—a year for a day. Some are beaten with many stripes, so that punishment is not uniform.'

(l) *Statem.* 'Is there not what may be called an aspect of Indelicacy in the account of Hermas and the virgins?' (Lib. III., S. 9, c. xi.). Ans. 'Not more so than in Solomon's Song. Moreover, we are shown that those virgins are Virtues (c. xv.). There is a spirit of purity ruling all that is said and done, and the night is spent in prayer.'

(m) *Statem.* 'The Book seems to recognise a death that is endless: "Morientur in ævum"' (Lib. III., Sim. 9, c. xviii.). Ans. 'So does the Bible. But we have to ask whether that which dies is a personal man, or a personified son of iniquity in man.'

(*n*) *Statem.* 'Is there not weight in what Dr. Henderson says in his work on "Divine Inspiration" (p. 51): "Hermas, one of the Apostolical Fathers, in his 'Pastor,' pretends to have been favoured with visions and angelic revelations, and speaks of Inspiration with a degree of familiarity which sufficiently indicates the entire absence of the quality to which he lays claim"?' *Ans.* 'But why should a claim to the reception of visions, or familiar references to Inspiration, betoken the absence of Inspiration? Balaam claimed to have such visions. Paul comes to visions and revelations. Hermas does not speak disparagingly of the visions, even if he speaks with some degree of familiarity.'

(*o*) *Statem.* 'But Hermas connects remission of sins with descent into water (Lib. II., Mand. 4, c. iii.) as if teaching literal Water Baptism.' *Ans.* 'But he has previously referred to the Tower as built on Waters, and has appeared to identify those waters with the Word of God (Lib. I., Vis. 3, c. iii.). So from Lib. III., Sim. 9, c. xvi., we see that he speaks of the dead being baptized, which cannot be a reference to literal water.'

The foregoing are some of the chief objections which might be urged against Origen's view. They are all based on what is in the Book itself, apart from historical considerations. The writer does not say that the answers are all full and satisfactory. He only wished to suggest that there was something to be said on the opposite side.

Now let us look at the question in a more positive aspect, thus coming to the goal to which all along we have been tending. There are some features in this Book which seem to give support of no light kind to Origen's view.

(*a*) The personification of Moral Qualities is very prominent in 'Hermas.' This is a Scriptural feature.

(*b*) Demons in 'Hermas' are personified Vices: 'Magnum enim dæmonium est audacia' (Lib. III., Sim. 9, c. xxii.)—'For audacity is a great demon,' etc. This is a Scriptural feature. At the same time, it is not a weighty argument to show that 'Hermas' is Inspired, inasmuch as many fathers, and even writers in Heathenism, personify Vices as demons.

(*c*) In like manner great stress cannot be laid on the fact that Hermas is so silent respecting any literal history of his own. He only speaks of himself allegorically. This silence befits an Inspired messenger of truth.

(*d*) The writer attaches far more importance to the fact that Hermas identifies the Son of God with the Holy Spirit. He says: 'Filius autem Spiritus sanctus est' (Lib. III., Sim. 5, c. v.)—'But the Son is the Holy Spirit.' So is this doctrine taught in c. vi. Most writers think that it is the Divine nature in Jesus which is here identified with the Holy Spirit. Other early writers, as we shall see, identify Christ and the Spirit, but none so expressly as Hermas. For reasons yet to be given, the writer thinks that this teaching is Scriptural, and hence that it gives a measure of support to Origen's opinion respecting 'Hermas.'

(*e*) It is very noticeable how prominently Hermas refers to young men as building the tower, or spiritual Church, and especially when we bear in mind that the spiritual Grade of Tongues is built up by an

evolution from the Young Men's Grade. Hermas beholds a great tower, which is built above the waters, of beautiful square stones. 'Turrim magnam, quæ ædificatur super aquas, lapidibus quadris splendidis' (Lib. I., V. 2, c. ii). The tower is being erected by six young men. 'Ædificabatur turris ab illis sex juvenibus' (Id.).

(f) Before the Church begins to be built as a Tower of living stones, it is represented as an Old Woman, just as Bath-sheba is brought before us as an old woman previous to the account of the building of Solomon's temple. This would not, in itself, be very noticeable, but there are other features which make it noticeable. The Scriptures frequently personify ecclesiastical systems by women, as the daughter of Zion, the woman clothed with the sun, and in the wilderness, etc. But it is not so usual to represent a Church as an old woman. And yet, if Solomon's spiritual temple was about to supersede the Church in a more human and earthy aspect, by the law according to which the Apostle says, 'That which is becoming old and waxeth aged is nigh unto vanishing away' (Heb. viii. 13), we might say that it was fitting to symbolize the Church that was to be superseded by Solomon's temple as an Old Woman. Now let us keep in mind that the history of Solomon's temple is moral history; that Solomon is not a literal man, but a personification of Peace. Then it becomes noticeable to find two things. First, that in Hermas, before the Church is built as a Tower of living stones, it is symbolized as a Mulier Anus, or Old Woman. Secondly, to find that in 1 Kings, before the narrative of the building of Solomon's temple of beautiful stones, the being from whom Solomon is evolved, or his mother Bath-sheba, the daughter of the oath, is first brought before us apparently as an aged woman.

(g) Another peculiar feature of the narrative in 'Hermas' is, that the 'Aged Woman' who afterwards says of herself, 'Ego sum ecclesia' (Lib. I., V. 3, c. iii.), 'I am the Church,' makes three special appearances to Hermas before she ceases to represent the Church in an inferior aspect, and becomes identical with the Tower. In the latter aspect she only comes to Hermas 'In visi noctis' (Lib. I., V. 3, c. x.), 'in a vision of the night.' Previously she had openly manifested herself to Hermas in three distinct aspects. And in the same way Bath-sheba, the aged woman, comes three times either to David the Shepherd King, or to Solomon. We read of these three successive appearances before the king in i. 15, 28; ii. 19.

(h) The aged woman in Hermas renews strength each successive appearance. 'Euntem illam rogabam ut mihi revelaret de tribus figuris in quibus mihi apparuit. Respondens autem mihi dixit de his alium te oportet interrogare "ut tibi reveletur." Apparuit autem mihi, fratres, prima visione, anno superiore, valde anus, et in cathedra sedens. Alia autem visione faciem quidem juvenilem habebat, carnem autem et capillos aniles, et stans mihi loquebatur; hilarior autem erat, quam primum. Tertia autem visione tota junior erat et aspectu decora tantum quod capillos aniles habebat; hilaris autem facie erat, et super subsellium sedens' (Lib. I., V. 3, c. x.)—'As she was departing I asked that she would reveal to me concerning the three forms in which she had appeared to me. But she answered and said to me, Thou must ask

Another, that it may be revealed to thee. She appeared to me, brethren, in the previous year, in the first vision, as a very old woman, who sat in a chair. But in the next vision she had a juvenile face, though her flesh and hair were those of an old woman. She spake to me standing, and she was more joyful than on the former occasion. But, in the third vision, she was quite young, and altogether beautiful in aspect, though she had the hair of an old woman. And she was very joyful in appearance, and sat upon a judicial seat.' As Hermas prays to know the meaning of these things a Young Man appears who speaks thus: 'Audi de figuris quas inquiris; in prima quidem visione quare anus tibi apparuit super cathedram sedens? Quoniam spiritus vester antiquior etiam marcidus est et non habens vim a vestris infirmitatibus et dubitatione cordis. Sicut enim seniores qui non habent spem renovandi, et nihil aliud expectant nisi dormitionem suam; sic et vos infirmati a secularibus negotiis tradidistis vos in socordiam et non projecistis a vobis sollicitudinem in Domino, et confusus est sensus vester, et inveterastis in tristitiis vestris. "Quare ergo super cathedram sedebat, volebam cognoscere, domine?" Respondit: quoniam omnis infirmus super cathedram sedet propter infirmitatem suam, ut contineatur infirmitas ejus. Ecce habes figuram primæ visionis.

Secunda autem visione vidisti illam stantem, et juvenilem faciem habentem, et hilariorem quam pristinam, carnem autem et capillos aniles. Audi, inquit, et hanc parabolam. Quum senior jam fuerit aliquis, desperat de se ipso propter infirmitatem suam et paupertatem, et nihil aliud expectat nisi diem extremum vitæ suæ. Deinde subito illi relicta est hereditas, et audiens exsurgit, hilarisque factus induit virtutem, et jam non discumbit, sed stat, et liberatus est a prioribus moeroribus, et jam non sedet sed viriliter agit. Ita et vos, audita revelatione, quam Deus vobis revelavit. Quia misertus est Dominus vestri, et renovavit spiritum vestrum, et deposuistis infirmitates vestras; accessit vobis fortitudo, et invaluistis in fide, et visa Deus fortitudine vestra gavisus est. Propter hoc demonstravit vobis structuram turris; et alia ostendet si ex toto cordo pacem habueritis inter vos.

Tertia autem visione vidisti illam adolescentiorem, honestam et hilarem, et serenum vultum ejus. Sicut enim, si alicui mæsto super- venerit nuntius bonus aliquis, statim oblitus est mæroris, nihilque aliud expectat, nisi annuntiationem, quam audivit, et confortatur de cetero, et renovatur spiritus ejus propter gaudium quod accepit, sic et vos renovationem accepistis spiritu vestrorum, videntes hæc bona. Et quia super subsellium vidisti sedentem fortis positio est, quoniam quatuor pedes habet subsellium, et fortiter stat. Nam et mundus per quatuor elementa continetur. Qui ergo pœnitentiam egerint integre juniores erunt, et qui ex toto corde pœnitentiam egerint, erunt fundati. Habes in pleno revelationem; nihil amplius postules de revelandis. Si quid autem oportuerit, revelabitur tibi' (Lib. I., V. 3, cc. xi.-xiii.).

'Hear,' says he, 'concerning the forms about which thou dost inquire, how it was that in the first vision the old woman appeared to thee sitting on a chair. It was because your spirit was older and languishing, having no power on account of your infirmities and unbelief of heart. For as old people, who have no hope of a renovation, and expect

nothing else but sleep, so also you, being infirm through worldly things, gave yourselves up to indolence, and ye did not put away from you fearfulness towards the Lord, and your mind was perturbed, and you grew old in your griefs. "Wherefore then, my lord, I wish to know, was she sitting on a chair?" He answers, "Because everyone who is infirm sits on a chair, on account of his infirmity, that his infirmity may be sustained. So thou hast the form of the first vision.

But in the second vision thou didst see her standing, and having a youthful face, and more joyful than before, but she had flesh and grey hair. Hear," says he, "this parable also. When anyone is now old, and he despairs of himself on account of his infirmity, and poverty, and he expects nothing else but the last day of his life: Then, suddenly, an inheritance is left to him, and when he hears he rises up, and being made glad, he puts on strength, and now he does not recline, but he stands, and is free from his former sorrows, and he no longer sits, but acts vigorously. Thus was it with you when you heard the revelation which God gave to you. Because God was merciful to you, and He renewed your spirit, and you laid aside your infirmities. There was an accession of strength to you, and you became strong in faith, and God rejoiced in your strength when He saw it. Therefore He showed to you the structure of the Tower, and He will show you other things if with all your heart you have peace among yourselves.

But in the third vision thou didst see her more youthful, fair, and joyful, and of a serene countenance. For just as if, to someone sorrowful, a good messenger should come, he at once forgets his sorrow, and expects nothing else but the announcement which he has heard, and is comforted concerning the other matter, and his spirit is renewed through the gladness which he receives, thus, also, you receive a renovation of your spirits when you receive these good things. And in that thou didst see her sitting on a judge's seat, it is a firm position, for the judge's seat has four feet, and stands firmly. For the world, also, is maintained by its four elements. They, then, who shall fully be penitent, shall be more youthful, and they who are penitent with the whole heart shall be established. Thou hast the revelation in full. Ask nothing further concerning things to be revealed. But what is needful will be revealed to thee."

Now just as this Woman, representing the Church in a lower aspect, becomes more youthful in her three manifestations, so it would seem as if Bath-sheba became less like an old woman as her appearances before the king advance. First she bows before the king, and does obeisance, and needs Nathan to help her to plead (i. 14, 16). The second time she comes into the king's presence, and stands before the king. In her third entrance, which is before King Solomon (ii. 18, 19), Bath-sheba shows no sign of old age. The king rises to meet her. He also causes a throne to be set for her, and now she sits on his right hand. It is generally assumed that this throne is found as a seat for Bath-sheba because of her weakness and old age. The narrative gives no hint that such is the case. It is surely a significant fact that the last view which Scripture gives us of Bath-sheba is to represent her as sitting on a throne at Solomon's right hand. It tends to confirm the view that she

is the greatest in this third appearance, as is the woman in 'Hermas,' and that she represents the Church in an inferior aspect, as much as the aged woman in 'Hermas' thus represents it.

(i) The fact that Bath-sheba, not improbably, answers to the Church in an inferior aspect, and that the Church is thus symbolized in 'Hermas,' tends to give importance to what is said in these narratives of other persons. Now it is a significant fact that, both in these chapters and in 'Hermas,' there is one woman, and one woman only, who is referred to as preceding the advent of Bath-sheba, or the old woman. Moreover, the writer thinks that there are tokens that this first woman has a connection with Scripture as revealed in different aspects. This, again, is a further reason why the writer regards Abishag as a symbol of the Truth, just as Bath-sheba is a symbol of the Church.

(j) The reader will perhaps suspend judgement for a little while in regard to the following statement: Inasmuch, however, as we shall presently be considering the chapter, the reader will have opportunity of judging for himself how far the statement is justified. In the history of Samson we have seen how the Samson on the Young Men's Grade, to whom no name is given, is superior to the imperfect Samson on the Servants' Grade. Now we have something like this in this chapter in respect to Abishag. She appears on three grades, Heathen, Servants, and Young Men. It is only on the two lowest grades that she is called 'Abishag.' It is on the Young Men's Grade that she is a fair Virgin, and it is on that grade that David is said not to know her. That is, on the Grade of Faith he does not know the Truth in the fleshly aspect in which he knows it on the Servants' Grade. On the Young Men's Grade the Virgin is not David's wife, though she ministers to him. She is as a sister, rather than a wife known after the flesh, and lying in the bosom.

Now exactly after this same analogy, the woman brought before us in the opening of the Book of Hermas has a higher and a lower aspect. She is sister in one aspect, and as a wife in another. In the lower aspect she becomes as a puella, or damsel, sold to Rome. She comes into fleshly captivity, and ceases to be a Virgin. It is to this captive woman, the writer holds, that the children of Hermas pertain. In the higher aspect Hermas begins to love the Virgin who is more than the Puella, and it is in coveting to have that Virgin as a wife that he sins. That is, he wants to bring the Truth down from a higher to a more fleshly aspect. So far as Hermas loves the Virgin as a sister, he does well. But to want her as a wife is to sin. As the idea of cherishing and ministering to the king is prominent in the narrative of Abishag, so 'Hermas' opens with similar imagery. If these symbolic verses refer to the Truth, we can see how appropriate it is to speak of that as ministering or nourishing. But not only is this feminine symbol of Truth in a higher and lower aspect in the earthly realm. She has also a highest aspect in the heavenly realm, where she is a Mulier, or Woman, and is designated Lady, or Domina. Thus the three aspects are: First, she is a Puella—that is, a Damsel, or a Wife, sold to Rome. That is, in captivity to what is Ceremonial and pertaining to the lowest grades of Heathen and Servants. Secondly, she is a Soror, or Sister. That is, Truth as a

Virgin, in relation to believers on the Young Men's Grade, who do not know the Truth in the carnal fashion in which it is known on the lowest grades. Thirdly, she is a Mulier—that is, Woman, or Lady, manifesting herself from heaven. That is, she is the Truth in its spiritual signification. The New Testament recognises Truth in these three aspects. So far as Jesus said His words were spirit (John vi. 63), and as Paul refers to the interpretation of spiritual things, etc. (1 Cor. ii. 13), the reference is to Truth as a Woman, or Lady, in the heavenly realm. So far as Jesus says His words are life (John vi. 63), the reference is to Truth as a Soror or Sister, and in special relation to believers on the Young Men's Grade. But so far as Paul refers to the letter that killeth (2 Cor. iii. 6), he is referring to the Truth as a Puella—that is, Damsel or Wife. This is Abishag in relation to the Servants' Grade, or even to the Heathen Grade, so far as she has embodiment in Heathen Philosophy.

The opening sentence in 'Hermas' brings before us the Truth as a Puella thus sold into bondage to a Teaching that is Ceremonial and Babylonish. 'Qui enutriverat me, vendidit quamdam puellam Romæ'—'He who had nourished me, sold a certain damsel to' (or 'at') 'Rome.' The next sentence shows how he began to have a higher knowledge of this Woman who is Truth, and to love her as the Virgin Abishag was loved by David—that is, not carnally, but as a sister. 'Post multos autem annos hanc visam ego recognovi et cœpi eam diligere ut sororem'—'Moreover, after many years, I recognised this one who was seen, and began to love her as a sister.' Then, in a little time, he sees her washing in the Tiber, and he reaches his hand to her, and leads her from the river. As he thus begins to handle the Truth that should be otherwise known, he begins to suffer defilement. There comes to him a longing to bring that Truth down from the position of Soror to that of Puella, from a Sister to a Wife. He says in his heart: 'Felix essem si talem uxorem et specie et moribus sortitus essem'—'Happy should I be if it were my lot to have as a wife such a one, both in appearance and manners' (V. 1, c. i.). This is his sin. By-and-by the spirit snatches him away to a rocky place. Then he begins to pray, and confess his sins. 'Et orante me apertum est cœlum et video mulierem quam concupiveram, salutantem me de cœlo et dicentem: "Herma, ave." Et ego prospiciens illam, dico ei: "domina quid tu heic facis?" At illa respondit mihi: "recepta sum huc, ut peccata tua arguam apud Dominum." "Domina," inquam, "num tu me argues?" "Non" inquit. "Sed audi verba quæ tibi dictura sum. Deus qui in cœlis habitat, et condidit ex nihilo ea quæ sunt et multiplicavit propter sanctam ecclesiam suam, irascitur tibi, quoniam peccasti in me." Respondens dico ei: "domina, si in te ego peccavi ubi aut quo in loco aut quando tibi turpe verbum aliquod locutus sum? Nonne semper te reveritus sum velut sororem? Quid in me comminisceris hæc tam nefanda?" Tunc illa arridens mihi ait: "in corde tuo ascendit concupiscentia nequitiae" (V. 1, c. i.)—'And as I am praying, the heaven is opened, and I see the Woman whom I had longed for, saluting me from heaven, and saying, "Hail, Hermas!" And I, beholding her, say to her, "My Lady, what doest thou here?" And she answers me, "I have been received hither that I may accuse thy sins before the Lord." "My Lady," says I, "dost thou accuse

me?" "No!" she says, "but hear the words which I am about to say to thee. God, who dwelleth in the heavens, and who built from nothing those things which are, and multiplied them on account of His holy Church, is angry with thee because thou hast sinned against me." I answer and say to her, "My Lady, if I have sinned against thee, where, or in what place, or when, have I spoken to thee any disgraceful word? Have I not always revered thee as a Sister? Why dost thou imagine against me such disgraceful things as these?" Then, looking pleasantly, she says to me, "A longing after iniquity rises up in thy heart." Hermas sinned when this feeling of concupiscence entered his heart, and when, instead of loving the Truth as a Sister, he wished for carnal union with her as a Wife. One extraordinary feature of 'Hermas' is, that, at the very time when Hermas thus longs to have the Soror as a wife, he appears to be married in a lower aspect. He has a house and children who have parents. These children are evil, just as some of David's children, and especially Adonijah, are evil. These are the children born when the Truth is in its lowest and most fleshly aspect. But in this lower aspect the Truth—that is, Abishag—is a Shunamite, or a Double Woman. That is, she is Truth shrouded in error. Truth itself cannot bear an Evil Seed, even in its lowest aspect. But the error joined with it can bear Evil Seed. Hence Adonijah is not said to be the son of Abishag. But he is the son of some Evil Quality joined with Abishag. So these evil sons of Hermas are sons of the Puella in so far as she is evil, and a captive to Rome. This is not so said in 'Hermas,' but the writer is stating what he believes to be the case. And does it not seem strange to the reader that Hermas should thus wish to have the sister as a wife, and yet should have a house and children who have parents? The aged Woman, or Church, says to him: 'Verumtamen non causa tui irascitur Dominus, sed propter domum tuam, quæ nefas admisit in Dominum et in parentes suos' (Lib. I., V. 1, c. iii.)—'Nevertheless, the Lord is not angry on thy account, but on account of thy house, which has practised wickedness against the Lord, and against their parents.' Then follows the sentence: 'Et tu quum sis amator filiorum, non commuisti domum tuam, sed dimisisti illos conversari violenter'—'And thou, because thou art a lover of thy sons, hast not admonished thine house, but hast left them to walk violently.' How strikingly this accords with what is said of the Shepherd King: 'And his father had not displeased him at any time in saying, Why hast thou done so?' (1 Kings i. 6).

(k) In the case of the Sybil and the Books, we see how mythology connects a Woman with the giving of certain Books. In 'Hermas' the narrative of the person who appears as Wife, Sister, and Woman, leads on to an account of the giving of some Books; but it is the Old Woman, who is the Church, that brings the Books. The writer holds that it is because the Truth that had been first symbolized as a Woman in varying aspects is now being symbolized as embodied in Books, or as spoken. But the most striking and extraordinary feature of this part of 'Hermas' is that it represents the Truth according to the grades of Heathen, Servants, Young Men, and Tongues, and describes a separate manifestation of Truth to each.

