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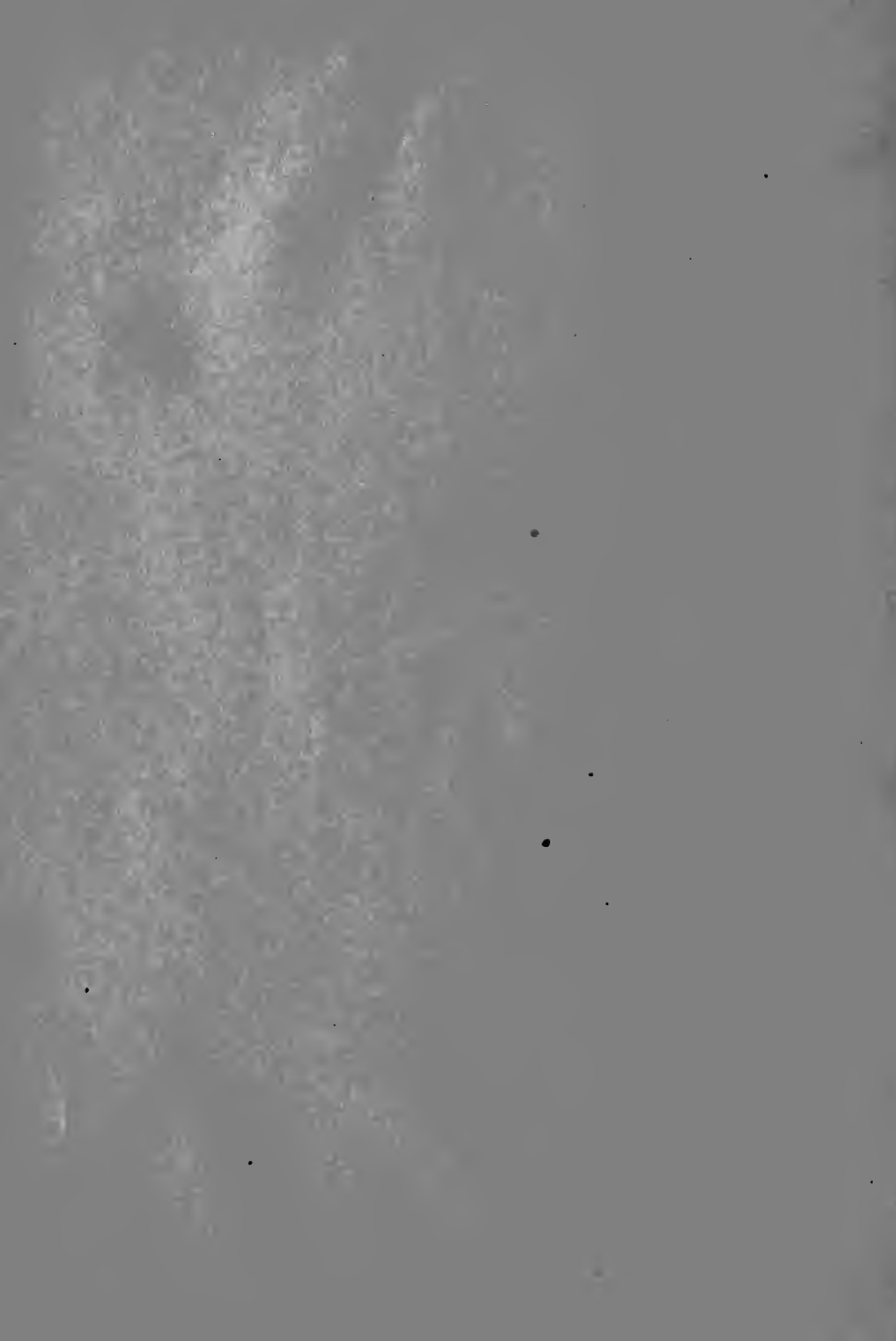
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NUMERALS

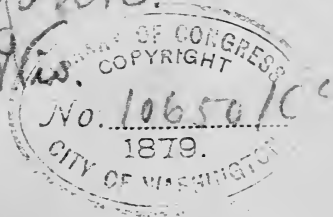
—OF THE—

BIBLE.