After Hermas has talked with the Mulier, or Woman, who is the Truth speaking from heaven, the heavens are closed. Hermas is in distress on account of his sin. Then the Old Woman, who is the Church in its first manifestation, comes, and she brings a book to him : 'Habens librum in manu'—'Having a book in her hand' (Lib. I., V. 1, c. ii.). After rebuking him for the sins of his house, she begins to read to him. It is noticeable that her first utterances are terrible words which cannot be kept in memory, and which are for the Heathen. This is the Truth in the imperfect form in which it is known on the Heathen Grade : 'Et revoluto libro legebat gloriose magnifice et mirifice quæ non poteram in memoria retinere. Erant enim verba terrificæ quæ non poterat homo sustinere' (Lib. I., V. 1, c. iii.)—'And the book being opened, she read gloriously, splendidly, and wonderfully, what I could not retain in memory. For the words were terrible words, which no man could endure.' She tells him these hard things are for wanderers and heathen : 'Refugis et ethnicis' (V. 1, c. iv.). This is Truth in the fearful aspect in which it comes to the Heathen Grade.

Next, she gives Truth in a milder form, and as received by just men under law, or on the Servants' Grade : 'Novissima tamen verba memoriæ mandavi, erant enim pauca et utilia nobis' (Id.)—'Nevertheless, I charged my memory with some later words, for they were few and useful for us.' The Woman says : 'Hæc novissima justis' (c. iv.)—'These latest words are for the just.' This is Truth coming to the Servants' Grade.

After this reading four young men—'quatuor juvenes' (c. iv.)—come, and carry away the Old Woman's chair to the east—that is, the Young Men's Grade and a new moral era are now coming in. Two men are also said to come and carry the Woman herself to the east. Now, in answer to prayer, the Aged Woman again appears : 'Ambulantem et legentem libellum aliquem' (Vis. 2, c. i.)—'Walking and reading a certain little book.' Hermas asks for the book. She gives it, but says he will have to restore it. Then follows the singular statement : 'Descripsi omnia ad litteram non inveniebam enim syllabas'—'I copied out all things word for word, for I did not find the syllables.' That is, on the Young Men's Grade, the reading of Truth was not a matter of a letter, but of words. Hermas is ceasing from the letter of Truth. The expression is strangely significant to find in a Book so little valued as 'Hermas.' This is Truth coming to the Young Men's Grade. Clem. Alex. applies the passage thus : '[Hermas] says that he transcribed by letter, as he could not find out how to perfect the syllables. He was signifying that the writing was manifest to all when taken according to the bare reading. And that this is Faith having an elementary position. Whence the reading according to the letter admits of allegory. We understand that the Gnostic explanation of Scripture, faith having been already advanced, is like to the reading according to syllables' (Strom. 6, p. 679).

Next, the Truth is raptured, or caught up to heaven, and then Hermas has the true spiritual revelation of Scripture : 'Quumque consummassem scripturam libelli subito de manu mea raptus est libellus ; a quo autem non vidi. Post quindecim autem dies quum jejunassem, multumque

rogassem Dominum revelata est mihi scientia Scripturæ' (Lib. I., Vis. 2, cc. i., ii.)—'And when I had ended the writing of the little book, suddenly the little book is caught up from my hand; but by whom I did not see. But after fifteen days, when I had fasted and prayed much to God, there is revealed to me the knowledge of Scripture,' etc. It is surely a very noticeable fact that Hermas thus represents Truth coming according to four grades, beginning with the Heathen, and ending with the Grade of Tongues, or heaven. This shows that the writer of 'Hermas' had knowledge of the grades.

(l) The name אֱמֶת־אֵל is usually said to be from אֵל, 'Father,' and אֱמֶת, 'Wandering,' or 'Error.' It is rather a singular fact that Plato derives 'Truth' from a word which involves this idea of a Wandering, or Error: ἡ δὲ ἀληθεῖα, καὶ τοῦτο τοῖς ἀλλοῖς ἔοικε συγκεκροτῆσθαι. ἡ γὰρ θεία τοῦ ἄνθρωπος φορὰ ἔοικε προσειρῆσθαι τοῦτῃ τῷ ἔηματι τῇ ἀληθείᾳ ὡς θεία οὖσα ἀλη (Cratylas. Ficin., p. 289, A.)—'Moreover [as to] "Truth," this word seems to be a compound like the others. For a certain Divine motion of being seems to be indicated in this word "Truth," as being a Divine wandering.' Dr. Parker speaks of God having trained men by an illusion. Bunyan taught in parable. We teach children so. God allowed Truth to be associated with erroneous myth, and with the letter of the Written Word. But both Christ and the Apostles show that fleshly men are not able to bear the Truth that is spiritual. Hence we might say the very imperfection of our being made it needful that, in the beginning, Truth should come to us in an obscured form. Otherwise, the light would have been too strong for our eyes. In this imperfect form, Truth thus mingled with error is 'Abishag,' or 'the father of Wandering, or Error.'

(m) It is only those who have come to the Grade of Tongues who are recognised in Scripture as qualified to go down to teach spiritual truth in Godly Service. So, as if alluding to the three lower grades or days preceding the Grade of Tongues, the Church says to Hermas: 'Post triduum enim intelligere te oportet, Herma, verba hæc, quæ tibi incipio dicere ut loquaris ea in auribus Sanctorum' (Lib. I., Vis. 3, c. viii.)—'For after the space of three days it behoves thee, Hermas, to understand these words, which I am beginning to speak to thee, that thou mayest speak them in the ears of the Saints.'

(n) Taken in connection with Jacob's falsehood when he said he was Esau, and with what James says of the perfect sinning not with the tongue, the following passage from Hermas seems important: 'Numquam, domine, verum locutus sum verbum in vita mea, sed semper in simulatione vixi, et mendacium pro veritate affirmavi omnibus' (Mand. 3)—'Never, my lord, have I spoken a true word in my life; but I have ever lived in insincerity, and I have maintained falsehood instead of truth towards all.'

(o) After reading what has been said of the Woman who is first Damsel, or Wife, then Sister, then Woman, or Lady, in heaven, the reader might ask, Does the New Testament give any countenance to the view that these varying aspects of a Woman represent varying phases of Divine Truth? The writer believes that it does.

In 1 Cor. ix. 5 the Authorised Version reads: 'Have we not power

to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?' The Revised Version reads: 'Have we no right to lead about a wife that is a believer, even as the rest of the Apostles, and the brethren of the Lord, and Cephas?' The Greek reads: *μη οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηρᾶς*; On the literal theory, does it not seem strange that Paul should thus introduce the subject of marriage at this part of his epistle? Were all the rest of the Apostles married? Did they all lead about with them either a wife or sister wherever they went to preach? If they did, why should Paul make it a subject about which to write? Cornelius Nepos, in his life of Cimon, says that amongst the Athenians: 'Licet eodem patre natas uxores ducere'—'It is lawful to marry women born from the same father.' It is certain, however, that the New Testament would not sanction such incestuous marriage with a half-sister. Clemens Alex. refers to the passage as if Paul had asked if they had not power to lead about women: *γυναῖκας περιάγεσθαι; ἀλλὰ κρατοῦντες δηλονότι τῶν ἡδονῶν καλύομεν τὰς ἐπιθυμίας* (Pæd., Lib. II., c. i., p. 144)—'To lead about wives?' but of course, governing our pleasures, we cut short our lusts.' The third Canon of the Council of Nice reads thus: 'Ἀπηγόρευσεν καθόλου ἡ μεγάλη σύνοδος, μήτε ἐπισκόπων, μήτε πρεσβυτέρων, μήτε διακόνων, μήτε ὅλων τινι τῶν ἐν τῷ κλήρῳ, εἶναι συνείσακτον ἔχειν· πλὴν εἰ μὴ ἄρα μητέρα, ἢ ἀδελφὴν, ἢ θείαν, ἢ ἂ μίνα πρόσωπα πάσαν ὑποψίαν διαπέφουγεν'—'The great Synod has forbidden fully, both bishop, presbyter, deacon, and everyone in the ministry, to have a woman brought with them; unless, perchance, a mother, or a sister, or an aunt, or such persons only as are beyond all suspicion.' It is evident that this Council took Paul's reference to a wife in a very literal sense. The pastors assembled in Synod at Antioch (A.D. 264 and 269) condemned Paul of Samosata for allowing *τὰς συνείσακτους γυναῖκας*, or 'sub-introduced women,' and for carrying two about with him wherever he went, though his relation to them was not immodest (Euseb., H. E., §§ 362, 363). In Strom. 6, p. 664, Clem. Alex. writes of the Gnostic: 'His wife is regarded by him as a sister after the bearing of children; as one born from the same father, who only remembers her husband when she looks upon her children; as one who in reality is about to be a sister when the flesh is laid down which divides and separates the knowledge of spiritual things by sexual distinctions.' It is significant that in this passage the transition from the wifely to the sisterly aspect is regarded as a moral advance from that which is fleshly towards that which is spiritual.

We may notice:

First, that Paul is speaking of himself and others as Apostles who are serving Christ.

Secondly, when Apostles thus serve Christ, they have come down to Humble Service. That is, they have come down from Zion to the Grade of Servants. On this grade they preach to those in the Earthly Realm. They preach to those on the Grade of Servants, and they preach to those on the Young Men's Grade.

But, thirdly, it was just while the person in 'Hermas,' who is a symbol of 'Truth, was in the earthly realm, that she was first a Wife, or Puella,

and then a Soror, or Sister. Thus the Truth in these two aspects is in the Earthly Realm into which the Apostles have come down in Humble Service to preach. Hence they must be leading the Truth about with them in an imperfect fellowship. They are all in the same realm.

Fourthly, the phrase 'to lead about' implies that what is spoken of is habitually being led. So far as Paul and Barnabas were preaching the Truth in its earthly aspect, and in an earthly realm, they were always leading about the Truth as a Wife, or as a Sister, but it is difficult to see how this could be appropriately said of a literal wife or sister.

Fifthly, the writer holds that the Authorised Version is truer to the original Greek in its version of this passage than is the Revised Version. The latter gives what is rather an explanation than a translation.

Sixthly, what the writer is urging as to the meaning of this verse finds support in what precedes and in what follows. Paul is speaking of what he has a right to do as an Apostle. All the passage shows that here, as elsewhere, Paul is using terms in a moral sense. It was so in his reference to Damascus (2 Cor. ii. 32), and to Arabia (Gal. i. 17), already considered. First, he says, 'Have we not authority to eat and to drink?' (verse 4). That is, Have we not authority to take pay for preaching? He cannot mean to eat and to drink at ordinary meals. All men have that right, and no one disputes it. So, in verse 7, Paul speaks of planting a vineyard, and eating the fruit, and of feeding a flock, and partaking of the milk. Next, he asks if he has not the authority to lead about a wife, or a sister. That is, cannot he preach the Truth in an unspiritual and earthly form if he likes? If Cephas was a minister to the circumcision, cannot he be one? Has he not authority to lead about the Truth as a Wife? That is, cannot he become as a Jew to save Jews? Cannot he speak as unto carnal when he cannot speak as unto spiritual? Cannot he give the letter to those who are unable to receive the Spirit? Or cannot he lead about the Truth as a sister? Cannot he preach to believers on the Young Men's Grade, who have not yet come to Zion? Cannot he give milk to those who are not able to take strong meat? In this sense he has authority to preach the Gospel in the imperfect form in which it is adapted to those who are either on the Servants' Grade, or on the Young Men's Grade. In this sense he has authority to lead about the Truth either as a Puella or Wife, or as a Soror or Sister. But suppose, instead of being amongst these imperfect ones in the earthly realm, Paul was amongst spiritual men and women? These have gone up to Zion. Hence Paul would have no need to come down to labour in Humble Service for them. They have gone up. Amongst these spiritual ones he would speak spiritual things. He says: 'We speak wisdom among the perfect' (1 Cor. ii. 6). But when a man, be he Apostle or ordinary believer, enters Zion, he is entering a Divine rest. 'He that is entered into His rest hath himself also rested from his works, as God did from His' (Heb. iv. 10). Hence, after speaking of leading about the Wife or Sister, Paul passes on to Zion, and the realm in which Truth is as the Woman, or Lady. In that realm he will have ceased from the work of Humble Service in the earthly realm. Hence he says: 'Or I only and Barnabas, have we not authority not to work?' (verse 6). *ἢ μόνος ἐγὼ καὶ*

Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; Is not that a strange question, on the literal theory? What authority was needed for a man to rest when weary? Did Paul mean that he had authority to give up preaching? How could he when he says: 'For necessity is laid upon me, for woe is unto me if I preach not the Gospel?' (verse 16). But, on the moral theory, Paul's questions seem naturally fitted to the subject on which he is writing. 'Have we not authority to eat and to drink?' That is, have we not a right to take a recompense for preaching? Cannot we justify it as well as Socrates justified the practice of paying those who taught philosophy? 'Have we not authority to lead about a Wife?' That is, in this earthly realm in which we are toiling in Humble Service, cannot we preach the Truth in that imperfect and fleshly aspect in which it is suited to the moral weakness of those carnal ones on the Servants' Grade who walk as men? Or cannot we in like manner lead about the Truth as a Sister, preaching that truth in virgin purity to those believers who, though they have not yet come to Zion, are on the Young Men's Grade? Or cannot we go up from this realm of Humble Service, and imperfect Christians, and works? Cannot we cease from such works, to preach the Truth in a spiritual aspect amongst spiritual men in Zion? Thus the questions seem to follow each other in a very natural order. We see, on this theory, that to forbear working is not to forbear preaching. It is only to go up to preach it in a spiritual realm above the realm of works. So far as this is so, the reader will see how this passage proves to us that the allusions in 'Hermas' to the Wife or Puella, and to the Sister, and the Woman, have an important bearing on the question as to whether or not that Book is inspired.

In 1 Pet. v. 13, we read: ἀσπάζεταιται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή. The Revised Version renders it: 'She that is in Babylon, elect together with you, saluteth you.' It is noticeable that this passage also appears to pertain to elders. 'The elders, therefore, among you I exhort, who am a fellow elder' (verse 1). Hence Peter is here speaking as one acting in Humble Service. And it is clear that he is leading this Woman about. In other words, that she is with him in this earthly sphere. Otherwise he would not have been able to give her salutation. John speaks of the Truth witnessing (3 John, verse 12), just as Paul refers to Christ speaking in him (2 Cor. xiii. 3). Peter, acting on the Servants' Grade, in Humble Service, and writing to those acting in Humble Service like himself, might refer to the Truth he preached as being in Babylon, being enshrouded in the letter of legal ordinances, and of the Servants' Grade. But the Truth thus captive was to Peter as a Puella—that is, as a Damsel or Wife—whom he was leading about. And in sending a salutation according to this lower aspect of Truth to those on the same level, we might say that when Peter sent a salutation to elders according to the custom of the Servants' Grade, it was either he himself sending it, or the Truth in him, that he was leading about as a wife, sending it. Hence the writer thinks that this salutation from the Woman in Babylon is from Peter himself, the fact that the Woman sends it showing that it is not the outside Babylonish part of the Woman that sends it, but the Woman part, or the Truth. In other words, this salutation is as if Peter said, I do not send a salutation in

outward form, according to the custom of this grade, but the spirit of Sincerity and Truth under that outward form sends it. I salute you in very truth. On the literal theory, it is somewhat strange that he should send Mark's salutation, and not his own. The literal Babylon had been raised to its foundations when this epistle was written. The allusion to Babylon accords with what Hermas says of the Puella sold to Rome.

In the Second Epistle of John we have an allusion to two Women. It is very noticeable that here, also, we have the idea of eldership brought in. 'The elder unto the elect Lady' (verse 1). Hence John is acting in Humble Service. The Woman that is with him must therefore be one whom he is leading about. There is one with him who sends the salutation through him (verse 13). But, in this case, the Woman led about in the earthly realm is not the Puella, or Wife, captive in Babylon. She is designated Sister. She is not, however, Sister to John, but to the former Lady. The writer holds that this is the Truth as pertaining to the Young Men's Grade. But just as there was a household of Hermas that was evil before he longed for the Soror or Sister, so the Truth, in its higher forms, brings forth good offspring. Paul speaks of the Word of Truth bearing fruit in us (Col. i. 6). But the Children of Light and Children of Truth are not literal persons, but a Good Seed. Now in this epistle the Woman first mentioned, like the Truth in its highest aspect in 'Hermas,' is designated 'Lady,' *κυρία*. Moreover, this Lady has children. Neither in respect of this Lady nor of the Sister is anything said of a husband. The writer holds that this Elect Lady is the Truth in its spiritual aspect, as on the Grade of Tongues. John, as an elder in Humble Service, writing to this spiritual Lady, does not appear to be writing to any spiritual person apart from himself. He would have to be on the Grade of Tongues to do that. But as an elder in an official position he can preach to his own higher and personal and unofficial self. And the writer holds that this is what he is here doing. It is an epistle to elders, showing how, while engaged in Humble Service, they are to look after their own spiritual life. He writes to the Truth embodied in his own spiritual nature. That Truth, or Lady in the heavenly realm, has children. According to the analogy by which Hermas repeatedly personifies Virtues, these Children are Spiritual Graces, born of Spiritual Truth. John loves them in truth. All who know the Truth love them, for the sake of the Truth abiding in us (verse 2). Could that be said of the literal children of a literal woman? But all who know the Truth as spiritual, love the holy Offspring coming from her. John rejoices to find some of these children walking in truth. In verse 8 John blends two persons, and so speaks as to show that both the Lady, and he as an elder, are parts of one personality. He says, 'Look to yourselves.' That is to say, 'O that spiritual Seed of Truth in me pertaining to Zion, be watchful over your spiritual life, that ye do not lose what we have wrought.' Here we have the same verb *ἐργάζομαι* which is used in 1 Cor. ix. 6: 'Authority to forbear working.' This tends to show that, as thus used, the verb in both passages refers to Humble Service in the earthly realm. It is as if he said: 'O Lady of Truth, embodied in my spiritual nature as being a spiritual man, O Holy Seed of that spiritual Lady of Truth in me, look

to your own spiritual culture, that ye may not lose the advantage of the toil which my official part is undergoing down here in the earthly realm, but that, up in Zion, you may at last have a full reward. He will not write to that higher part with pen and ink, but he hopes soon to see it. That is, he will shortly be ceasing from Humble Service, and coming to Zion, to have fellowship with the Truth mouth to mouth, in fulness of joy (verse 12). So in the next Epistle he hopes soon to see Gaius. The writer does not feel it a duty to consider the next epistle. But he regards this allusion to soon seeing the elect Lady mouth to mouth, as indicating that he was an old man, and that his time of Humble Service was nearly ended. Then he says that the children of the elect Sister send greeting. The writer thinks that this has not reference to any literal persons, but that it refers to the good and gracious Seed which was coming into being on the Young Men's Grade through John's having preached to those now on that grade. This was to preach the Sister, and it is to the gracious Seed of that Sister that John is referring. It is as if he said, O elect Lady, Truth in my spiritual nature, there is a salutation to thee from that gracious offspring produced by the preaching of the Truth as a Sister to those on the Young Men's Grade. These gracious ones are moving up to Zion. They have already reached the Young Men's Grade, and send thee greeting. By-and-by they will come to Zion to be thy full reward. Since John acts in Humble Service on the Servants' Grade, as an elder, the writer thinks that these children of the Sister are not in John, but are the Good Seed born from the Truth he has preached to believers.

From the foregoing particulars, the reader will see why the writer makes the following statements. He has been much perplexed to know how he ought to regard the Book of Hermas. He said to himself, Surely this Book cannot be inspired, for, apart from objections noted already, had the Book been inspired, would God have allowed it to be kept apart from the Canon? Then, again, the answer is suggested: Some ancient MSS., like the Sinaitic, have 'Hermas' at the end. Moreover, it is very striking how God has preserved this Book, and how, within the last few years, several Greek copies have been found. The writer's mind has been much impressed by the way in which this Book seems to show a knowledge of the spiritual meaning of these early chapters of 1 Kings. Especially is he influenced by the way in which Hermas distinguishes between the Wife and the Sister. Looking as well and as prayerfully as he can at both sides of the subject, the writer feels it to be easier to think that this Book is inspired, than that it is uninspired. Hence, when speaking of the importance of the work of Irenæus, he spake of 'clearly uninspired Books.' He did not mean that 'Irenæus' was of more importance than 'Hermas.' He can only say that it is with sincerity of conviction that he uses the words of Origen respecting 'Hermas,' and says: 'I think it is Divinely Inspired.'

6. The grade-words of the chapter are as follow :

(a) Verses 1, 2 are on the Servants' Grade so far as they state history, and partly in respect of the speech of the servants. But, in part of their speech, the speakers allude to the Young Men's Grade. So in Gen.

xlix., etc., we have seen how those on a certain grade sometimes make allusions to a higher grade. Verse 1 is all on the Servants' Grade, as 'come' (stricken) shows. So, to the word 'servants,' in verse 2, we have the same grade. But then those servants allude to the Young Men's Grade. They do not say, 'Let us seek,' but 'Let them seek.' The sentence beginning, 'Let there be,' down to the words, 'cherish him,' relate to the Young Men's Grade, though they are spoken by those on the Servants' Grade. The word 'Virgin,' or 'Young Woman,' is a grade-word of the Young Men's Grade. The closing sentence, 'And let her lie,' etc., in which the person is changed, is on the Servants' Grade, on which the men are speaking.

(b) The opening sentence in verse 3 is on the Young Men's Grade, and has the words 'Virgin' and 'Israel.'

(c) The closing sentence of the same verse is on the Servants' Grade, and has the words 'find' and 'come.'

(d) Verse 4 is all on the Young Men's Grade, as the word 'Young Woman,' or 'Virgin,' shows.

(e) Verses 5-47 are all on the Heathen Grade. The word 'do,' in verses 5, 6, conjoins with אִיָּהּ, 'he,' in verse 6. Since there is sin and fleshliness, the conjoined idiom through this chapter cannot relate to Zion, but must refer to the Heathen Grade. The words אִיָּהּ, 'with,' 'hear,' and 'servants,' in verses 7-9, conjoin with 'men,' in verse 9. The words 'hear' and 'come,' in verses 11-13, conjoin with אִיָּהּ, 'he,' in verse 13. The words 'behold,' 'there,' 'with,' אִיָּהּ, and 'come,' in verses 14, 15, appear to conjoin with אִיָּהּ, 'he,' in verse 17. The words 'behold' (verse 18) and 'servant' (verse 19) conjoin with 'Israel' (verse 20). It is noticeable how, through this portion, one word of the Young Men's Grade is brought in at almost regular intervals to form the conjoined idiom. The words 'with,' 'behold,' 'come,' in verses 21-23, conjoin with אִיָּהּ, 'he,' in verse 24. The words 'behold,' 'servant,' 'this,' הִנֵּה, and 'come,' in verses 25-27, conjoin with אִיָּהּ, 'with,' in verse 27. The word 'come,' in verse 28, appears to conjoin with 'Israel,' in verse 30. The words 'do' and 'this,' הִנֵּה, in verse 30, conjoin with אִיָּהּ, 'he,' in the same verse. The words 'come,' 'with,' אִיָּהּ, 'servants,' and 'there,' in verses 32-34, conjoin with 'Israel,' in verse 34. The word 'come,' in verse 35, conjoins with אִיָּהּ, 'he,' in the same verse. 'Israel,' in the same verse, probably conjoins with אִיָּהּ, 'with,' in verse 37. The word 'people,' thrice used in verse 40, and 'with,' אִיָּהּ, in verse 41, appear to conjoin with 'hear,' twice used, in verse 41. The words 'behold' and 'come,' in verse 42, conjoin with אִיָּהּ, 'with,' in verse 44. The words 'there,' 'hear,' 'come,' and 'servants,' in verses 45-47, conjoin with אִיָּהּ, 'he,' in verse 45.

(f) Verses 48-53 are on the Servants' Grade. We have the word 'Israel' used in verse 48, but it is in the expression, 'God of Israel.' This is one of the many passages in which, where the Divine Being is associated with those on the Servants' Grade, He is yet described by a word of the Young Men's Grade, according to the law of Divine Pre-eminence of grade. We have already seen some twenty of such passages. Apart from this word, all the grade-words of this portion are of the Servants' Grade. They are 'see,' 'behold,' 'servant,' 'find,' and 'come.'

We may now proceed to examine the teaching of the chapter.

The representative of the line of faith, or David, is brought before us as an old man, advanced in days. This is on the Servants' Grade. It is the Grade of Works, and of outside ceremonialism. During the Middle Ages the Spirit of Christian Love and Faith languished amid Judaistic surroundings. It had little vital heat. As men lose the spirit of religion they are apt to multiply outward forms. The word 'loading' has sometimes been used of this process. Mosheim says of the Church in the second century: 'There is no institution so pure and excellent which the corruption and folly of man will not, in time, alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men. These changes, while they destroyed the beautiful simplicity of the Gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendour of external institutions, than with the native charms of rational and solid piety, and who, generally, give little attention to any objects but those which strike their outward senses.' It is in this sense that they load David with clothes. They put on him plenty of outside wrappings. Ceremonies are multiplied. As Church historians sometimes express it, Religion groans under a burdensome heap of ritualistic observances. But all these outside coverings give David no vital heat. He wants the Spirit from on high, and the Truth of God, to give him vitality. Thus it is said: 'And the king David was old, and stricken in years, and they covered him with clothes, but he gat no heat' (verse 1). Men often become more scrupulous in ritual as they become more lax in life. If a man make a special parade of his genuflexions and ascetic fooleries, we may reasonably suspect that there are bottles and barrels in his cellar. The covering put on David is like that described in Is. xxx. 1: 'That cover with a covering, but not of My Spirit, that they may add sin to sin.' The priestly mummeries of the Roman and Anglican Churches have been as old clothes heaped upon the Man of Faith. They have not given him any vital heat.

There is, however, warmth to be got from God's living Word, and some of David's servants begin to commend this better way of warming the Religious Life. God says to the prophet: 'I will make My words in thy mouth fire' (Jer. v. 14). Jeremiah says: 'His Word was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay' (xx. 9). Whether is it more likely that the reference to giving warmth refers to purely physical heat or to the warmth that comes from God's Word acting within? And why should we deem it strange that God's Truth should be compared to a Woman? The Church is often said to be a Woman. Wickedness is represented in Zech. v. 8, as a Woman. Vice is compared to a Woman of a frightful mien, and why cannot Truth be compared to a beautiful Woman? Plato is speaking of her as a Woman when he says: 'Ηγουμένης δὲ ἀληθείας οὐκ ἂν ποτε εἶμαι φαῖμεν αὐτῇ χάριον κακῶν ἀπολουθῆσαι (De Repub., Lib. VI., Fic., p. 675)—'Where Truth was the Leader we should never,

I think, say that the Chorus of evil things followed her.' Clemens Alex. speaks of ἀληθείας τὸ πρόσωπον τὸ φαιδρὸν (Ad Gent.)—'the radiant face of Truth.' So he adds: κατὰ γωμεν δὲ ἀνωθεν ἐξ οὐρανῶν ἀλήθειαν, ἅμα φανωτάτη φρονήσει, εἰς ὄρος ἅγιον Θεοῦ, καὶ χορὸν τὸν ἅγιον τὸν προφητικόν—'But let us bring down from heaven above, Truth, together with bright Prudence, unto the holy mount of God, and the holy prophetic band.' Milton, in a like spirit, alluding to Virgil's 4th Eclogue, verse 6, says:

' Yea, Truth and Justice then
Will down return to men,
Orbed in a rainbow; and, like glories wearing,
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds down steering.'

With Spenser it is very common to represent the various graces as Virgins or Women. Such are Fidelia, Speranza, Charissa, Mercie, etc. (Bk. I., canto x.).

It would be of little importance to us to know that David was covered in his feebleness by heaps of clothes to warm him. But it is not so unimportant for us to know that Faith and Love cannot be warmed by outside devices apart from the Truth of God.

' Thy words my fainting soul revive,
And keep my dying faith alive.'

God's Word can give new life and heat to the morally weak. As applied to the woman who is personified Truth, Solomon's words may have an evangelical meaning: 'If two lie together then they have heat, but how can one be warm alone?' (Eccles. iv. 11). Haggai, alluding to a time just preceding the building of the Temple, and therefore morally contemporaneous with this history, says: 'Ye clothe you, but there is none warm' (i. 6). Does the reader maintain that this is to be taken literally? Could not the Jews be made warm by any clothes, because they did not build the temple? And if the reader cannot thus set aside natural law, if he admits that the passage must have a moral meaning, then is it not equally probable that the record of David being clothed without being able to be warmed, just before the building of the temple, is a record with a moral and not a literal meaning?

In the most degenerate days there have been some who have longed to see Religion cheered by the true fire, and the true warmth which only the Woman Truth can impart. These give counsel to David. 'And his servants said to him.' In their speech they virtually advise two things. They both commend the Truth as the Virgin on the Young Men's Grade, and, at the same time, they commend her in a more fleshly aspect on the Servants' Grade. Luther was zealous after the Truth in a spiritual aspect, and at the same time in some particulars, as in reference to the Eucharist, he was zealous after it in a fleshly aspect. In a corrupt age men may say, Let us bring in the Truth to reform our rituals and State Establishments, etc. At the same time they may say, Let us seek to know the doctrines of the Gospel. And in their imperfect knowledge these men know not that it is only by taking the Truth in a fleshly aspect that they can find in it any countenance at all for their Ritualisms and State Establishments. Dr. Ryle, the present Bishop of Liverpool,

judging from some of his writings, might be quoted as an illustration of the way in which men want Truth both in a higher and a lower aspect. They are zealous after spiritual religion, and at the same time they are zealous after the abomination of a State Establishment, and want Scripture to justify both. So these servants recommend David to seek Truth as a fair Maiden—that is, as the Soror, or Sister, and they also recommend him to seek her as one lying in his bosom—that is, as a Wife or Puella. The writer holds that the Puella is a wife in this case, though the word more commonly means ‘damsel’ than ‘wife.’ Of the higher commendation we read: ‘Let them seek for my lord the king a young Virgin, and let her stand before the king, and let her be to him a companion.’ In this aspect she is only to stand before the king, not to lie in his bosom. Wesley writes :

‘When quiet in my house I sit,
Thy book be my companion still.’

It is in this sense that the Maiden is to be David’s companion. The word properly means ‘Companion.’ In Is. xxii. 15, the word is used of one who has an official place in the house as treasurer. God’s Word, the Nahara, or Virgin Sister, is to be our companion, ruling in our house.

Next these servants change the person, and bring in a fleshly figure. They seem, in so doing, to be changing to the Servants’ Grade as respects their speech. ‘And let her lie in thy bosom, and there shall be heat to my lord the king’ (verse 2). This pertains to the lower aspect in which the Truth is a Puella or as a Wife. She is not as a Virgin on this grade. It is better to love the Truth as a Sister than as a Wife. So it is said to Hermas: ‘Nec sororem tuam negligas’ (Lib. I., V. 2, c. iii.)—‘Do not neglect thy Sister.’ Hermas also shows us that she who is the Wife may become the Sister. ‘Sed impropria verba hæc filiis tuis omnibus et conjugii tuæ, quæ futura est soror tua’ (Lib. I., Vis. 2, c. ii.)—‘But hasten these words to all thy sons, and to thy Wife who shall be thy Sister.’ The writer thinks that this sentence is of much importance as bearing on the question, whether or not ‘Hermas’ is inspired. The Truth that has been known in a fleshly aspect may be exalted, and may become known to us as a Sister, or Virgin. ‘And they sought a fair Maiden in all the border of Israel.’ What is sought on the Young Men’s Grade cannot be said to be ‘found,’ for the word ‘find’ is of the Servants’ Grade. Verse 4 makes it clear that the search on the Young Men’s Grade for the fair Maiden had been successful. But the close of verse 3 is telling us what took place on the Servants’ Grade. On that grade they found the Truth in a more fleshly aspect. She is Abishag, the father of wandering. She is also a Shunamite. Cruden, Hird, etc., derive ‘Shunamite’ from שִׁנְאָה, which means ‘to double,’ also ‘to change.’ Some prefer to derive it from a word meaning ‘to rest,’ ‘to be still.’ The writer thinks that the word means ‘the doubled,’ or ‘the changed.’ It is very probable that she is so named because of the double aspect she bears on this fleshly grade, the essential truth being hid, or because additions of man are made to the truth, so that it is altered. Tradition, etc., is conjoined with it. This chapter only names

her as 'Abishag' on the two lowest grades, Servants and Heathen. On the Young Men's Grade she is a Nahara, or Maiden. 'And they found Abishag the Shunamite, and they brought her to the king' (verse 3). They bring her in a fleshly aspect, and for fleshly fellowship. But the Maiden on the Young Men's Grade does not thus come into fleshly fellowship. She stands before him, but the king knows her not after the flesh. So the Wife of whom Hermas speaks is to become the Sister. Tertullian is quoted (Lib. I., Ad Uxor., c. vi.) to show that in this singular statement Hermas means that there will come a time when he and his wife will be so holy that they will agree to live as virgin-companions, not merely for a time (1 Cor. vii. 5), but for evermore. Literally, this is not likely to be the meaning. The statement in 'Hermas,' and these verses, mutually illustrate each other. It is said of the Maiden, or Sister: 'And the Maiden was fair exceedingly, and she became a companion to the king, and she ministered to him, and the king knew her not' (verse 4). That is, he did not know the Truth after the flesh, as he knew it on the Servants' Grade, where it came in to him as a Puella. David is, himself, on another grade in having fellowship with the Maiden. He is on the Young Men's Grade. On the Servants' Grade the Truth is as a Wife, lying in the bosom, and known after the flesh. On the Young Men's Grade the Truth is a Maiden standing before the king, and not known according to the flesh. She is a beautiful Maiden. As the messenger says in 'Antigone' (Soph., verse 1195): ὀρθὸν ἢ ἀλήθειαι αἰεὶ—'Truth is always right.' Philo regards Truth as more beautiful than Light, and he says: ἀμείνων μὲν δόξης ἀλήθεια (De Mig. Ab., c. xvi.)—'Truth is better than glory.' The figure of standing before the king indicates that David, on the Young Men's Grade, is not as one old and bed-ridden. The closing sentence of verse 4, so far from betokening imbecility, is as much an indication of moral strength and purity as is Paul's analogous figure: 'We henceforth know no man after the flesh, even though we have known Christ after the flesh, yet now we know Him so no more' (2 Cor. v. 16).

We pass now to the Heathen Grade. Abishag, as we see from verse 16, has a place on that grade. So in 'Hermas' we have seen that there were terrible words spoken for the heathen. We now begin to read of an Evil Seed. So Hermas, in the lower grades, had a house in which were evil offspring. They could not have been born to the Truth, but they could be born to the evil and fleshly adjuncts which men add to Truth. 'Semen tuum, Herma, deliquit in Dominum, et prodiderunt parentes suos in nequitia magna. Et audierunt proditores parentum, et prodentes profecerunt. Sed etiam nunc adjecerunt peccatis suis libidines et commaculationes nequitiae et sic impleverunt iniquitates suas' (Lib. I., Vis. 2, c. ii.)—'Thy seed, O Hermas, has offended against the Lord, and they have betrayed their parents in great wickedness, and they have been spoken of as betrayers of parents, and they have waxed worse in betraying. Moreover, even now, they have added to their sins lusts, and the stainings of iniquity, and thus they have filled up their iniquities.' The manifestly moral nature of these children tends to confirm the view that 'Hermas' is inspired. How is it that a man so scrupulous as Hermas has such vile sons. In this respect the history conforms to

what is here said of David's house. There is an evil strain in it, represented principally by Adonijah. There is a good strain in it represented by Solomon the Peaceable. The former wants the kingdom from the latter, and he has certain abettors in this evil design. But there are some who stand for Solomon. David, especially, is for the latter. Let us clearly apprehend that this is not a conflict between literal persons, but between Principles. These Principles are here personified, and named as Persons. So our poets sometimes take names from a trade or quality. The younger Coleman refers to an apothecary as Benjamin Bolus. Harvey says, 'Welcome, Content!' What evil Principle is symbolized in Adonijah? His name means 'Lord of Jehovah,' or 'Master of Jehovah.' Lucifer said: 'I will be like the Most High' (Is. xiv. 14). 'The man of sin exalteth himself against all that is called God' (2 Thes. ii. 4). The very name 'Adonijah' is suggestive of the spirit of Ambition. In his love of grandeur, and power, and flattering titles, a man ruled by ambition would even try to lord it over providence. Ambition is one of the high things which exalts itself against the knowledge of Christ. The conduct of Adonijah confirms the view that he is a personification of Ambition. We read that he 'exalted himself, saying, I will be king' (verse 5). This is just what Pride and Ambition do. Hence they are opposed to the Humility which humbleth itself. They conflict with the spirit of gentleness and peace, of which Solomon is a symbol. Adonijah wants the kingdom from Solomon. He prefers the highway of greatness to the lowly path of humility and peace. He is the son of 'Haggith.' This name is from a word meaning 'Festival.' It is especially applicable to dancing festivals. The spirit of Ambition and Worldly Grandeur has been fostered by the pompous feasts and ceremonies of ecclesiastical systems. The lifting up of the consecrated host before the deluded multitudes has served admirably for the glorification of ambitious priests. This Adonijah appears to be a symbol of that spirit of worldly Ambition and love of Grandeur which has found its chief support in the feasts and ceremonies of ritualistic churches and systems. But when Adonijah thus lifts himself up he is rebelling against David, the Man of Faith, to whom, in a sense, religious pomp owes its origin. Had there not been religion, there could not have been the pomp of religion. But this misdirected Ambition is a rebellious son, who would take the kingdom from the Sheep-Nature and the Shepherd King. This ambitious Principle, like Wolsey in his grandeur, apes the custom of courts. He has chariots and horsemen, and men to run before him. It was not only in the Middle Ages that this love of pomp manifested itself. Even in the present day, with all the poorly-paid and hard-worked curates, there are to be found in England men wicked enough to give sixty or seventy thousand pounds to provide a grand and sumptuous surrounding to a so-called bishop of Him who was 'meek and lowly in heart.' 'And Adonijah, the son of Haggith, exalted himself, saying, I will be king; and he prepared for himself chariots and horsemen, and fifty men to run before him' (verse 5). The words 'before him' (verse 2) show that this early part of the chapter has a Sinaitic aspect. Many a proud prelate might be addressed with similar titles to those in which Surrey addressed Wolsey:

‘Thy ambition,
Thou scarlet sin, robb’d this bewailing land
Of noble Buckingham.’

David, like Hermas, had not been sufficiently anxious to keep this spirit of ambition in its proper place. Multitudes of earnest episcopalians have a sneaking fondness for a man with an apron and black gaiters. They like to have their bishops in the House of Lords, even if they disgrace Christianity by their Toryism when they get there. David, like Eli, sinned in allowing the spirit of Ambition too much liberty. He had not kept it to a good channel, seeking the things above, but had allowed it to turn to evil. So King Henry says of Wolsey :

‘If we did think
His contemplation were above the earth,
And fix’d on spiritual object, he should still
Dwell in his musings ; but, I am afraid
His thinkings are below the moon, not worth
His serious considering.’

‘And his father had not displeas’d him at any time, saying, Why hast thou done thus? And he also was very good in appearance, and he was born after Absalom’ (verse 6). Ambition can make a fair show. It is part of its stock-in-trade to have good whitewash for its sepulchre. Surplices, and cassocks, and censers, and candles, make fine shrouding for a coffin full of dead men’s bones.

The two sons, Absalom and Adonijah, both seek to gain their father’s crown in his lifetime. Both are extolled for personal beauty (2 Sam. xiv. 25 ; 1 Kings i. 6). Both come to a violent death. The resemblances between these two sons are sufficient to bring the literalness of the history into question. What is the significance of the statement that Adonijah was born after Absalom? What is the relation of these two rebellious sons of David to each other?

The writer has not felt it to be his duty to examine the history of Absalom in detail, for it is not a history used as a weapon against the Bible. Hence he would not be justified in speaking concerning that history with the confidence he might otherwise have felt. So far, however, as his examination has extended, he regards the history of Absalom thus : The name ‘Absalom’ is admitted to mean ‘Father of Peace.’ At first sight, this seems a good name. The latter part of the word is identical with ‘Solomon.’ But it is evident from his life that Absalom was not a good man. Hence it is the more likely that the name has an evil meaning. One characteristic of Absalom’s life is its Godlessness. He is never said to pray. He never blesses anyone in God’s name. The only devout language he ever uses is used in hypocrisy, to deceive his father, when he tells him he has made a vow to the Lord in Hebron (2 Sam. xv. 7, 8). Hence it is evident that the peace of which Absalom is father cannot be a very good kind of peace. What kind, then, is it? This word ‘peace’ is the same word that is spoken of as ‘Salaam.’ That is, the using acts of outward obeisance and courtesy. It is virtually so used in Scripture. At least it is used of bidding farewell (2 Sam. xv. 9). But this practice of giving Salaams is used in the East with much insin-

cerity. Men will be very fulsome in outward tokens of respect, even when the inward feeling does not correspond with the outward act. And the writer believes that Absalom is a Scriptural symbol of Insincerity and Hypocrisy. This leads to Ambition. Men flattered and honoured become proud. So the custom of giving outward honour often precedes some endeavour to get honour through the men thus honoured. Absalom is the father of the Salaam. His life shows that this view is probable. He is the head of the class who have words softer than honey, while yet they are drawn swords. Insincerity, and Flattery, and a fair Outside Appearance, characterize Absalom's life. He is the Alcibiades of Scriptural history, with the occasional virtues of Alcibiades left out. Thomas Adams paints the class in his 'Black Saint' and 'White Devil.' The names used of Absalom's ancestry may betoken his Insincerity. He is the son of 'Maacah,' which means 'a low or depressed place' (2 Sam. iii. 3), and she again is the daughter of 'Talmi,' a name which means 'a hill or ridge.' Thus, as the Greeks speak of 'the hollow and the high' (*τὰ γούνη καὶ ἄνω καὶ τὰ ὑψηλὰ*) (Xenoph. Mem., Lib. III., c. x.), so Absalom is in relation to moral contraries. Absalom reared his high pillar in a dale. Talmi is king of 'Geshur'—that is, 'the bridge.' A bridge is on two sides at once, and belongs to neither. So Antigone, when being buried alive, said she was neither with the living nor with the dead (Soph., Antig., verse 851). Thus, according to his maternal ancestry, Absalom can be high or low, and on two sides at once. Such emblems befit Hypocrisy and Insincerity. They answer to the Americanism of sitting on the fence. This is the bridge. Geshur, or the bridge, is Absalom's favourite place (2 Sam. xiii. 37). He is a

' Deceiver ever,
One foot on land, one foot in sea,
To one thing constant never.'