888.

By James A. Upjohn.

of Plymouth, Wis.



FOR SALE AT THE
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888.

Unity of purpose is seen throughout the various Scriptures. Written by many men, in many centuries, they have but one author; and that author presents but one subject. Of one person, one single mind is speaking. Prophecy and type, history and ceremony, all point to Christ; and the fragmentary work of different ages is stamped with the seal of Divine authorship. But the supernatural mind is further revealed in the adaptation of the *numerical* value of the letters to the thought contained in the words. These letters, when read as numerals, bring in the thought, as well as by forming the words. The letters *added* together, conform to their verbal import. And beneath this mystic veil may be traced the form of the Son of Man.

The Greek word for Jesus is made up of six letters; their numerical values being respectively 8, 10, 200, 70, 400, and 200, mak-

ing in all 888. This 888 we are to look for in those passages in the Old Testament, which have marked reference to Christ. The event in the life of a character, which peculiarly and best foreshadows something in the history of Jesus, is most likely to be the hiding place of this mystic number.

Let us begin with the Annunciation of the Blessed Virgin Mary. The most distinct foreshadowing of that event is the announcement made to Manoah's wife, "The Angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren and bearest not; but thou shalt conceive and bear a son." Judges xiii, 3. The accomplishment of this promise was, humanly speaking, impossible; for the woman was barren. And Mary, having not even the semblance of a possibility which the Shunamite woman had in her impotent husband, (see 2 Kings, iv.) said unto the angel, "How shall this be, seeing I know not a man. (Luke i, 3, 4.) The annunciation of the Shunamite was by a prophet; and therefore is not so good a type as the annunciation of the wife of Manoah, which was by an angel. And the announcement of the birth of Isaac,

though made by God, and of John Baptist though made by the angel Gabriel, failed in this respect, that in both cases it was made to the husband. The annunciation of Manoah's wife thus far most closely resembles the annunciation of the Blessed Virgin. But the excellence of this type consists chiefly in the consequent action of Manoah. He was not satisfied with the word of his wife. Like Joseph, "he thought on these things." He was doubtful of his wife's fidelity. In Joseph's mind there was no doubt, and he was minded to put away her to whom he was espoused. The distress of these two men was allayed by a second visit of the angel. The angel of the Lord appeared unto Joseph in a dream, saying, "Joseph, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. Matt. i, 20. And the perplexity of Manoah prompted the prayer, "O my Lord, let the man of God which Thou didst send come again unto us." Judges xiii, 8. Manoah questioned the angel who was sent in answer to his prayer: "Art thou the man that spakest to the woman? And he said, I am." Judges xiii-11. Manoah, not per-

ceiving the angelic nature of his visitor, was enlightened by his wondrous works. "For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. * * * Then Manoah knew that it was an angel of the Lord." The similarity comes out in this angelic announcement, not only to the women, but to both the men; resulting in the restored confidence of the men in their wives. The annunciation of Manoah's wife, is the best type of the annunciation of the Blessed Virgin Mary, because in each case doubt, perplexity, and sorrow filled the heart of the husband, and those doubts were removed by a second visit of the angel, and a repetition of the prophecy. That the angel came to Manoah was in answer to his prayer. His prayer was the turning point in the action; and in his prayer we find the number 888. The words, "Thou didst send let him come again," are exactly 888.

There are many resemblances between the infancy of Moses and that of Jesus. The times were politically alike. When Moses was born there had arisen a new king over Egypt, which knew not Joseph, (Ex. i, 8.) and at the

birth of Christ, Herod the usurper, and a foreigner, was king of the Jews. In both cases, as regarded the Jews, there was a stranger on the throne. In the hearts of both these stranger kings there was jealousy, and suspicion and fear. The new king over Egypt said to his people, "Behold the people of the children of Israel are more and mightier than we;" and of the other stranger monarch it is written, "When Herod the king heard these things he was troubled." Matt. ii, 3. Their evil forebodings prompted the same policy. Pharaoh said, "Come on, let us deal wisely with them," let us oppress them with subtlety: and Herod privily called the wise men and said, "Go and search dilligently for the young child; and when ye have found him bring me word again that I may come and worship him also." But we know that he was acting deceitfully; for the wise men were warned of God not to return to Herod. He was "mocked" by the wise men; as was Pharaoh by the midwives; and both the exasperated monarchs issued royal edicts of extermination. "Pharaoh charged all his people, saying, every son that is born ye shall cast into the river." Ex. i, 22. And Herod

sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. Yet amid the slaughter of the Innocents, Jesus was not the victim of the savage butcher, nor did Moses share the watery grave of so many Hebrew infants. The mother of Moses hid him three months; about the time that Jesus remained unobserved in Bethlehem. For the Magi probably did not visit him until after the presentation in the temple, forty days after his birth. And, allowing time for the inquiry of the wise men, and for Herod's waiting for their return, we may reasonably fill up the interval. At the end of three months Moses, in an ark of bulrushes, was laid in the flags by the river's brink, and was found and adopted by Pharaoh's daughter; and after the departure of the wise men, "the angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and His mother and flee into Egypt." The royal fugitives wandered by the river's bank, from which the mother and sister had watched the future king of Jeshurun. The words in the original for "She laid it in the flags" (Ex. ii. 3,) are exactly 888.

Out of Egypt God called His Son, and directed the faltering steps of Joseph to distant and unnoticed Nazareth. The obscurity of this dwelling place, suggested to His metropolitan enemies the epithet, *the Nazarene*; but their scorn was unwittingly fulfilling prophecy, for the word Nazareth is derived from *netser*, meaning a branch; a title applied by Isaiah, Jeremiah, and Zechariah, to the Messiah. When Pilate wrote on the cross, "Jesus the Nazarene," He was saying what the prophet had written, "Behold the man whose name is the BRANCH." Zech. vi. 12. In the rural, leafy seclusion of the town of branches, God caused the branch of righteousness to grow up until at the Epiphany of His childhood in the temple, flashed forth for a moment His "quick understanding," astonishing all that heard Him; "the branch of the Lord for beauty and glory," Is. iv, 2; a vision like that which cheered Jacob in the son of his old age, whom he characterized as a bough of fruits. That fruitful bough had, in spring-time, put forth the swelling buds; the youthful dreams of the son of Rebecca, Jacob's first and only choice, imaged forth a natural fitness and superiority; they were

a germ of greatness; and they also intimated the leading of the Divine Spirit. It was the Coming Man, dreaming of Destiny; "My sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. * * * Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." Gen. xxxvii. And so when Jesus was not found among his kinsfolk and acquaintance; when he revealed His consciousness of descent from "the High and Holy One that inhabiteth Eternity," in the answer, Wist ye not that I must be in my Father's business (or house), the buds were swelling in that Branch who was to bear the glory, and to sit and rule upon His throne. See Zech. vi, 13. Subsequent years did not belie these early indications. The youthful development of both was full of promise. Jesus increased in wisdom and stature; and Joseph was of a good figure, and favored his well favored mother. (See Gen. xxxix, 6, and xxix, 17.) Jesus increased in favor with God and man; and the Lord was with Joseph and he found grace in Potiphar's sight. And when they mounted up to

meridian manhood, the blazing splendor of their public career was the gradual growth from those bright darting dawns of genius which had gilded their morning as the many variegated fringes decked the coat of Joseph. Joseph filled the granaries of Egypt against a seven years' famine; "he gathered corn as the sand of the sea very much until he left off numbering for it was without number. * * * And all countries came into Egypt to Joseph to buy corn." He supplied sustenance to his famished brethren, and to his father; reversing the law that parents should lay up for their children, and not children for their parents.