His life is full of aspects of Hypocrisy. He uses fair words to cover bad designs. No Scriptural character does this so much as Absalom. Even if he is silent it is to cover hatred (xiii. 22). He calls men to a feast when his intention is to murder (xiii. 23-28). He flattered the common people, and made obeisance to them (xv. 3, 4), when his design was to make them rebel against their lawful king. He pretended to be going to fulfil a religious vow when he was preparing to set up the standard of rebellion against his father (xv. 7, 9). Spies were his servants, and simple-minded men did not know his designs (xv. 10-11). Insincerity nearly always has a fair outside. So Absalom, whose inward excellencies are never praised, is famous for outward beauty (xiv. 25). Insincerity turns the heart from Love and Faith, and thus is rebellion of the worst kind. In like manner 'Absalom stole the hearts of the men of Israel' (xv. 6). Hypocrisy lifts itself up to its own destruction. Absalom got too high for his own safety, and was taken in his own craftiness, his fine outside getting caught in the oak-tree (xviii. 9). He is like the stag in Æsop's fable, whose fine horns that it so much admired caused its death. Of all Scripture characters Absalom is pre-eminently the Hypocrite. Hence the writer thinks that his name means 'Father of the Salaam.' If there be the Insincerity of which Absalom, or the

father of the Salaam, is the symbol, there is certain to arise also a spirit of Ambition, coveting worldly grandeur and pomp. Thus Adonijah is said to be born after Absalom. He is in moral succession to him.

As Hermas appears to have many evil sons in his house, so there are many who follow Adonijah, the spirit of Ambition. This spirit is working, even in Heathenism, just as it works in Christianity. We see it in Brahmins as well as in Christian Prelates. Amongst those who have conference with Adonijah, we read first of 'Joab.' In the history of the numbering of the people, Joab had a place. He resisted David, when the latter was sinning. Thus his aspect was good. He was not said in that narrative to be a son of Zeruiah. He was pre-eminently a man of valour, and leader of such. But there are two kinds of fighting, and two kinds of soldiers. There is a fighting for Truth, and to gain the heavenly kingdom. Happy is the soldier of whom it can be said :

'The hottest engagement he ever was in
Was the battle he fought against folly and sin.'

There is also an earthly fighting, associated with cruelty, and bloodshed, and ambition. The sons of Zeruiah are associated with deeds of violence and war. Hence the writer holds that while, in the history of the numbering of the people, Joab is a symbol of Christian Valour and Godly Conflict, in these chapters, and as a son of Zeruiah, he is a symbol of Military Valour, and literal War and Bloodshed. Hence he is evil in this record, though he was good in the former record. It is very natural that the first man to help Adonijah, or Ambition, should be Joab, or War. Ambition soon leads to War. It wades through slaughter to a throne. Some render 'Zeruiah' as 'Cleft,' others as 'Balsamic.' The writer believes, with Hird, that it is from צַר, 'to vex,' and the name 'Jehovah.' It means: 'They vex Jehovah,' or 'Adversaries of Jehovah.' War is hateful to Him. David may be alluding to the meaning of the name when he says: 'What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me?' (2 Sam. xix. 22). The sons of Zeruiah are generally associated with war and violent deaths (2 Sam. ii. 18; iii. 39). It is in harmony with the spirit of ancient poetry to represent qualities, inanimate objects, etc., as having children. Flowers are τέκνα γαίας, or 'children of the earth' (Æsch. Pers., verse 620). In expressive symbolism, it is said of dead bodies in the deep, that they are 'torn, alas, by the speechless children (ἀναύδων παιδων) of the undefiled [sea]' (Id., verse 579). The way in which blood-guiltiness is ascribed to Joab tends to show that he is here a symbol of the Spirit of Violence. David says of him that he 'shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet' (ii. 5). As the Almanacks personify Winter as a man covered with icy locks, etc., so War can fitly be personified according to this description as having blood on his girdle and in his shoes. Hermas had sons who were men of violence: 'Conversari violenter' (Lib. I., V. 1, c. iii.). The Society of Friends through all its history, and especially as represented by William Penn in Pennsylvania, has acted a noble part in protesting against War, and in fostering the dove-like spirit of the Prince of Peace.

The next name is also expressive. 'Abiathar' means 'Father of Abundance, or Plenty.' He is specially designated 'the priest.' He appears to be a symbol of Priestly Luxury. Luxurious priests have often been found fostering War and Ambition—that is, Joab and Adonijah. From the mystery-men amongst heathen tribes, to the Christian priests who struck medals for the Bartholomew massacre, priests have often given countenance to War, and Bloodshed, and Ambition. Ezekiel writes of those who eat the fat, and clothe them with the wool, and kill the fatlings, but feed not the sheep (xxxiv. 3). Thomson speaks of the 'little round fat oily man of God.' Milton lashes the same luxury-loving class.

'Enow of such as for their belly's sake,
 Creep, and intrude, and climb into the fold.
 Of other care they little reckoning make,
 Than how to scramble at the shearer's feast,
 And shove away the worthy bidden guest :
 Blind mouths ! that scarce themselves know how to hold
 A sheep-hook, or have learned aught else, the least,
 That to the faithful herdsman's art belongs.'
 ('Lycidas.')

The luxuries of the Benedictines in Lombardy shocked Luther. He says, himself, also: 'Do you imagine I am ignorant how bishoprics and the priesthood are obtained at Rome? Do not the very children sing in the streets those well-known words :

'Of all foul spots the world around,
 The foulest spot in Rome is found.'
 (D'Aubig., Bk. II., cap. vi. ; Bk. III., cap. x.).

The poet Spenser says of the Irish clergy of his day: 'Whatever disorders you see in the Church of England you may find in Ireland, and many more; namely, gross simony, greedy covetousness, fleshly incontinency, careless sloth, and, generally, all disordered life in the common clergymen.' The enormous fortunes left by some of the English prelates during this century prove them to have been Abiathars, and very fond of wool.

It is with these evil principles that Adonijah, or Ambition, takes counsel, and from whom he receives help. 'And he conferred with Joab, the son of Zeruiah, and with Abiathar, the priest, and they helped after Adonijah' (verse 7). While there is no Book in which qualities are more clearly personified than in 'Hermas,' there are indications in it that the children in the house of Hermas are qualities. The aged Woman, or Church, says to him: 'Desine jam pro peccatis tuis tantum orare. Ora et pro justitia ut accipias partem ex ea in domo tua' (Lib. I., V. 3, c. i.)—'Cease, now, to pray so much on account of thy sins; pray, also, for Justness, that thou mayest receive a portion from her into thy house.' So, in David's house, there are different Seeds. While there are Adonijah, or Ambition, Joab, or War, Abiathar, or Priestly Luxury, there are some better Qualities whom Adonijah does not call, and who would not help him if he did call them. This composite character of the mind, the opposition between Good and Evil Elements, has something analogous to it in national life, as thus described by Emerson ('English Traits,' p. 28): 'The English composite character

betrays a mixed origin. Everything English is a fusion of distant and antagonistic elements. The language is mixed; the names of men are of different nations—three languages, three or four nations; the currents of thought are counter; contemplation and practical skill; active intellect and dead conservatism; world-wide enterprise, and devoted use and wont; aggressive freedom and hospitable law, with bitter class legislation, a people scattered by their wars and affairs over the face of the whole earth, and homesick to a man; a country of extremes—dukes and chartists, Bishops of Durham and naked heathen colliers, nothing can be praised in it without condemning exceptions, and nothing denounced without salvos of cordial praise.

The names of those who help not after Adonijah are as expressive as the names of those who help him. Moreover, it is noticeable that the numbers of those on the side of David and Solomon appear to answer to the numbers in 'Hermas.' At the same time, the grades do not appear to be the same. We read of the Aged Woman, or Church: 'Ecce venit illuc cum juvenibus sex quos et ante videram' (Lib. I., Vis. 3, c. i.)—'Behold, she comes hither with six young men, whom, also, I had seen before.' This number 'six' is prominent in 'Hermas' amongst the builders of the tower, or Church, in a spiritual aspect. And those who are against Adonijah seem to be in six classes, as described in verse 8.

1. The first of whom we read is Zadok. He is a priest. His name means 'Righteousness,' or 'Justness.' It is said: 'Let Thy priests be clothed with righteousness' (Ps. cxxxii. 9). He probably represents Righteousness as embodied in the Sacrificial, or Priestly Class. All are not Abiathars. There are good and upright priests even in Heathenism, as well as in every Christian community. This Virtue is a foundation Virtue. This class is righteous, and offers sacrifices of Righteousness.

2. The second name is 'Benaiah.' It is generally admitted that the latter part of the word is 'Jehovah.' The former part בנִיָּאִי may be the word בֵּן, 'son,' or from בָּנָה, 'to build.' Some take this latter meaning, and render 'Benaiah' as 'whom Jehovah builds.' In such case the verb precedes the noun. The writer believes with Hird that 'Benaiah' is 'son of Jehovah.' It suggests that which is childlike. We have all to become as little children before we get into the kingdom. Even in heathenism, there are some who cut off offending fleshly elements until they become little or small. These Jesus designates 'little ones' (Matt. xviii. 10). Thus the writer regards Benaiah as a symbol of Humility and Childlikeness. He is prominent in crowning Solomon (verse 32), and Humility leads to Honour. He falls upon the king's enemies, and kills them, and certainly nothing so mightily subdues War and Ambition—that is, Joab and Adonijah—as Benaiah, or Humility. Dymond speaks of the Gospel 'exterminating slaughter' ('War,' p. 56), and certainly the graces blessed by Christ on the Mount tend to this issue. Benaiah is the son of Jehoiada, whose name means 'Jehovah knows.' For Jehovah to know is often for Him to approve (Ps. i. 6). He has a special favour to Humility. 'Though the Lord be high, yet hath He respect unto the lowly, but the proud He knoweth afar off' (Ps. cxxxviii. 6).

3. The third Virtue has Nathan for its symbol. He is a prophet. His name means 'gift.' He is probably a symbol of a teaching or prophetic class in a good aspect, just as Zadok symbolizes the sacrificing class in a righteous aspect. All true prophets, as well as all true prophecy, are God's gift. Truth, or knowledge, is implied in Nathan, or the prophetic class.

4. The fourth Virtue is Shimei, whose name means 'to hearken,' 'to obey.' He is a symbol, apparently, of Obedience. We are not justified in assuming that the Shimei who is obedient is identical with the Shimei who is disobedient (ii. 36), any more than the Joab of this narrative is identical with the Joab in the narrative of David's numbering of the people. The very fact that the Shimei whom Solomon orders to be killed is killed for disobedience, tends to show that Shimei, as helping Solomon, is a symbol of Obedience to the Divine commandment. Hermas, also, virtually refers to two Shimeis, for he refers to two classes of hearers. We often speak after the same analogy. The Lady says to Hermas: 'Audient quidem multi, et quum audierunt quidam ex eis gaudebunt quidam autem flebunt' (Lib. I., Vis. 3, c. iii.)—'Many, indeed, shall hear, and when they have heard, some of them shall rejoice, but some shall weep.' 'Cæteri vero, qui cadebant juxta aquas et non poterant volvi in aquas, qui sunt? Ii sunt, qui verbum audierunt, volentes baptizari in nomine Domini, quibus quum venit in memoriam sanctitas veritatis, retrahunt se, ambulanteque rursus post desideria sua scelestâ' (Lib. I., V. 3, c. vii.)—'The other stones, then, which fell near the waters, and could not be rolled into the waters, who are they? They are those who have heard the word, who were willing to be baptized in the name of the Lord, but when the sacredness of the truth had come into their mind, they drew back, and walked again after their own wicked desires.' The reader must not assume, from this allusion to baptism, that 'Hermas' enjoins literal Water-Baptism. If it did, the fact would invalidate any claim to inspiration. These waters are waters upon which the tower of the church is built (Lib. I., Vis. 3, c. iii.), and which can be used even in the realm of the dead (Lib. III., Sim. 9, c. xvi.).

5. The fifth Virtue is symbolized by Rei. His name means 'Friendly,' 'Companionable.' He is probably a symbol of Love.

6. The last Virtue is not symbolized by one man, but by a class. They are David's mighty men, fit emblems of Godly Valour, and Moral Manliness. Thus the Virtues would be Righteousness, especially as embodied in a sacrificing class, Humility, Knowledge, especially as embodied in a prophetic or teaching class, Obedience, Love, Valour. After a similar analogy Peter gives us a list of Virtues, telling us to add to Faith, Virtue, and to Virtue, Knowledge, etc. (2 Pet. i. 5-7). These things prepare for the coming in of the temple of Solomon, or Peace. 'And Zadok, the priest, and Benaiah, the son of Jehoiada, and Nathan, the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah' (verse 8).

Adonijah, the spirit of Ambition and Pomp, whose mother is a symbol of a feast, makes a feast for his followers who bow down to him. Cyrus entrapped the Scythian king and his army by means of wine, and things

delicate and sweet (Orosius, Bk. II., c. iv.). Æneas was safer on the stormy sea than when feasting with Dido. Ambitious men will often give little to gain much; they will feast the bodies of men to win their souls. Many men are like serpents, and lick what they mean to swallow. Laocoon feared the Greeks when they brought gifts (*Æn.*, Lib. II., verse 49). David says: 'Incline not my heart to any evil thing, to practise wicked works with men that work iniquity, and let me not eat of their dainties' (Ps. cxli. 4). Adonijah seeks to gain his ambitious ends by preparing for his supporters dainties which are deceitful meat (*Prov.* xxiii. 3). So Absalom made a deceitful feast (2 Sam. xiii. 28). Many men are easily caught by the teeth and the stomach. They cannot say 'No' to the man who gorges and pampers them. 'And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zohemoth, which is by the fountain of Rogel.' The word 'Zohemoth' is from a root meaning 'to creep,' 'to crawl.' Then it comes to be applied to snakes (*Deut.* xxxii. 24). Some render the word here 'snake stone.' It means, 'Stone of the Crawlers.' The writer thinks that it is a symbol of Subserviency. Solomon says: 'Every man is a friend to him that giveth gifts' (*Prov.* xix. 6). Some men will abase themselves to the dust before the Wickedness that feasts them. They are part of the 'grysis rablement' which, as Spenser says, loves

'Surfeat, Misdiet, and unthriftie Waste,
Vaine Feastes, and ydle Superfluity.'
(Bk. II., cant. xi.)

Cowper speaks of the way in which

'Blind instinct crouches to the rod,
And licks the foot that treads it in the dust.'

If men will thus bow to Ambition in its cruelty, how much more will they bow to it when it is filling the trough for the indulgence of their swinish gluttony. Such givers of gifts will have plenty at their feast, even if they prepare it at the Stone of the Sneaks and Crawlers. Swift said:

'My lady, be sure if good dinners you give,
You'll never want parsons as long as you live.'

It is hardly fair, perhaps, to parsons to give them the palm in respect of this failing. Certainly if parsons would be there they would not be in want of other company. The word 'Rogel' means 'foot.' This word also suggests that this feast for sneaks and crawlers is for those who abase themselves to the foot of towering Ambition. They kiss the feet, and lick the dust, before the Ambition that is robbing God of His glory. 'They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth' (*Micah* vii. 17).

The Principle of Ambition increases strength. It now begins to act according to the Seed Process. We read of Adonijah 'calling.' The word 'call' shows the Process. Ambition is becoming more intense. He calls to some good things to help him, amongst them to men of Judah. It has often happened that good things have been made to minister to what is evil. The writer thinks that the close of verse 9 is showing this truth. Judah is sometimes a symbol of Praise. Adonijah

calls Judah. Music and Praise have sometimes been made to serve the purposes of Ambition and Pomp. So other good things, as beautiful prayers, outward emblems, paintings, etc., have thus been turned to evil uses. In all such cases, Adonijah is calling David's sons, or those near the king, and Judah, to his help. 'And he called all his brethren, sons of the king, and all the men of Judah, servants of the king' (verse 9). But while he calls these things, Ambition does not call Nathan, the embodiment of true Prophetic knowledge. He prefers Ignorance to Light. Neither does he call Benaiah, for what has Ambition to do with true Humility? While Humility bows, it does not sneak or crawl. It enters the temple reverently, but not like the crawling wretch with evil design, of whom Browning, in 'Pippa Passes,' writes:

'The angry priests a pale wretch brought,
Who through some chink had pushed and pressed,
On knees and elbows, belly and breast,
Worm-like into the temple.'

Neither does Adonijah call the mighty men of Godly Valour, nor Solomon the Peaceable. 'And Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not' (verse 10). Solomon is tending upwards, and is associated with ambition, but it is a good exaltation that Solomon seeks.

The Truth in prophets begins to work against Ambition, through the Church. This Church, however, is here as an embryonic Church. It is Good Men as found in Heathenism. The wise prophetic teachers stir up such to awaken the dormant energies of the Man of Faith, or David, and to lead him to exalt Solomon, or the man of Godly Peace, rather than Ambition, in the kingdom over which he rules. In seeking a moral reform, prophetic teachers generally appeal first to the good who own their authority. So Nathan appeals to the Church, or Bath-sheba, in its feeble old age. He points out to her the danger threatening her line from this uprising Man of Ambition, or Adonijah. He shows, also, how David, the man of love and faith, is blind to the danger. 'And Nathan spake to Bath-sheba, the mother of Solomon, saying, Hast thou not heard.' Bath-sheba, in her dotage, does not appear to have heard until the prophetic messenger of truth told her. 'That Adonijah, the son of Haggith, doth reign, and David, our lord, knoweth it not?' (verse 11). Ambition threatens the very life of any godly community. So it threatens the life of such a grace as Peace and Gentleness. Hence Nathan tells this aged woman that she must at once act with the Man of Faith, if she wishes to save her soul, or life, and that of Solomon's. But in thus acting she must not follow her own impulses. She must do just what Nathan tells her. She must obey fully the counsels of the Truth. There is no surer way of safety for us, when Ambition threatens the Church's life, than to follow the counsels of God's Word. In writing against Emulation, Cyprian is virtually speaking in accord with Nathan. 'Quæ nos considerantes, fratres dilectissimi, contra tantam mali perniciem vigilanter et fortiter dicata Deo pectora muniamus. Aliorum mors proficiat ad nostram salutem, imprudentium pœna providentibus conferat salutem. Non est autem quod aliquis existimet malum istud una specie contineri aut brevibus terminis

et angusto fine concludi. Late patet zeli multiplex et fœcunda perniciës. Radix est malorum omnium, fons cladum, seminarium delictorum, materia culparum. Inde odium surgit, animositas inde procedit. Avaritiã zelus inflammat' (De Zelo, c. iii.)—'Which things considering, beloved brethren, let us watchfully and firmly arm our breasts with the words of God, against so pernicious an evil. The death of others advances our safety, the fault of the imprudent gives safety to the prudent. But let no one think that that evil has but one aspect, or that it is shut up in short bounds, and in a strait limit. The manifold and fruitful pest of Emulation spreads widely. It is the root of all evils, the source of slaughters, the chief cause of failings, the substance of faults. Thence arises hatred, thence issues animosity. Emulation inflames Avarice,' etc. Against the spirit of evil Emulation and Ambition Bathsheba, or the Church, is to act. 'And now, come, let me, I pray thee, give thee counsel, that thou mayest save thine own soul, and the soul of thy son Solomon. Go and get thee in to David, the king, and thou shalt say unto him, Didst not thou, O my lord the king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? Why, then, doth Adonijah reign?' (verses 12, 13). The princes sware unto the Gibeonites, and that covenant of peace could not be broken (Josh. ix. 18). And the Adamic Man of Faith and Love had made a covenant with the Church, or Bathsheba, and with the Peace which had its evolution from that Church. When the Church, or Godly Community, began to seek to secure for its line the prerogatives coming to it through the Man of Faith, the Prophetic Man, or Nathan, would help her, and confirm her word. It is hardly like literal history that Adonijah should be feasting in the city, and allowing himself to be proclaimed king, while his father was lying sick in the city with his mighty men around him. Even the heathen had some regard for age and sickness. Lysias says ('De Invalido.'): 'For it is not befitting to use despitefully those who are poor, and in great perplexity, but those who possess far more than is needful; nor those who are incapable in body, but those who have great confidence in their strength; nor those now advanced in age, but those yet young, and with their faculties fresh.' Adonijah, and those with him, show no token of respect for David in his sickness and old age. It is because they are evil Principles, who have no sympathy for the Man of Faith. But the Prophetic Man helps the Church to stir up the king of faith's house against them. 'Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words' (verse 14). Bathsheba takes this counsel, and goes in to the king, into his chamber. He is evidently here as one old and sick. He is drawing near to the end of the Heathen Grade Era. He is old in it, and will soon die to it, to be exalted to a higher grade. Abishag is said to be with him. This is the first allusion to Abishag on the Heathen Grade. It gives new information. So, in 'Hermas,' there was a revelation of truth as terrible words to the Heathen. God did not leave Himself without witness to the Heathen. This allusion to Abishag confirms the fact. Bathsheba shows no jealousy of Abishag. Why should she? A Church or Godly Community is not jealous of the Truth that helps to stir up the Man of

Faith to his duty, just as the Church itself seeks to gain the same end. On this low grade, David must be knowing Abishag, or the Truth, in a very fleshly aspect. She is, however, spoken of in terms which indicate an exalted ministry, and not menial service. 'And Bath-sheba went in to the king, to the chamber, and the king was very old, and Abishag the Shunamite ministered unto the king' (verse 16). On this, her first entrance, Bath-sheba acts with great submissiveness. She is herself in weakness. 'And Bath-sheba bowed, and did obeisance to the king. And the king said, What wouldest thou?' (verse 16). He anticipates that something is expected from him. Bath-sheba is true to the charge which Nathan gave to her. She speaks as he directed. She tells, also, of Adonijah's feast, and how he has called some, but has not called her, or Solomon. Thus, to this Man of Faith, she points out the dishonour that is being done to him and his Good Seed by the Principle of Ambition. As the Daughter of the Oath she fittingly pleads the covenant made with her by the king of faith's house. 'And she said to him, My lord, thou didst swear by Jehovah thy God to thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth, and thou, my lord the king, knowest it not. And he hath slain oxen, and fatlings, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host, but Solomon thy servant hath he not called' (verses 18, 19). Evidently Bath-sheba knows how the Spirit of Ambition is exalting itself. De Montfort, in Miss Baillie's drama of that name, says of Rezenvelt :

'Honours came,
And wealth and new-got titles fed his pride,
Whilst flattering knaves did trumpet forth his praise,
And grovelling idiots grinned applauses on him.'

So a subservient throng, at the Stone of the Crawlers, is trumpeting forth the praise of the bad Spirit of Ambition. But the prophetic man, or Nathan, has sounded an alarm. The feeble Church, or Bath-sheba, has also begun to act against it. And now the very spirit of Love and Faith, in Faith's household, is being stirred to act against it. Bath-sheba lets the king know that the Israel of God is looking to him as king, and awaiting his decision. 'And thou, my lord the king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him' (verse 20). If he fail in his duty, the supremacy will be transferred from the Good Seed to the Evil Seed, and the former will be counted sinners. This will be like the Egyptians bringing Israelites into subjection, or like Israel being possessed instead of possessing (Jer. xlix. 2). 'Otherwise, it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted sinners.' If the Spirit of Ambition gets supremacy, the Church and the Church's Peace will be evermore disparaged and imperilled. The Truth, as embodied in the Prophetic Class, is at hand to enforce this plea. He, too, bows before the Man of Faith in respectful obeisance. 'And, lo! while she yet talked with the king, Nathan the prophet came in. And they told the king, saying, Behold Nathan the prophet.' The prophetic man first appears in a Sinaitic aspect

before the king. This is to bow earthwards. It is also a bowing upon the face, rather than in very truth. The telling may betoken the Seed Process aspect. The word 'come' is repeated, as if Nathan was coming in in two aspects. 'And he came before the king, and he bowed himself to the king upon his face towards the earth' (verse 23). He well confirms the words of Bath-sheba: 'And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?' He refers to him as having gone down. He had gone down to the stone of the crawlers, and, in a moral sense, he had gone to evil, which is ever a going down. But, in another aspect, Ambition seeks to rise. It lifts itself up to its own destruction. 'For he is gone down this day, and hath slain oxen, and fatlings, and sheep in abundance, and hath called all the sons of the king, and the captains of the host, and Abiathar the priest.' That is the Seed Process aspect of their sin. The word 'call' is used. Then follows an account of the Sinaitic aspect of their sin, or that which is 'before him.' 'And, behold, they eat and drink before him, and say, Live the king Adonijah' (verse 25). They are already giving to the Spirit of Ambition the honour due to Religion. In verse 26, Nathan again reverts to the Seed Process, using the word 'call.' 'And me, even me, thy servant.' Here, as in verse 18, there seems a needless repetition of a pronoun. This may be owing to the fact that the two Processes are alternately represented in the narrative. 'And Zadok the priest, and Benaiah the son of Jehoiada, and Solomon thy servant, hath he not called' (verse 26). It cannot be that Nathan is disappointed at not being called. He would not have told the king of such a feeling as that. More probably his words indicate the absence of Virtues from the feast of Adonijah.

The reader may be slow to think that the words 'before him' can indicate the Sinaitic Process, and the verb 'call' the Seed Process. But the further we advance the more the reader will see that this conclusion is Scriptural. Even here, if we notice general usage, we see the fact confirmed. Thus, in verse 15, Bath-sheba enters to the king. No hint is given that she goes out from the king, and yet, in verse 28, David says, 'Call me Bath-sheba,' as if she had gone out. So in respect to Nathan. In verse 23 he is said to come in. Moreover, in his case, the words 'before the king' are used. No hint is given that Nathan goes out, and yet, in verse 32, David bids them call Nathan. How is it that the verb 'call' is only used of the second entrance? Why are they to be called when they have already gone in? It is because the first entrance is in the Sinaitic Process, and the second in the Seed Process. The reader must also bear in mind that this is not an isolated instance, but a law running through all the chapters we have had under consideration.

Nathan presses upon David his searching questions, as messengers of Divine Truth ever do. 'Is this thing done by my lord the king, and thou hast not showed unto thy servants who shall sit upon the throne of my lord the king after him?' (verse 27). David, or the Man of Love and Faith, now begins to act for the right, and to set his house in order. Hitherto he has been like a careless man, who had neglected to make his will. Now he thinks for his house, and is wishful for the supremacy

to abide perpetually with the Good Seed. He now begins to have fellowship with the Church according to the Seed Process, using the word 'call.' 'And king David answered and said, Call me Bath-sheba' (verse 28). The very fact that Bath-sheba comes in first according to the Sinaitic Process, and the second time according to the Seed Process, tends to show that she is on a higher moral plane in her second entrance than in her first entrance. This fact is in harmony with what is said in 'Hermas' of the aged woman. At her first appearance she sits on a chair because of infirmity (Lib. I., Vis. 3, c. xi.). But in her second appearance she is standing, and having a juvenile aspect (Id., c. xii.). A comparison of these facts tends to show that 'Hermas' is an inspired Book. But it may be said by the reader, The theory of the word 'call' betokening the Seed Process, and the words 'before him' the Sinaitic Process, cannot be true, inasmuch as, when the king calls Bath-sheba, she is said to come before him (verse 28). In answer to this reasonable objection notice two features. First, that the words 'before him' were not used in verse 15 of Bath-sheba in her Sinaitic entrance as they were used in verse 23 of the Sinaitic entrance of Nathan. Thus the narrative has not previously explained clearly that Bath-sheba had entered Sinaitically. Secondly, that the verb in the opening of verse 6, like many verbs in Hebrew, needs sometimes to be rendered by the pluperfect 'had.' So the writer holds that the latter part of verse 28 is giving an explanation of why Bath-sheba needed to be called when she was said to have entered, and that it is the word 'had' that should be used. As if to emphasize the Sinaitic sign, the word 'before' is twice used. We may read thus: 'And king David answered and said, Call me Bath-sheba. And she had gone in before the king, and was standing before the king' (verse 28). Now she will be before the king in a higher aspect as one 'called.' That the word 'call' should thus have a moral meaning accords with the use of the same word in the New Testament. 'Him that called us' (2 Pet. i. 3). In verse 17, Bath-sheba, in her Sinaitic aspect, refers to an oath which David had already sworn. But now, in the Seed Process aspect, David swears a new oath in more solemn terms than those used previously, though he connects the oaths. When Adonijah calls, it is a gathering of Vices. When David calls, it is a gathering of Virtues. To the Church in which these Virtues have embodiment, David swears. 'And the king sware, and said, Jehovah liveth, who hath redeemed my soul out of all adversity. Verily, according as I swear unto thee by Jehovah the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, Verily so will I do this day' (verses 29, 30). What is it he will do? Is it not that he will swear in this Seed Process era as in the Sinaitic era? As the king thus swears according to the Seed Process, Bath-sheba assumes to the full an aspect according to that Process. She gives honour to the Godly Principle, bowing to the earth before it as Lot bowed to the angel (Gen. xix. 1). 'And Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, Let my lord, king David, live for ever' (verse 31). Thus, while the Vices choose Adonijah, or the Spirit of Ambition, for their king, the Church chooses the Adamic Man of Faith and his seed. Faith and Love are abiding graces, and will live for ever, even if their lower forms perish.

In verse 32, also, we read of David calling, and then of those called being before him. This may be taken in one of two ways. We may take it as if the men called did not come to David in the high aspect in which he called them. Secondly, since Nathan is named in the list, we may take it as indicating that previously Nathan, as well as the other Virtues, had been with David Sinaitically. Thus it would be an explanation of why Nathan and the others are called, when Nathan is already with the king. The writer prefers this latter view, and thinks that the pluperfect should be used thus: 'And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada. And they had come before the king' (verse 32). This closing sentence probably indicates that Zadok and Benaiah had also been Sinaitically before David with Bath-sheba the Church, and Nathan the truth-teaching class. It may be said, Why, then, were they not previously named? We might answer in the words of Lysias: *εἰ γὰρ ὑπὲρ τῶν μεγίστων εἴρηκα, τι δεῖ περὶ τῶν ὁμοίως τούτῳ φαύλων σπουδάζειν* (De Invalido)—'For if in respect of the greatest things I have spoken, what need is there that I should speak with equal zeal concerning the ordinary things?' In the narrative before us the greater implies, to some extent, the less. There cannot be a Bath-sheba, or Godly Community, without Benaiah, or Humility.

David now directs these Virtues to anoint Solomon as king. We may notice this coronation in detail.

1. It is a command given in the Seed Process to those who have been called by the ruling Principle, the Adamic Man of Love and Faith. Hence it is a coronation that must involve inward moral progress.

2. The person to be crowned is Solomon, the Peaceable. Hence this coronation implies the exaltation amongst the Heathen of the Principle of Religious Peace.

3. It is a crowning by Virtues, as Zadok, the Righteous priest. There is inward sacrifice of flesh, as well as Levitical Sacrifice. There are also Benaiah, or Humility, and Nathan, or the Truth-teaching principle.

4. All the accessories which have pertained to the kingly supremacy of David are to be used for Solomon's exaltation. Thereby we are given to see that all the hereditary rights of the royal supremacy are with Solomon. Adonijah has nothing pertaining to David. Solomon has everything. He has the anointing of the holy oil. He has the ruling Virtues, who have served the king. He has the king's servants, and the king's mule. To ride upon the animal on which the king rode was considered as great an honour as a king could bestow. Haman coveted the honour (Esth. vi. 8). Even down to recent times it is not uncommon for kings to send horses as presents. Jehu honoured Jehonadab, the son of Rechab, by taking him up into his chariot (2 Kings x. 15). When Cyrus gave a man a horse it was thought to be a signal honour (Cyp., Lib. VIII.). We read: 'And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule' (verse 33).

5. The special place where Solomon is to be crowned is Gihon. This name is applied to the second of the rivers of Eden (Gen. ii. 13). It means 'the gushing forth.' In referring to those rivers, the writer tried

to show that it was probable that this river was a symbol of the region of the breast, and of what was fleshly. That Solomon is to be first crowned here the writer takes as symbolizing the attainment of supremacy over the Soulical and Fleshly Side, to which the circulating blood largely pertains. Solomon has another coronation subsequent to this coronation at Gihon (1 Chron. xxix. 22). It may be owing to the fact that this record is only dealing with the supremacy of Solomon in respect of what is Soulical and Fleshly. Hence in this coronation Solomon does not speak, or show Wisdom. He is being exalted Soulically rather than Intellectually. 'And ye shall bring him down to Gihon.' In that special realm of flesh and blood they must make Solomon king. He cannot build the temple until he has subjugated fleshly lusts. 'And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel, and blow ye with the trumpet, and say, Live king Solomon' (verse 34). These things are not to be done in a corner. There is to be an open confession and proclamation of this new king of Peace.

6. After this crowning at Gihon, or in the Soulical and Fleshly realm, he is to be crowned in a higher aspect, as successor to the Shepherd King, the Man of Love and Faith. This contrast tends to show that the coming up to David's throne has an Intellectual aspect as compared with the Soulical aspect of going down to Gihon. 'And ye shall come up after him, and he shall come and sit upon my throne, and he shall be king in my stead, and I have appointed him to be leader over Israel, and over Judah' (verse 35). This man of peace has to have supremacy over the Wrestling Principle of Prayer, and over the Principle of Praise. He is yet also to inherit the prerogatives of king in the House of Faith. The Principle of Humility or Child-heartedness is the first to show gladness at the exaltation of the Adamic Man of Peace or Solomon. He does it in most devout manner. 'And Benaiah, the son of Jehoiada, answered the king and said, Amen, thus may Jehovah the God of my lord the king say' (verse 36). He also prays for Solomon's large increase. 'As Jehovah hath been with my lord the king, even so be He with Solomon, and make his throne greater than the throne of my lord king David' (verse 37). He who builds the spiritual temple will be greater than he who builds the church in a more earthy aspect. Clem. Alex. is recognising the double aspect of this moral building when he writes: 'For we know that the questioning which agrees with Faith, and which is built upon (*ἱποικοδομοῦσαν*) the foundation of Faith, is the splendid and most excellent gnosis of truth' (Strom., Lib. V., p. 546). The aged woman in 'Hermas' is inferior to those who build the tower. There is: 'Vir ille dignitate præcipuus et dominus totius turris' (Lib. III., § 9, c. vii.)—'That Man pre-eminent in dignity, and Lord of the whole tower.' In some aspects, as the seventy-second Psalm shows, Solomon is identical with Jesus. He is David's Lord, as well as his Son (Luke xx. 44).

7. The servants of David who are included amongst those who go down to anoint Solomon, are the Cherethites and the Pelethites (verse 38). The word 'Cherethites' is from *כרת*, 'to cut off,' from which, also, comes the word for 'covenant.' The figure of a cutting off is appropriate as an emblem of the flesh-destroying process. 'If thy hand cause thee to stumble, cut it off' (Mark ix. 43). The word 'Pelethites' is

from נִלְצָ , with the allied form בִּלְצָ , meaning 'to flee,' 'to escape.' Some render the former word 'executioners,' and the latter word 'couriers.' It is thought that swiftness is suggestive of couriers. We read of these two classes accompanying the king (2 Sam. xv. 18). The 'Gesta Pilati' represents Pilate as having such men around him, and as sending a courier to bring Jesus. 'Advocans autem Pilatus cursorem dicit ei: Cum moderatione adducatur Jesus' (c. i.)—'But Pilate, calling a cursor, said to him, Let Jesus be led hither with gentleness.' So Pilate sends the standard-bearers. 'Signiferis ferentibus signa.' Suppose the question were asked, What two moral actions are most involved in the actual subjugation of fleshliness? might we not say in reply, A cutting off and a fleeing? We have to cut off offending fleshly members, and, as Paul says, we have also to flee from lusts (2 Tim. ii. 22). The writer is the more inclined to this view of these names from the marked prominence given to a cutting off in the account of the building of the tower, as given by Hermas. Hermas says to the Lady: 'Candidi autem et rotundi et non convenientes in structuram turre, 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. Respondens dico ei, Domina quando ergo utiles erunt Domino? Quum circumcisæ, inquit, fuerint divitiæ eorum quæ eos delectant tunc erunt utiles Domino ad ædificium. Sicut enim lapis rotundus nisi decisis 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.)—"But those stones that are white and round, and not suitable for the structure of the tower, who are they, my Lady?" She answers, and says to me: "Art thou yet so foolish and so lacking in sense that thou dost ask all things, and understand nothing?" (Luke xxiv. 25). "These are they who have faith, but they have also the riches of this world. When, therefore, tribulation has come, they deny the Lord for the sake of their riches and business affairs." I answer and say to her: "When, then, my Lady, will they be useful for the Lord?" She says: "When their riches, which delight them, shall have been cut away, then they will be useful to the Lord for building. For as a round stone, unless something shall have been cut off, and it cast away something from itself, cannot be four-square, so, also, they who are rich in this world, unless their riches shall have been cut away, cannot be useful to the Lord." To be rich is sometimes something more moral than the mere possession of gold and silver (Rev. iii. 17). When Peter is about to describe the adding of the virtues, he speaks of Christians having escaped the corruption that is in the world through lust (2 Pet. i. 4). After a like analogy the Pelethites are Escaped Ones or Fleers. These two classes, the Cutters Off of what is fleshly, and the Fleers from what is fleshly, have their embodiment, even on the Heathen Grade.

"The Virtues show obedience to the command of the Man of Faith. 'And Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and

caused Solomon to ride upon the mule of David the king, and brought him to Gihon.' The allusion in verse 39 to the Tent supports the view that this coronation at Gihon has respect to the Soulical Side. The tent betokens the Soulical Body of Flesh. In Ps. xviii. 2, God is said to be the Horn of Salvation. Sometimes a horn of oil is a symbol of fertility. The vineyard of the beloved was in a horn, the son of oil (Is. v. 1). This oil or fatness from the tent is probably a symbol of that in the flesh which is morally fat and fertile, and at the top, as a horn is at the top. But sinful flesh is not like that. It is only as Jesus, after the flesh, is in union with the flesh of men, that there can be this moral fatness. And Jesus was in union with the heathen, even though they knew Him not. All these chapters show that even amongst evil men there is a strain of goodness. Hence such a picture of man as is drawn by Pollok in his 'Course of Time' is unguarded and unscriptural :

'In heart corrupt, in every thought, and word,
Imagination, passion, and desire,
Most utterly depraved throughout and ill.'
(Bk. II.)

If the Bible speaks in such unqualified terms (Gen. vi. 5), it is of personified Evil Qualities rather than of literal human beings. The writer thinks that this allusion to oil in the tent is a recognition of Jesus in man's flesh. He is there as the Oil and Fatness of man's flesh. His pure flesh is that which crowns the Soulical Nature of the Righteous Seed. 'And Zadok the priest took a horn of the Oil from the tent.' There is no allusion to the Tent of the Congregation. The Tent is the Soulical Body of Flesh. 'And anointed Solomon, And they blew the trumpet, and all the people said, Live king Solomon!' (verse 39). As the Principle of Religious Peace thus comes to the supremacy over that which is sinful and fleshly, the Righteous Seed rejoices and pays it homage, following in its train. 'When it goeth well with the righteous, the city rejoiceth' (Prov. xi. 10). 'And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, and the earth was rent with the sound of them' (verse 40). The closing sentence probably betokens a rending of what is earthly and fleshly. The earth spoken of is in man.

As the Good Seed, the Virtues, thus gain supremacy, dismay begins to fall upon the Vices. Their triumph is cut short. They cease eating. Their dainties are turning to wormwood. In 'Hermas' the virgins Faith, Abstinence, etc., are in conflict with the Women in black, who are such Vices as Perfidy, Intemperance, etc. (Lib. III., Sim. 9, c. xv.). The Vices conjoined with Adonijah, or Ambition, take alarm as the house of Faith gets supremacy. 'And Adonijah, and all the called ones with him.' The word 'called' shows that this portion is in the Seed Process. Hence, though 'called ones' is not very good English, the writer uses it to show the verb 'call.' 'Heard, and they finished eating, and Joab heard the sound of the trumpet.' The representative of War and Bloodshed hears a trumpet, which is not to call men to such battles as he fights, but to rally round a king of Peace. Men ought never to become fighting machines to do the will of ambitious kings. It is only to Jesus that we can give unqualified submission, without the

loss of manliness. War is a hateful source of evil. Its money-wastings would pay to evangelize the world. A prize offered for an essay on the Mexican War was gained by this short essay. Chapter I. Cause of War: Texas. Chapter II. Result of War: Taxes. That pun embodies a sorrowful fact of world-wide importance. War brings a burden of Taxation to all peoples. Dymond shows that the money spent in war in the period 1855-1880 equals £2,653,000,000, or £2 for every man, woman, and child in the world ('War,' p. 88). Joab is not much pleased with the trumpet of a king of peace. He would better like the War-trumpet of earthly Strife. 'And he said, Wherefore is this noise of the city being in an uproar?' (verse 41). The word 'town,' or 'city,' is not the word ordinarily used for 'city,' and which so often betokens the Intellectual Side.

While considering this coronation, and the rejoicing attending it, we may allude to another coronation. In Ps. xxiv. 7 we read: 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.' It is a very common practice to apply these words to Christ's return from earth to heaven, as if He were speaking to heaven's gates. In some ancient apocryphal writings this verse is taken in quite a different way. It is applied to Christ going to those in Hades, thus: 'Et iterum facta est vox Filii Patris altissimi quasi vox tonitruum magni dicens: Tollite portas principes vestras, et elevamini portæ æternales et introibit Rex gloriæ. Tunc Satanus et Infernus clamaverunt dicentes: Quis est iste Rex gloriæ? Responsumque est illis voce dominica, Dominus fortis et potens, Dominus potens in prælio' (Descens. Christ. ad Inf., c. vii.)—'And again is uttered the voice of the Son of the Most High Father, as the voice of great thunder, saying, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Then Satan and Hades cried out, saying, Who is this King of Glory? And it is answered to them with a lordly voice, The Lord strong and mighty, the Lord mighty in battle.' Thus it is applied to Christ at the gates of Hades. The question, 'Who is this King of Glory?' (Ps. xxiv. 8), suggests that those who ask the question do not know the King of Glory, and hence that they cannot be in heaven. It is very probable, therefore, that the twenty-fourth Psalm is, in its closing part, relating to those in Hades. Verse 6 has the words, 'This is the generation of them that seek Him, that seek thy face, O Jacob.' As if to say, The verses preceding relate to the righteous who have clean hands and a pure heart, and who ascend the holy hill. But the mention of a generation who seek, suggests a generation who do not seek. Verses 7-10 appear to refer to Christ's visit to them. Thus they accord with what is said of Christ's visit to a prison in such passages as Zech. ix. 11; 1 Pet. iii. 19; iv. 6. Zechariah also refers to this deliverance from a prison after speaking of a coming to Zion. Neander says that it was the common view in the early churches that Christ went to some in Hades. Hebrews xi. 39, 40, implies a change in the condition of the righteous dead when Christ came. The clearness with which 'Hermas' recognises this fact gives some measure of support to the view that it is inspired (Lib. III., Sim. 9, c. xvi.).