Truly a bough of fruits was Joseph a fruitful bough by a well whose branches run over the wall, a type of Jehovah's servant, the Branch, when like a laden bending bough whose branches find support on the wall, Jesus wearied with his journey "sat thus on the well." John iv. It was on account of the fruitfulness of His ministry that he had left Judea. To avoid the envy of the Pharisees who had heard that he was making and baptizing more disciples than John, he cometh to a city of Samaria which is called Sychar; the same

place to which Joseph, hated by his brethren, came when a certain man found him, and, behold, he was wandering in the field. Gen. xxxvii, 15. Their paths converge and come together as if by the attractive force of mutual sympathy and likeness to each other. And the conversation at the well presents features resembling Joseph's experience in Egypt. For as the lustful woman was the means of bringing him before Pharaoh, so the woman of Samaria who had had five husbands and was living with a paramour (just what Potiphar's wife wished to make of Joseph) was the means of bringing the men of the city to Jesus. She flung away lust when she left her waterpot and Joseph left his garment fleeing from lust. (See St. Augustine *in loco*.) No sooner had Jesus made the woman comprehend what that living water was which He had to give, a well of water springing up into everlasting life, than he explained to His disciples what that meat was which He had and they knew not of. And as soon as Joseph had passed through the ordeal brought upon him by the woman, who acted as if she had no husband, and had come forth unharmed and adjudged innocent, he advised

Pharaoh to lay up a store of food. He foretells seven years of plenty, the fields seven times white for the harvest, and Jesus shows the fields white for the harvest four months in advance. Jesus is fervent for the ingathering, and is arranging to send out workmen to reap, and Joseph urged Pharaoh to appoint officers over the land and take up the fifth part of the land of Egypt in the seven plentiful years.

Pharaoh called Joseph's name Zaphnath-paaneah, the salvation or Saviour of the age, and Jesus, at that central spot of Palestine, from that oecumenical pulpit, the Teachers Oak, (Elon Moreh, Gen. xii, 6,) where Abram had built his first altar, where Joshua had set up a great stone under an oak for a witness unto the gathered tribes, (Joshua xxiv, 26.) at this place, Jesus sitting thus on the well (it was about the sixth hour, the fullness of time) proclaimed Himself the Messiah, and announced the hour of oecumenical worship, when neither in that mountain, nor at Jerusalem, should they worship the Father, but the shadows having vanished, and localities being ignored, men should worship Him in spirit and in truth.

Thus was Jesus also, as He "sat thus on the well," a fruitful bough by a well; to Him was applicable the name Joseph, which means Increase, augmentation. The blessing of the patriarch included Him also. And may not Jacob have had in mind this very well, shaded with overhanging branches, when he blessed the son of his old age. For it was to this son that he had allotted this portion; a suitable gift to him, whom the archers had sorely grieved and shot at and hated, but whose bow abode in strength, for it was the portion which Jacob had taken out of the hand of the Amorite with his sword and with his bow. See Gen. xviii, 22. And may he not have had also JESUS in his prophetic soul; for the words, "Joseph is a fruitful bough" are exactly 888.

As Joseph represents the fruitfulness of our Lord's ministry, so Joshua sets forth its conquests. On the same day of the same month, that the people passed over Jordan right against Jericho, the city of palm trees, Jesus made His triumphant entry into Jerusalem, his way strewn with palm branches.

“The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen saying, Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest.” (Luke xix, 38.) And “on that day (centuries before) the Lord magnified Joshua in the sight of all Israel.” (Joshua iv, 14). Both these men, bearing the same name, were victorious leaders. Joshua assailed the kingdoms of Canaan, demolishing strongholds, scattering confederacies, slaying kings; and under the leadership of Jesus, the Kingdom of heaven suffered violence, and the violent took it by force. This warrior at the gate of Nain, with a breath, unhorsed the king of terrors; at his bidding the man, whose right hand was withered, stretched it forth, and it was restored whole as the other; the eyes of the blind were opened; the ears of the deaf unstopped; the tongue of the speechless became eloquent. The five senses of Lazarus, He allowed to corrupt in the tomb, for the greater confirmation of the faith of His disciples and of the Jews, as Joshua entombed the five kings alive, until