While Joab is speaking there enters Jonathan, whose name means

'Jehovah has given.' The latter part of the word is identical with 'Nathan.' Moreover, like Nathan, he makes known Truth. But as he is the son of Abiathar, 'the father of Abundance,' the symbol of Luxury-Loving Priests, he is probably a symbol of the truth-teaching class in an evil aspect. Even luxurious, or otherwise evil, men may sometimes teach truth. Paul said some preached Christ of envy and strife (Philip. i. 15). Still, it was a preaching of Christ, and therefore Paul rejoiced in it. Apollonius, writing against the Montanists, indicates by his questions some of the faults of their preachers : 'Αναγκαῖον δὲ ἔστι πάντας καρποῦς δοκιμάζεσθαι προφήτου. Προφήτης, εἰπέ μοι, βάπτεται; προφήτης στιβίζεται; προφήτης φιλοκοσμεῖ; προφήτης τάβλαις καὶ κύβοις παίζει; προφήτης δανείζει (Euseb., H. E., 235);—'A prophet must test all fruits; but, tell me, does a prophet use dye? does a prophet paint his eyebrows? does a prophet love this world? does a prophet play with dice-boards and dice? does a prophet lend money at usury?' Many prophets, in Heathenism and Christianity alike, have been worse than the truth they taught. Professionally, they may have been like this Jonathan, valiant, and messengers of what was good and true; but in life they have been sons of Abiathar, the luxurious. Jonathan is evidently with the side of Adonijah in his position, though in his words he speaks of David as 'our lord king David.' 'While he yet spake, behold, Jonathan, the son of Abiathar the priest, came, and Adonijah said, Come in, for thou art a valiant man, and tellest good tidings' (verse 42). It may be Jonathan's professional duty to tell good tidings, but these good tidings are not good to Adonijah, though they are good in themselves. They are evil to Adonijah, the man of Ambition, the embodiment of the class of which Clem. Alex. says : ἰσοθέους ἀνθρώποι κατασχηματίζοντες ἑαυτοὺς, ὑπὸ δόξης πεφυσμένοι ἐπιψηφίζόμενοι, τιμὰς ἑαυτοῦς ὑπερόγκους (Ad Gent., p. 36)—'Men representing themselves to be equal to gods, puffed up with praise, decreeing great swelling honours to themselves.' 'And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.' All the truth about Solomon is made known to this Man of Ambition. Each sentence may be gall and wormwood to him, but he must drink the cup to the dregs. To set Solomon's honour in such full order before him is equivalent to an enlarging of Adonijah's shame before his eyes. There is no wrapping of it up. God will make this Man of Sin know all the truth. Of Satan's synagogue and the church God says : 'Behold, I will make them to come and worship before thy feet, and to know that I have loved thee' (Rev. iii. 9). 'And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites.' This quality of a Pelethite, or a Fleeer Away, is illustrated in what Irenæus says of Polycarp, and false doctrine (Euseb., H. E., § 239) : 'If at any time that blessed and apostolic elder heard anything of the kind, he would cry out, and stop his ears, and say, in the manner customary to him, "O good God, to what times hast Thou kept me, that I should endure these things?" and then he would flee from the place in which, sitting or standing, he heard such words.' Jonathan details all the honour done to Solomon. 'And they have caused him to ride upon the king's

mule, and Zadok the priest, and Nathan the prophet, have anointed him king in Gihon, and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard' (verse 45). The writer may add that it was this verse 45, together with Gen. xxi. 31, which first suggested to him the idea of the conjoined idiom. In early examinations of this passage, however, he erroneously assumed that the conjoined idiom applied only to the Grade of Tongues. He had not seen that it applied, as here, to the Heathen Grade also. Jonathan, in provoking and unmerciful persistency, tells Adonijah other details tending to Solomon's honour, and to Adonijah's shame. The latter is covered with shame. 'And also Solomon sitteth on the throne of the kingdom. And, moreover, the servants of the king came to bless our lord king David, saying, Thy God make the name of Solomon better than thy name, and make his throne greater than thy throne' (verse 47).

It is not easy to see in Gal. ii. where Paul's speech unto Peter closes. So, in this narrative, it is not at first sight clear where the speech of Jonathan closes. Usually, it appears to be regarded as closing with the word 'bed' at the end of verse 47. Some would prefer to regard the speech as ending with the close of verse 48. This last theory cannot be true, inasmuch as verse 48 is not on the same grade as the previous verses. The alarm to which verses 49, 50, refer, show that, even on the Servants' Grade, there had been a manifestation of these Vices, and feasting, and a message from Jonathan. But these features are implied, not expressed. Verses 49, 50, give us new information, pertaining to a new grade. In Gen. xlvii. 31; xlviii. 2, attitudes upon the bed have to do with gradal changes. The writer believes that Jonathan's speech ends with the words 'thy throne' in verse 47. Then the sentence, 'And the king bowed himself upon the bed' (verse 47), is a death-symbol. It implies a dying to the Heathen Grade. A new grade—that of Servants—is coming in. Verse 48 begins with this new grade. The word *וְעוֹד*, 'moreover,' is here a token of this change, and not of mere addition. In the previous portion there was a good aspect pertaining to Solomon, and an evil aspect pertaining to Adonijah. So, when this new grade comes in, we have a reference to these same two aspects. But it is as new information. Verse 48 gives us the good aspect relating to Solomon. Verse 49 gives us the evil aspect relating to Adonijah. After the allusion to the death to the Heathen Grade, we read of the good aspect on the Servants' Grade. 'And, moreover, thus said the king, Blessed be Jehovah, the God of Israel, which hath given one to sit on my throne to-day.' The words 'to-day' are expressive. They mean: 'This day of the Servants' Grade, as well as the previous day of the Heathen Grade.' David's words imply that on the Servants' Grade, also, there had been a crowning of Solomon, and the acting of the Virtues. When David adds, 'And mine eyes seeing,' it is probable that the words carry an implication that Sinaically, as well as according to the Seed Process, there had been an exaltation of Solomon.

Next, we read of the Vices and their dismay. 'And all the called ones which were with Adonijah were afraid, and rose up, and went every man his way' (verse 49). These Vices, in their Seed Process

aspect, were divided and scattered. They were no longer a compact confederacy. That the allusion in the close of verse 48 to David's eyes seeing refers to the Sinaitic Process is the more probable from the fact that after the reference in verse 49 to the Seed Process, or Called Ones, we have a reference in verse 50 to the Sinaitic Process. Adonijah is said to fear from the face of, or before, Solomon. This is a different fear from that indicated in verse 49. It is less intense. The word 'afraid,' in verse 49, means 'to tremble.' It implies inward fear. The word 'feared' in verse 50 is more commonly used of a fear caused by what is seen outwardly. In this case, Adonijah fears Sinaitically. The Spirit of Ambition fears to be utterly exterminated. It clings to the altar—that is, its last place of refuge. So is it ever with Priestly Ambition. When priests no longer seek worldly honours, or love luxurious living, still, even in their most ascetic moods, the Spirit of Ambition is apt to arise within them when they come to the altar. They cry then, Hence, ye profane and vulgar. Here we are demigods! And this spirit of Priestly Ambition, clinging to the altar, is spared by earthly potentates when they can no longer suffer it in the political realm. The Pope may issue his syllabuses at pleasure, but he must not be King of Rome. One cry to-day in England is, Send out the bishops from the House of Lords, and let them keep to the altars! There is no fear of them not keeping to the altars, as long as deluded worshippers of priestcraft suffer them. But the true Prince of Peace, in a Christian community, will not even suffer them to be at the altars in their present capacity. He will say, Take away their gewgaws, their tippets and aprons. Let a right spirit be renewed within them, and then let them come to the true Altar, which is Christ, as humble-minded teachers of heavenly wisdom, who also offer up spiritual sacrifices to God. 'And Adonijah feared before Solomon, and he arose, and went, and laid hold on the horns of the altar' (verse 50). It was a common practice for suppliants and refugees to flee to the altars of the gods. The suppliants in the 'Iketides' of Æschylus (verse 423) ask the king that they may not be taken by force from the images (*ἀπὸ βρωμῶν*). Euripides says:

ἔχει γὰρ καταφυγὴν θῆρ μὲν πέτραν,
 εὐχολος δὲ βρωμῶν θεῶν.

(Iket., v. 267.)

'For the wild beast has a rock for a place of refuge, and the slave has the altars of the gods.'

The altar is a place of refuge for Adonijah, inasmuch as men will suffer a priest to indulge his pride at the altar when they would not suffer him so to indulge it in the ordinary dealings of life. The Spirit of Ambition has found the altar an effectual place of refuge. Here Adonijah entreats Solomon to swear to him not to kill him. Solomon is ready to do that, on condition that he undergoes conversion from a bad ambition to a good ambition. If, instead of coveting worldly honour, he will become a man of Valour, seeking to win the heavenly kingdom, then not a hair will fall from his head. But, in any case, Solomon will have him dragged down from these priestly altars. 'And it was told Solomon, saying, Behold, Adonijah feareth king Solomon, and lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me, accord-

ing to the day, that he will not slay his servant with the sword' (verse 51). The words, *דִּי־בָ*, 'According to the day,' probably qualify the oath. Adonijah is asking for such an oath as is according to the Servants' Grade. It is not an oath that covers ambition in its higher forms. 'And Solomon said, If he shall become a son of valour.' That is, if, instead of being ambitious after what is forbidden, he will be ambitious of what is good, if he will covet earnestly the best gifts, if he will be like those valiant men that Joab numbered, then the peaceable one will not injure him. 'If he shall become a son of valour, there shall not a hair of him fall to the earth, but if wickedness be found in him he shall die' (verse 52). If Ambition will not be sanctified, if it will not be a son of valour like those meet for war thus designated in Deut. iii. 18; 2 Sam. ii. 6, if it still covets an evil exaltation, then death will be its portion. But, as a beginning of a good change, Solomon will have this Spirit of Ambition brought down from the priestly altars, and made to do obeisance to the king of peace. 'And king Solomon sent, and they brought him down from the altar, and he came and did obeisance to king Solomon.' When he thus submits, Solomon sends him away in peace. 'And Solomon said to him, Go to thy house' (verse 53).

CHAPTER XXVII.

I KINGS II.

IN commencing the examination of these two chapters, it was the writer's intention to consider the history to the extent in which Abishag was concerned in it. As she virtually passes from the history after the death of Adonijah, which is recorded in verse 25, we will only examine the chapter to that limit. There is the less need to go further, in that the charges to put Joab and Shimei to death are in the early part of the chapter. In considering those charges we shall be meeting objections which are urged against the later portions of these histories, as well as against the portions under consideration.

Probably there are few Christian men who have not heard enemies of the truth refer disparagingly to David's charges when on his death-bed. A literalist must find difficulty in dealing with features of this narrative such as the following:

1. The apparently revengeful spirit shown by David when he was about to die. Usually it is considered that the near approach of death is a time for reconciliation with all enemies, and for the laying aside of all animosities. It was a marked feature of the Marian persecution that the martyrs so commonly prayed for their enemies. Like John Bradford they 'asked all the world forgiveness, and forgave all the world.' What could be nobler than Phocian's last words to his son just before the Athenians put him to death, and while the cup of poison was in his hand: *ἐντέλλομαι καὶ παρακαλῶ μηδὲν Ἀθηναίοις μνησικακεῖν* (Plut. Reg. et Imp.)—'I charge and exhort thee that thou bear no malice against the Athenians.' Contrast that charge of a heathen to his son respecting

his murderers, with the charge of David to his son concerning the man who had cursed him : 'Thou shalt bring his hoar head down to the grave with blood' (verse 9). Josephus tells us that when Herod the Great was about to die, he ordered his sister Salome, and her husband Alexis, to shut up the leading men of the Jewish nation in the Hippodrome, and to kill them as soon as he was dead, so that he might not die unlamented (*Ant.*, Lib. XVII., c. vi., § 5). It will be admitted by all that such a deed of cruelty and revenge was unfit to be ordered in any place, and especially in the chamber of death. Josephus describes this conduct as *ἐντολῶν οὐδὲν ἀνθρώπειον εἰσφεραμένων*—'commands not importing any humanity.' He rightly adds : *εἰωθότων αἷς προσποιήσις ἀρετῆς καὶ πρὸς τοὺς δίκην ἐχθροῦς γεγονότας ἐν τοιοῦδε καιροῦ τὰ μίση κατατίθεσθαι*—'Those to whom there is a respecting of virtue, are accustomed at such times to lay aside hatred, even towards those who have been justly regarded as enemies.' Mrs. Gaskell, in her 'Life of Charlotte Brontë,' tells how the dying Keighley squire wanted two game-cocks to be brought into his bedroom, that he might see one more fight. Can a literalist, on his theory, maintain that David is showing any moral superiority to Herod or this squire when he asks in death that his enemies may be brought down to the grave in blood? Salome did not carry out Herod's cruel wish, but Solomon did put these enemies of David to death. Thus the literal theory is disparaging to Solomon, as well as to David. If Josephus, the Jew, thought such conduct on the part of Herod inhuman, can the Christian literalist excuse David for giving such commands, or Solomon for obeying them? This dying king said : 'The Spirit of Jehovah spake by me, and His word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God' (2 Sam. xxiii. 2, 3). Is it literally probable that from the same lips, on the same deathbed, respecting one of his old generals who had fought his battles, there should come the words : 'Thou knowest also what Joab, the son of Zeruiah, did to me?' (verse 5). 'Let not his hoar head go down to the grave in peace?' (verse 6). But while no literal king thus breathed out revenge against his enemies, the narrative, in its true moral sense, is undoubtedly all true because all inspired of God. When Alexander asked the Indian gymnosophist how a man might become much loved, he answered : *Ἀν κρᾶτιστος ὢν μὴ φοβερὸς εἴη* (*Clem. Alex., Strom., Lib. VI., p. 634*)—'When he can be very powerful without becoming terrible.' David, on the literal theory, was not thus harmless in power.

2. Had David literally been showing a revengeful spirit towards literal men, is it likely that the Scripture would have forbore, as it does forbear, to utter one word of condemnation either against David for giving these severe commands, or against Solomon for obeying them?

3. That the history is not literal is further indicated by what may be called the fateful importance of David's words. Like Jacob's last words, they have inevitable fulfilment behind them. They must come to pass. Yet in every case the men are not put to death as by David's command, but as a result of their own evil deeds. Thus David's words are a prophecy, even while they continue to be a death-charge.

4. It is a singular thing that Adonijah should admit that Solomon received the kingdom from Jehovah (verse 15), and yet that he should manifest so restless and disloyal a spirit towards Solomon.

We may now proceed to notice the teaching of this chapter.

1. The persons described in these chapters are symbols of Principles or Qualities. Adonijah is the Spirit of Ambition. Joab, as the son of Zeruiah, is the Spirit of War. Shimei, in his evil aspect, is the Spirit of Disobedience. Thus, for Adonijah to be brought down until he does obeisance to Solomon (i. 53), is a good moral process. It is the putting down of Ambition. So for Joab to be put to death is the subjugation of a Warlike Spirit. But these good moral results are only produced where there is amongst men a Spirit of Humility and Repentance. Hence the writer attaches importance to the fact that the Shepherd whose title is sometimes given to the Book of Hermas, and who is so prominent in the Book, giving counsels to Hermas, is the Angel of Penitence. In many ways, also, he shows how evil is to be put down by Penitence. He himself is thus described: 'Quum orassem domi et condissem supra lectum intravit vir quidam reverenda facie, habitu pastorali, pallio albo amictus, peram in humeris, et virgam in manu gestans, et salutavit me' (Lib. II., Mand. 1, Prœm.)—'When I had prayed in my house, and had sat upon my bed, there entered a certain man of a reverent aspect, clad as a shepherd, having on a white cloak, carrying a satchel on his shoulders, and a rod in his hand, and he saluted me.' 'Ego, inquit, sum pastor ille cui traditus es'—'I, said he, am that shepherd to whom thou hast been committed.' 'Hæc omnia præcepit mihi scribere, pastor ille, nuntius pœnitentiæ'—'That shepherd, the angel of Penitence, commanded me to write all these things.' This angel of Penitence proceeds to tell Hermas what vices to avoid. In so doing he personifies the vices, just as they are personified in these chapters in 1 Kings. Πρῶτον μὲν μηδενὸς καταλάλει . . . Πονηρὸν γὰρ πνεῦμα ἐστὶν ἢ καταλάλει καὶ ἀκατάστατον δαιμόνιον, μηδέποτε εἰρηνεύον, ἀλλὰ πάντοτε ἐν διχροστασίαις κατοικοῦν (Lib. II., Mand. 2)—'First of all, speak evil of no one . . . For Evil-Speaking is a wicked spirit, a disorderly demon, never at peace, but always dwelling in Dissensions.' In the fulness with which the shepherd warns Hermas against ἔξυχολία, ὁ πονηρὸς δαίμων (Lib. II., Mand. 5, c. i., ii.)—'Passionateness, the wicked demon,' he is virtually giving identical counsel to that which is given by David respecting Joab, the spirit of War.

2. It is significant that Bath-sheba passes from the history in this chapter. In the last description we have of her position she is sitting at Solomon's right hand on a throne (verse 19). The word rendered 'seat' is 'throne.' Solomon is afterwards to be prominent as the builder of the temple. So in 'Hermas,' the aged woman, or Church in an earthy aspect, is shown to be preparatory to higher manifestations. Even in the aged woman the Saviour had been embodied, though unknown. 'Postquam scripsi mandata et similitudines pastoris illius, nuntii pœnitentiæ, venit ad me, et dixit mihi, Volo ostendere tibi, quæcunque spiritus tibi ostendit qui in effigie ecclesiæ locutus est tecum. Ille enim Spiritus Filius Dei est. Et quia infirmior eras corpore, non ante per nuntium declaratum est tibi, quam firmatus es a Spiritu,

auctusque viribus, ut etiam nuntium possis videre. Tunc enim bene quidem ac magnifice ædificatio turris ab ecclesia tibi ostensa est, sed ut a virgine monstrata cuncta vidisti. Nunc autem per nuntium illustraris, per eundem quidem spiritum'—'After that I had written the commands and similitudes of that shepherd, the messenger of Penitence, he came to me, and he said to me, I wish to show to thee whatever things the Spirit shows to thee, who has spoken unto thee in the likeness of the Church. For that Spirit is the Son of God. And because thou wast weaker in body, it was not before declared unto thee by the messenger until thou shouldest be established by the Spirit, and increased in strength, so that thou shouldest also be able to see the messenger. For, at that time, the building of the Tower was well and magnificently shown to thee by the Church, but thou didst see all things as shown to thee by a Virgin. But now thou art enlightened by the messenger, [yet] indeed through the same Spirit' (Lib. III., Sim. 9, c. i.). Christ has a part in all revelation of Truth. In the last appearance of Bathsheba before the king (verse 19), stress is laid upon sitting and positions. So is it with the aged woman in 'Hermas.' Her third appearance is described briefly in Lib. I., V. 2, c. iv.). Then V. 3, c. i. gives a fuller description of this third appearance. It describes a seat which is like a throne. 'Et video subsellium positum, erat cervical lineum, et super linteum expansum carbasinum' (Lib. I., V. 3, c. i.)—'And I see a judge's seat placed; there was a flaxen pillow, and fine linen spread over the pillow.' It is spoken of in Lib. I., V. 3, c. xiii., as a firm or brave position (*fortis positio*), and it is evident that it is a position of honour. We read of Bathsheba sitting at the king's right hand (verse 19). In 'Hermas' some importance is attached to sitting on the right hand of the firmly-placed chair. 'Postquam autem decesserunt iuvenes et nos soli fuimus, ait mihi, Sede heic. Dico ei, Domina, sine seniores ante sedere. Quod tibi dico, inquit, sede. Quumque vellem sedere ad dexteram partem, non est passa, sed annuebat mihi manu, ut ad sinistram partem sederem. Cogitante autem me, et mæsto existente, quod non sivit me ad dextram partem sedere, ait mihi, Quid mæstus es, Herma? Locus qui est ad dextram, illorum est qui jam meruerunt Deum, et passi sunt causa nominis ejus. Tibi autem superest multum ut cum illis sedens. Sicut manes, in simplicitate tua permans, et sedebis cum illis, et quicumque fuerint operati illorum opera, et sustinuerint quæ illi sustinuerunt' (Lib. I., V. 3, c. i.)—'But after the young men had departed, and we were alone, she says to me, Sit here! I said to her, My Lady, suffer the elders first to be seated. She says, Sit as I tell thee! But when I would have sat on the right hand, she would not allow it, but motioned with her hand that I should sit on the left hand. While I was thinking about it, and was sorrowful that she had not permitted me to sit on the right hand, she says to me, Why art thou sorrowful, Hermas? The place on the right pertains to those who have deserved well of God, and have suffered for His name's sake. Much yet remains for thee ere thou dost sit with them. But abide fully, as thou art abiding, in thy simplicity, and thou shalt sit with them, as shall all they who have done like works, and endured what they endured.' This passage shows that this is a seat of honour equivalent to a throne. It also illustrates the

way in which what is said in 'Hermas' does not apply to one literal man, but to a man representing a Godly Community.

3. In the previous chapter, Adonijah's ambition was specially directed against Solomon. He wanted Solomon's throne. He wanted to be supreme in the kingdom of Righteousness. But he was thrust down from his high place until he did obeisance at last to Solomon the peaceable king. In this chapter the ambition of Adonijah is brought before us in a new aspect. He is now working in respect to Abishag. The writer has tried to show that there are evidences in 'Hermas,' and in the moral nature of this history, to show that Abishag is a symbol of the Truth. As Abishag the Shunamite, she represents the Truth in a fleshly embodiment, and as conjoined with much that is imperfect. Thus she is as a Shunamite, or double woman. But as a Virgin who is beautiful, she represents the Truth as pertaining to the Young Men's Grade. On that grade she is Life, not Letter. She is no longer as a double woman, and is no longer called Abishag the Shunamite. Thus Adonijah's action in respect of Abishag is the action of the Spirit of Ambition against the Truth.

4. In what way can Ambition most effectually oppose the Truth? Perhaps many readers would agree with the writer in believing that the two following modes are those in which the Spirit of Ambition does most harm to Truth.

(a) Ambitious and proud men will sometimes try to exalt their own philosophy above the Truth of God. They will virtually put themselves into the place of inspired men, and thrust the latter aside. Jesus alludes to this class when He says: 'I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive' (John v. 43). It is the class of those who come in their own name, and not in God's name, who do thus manifest a Spirit of Ambition, to the great detriment of Truth.

(b) The second class is the class of those who seek to give the truth a fleshly signification, even amongst those who have arisen to some measure of spiritual elevation. Suppose men wish to glory in the flesh, such men, like the Judaizing teachers who hindered Paul, would seek to perfect in the flesh what had been begun in the Spirit (Gal. iii. 3). 'This is to seek to go back to beggarly elements. Even though it is in one sense a going down, still, inasmuch as this is done with a desire to make a fair show in the flesh, it is the working of a Spirit of Ambition. Paul alludes to this class when he says: 'We are not as the many, corrupting the word of God' (2 Cor. ii. 17). To set aside God's Word and to come in his own name, or to corrupt the Word of God by giving it a fleshly meaning even amongst spiritual men, are the two ways in which Adonijah, or the Spirit of Ambition, can most effectually work against the Truth.

This narrative is showing us Adonijah working in these two aspects. The portion verses 13-25 inclusive has constituent portions which pertain either to the Servants' Grade or to the Young Men's Grade. No other grades are in these verses. From the failure to recognise gradal distinctions, the narrative is very naturally read as consecutive history. But it is not thus to be read. When we come to notice the

gradual distinctions, we shall find that, on the Servants' Grade, Adonijah does not ask for Abishag at all. She pertains to that grade, and to the Heathen Grade. Hence Adonijah has no need to ask for her. She is on his grade. His sin is that he sets Abishag aside altogether, and begins to speak in his own name. He says in verse 14: 'I have a word unto thee.' That is his sin. Bath-sheba foolishly listens to that word, and says: 'Speak.' It is assumed that verse 15 is a fulfilment of this command, and that it records Adonijah's word. It is very natural the reader should so think. The connection seems very natural. But the grade-words show that while verses 13, 14, are on the Servants' Grade, verse 15 is on the Young Men's Grade. Verse 19 is also on the Servants' Grade, and that will show us how Bath-sheba is beginning to speak according to Adonijah's word. The writer believes it is an error to read 'for Adonijah.' This we shall consider presently. Verses 23-25 are on the Servants' Grade, and here, again, Solomon alludes to Adonijah as having spoken this word (verse 23). That is, Adonijah has set aside Abishag. He has rejected the Truth, even in its fleshly aspect, and he has come in his own name, saying: 'I have a word unto thee.'

But his sin on the Young Men's Grade is very different. On this grade Abishag has no proper place. On this grade she is a Virgin, not the Puella by whom Hermas appears to have a family. Adonijah is speaking on the Young Men's Grade when he asks to have Abishag as a Wife. To ask for her as a Wife on that grade is to ask that those who have come to know the Truth as a Sister, a pure Virgin, should come to know her as a Wife, and after the flesh. This is exactly the sin of Hermas when, after having loved the Maiden as a Sister, he says: 'Felix essem si talem uxorem, et specie et moribus, sortitus essem' (Lib. I., V. 1, c. i.)—'Happy should I be if it were my lot to have one of such form and manners as a Wife.' It is this subtle affinity between 'Hermas,' and the spiritual meaning of these chapters, which convinces the writer that 'Hermas' is an inspired Book. Thus the sin of Adonijah is two-fold. On the Servants' Grade he sins by rejecting Abishag, or the Truth, altogether, and by speaking in his own name. On the Young Men's Grade he sins by wishing to have Abishag as a Wife, when he only ought to know her as a Sister and a Virgin, not as Abishag the Shunamite.

5. The gradual transitions in the chapter are somewhat numerous, and in some cases they are very sudden. They are as follow:

(a) Verses 1-4 are all on the Servants' Grade with this qualification, that while the speech is made on the Servants' Grade, it refers prophetically in verse 4 to the Young Men's Grade. That verse is describing a state that has not yet been reached. Hence the word 'Israel' is used prophetically of the Young Men's Grade, though David is speaking on the Servants' Grade. The words 'do' and 'there,' in verse 3, show the grade.

(b) Verse 5 is on the Heathen Grade. The word 'do' conjoins with 'Israel.'

(c) Verses 6, 7, are on the Servants' Grade. The word 'do' shows the grade.

(d) Verse 8 is on the Heathen Grade. The words 'behold,' 'with,' בְּ , and 'Shimei,' conjoin with שִׁמְעִי , 'he,' twice used.

(e) Verses 9, 10, are on the Servants' Grade. We have 'do' and עָשָׂה, 'with.' A very important principle is made manifest by these gradal distinctions. It is that where David gives a command to destroy Joab, or Shimei, the command is not given on the grade on which these men had done wrong. Hence it cannot be a command given in revenge. On the grade on which they had done wrong, David spares them. But he charges Solomon not to spare them on a higher grade. It is as if he said, I have shown mercy to the Spirit of War, and to the Spirit of Disobedience, amongst the unenlightened Heathen. But thou, O Solomon, hast seen what evil they wrought on that Heathen Grade, and thou must not spare them on the Servants' Grade, where their power will be more hurtful, and their wickedness, as having more light, will be greater. In each case where David is referring to the sin of Joab, or Shimei, he is speaking on the Heathen Grade, while when he is charging Solomon to put them to death he is speaking on the Servants' Grade.

(f) Verses 11, 12, are on the Young Men's Grade. We have the word 'Israel.'

(g) Verses 13, 14, are on the Servants' Grade. We have 'come,' twice used.

(h) Verses 15-17 are on the Young Men's Grade. They have the words 'Israel' and וְעִמָּךְ, 'with.'

(i) Verses 18, 19, are on the Servants' Grade. The word 'come' shows the grade.

(j) Verses 20-22 are on the Young Men's Grade. They have the words וְעִמָּךְ, 'with,' and הֵיךָ, 'he.'

(k) Verses 23-25 are on the Servants' Grade, and have the words 'do' and הֵיךָ, 'this.'

6. This portion of the history is in the Sinaitic Process. This is betokened by the absence of the word 'call,' and the repeated references to the 'face,' or 'before' (verses 4, 7, 14, 17, 20). Since the history has reference to forms in which Truth is given, it is not strange that what is said of Adonijah should be in the Sinaitic Process.

We may now proceed to consider the teaching of the chapter.

As in i. 1, David is brought before us as an old man. In i. 47, he bowed upon the bed on the Heathen Grade. That is, he was dying to that grade. But in i. 1; ii. 1, he is drawing near to the time when he will also die to the Servants' Grade to live on the Grade of Young Men. Gnaeus Pompey said that more worshipped the rising than the setting sun (Plut. Reg. et Imp.). David's sun is now setting, but it sets to rise again. He sets in death as the sun sets, but he rises again to a brighter and better day. Another representative, the peaceable Solomon, will now appear in the history to represent the House of Faith. It would not have been compatible with a literal reading to say expressly that David never died. None the less, he lives evermore. He only dies to one grade to live on a better grade. 'And the days of David drew near to die, and he charged Solomon his son, saying' (verse 1). Because David is in a fleshly, earthly realm, he must suffer the death-changes pertaining to that realm. This is the way of all that is earthly. Only through such death-changes can we come to that kingdom which flesh and blood

cannot enter. Like Joshua (xxiii. 14), David is going the way of all the earth. Homer says:

Οἴη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.

‘As is the generation of leaves such is the generation of men.’

Young writes:

‘Look nature through, ’tis revolution all;
All change, no death, day follows night, and night
The dying day, stars rise and set, and set and rise,
Earth takes the example.’

David’s death is a revolution or change, but it is not a final disappearance. Like Joshua, David charges his successors. From the dark prison Paul gave his charge to the hosts of God to walk worthy of their calling (Ephes. iv. 1). In a like noble spirit David, even in death, shows zeal for God. ‘I go the way of all the earth; be thou strong, therefore, and show thyself a man.’ Hamilcar charged his youthful son never to be at peace with Rome. David’s death-charge is more worthy of himself, and of the peaceable one to whom it is given. He charges him to fear and obey God, and shows him that his prosperity depends upon such fear and obedience. Happy is the man who gives such death-bed counsels. Happy is the son to whom a dying father so speaks. Happier still is that son if he obeys the parental counsel. He will find that there is truth in the promise given to the righteous:

‘He shall be like a tree that grows
Near planted by a river,
Which in his season yields his fruit,
And his leaf fadeth never.’

‘And keep the charge of Jehovah thy God, to walk in His ways, to keep His statutes, His commandments, and His judgements, and His testimonies, according to that which is written in the law of Moses, in order that thou mayest manage wisely all that thou doest, and whithersoever thou turnest thyself’ (verse 3). From Gen. xlviii. 14, as well as from the gradal features of the chapter, the writer holds that NN after the verb ‘manage wisely,’ is a sign of the accusative, and not the preposition ‘with.’

Having alluded to the good which will result even on the Servants’ Grade, from the fear of God, David goes on to speak of the still higher blessing to which it will lead on the Young Men’s Grade. While thus speaking he himself is on the Servants’ Grade. He is speaking prophetically. The Greek proverb says (Gnomic):

Καλὸν φύουσι καρπὸν οἱ σεμνοὶ τρόποι.

‘Devout ways of life bring forth good fruit.’

So good fruit, even fruit growing from grade to grade, will result from the fear of God, and obedience to His commandments. ‘The throne is established by righteousness’ (Prov. xvi. 12). So Solomon’s throne of peace will be established if he fears and obeys God. Hermas is specially counselled in respect to his offspring. ‘Ne desinas ergo commonere natos tuos’ (Lib. I., Vis. 1, c. iii.)—‘Cease not, therefore, to admonish thy children.’ ‘That Jehovah may establish His word which He spake

concerning me, saying, If thy sons take heed to their way, to walk before Me in truth, with all their heart, and with all their soul.' The expression tends to show the difference between the heart and the soul. 'There shall not fail thee, said He, a man on the throne of Israel' (verse 4).

Although the connection between verse 4 and verse 5 seems so close and natural, there is a difference of two grades between them. The emphatic תָּוֹכַח, 'thou,' is calling attention to Solomon in a new and inferior aspect. It is the Heathen Grade that comes in with this verse. David now begins to speak of the evil which Joab, the son of Zeruiah, or the Spirit of War, had done to him, the Adamic Man of Faith and Love, on the Heathen Grade. Writers like Thucydides and Polybius show that the constant wars of the ancient Greeks were the cause of untold misery. In like manner, in savage life, War is a chronic pest, and destructive of much that is good. It is pitiful to read what Thucydides says of the sufferings of the conquered Greeks in Sicily (Lib. VII., c. lxxxvii.). David says: 'And, moreover, thou knowest what Joab the son of Zeruiah did to me' (verse 5). That the Spirit of War and the Spirit of Ambition should be thus personified in Scripture, is no more unreasonable than that Coleridge should write in his 'Ode on a Departing Year':

'I marked Ambition in his war-array,
I heard the mailèd monarch's troubled cry,
"Ah, wherefore does the northern conquereess stay?
Groans not her chariot on its onward way?"
Fly, mailèd monarch, fly!
Stunned by Death's twice mortal mace,
No more on Murder's lurid face,
The insatiate hag shall gloat with drunken eye.'

That the word 'Zeruiah' is added to Joab's name shows that he is being referred to in an evil aspect. Not only had Joab, or the Spirit of War, done evil to the Man of Faith. He had also destroyed other good things. David says that Joab had slain Abner. The name 'Abner' means 'father of the lamp,' or 'father of the light.' He is the son of Ner, the lamp or light. The writer thinks that this is a symbol of the way in which warlike men in Heathendom put out the lamps that were giving light to the nations. Jesus said that the Jews killed the prophets. So did the heathen kill their prophets. Anaxagoras was banished though he had Pericles for a defender. Socrates had to drink poison. He comforted himself with the thought that he should go to join Palamedes, Ajax, and such as had died by unjust judgement: *διὰ κρίσιν ἄδικον* (Apol. Soc., c. xxxii.). Pythagoras is reported by some to have lost his life in a riot at Crotona. Demosthenes and Cicero both died violent deaths. Archimedes was slain by a soldier. Seneca destroyed himself at Nero's orders. Thus, in ancient times, War tended to cast down the lamps that gave light to the nations. Joab is also said to have killed Amasa. In regard to these names, we are at some disadvantage in not having considered the previous history of the men thus named. This word 'Amasa' is from a word meaning 'to lift up,' 'to heave.' Hence some define it as 'heavers.' It suggests a class of toilers. It is not improbable that, as the former word indicates the evil brought by War to the wise and good, this latter word indicates the

suffering brought by War to the humbler class of toilers. In time of war the peasantry are perhaps the greatest sufferers. The manhood of the nation is constrained to go to fight, while, too often, the poor that are left have little less misery to endure through want or the actual ravages of war. Orosius, referring to the time of Fabius, says: 'Of the Samnites and Gauls forty thousand were there slain, and seven thousand of the Romans in that part where Decius was slain. Now Livy has said that of the Samnites and Gauls a hundred and fifty thousand foot were slain, and seven thousand horse. I have also heard say for a truth, says Orosius, that with the Romans in these days it was nothing but war, either against other nations or among themselves, together with manifold plagues and pestilences as then were' (Bk. III., c. x.). In his treachery the Spirit of War did not hesitate to kill even in times of peace. The god of war is fabled to have given the Queen of the Amazons a girdle, which it was one of the labours of Hercules to win. Joab's girdle is a blood-stained girdle, for he is a symbol of the Spirit of War and Violence. He has blood in his shoes in the sense that he wades through slaughter. His feet are swift to shed blood. 'What he did to the two captains of the hosts of Israel, to Abner, son of Ner, and unto Amasa, the son of Jether, whom he slew.' The word 'Jether' may mean 'abundance.' It may also mean that which overflows, and so 'a remnant.' In either aspect it might be applied to the toilers upon whom the evil of war principally falls. 'And he set the blood of War in peace, and he put the blood of War upon his girdle that was about his loins, and in his shoes that were on his feet' (verse 5).

Thus far David has been speaking of what Joab did on the Heathen Grade. But with verse 6 the Servants' Grade comes in. It is an error, therefore, to render the Hebrew word 'and' in the beginning of verse 6 by the word 'therefore.' This word makes David's command look like an act of revenge. There is no such connection between the verses as the word 'therefore' implies. David has spoken on the Heathen Grade of what War had done. He now speaks on the Servants' Grade, and orders the putting away of this evil that had been tolerated in Heathenism. The Pythagorean precept says, 'Do not stir a fire with a sword'—that is, 'Do not incense one already angry.' Joab represented a spirit so violent that when it had done David one wrong it threatened him with another (2 Sam. xix. 6, 7). David urges Solomon the peaceable to bring down this Evil Spirit, in its old age, to a violent death. Solomon must count it an enemy to be trampled under foot, not a friend to be carried with him as he advances to higher grades. In v. 3, Solomon speaks of David having wars on every side, until the Lord put them under his feet. He adds that God had given him rest on every side. He had rest in that Joab had been slain. But this slaying is by Benaiah. That is, it is by Humility, not by carnal weapons. 'And thou shalt do according to thy wisdom, and let not his hoar head go down to Sheol in peace' (verse 6).

While the Bible thus denounces the Spirit of War it does not withhold mercy from those human beings who, though war may be their profession, yet remember amid war's horrors to show mercy. It was the glory of Rome that they spared those who submitted: 'Parcere subjectis'

(Æn., Lib. VI., verse 853). Elisha said: 'Wouldest thou smite those whom thou hast taken captive with thy sword, and with thy bow? set bread and water before them, that they may eat, and drink, and go to their master' (2 Kings vi. 22). Brasidas, the Spartan general, gained his power very largely through the kindness which he showed to those whom he conquered. Alexander treated Darius magnanimously. The black page of War has been brightened by many a deed of kindness. The writer believes that what is said of Barzillai's sons refers to the personal aspect of those who fight in war, but show mercy. That the names here used should be in such close connection with what is said of Joab tends very strongly to show that Joab is a symbol of the Spirit of War. Barzillai is famous for having shown kindness to David (2 Sam. xix. 31). His name means 'Iron' or 'Steel.' Hence some render it 'of Iron,' or 'Steely.' The phrase 'sons of Barzillai' is equal to 'sons of iron,' or 'sons of steel.' Moreover, he is a Gileadite. This name, as we have seen, means 'Hard or Stony.' All these names well befit a warlike class. In ancient times iron or steel was used as a symbol of hardness. The Chorus, in Æschylus, says to Prometheus:

σιδηρόφρων τε κάκ πέτριος εἰργασμένος,
ὅσσις, Προμηθεῖ, σοῖσιν οὐ ξυνασχαλῆ
μύχθοις.

(Prom. Des., vv. 250-252.)

'He must be iron-hearted, and formed from rock, whoever, O Prometheus, does not sympathize with thy sorrows'

So we read in the 'Iliad' of an iron heart: *σιδήρειον ἦτορ* (Lib. XXIV., verse 205). Thus these terms befit a class of soldiers in a personal aspect. But, as we are here taught, they are soldiers in a merciful aspect, as having shown kindness to David. The Spirit of War, or Joab, may be utterly bad. But multitudes of soldiers are better than the Spirit of War. The Royal Irish Constabulary were not all such cruel men as some London newspapers would have hounded them on to be. Soldiers may fight in a quarrel, but they do not enter into the quarrel intensely as did Themistocles and Aristides, who were enemies to each other from early youth to old age (Ælian, Var. Hist., Lib. XIII., § 43). When the Germans had many French prisoners in the fortress of Ehrenbreitstein, they treated them for a time luxuriously. General Grant and the Northern States deserve honour for their kindness to the Confederates after the war was ended. So David appears in this passage to be recognising the kindness shown by some sons of iron, who had been as feet to serve the purposes of the Spirit of War. As they had been merciful, so now they are to obtain mercy. But while mercy is shown to merciful soldiers, no mercy is to be shown to Joab, or the Spirit of War. The very fact that these sons are to sit at Solomon's table may be indicating to us the fact that kindness, even when shown by men whose trade is the shedding of blood, will be rewarded by kindness. 'And show kindness unto the sons of Barzillai, the Gileadite, and let them be of those that eat at thy table, for so they came to me when I fled from the face of Absalom, thy brother' (verse 7).

With verse 8 we have a transition to the Heathen Grade. It refers to Shimei. His name means 'to hearken,' and, generally, 'to obey.'

There are, however, some who are hearers only, and not doers (Jas. i. 22, 23). It is evident that Shimei is not a symbol of Obedience. On the other hand, Disobedience is very prominent in his life. He dies because of disobedience. Hence the writer believes that he is a symbol of Disobedience as manifested by those who hear, but do not heed. He hears Solomon's charge, and says that the saying is good, and that he will do it (verse 38), and yet he disobeys. Moreover, 'his mouth is full of cursing' (Ps. x. 7). They who disobey will sometimes revile. He curses his king and the king's people (2 Sam. xvi. 5). He is said to be the son of אֲרָגָה. The same form of word occurs in Gen. xlv. 21, where it probably means 'a grain,' or 'something to be swallowed, especially cud.' To hear can fittingly be associated with the act of ruminating on what is heard. He is a son of the right hand, or a Benjamite from Bachurim. The word 'Bachurim' is supposed to be from the verb בָּחַר, 'to melt,' 'to try,' 'to examine,' 'to choose.' It comes to mean 'those who are chosen.' These terms probably have respect to the hearing of truth, and to its searching qualities. He cursed David on his way to Mahanaim, or the double camp, a word that has been considered in connection with Gen. xxxii. 2. Deriders of truth will be apt to mock those who tend to the worshipping assemblies. But while, in some respects, Shimei had been a mocker, in one respect he had been submissive. He had met David at the Jordan. He had come to Water Baptism, as practised in Heathenism, or to similar rites. Even the Heathen had their religious ablutions, as have many of the Hindus unto this day. Because of outward conformity to religious rites David spared this Principle of Disobedience, though it did not practise the Truth that it heard with the ear. This Principle of Disobedience is also with Solomon on the Heathen Grade. 'And behold, there is with thee Shimei, son of Gera, a Benjamite.' The term 'Benjamite,' or 'son of the right hand,' may be used here in the sense it bears in 1 Chron. xxi. 6—that is, 'a son of Egypt or the fleshly.' Egypt was on the right hand. 'Of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at the Jordan, and I sware to him by Jehovah, saying, I will not put thee to death with the sword' (verse 8).

With verse 9 we have again a transition. The Servants' Grade comes in. Hence the word 'therefore' ought not to be used. The Hebrew word is 'and.' On this grade Solomon is not to spare Shimei or Disobedience. As in verse 6, where the Servants' Grade came in, we have again an allusion to Solomon's wisdom. In both these cases the allusion to the wisdom may import that Solomon has an increase of knowledge compared with what he had on the Heathen Grade. 'And now, hold him not guiltless, for thou art a man of wisdom, and knowest what thou shouldest do to him, and thou shalt bring down his hoar head in blood to Sheol' (verse 8). Boileau says that a Tragedian will labour in vain if he does not mix Terror with what is agreeable and sweet.

'Si d'un beau mouvement l'agréable fureur
Souvent ne nous remplit d'une douce terreur.'
(L'Art. Poet., Chant. III.)

But was there ever such a blending of Terror and Pleasantness as in

David, if it be literally true that the same man who wrote the Twenty-third Psalm, died with a charge like that concerning Shimei upon his lips? Theognis says that a lion is not always eating flesh. *Οὐδέ λείων αἰεὶ κρέα δαινύται* (Parain., verse 293). Even a lion can lay aside its lust after blood when the death-pangs are upon it. But even in death David thirsts for Shimei's blood. While this seems dishonouring to David as a literal man, the history assumes a new aspect when Shimei is regarded as a Personification of Disobedience to God's command. In that case, it is in the highest degree commendable that David showed such zeal against Shimei. He is simply hating that which hates God, but which is not a man, but an Evil Principle in man. To quote Theognis again (verse 305):

Οἱ κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασιν.

'The wicked are not wholly wicked from the womb.'

There is good mingled with evil in bad men. It is the bad Spirit of Disobedience that is the Shimei whom David wants the wise, and therefore responsible, Solomon to bring down to the grave in blood. The peculiar reference to wisdom in the two verses where the Servants' Grade comes in, indicates, in itself, a transition to a higher grade. Such a method of allegorizing may have its difficulties, but they are less than those of the literalist. Moreover, even a staid literalist like Irenæus sometimes turns to allegory, as when he says that the widow who, forgetful of God, went to the unjust judge, was the earthly Jerusalem. 'Ad quem fugit vidua oblita Dei, id est, terrena Hierusalem' (Lib. V., c. xxv.). When we consider how common it was with the ancients to personify such qualities as War, we ought not to wonder that the Bible likewise personifies. Archilochus says:

Ἐμὶ δ' ἐγὼ θεράπων μὲν Ἐνναλιῶ ἄνακτου.

'I am a servant of the King of War.'

David now dies to the Servants' Grade, and is buried in what is called his city. We shall have again to refer to this expression in connection with Luke ii. 4. He dies to one grade to live on another and a higher grade. 'And David slept with his fathers, and was buried in the city of David' (verse 10). Verse 11 is supposed to be giving a summary of the length of David's reign, as a pendant to the statement that he had died. But this is not so. Verse 11 is on the Young Men's Grade, but verse 10 is on the Servants' Grade. Thus David dies in verse 10, but he is alive again in verse 11. This latter verse is giving us new information. It refers to David's reign on the Young Men's Grade. Moreover, it refers to that reign both as respects the Seed Process and the Sinaitic Process. When he is said to reign in 'Hebron,' the joined, or compacted, the allusion appears to be subjective, and according to the Seed Process. But the reference to Jerusalem is manifestly Sinaitic. Hence this verse should not be read as in natural connection with the previous verse. It is new information, relating to a new grade, in which David is not dead, unless we take the limiting of the era on this higher grade as implying that he has also died to the Young Men's Grade. But such a death is not identical with the death recorded in verse 10, which is on the

Servants' Grade. 'And the days that David reigned over Israel were forty years, seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem' (verse 11). There is no grade-word in verse 12. It is possible that it connects with verse 13, which is on the Servants' Grade, rather than with verse 11, which is on the Young Men's Grade. However, in the subsequent portion, Solomon is the representative of the House of Faith both on the Servants' Grade and on the Young Men's Grade. For this reason it is fitting to connect verse 12 with verse 11, as on the Young Men's Grade. The peaceable king is having an evolution, and is passing on to greater power. 'And Solomon sat upon the throne of David his father, and his kingdom was established greatly' (verse 12).

The history now brings before us a new subject. Thus far it has related to the subjugation of the Spirit of War or Joab, and the Spirit of Disobedience or Shimei. It now proceeds to show how Adonijah, or the Spirit of Ambition, the 'Master of Jehovah' as his name signifies, acts against the Truth, and how he is finally subjugated by Benaiah the 'son of Jehovah,' the emblem of childlike Humility. Two grades are brought into the narrative, and only two. These are the grades of Servants and Young Men. On the Servants' Grade, Adonijah is putting aside Abishag, or the Truth in a fleshly aspect, and he is coming in his own name. On the Young Men's Grade he is wanting to have Adonijah as a Wife instead of wanting her as a Sister and Virgin. Thus he is seeking to corrupt the Word of God.

Of the beginning of his action on the Servants' Grade we read in verse 13. He comes to the Church. That Church is yet earthy, and is represented by Bath-sheba. Ambitious men have presumed to speak to the Church in their own name, rather than in the name of the law, even as respects the letter of the Sinaitic law. 'And Adonijah, the son of Haggith, came to Bath-sheba, the mother of Solomon.' She begins to hold conference with him, when it would have been better to have rejected him. Her very question implies suspicion of him, just as his answer shows guile. 'And she said, Comest thou peaceably? And he said, Peaceably' (verse 13). The name 'Solomon' means 'Peace.' Thus it was as if Bath-sheba said, Art thou coming in a spirit of loyalty to the king of faith's house? And he professes loyalty. So do ambitious men generally, even at the very time that they are acting disloyally. Men will profess to be acting from good motives, when they are doing evil things. But now that Adonijah has got into conference with the Church, he soon begins to show his authority. He does not say he has a message from God. It is of his own word that he speaks, and Bath-sheba unwisely bids him speak it. 'And he said, I have a word unto thee, and she said, Speak' (verse 13). It is not needful to argue at length to show how ambitious men have turned the Church from God's Word, and have spoken to it in their own name. They do this when they lock up the Bible in a language which the people cannot understand, and then begin to feed hungry souls with scraps of Tradition. The fourth Rule of the Expurgatory Index of the Council of Trent declares that more harm than good will arise from the indiscriminate reading of Scripture, on account of the rashness of the people. Arch-

bishop Fénelon, in his letter to the Bishop of Arras, says: 'The faithful may attain perfection without reading the Scriptures, since the Church which teaches them by the spirit of her Divine Spouse becomes to them a living Scripture.' The reader must not be misled by the word 'Church' in this sentence. By the word, as thus used, Fénelon only means a gang of priests, who have robbed the Church of its treasures, as Aesop is said to have stolen the golden cup from the temple (Herac. Pol., c. xxii). These ambitious men make their word the Church's law, and so turn them from the Truth. There are multitudes who would be more ready to do a thing if they were told that the Pope or some black-gaitered bishop had commanded it, than they would be if told that they were commanded by Scripture. Ambition, working very largely through priests, has often tried to supersede God's Word. This is Adonijah saying to Bath-sheba: 'I have a word unto thee.'

With verse 14 the Young Men's Grade comes in. It is continued to the close of verse 17. Hence, although it seems to connect naturally with verse 13, it is not in this close connection. It is a new aspect of Adonijah's sin that is being described. In the early part of the chapter David speaks on two grades, and the transition is sudden. It is equally sudden here. On this Young Men's Grade Adonijah wants Abishag as a Wife. He wants the Truth to cease from being as a Virgin-Sister, and to be as a Wife, known according to the flesh. It is as if the Hebrew 'and' was equivalent to 'also.' We have the emphatic 'thou' in this change of grade, as in verse 5. 'And he said, Thou knowest that the kingdom was mine.' This Spirit of Ambition had been exalted until David had humbled it and exalted Solomon. 'And upon me all Israel set their faces, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from Jehovah' (verse 15). His words show that his heart is still yearning for supremacy, and that he envies Solomon. Even when Ambition knows that God's hand has thrust it down, it wants to rise again. It is not content with its own proper place. There has been too much in the history of kings and priests to justify what Pollok says of them (Bk. II.):

'But many, too,
 Alas, how many! famous now in hell,
 Were wicked, cruel, tyrannous, and vile,
 Ambitious of themselves, abandoned, mad,
 And still from servants hasting to be gods,
 Such gods as now they serve in Erebus.
 I pass their lewd example by, that led
 So many wrong, for courtly fashion lost,
 And prove them guilty of one crime alone.
 Of every wicked ruler, prince supreme,
 Or magistrate below, the one intent,
 Purpose, desire, and struggle, day and night,
 Was evermore to wrest the crown from off
 Messiah's head, and put it on his own,
 And in His place give spiritual laws to men;
 To bind religion, free by birth, by God
 And nature free, and made accountable
 To none but God, behind the wheels of State,
 To make the holy altar, where the Prince
 Of Life, incarnate, bled to ransom man,
 A footstool to the throne. For this they met,

Assembled, counselled, meditated, planned,
Devised in open and secret ; and for this
Enacted creeds of wondrous texture, creeds
The Bible never owned, unsanctioned, too,
And reprobate in heaven.'

The foregoing passage well illustrates the working of Adonijah, the Spirit of Ambition, as set forth in this inspired narrative. When Adonijah says, 'The kingdom was mine,' he is evidently yearning for a lost supremacy. He wants the kingdom turning about once more. To this end he would fain have the Truth corrupted. But the end of his wishing to corrupt it may be stated in the added words of Pollok :

'But the unfaithful priest, what tongue
Enough shall execrate? His doctrine may
Be pass'd, though mixed with most unhallowed leaven,
That proved to those who foolishly partook
Eternal bitterness. But this was still
His sin, beneath what cloak soever veiled,
His ever growing and perpetual sin,
First, last, and middle thought, whence every wish,
Whence every action rose and ended, both,
To mount to place and power of worldly sort,
To ape the gaudy pomp and equipage
Of earthly state, and on his mitred brow
To place a royal crown. For this he sold
The sacred Truth to him who most would give
Of titles, benefices, honours, names.
For this betrayed his Master ; and for this
Made merchandise of the immortal souls
Committed to his care. This was his sin.'

To which the writer sincerely says, Amen. Adonijah is working to this end in seeking to know Abishag, or the Truth, according to the flesh. He wants the ruling Principle in Faith's house to sanction this corrupting of the Truth. Were Solomon to yield to that wish, Adonijah would soon be lord over God's heritage. But in the darkest days there has ever been a nonconforming remnant that kept the faith, and refused to abase it beneath the feet of ambitious Priests. 'And now I ask one petition of thee, do not turn away my face.' Again Bath-sheba, or the Church, shows too ready a compliance. 'And she said unto him, Speak.' In this case, since verse 17 is on the same grade as verse 16, it is evident that, in the former verse, Adonijah is obeying the command to speak. But the change of grades shows that the same rule does not apply to the word 'Speak' at the end of verse 14. 'And he said, Speak, I pray thee, to Solomon the king, for he will not turn away thy face, that he give to me Abishag the Shunamite to Wife' (verse 17). On the literal theory, it seems as if this narrative of a man wanting for a wife his father's concubine, or widow, had in it little practical utility for us in this day. But it is otherwise on the moral theory, as set forth in 'Hermas,' and as indicated in this chapter.

Verse 18 brings in the Servants' Grade, and thus is in virtual connection with verse 14. Our Version reads : 'And Bath-sheba said, Well ; I will speak for thee unto the king.' The Revised Version has the same. It is true that the Hebrew would admit of such a reading. In 1 Sam. xxv. 30, we have a similar allusion to speaking, where וַיִּשְׁמַע means

'concerning.' It often has that meaning. And yet the writer believes that in this verse the word בְּ means 'upon,' and not 'concerning.' It may be said it would be foolish for Bath-sheba to say she would go in and speak 'upon' Adonijah. But there are certain particulars that may be noted :

1. We have in Hebrew such expressions as 'mother upon (בְּ) the children' (Gen. xxxii. 12), 'upon thy mouth' (Gen. xli. 40). To speak of going in upon Adonijah is not a more strange idiom than the foregoing.

2. In this Servants' Grade portion special stress is laid upon sitting and position. The Hebrew of Dan. xi. 27 speaks of men speaking falsely upon one table. The writer thinks that Adonijah is here as a foundation upon which Bath-sheba is resting. He has spoken his swelling word of authority unto her, and now, in dependence upon Adonijah, she will go in and speak unto Solomon. Joshua speaks of laying a foundation in a firstborn (vi. 26). Some build on the sand, and there is a foundation which is not God's sure foundation. Bath-sheba appears to be resting on this bad foundation in depending upon Adonijah and his word. The people rested upon the words of Hezekiah (2 Chron. xxxii. 8), and Bath-sheba is resting upon Adonijah's proud words. This is a resting upon Adonijah.

3. In 'Hermas,' the third manifestation of the aged Woman, or Church, has two aspects. In the latter aspect she comes to the judge's firm seat, just as Bath-sheba, at Solomon's command, comes to a seat at his right hand. But it is very noticeable that previous to this good aspect the aged Woman declares certain words. She is not said, in giving these words, to be seated on anyone, and yet it might seem as if she were exalting this word of her own above the written book. 'Visionem vidi in domo mea, et venit illa anus, et interrogavit me, si jam libellum dedissem senioribus. Et respondi, adhuc non. At illa dixit, bene fecisti, habeo enim verba edicere tibi. Quum autem consummavero omnia verba, aperte scientur ab electis. Scribes ergo duos libellos et mittes unum Clementi et unum Graptæ. Mittet autem Clemens in exterarum civitates, illi enim permissum est. Grapte autem commonebit viduas et orphanos. Tu autem leges in hac civitate cum senioribus qui præsunt ecclesiæ' (Lib. I., V. 2, c. iv.)—'I saw a vision in my house, and that aged Woman came, and she asked me if I had yet given the little book to the elders? And I answered, Not yet. And she said, Thou hast done well, for I have some words to declare to thee. But when I shall have finished all the words, they shall be known openly by the elect. Write therefore two little books, and send one to Clement and one to Grapte. Moreover, let Clement send to the cities without, for that is permitted to him. But let Grapte admonish the widows and orphanos. But do thou read in this city with the elders who preside over the Church.' This utterance of words seems strangely inopportune. We read no more of these words. It is not improbable that the authoritative spirit in which the aged Woman speaks respecting different classes is an indication of her unlawful assumption of authority against God's Word. She is resting upon Adonijah rather than upon the Truth. No good counsel is given in these words, so far as we can see. After this

allusion to the uttered words, Hermas describes, apparently, this same Vision, but in a good aspect. 'Visio quam vidi, fratres, visio talis erat. Quum jejunassem frequenter, et precatus essem Dominum, ut mihi ostenderet revelationem quam pollicitus est ostendere per anum illam, eadem nocte apparuit mihi anus illa' (Lib. I., V. 3, c. i.)—'The Vision which I saw, brethren, was such a vision. When I had fasted frequently, and had prayed to the Lord that He would show to me the revelation which He had promised to show through that aged Woman, in the same night that aged Woman appeared to me.' When she thus appears there is also made manifest the judge's seat, on the right hand of which Hermas wishes to sit. It would seem as if, in the first part of this third vision, the aged Woman through Adonijah's influence was speaking in her own name, and setting aside the Divine Scriptures, while in the latter part she is depending on the Divine revelation, and hence has a firmly established seat. What may be indicated by the names 'Grapte' and 'Clemens,' and their functions, is fairly open to question. It does, however, seem unwise to seek to identify these persons with particular individuals, as some writers do. The meaning is manifestly allegorical. The writer regards it thus: When the Church begins to speak in her own name, she at once causes confusion in what God has arranged. The Divine arrangement is that Clemency should be shown to widows and orphans, and that the written word should be sent forth. But here Grapte, or the written one, has to admonish widows and orphans, while Clemens, or Clemency, has to be sent to cities without. Hermas, instead of being servant of all, is even to read with, or carry tidings, unto the elders of the Church. The Greek is ἀναγγελεῖς τοῖς πρεσβυτέροις τῆς ἐκκλησίας.

For the foregoing reasons the writer would render verse 18 thus: 'And Bath-sheba said, It is well! I will speak upon thee to the king.' In thus acting she is exalting herself. In this spirit she goes in to the king, who meets her, not in pride but in humility, and finds for her a better seat on which to rest, even a throne. The throne probably symbolizes, as Hermas says, what is firmly placed. They who rest on the Word of God are getting into that firm seat which Hermas says has a pillow in it. God's word is a true place of rest. 'And Bath-sheba went in to king Solomon, to speak to him upon Adonijah, and the king rose to meet her, and bowed himself unto her, and he sat upon his throne, and he placed a throne for the mother of the king, and she sat at his right hand' (verse 19). Thus she appears to be ceasing from Adonijah. Instead of resting upon the word of ambitious men, she rests upon a throne which the king sets for her, even the Truth of God. This is to rest upon the Word of God, or Abishag, rather than upon Adonijah. It is a position of honour which she now occupies.

θέλωμ' ἂν ἦδη σοὶ πέλας θρόνους ἔχειν.

(Æschyl. Iket., v. 204.)

'I should wish, henceforth, to have thrones near to thee.'

In her two previous appearances Bath-sheba came in to the king on the Heathen Grade. She now comes before him on the Servants' Grade. This is the best of the three appearances. Her coming before the king

on the Young Men's Grade is implied, but not described, either here or in 'Hermas.' Clem. Alex. refers to τὴν ἀκριβεστάτην ἐκ καταβολῆς κόσμου εἰς τέλος ἀλήθειαν (Strom., Lib. VI., p. 653)—'Truth, the most exact thing from the foundation of the world to the end thereof.' They who rest on God's Word are on a changeless throne. Bath-sheba is here sitting upon this throne, and she rests no more upon Adonijah and his swelling words.

With verse 20 the Young Men's Grade comes in. Thus it is in virtual connection with verse 17. We see that on the Young Men's Grade, Bath-sheba is at first fulfilling Adonijah's evil counsel, and asking that Abishag may be Adonijah's Wife. She is not here said to come to the king. In any case the word 'come' would not be used on the Young Men's Grade. But it is evident that she is with the king. She speaks in Adonijah's evil words. 'And she said, I ask one small petition of thee, do not turn away my face. And the king said unto her, Ask on, my mother, for I will not turn away thy face' (verse 20). Usually, when petitions were presented to kings, the petitioner assumed a humble attitude. That Bath-sheba is said, in verse 19, to be seated on a throne at the king's right hand, is evidence that she is not there acting on the grade on which she presents her petition respecting Abishag. Her petition is thus stated: 'And she said, Let Abishag the Shunamite be given to Adonijah thy brother to Wife' (verse 21). This is to ask that the Truth may be corrupted from a Sister to a Wife, from a Virgin to something known after the flesh. Solomon seems to indicate this fleshly tendency in his indignant answer. That answer is as if he said, Why dost thou want the Truth to become more fleshly, and to be united to ambitious men? If thou art about to be ruled by considerations as to what is born of the flesh, rather than as to what is born of the Spirit, then ask the kingdom at once for the fleshly Man of Ambition, for, according to flesh and blood increase, he is the older brother, as Cain was older than Abel, and Esau than Jacob. Yea, ask it for Abiathar, the luxury-loving priesthood, for, if the Word be corrupted, such fleshly priests will be made kings in the church. Yea, ask it for Joab, for, if the Word be corrupted, then the savage instincts of War and Violence will have freer scope. Why dost thou, my mother, on the grade where Truth is a Virgin Sister, thus ask that she may become as a Wife, and carnally known? 'And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunamite for Adonijah? ask for him the kingdom also, for he is mine elder brother, even for him, and for Abiathar the priest, and for Joab, the son of Zeruiah' (verse 23). It would seem as if Solomon turned away his mother's face in so far as she asked for what was evil, but he would not turn away her face as far as she asked good things for herself. We are not expressly told, in this verse, whether any concession was made or not. The king's expostulation implies, however, that he did not yield to evil.

With verse 23 the Servants' Grade comes in; and the remainder of the history that we are considering is on that grade. Thus verse 23 is in virtual connection with verse 19. The king exalted his mother to a safe and honourable seat, even the throne of Truth. But now we see what is done to Adonijah, the Man of Ambition, upon whom Bath-sheba

was resting until the king found a throne for her. When the king speaks in verse 23 of 'this word,' he is not referring to anything said in verses 20-22, which are on another grade. He is referring to the word which Adonijah spake in his own name, and which was intended to supersede Scripture. Hence the king kills him, not because he wanted Abishag as a Wife, but because, when he had her as a Wife, he wanted to put her away, and to speak in his own name. This word of pride is the word indicated in verses 14, 18, 19. In reference to that word we read: 'And king Solomon sware by Jehovah, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own soul' (verse 23). It would have been strange if Solomon had appealed to Jehovah when about to commit fratricide. Literally, Adonijah's sin does not seem to be one that would justify his brother in killing him. But when we regard Adonijah as the Spirit of Ambition, coveting Solomon's throne and kingdom, the act of Solomon is most praiseworthy. He might well appeal to Jehovah in resolving to put down that Evil Spirit. 'And now, Jehovah liveth, who hath established me, and set me upon the throne of David my father, and who hath made me a house according as He spake, surely Adonijah shall be put to death to-day' (verse 24). He may be put to death in that day, or era of the Servants' Grade, but he may still have a place on higher grades. It is by Benaiah, the emblem of Humility and Child-heartedness, that Solomon causes this Adamic Man of Ambition to die. Nothing so effectually counteracts Ambition as Humility. 'And king Solomon sent by the hand of Benaiah, son of Jehoiada, and he fell upon him, and he died' (verse 25).

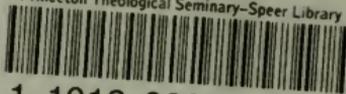
The writer has only at hand Hefele's edition of 'Hermas,' but all that he has seen of it in relation to this early part of 1 Kings, convinces him that it is inspired. Moreover, it is noticeable that it has none of the evidences of interpolation for priestly purposes which characterize the Ignatian Epistles. It has nothing so absurd as Clement's chapter on the Phœnix. It makes no boast like Barnabas of its very excellent word and teaching (c. ix.). There appears to be nothing in historical evidence to justify the rejection of this Book, which was more popular in the early Churches than some admittedly Canonical Books.

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