the pursuit was finished. And then as Joshua, returning, commanded, "Open ye the mouth of the cave, and bring out those five kings unto me out of the cave," (Joshua x, 22,) so Jesus, the Resurrection and the Life, at the grave of him who had been dead four days, said, "Take ye away the stone * * * and cried with a loud voice, Lazarus, come forth, (John xi, 43). To this conqueror, "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you (Luke x, 17-19). And the stern soldier said "to the captains of the men of war that went with him, Come near, put your feet upon the necks of these kings * * * and Joshua said unto them, Fear not nor be dismayed, be strong and of good courage; for thus shall the Lord do to all your enemies against whom ye fight." This erect, fearless, blameless soldier prefigured the untiring, resistless march of Jesus over that same

country. But Joshua never displayed the intrepidity of Jesus in His *anabasis* up to Jerusalem, where He prophesied they should mock, and scourge and crucify Him.

Like to each other in their victories, they were both successors to Moses. There was a transfer of office from Moses to Joshua, and from Moses to Christ. "The law was given by Moses, but grace and truth came by Jesus Christ (John 1, 17). The relations of Moses to Joshua, and of John Baptist to Jesus, present many points of resemblance. Moses was like John Baptist, the voice of one crying in the wilderness. John declared, "He that cometh after me is preferred before me;" and Joshua was preferred to Moses, who desired to lead the children of Israel over Jordan. In each case the greater was set apart by the less. When Jesus came unto John to be baptized of him, "John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him" (Matt iii, 13-15). Moses laid his hands on Joshua, and, as a result, Joshua was full of the spirit

of wisdom. And when Jesus came up out of the water, lo, the heavens were opened unto him, and John saw the spirit of God descending like a dove and lighting upon him. Now this public consecration, and this manifestation of Divine approval, in either case, was for the same purpose. Moses was commanded to set Joshua before all the people and give him a charge in their sight, and added Jehovah, thou shalt put of thine honour upon him that all the congregation of the children of Israel may be obedient. And at the baptism of Jesus there came a voice from heaven, which said, This is my beloved son in whom I am well pleased. And after Moses had talked with Jesus on the mount there came a voice out of the cloud, saying, This is my beloved son: hear, *i e*, be obedient to him. All eyes were fixed on the chosen captain, Joshua, and on the great captain of our Salvation, by their conspicuous dedication to office. And the consecration of Joshua is fragrant with that Name which is "as ointment poured forth," for the words, "charge Joshua," (Deut. iii, 28) are written in the Hebrew with the *eth*, and are 888.

Joshua's consecration to victory and his sweeping extermination of enemies depict the preying, devouring, prevailing onset of the Lion of the tribe of Judah coming up out of Jordan, to conquer sin, Satan and death. But though a conqueror, Jesus' heart was not steeled. Joshua's eye had no pity, when he surveyed the walls of Jericho, which were to fall down flat; but Jesus, though He could not hold back the sword, hanging over the accursed city, of which one stone should not be left on another, was overcome with grief. His eagle eye was dimmed, and ran down with tears over the rigid features of Justice; and the prophetic voice of Vengeance was broken with sobs: "If thou hadst known even thou at least in this thy day the things that belong unto thy peace."

This lamentation over the deluded city finds a response in the paternal anguish of the warrior monarch, from whom Absalom had stolen the hearts of the men of Israel; "David went up by the ascent of Olivet, and wept as he went up, and had his head covered, and he went barefoot;" (1 Sam. xv. 30;) not like Jesus, however, a soli-

tary mourner amid rejoicing multitudes. "All the county wept with a loud voice. * * All the people with him covered every man his head, and they went up weeping as they went up." The fugitive father, through his tears, was looking back on those walls taken from the Jebusites who had boasted, "Except thou take away the blind and the lame, thou shalt not come in hither;" looking back on those fortifications which he himself had added, the beloved Jerusalem, which he would rather lose than have suffer, for he said, "Let us make speed and depart * * lest Absalom smite the city with the edge of the sword;" and Jesus was looking down on the same city enlarged and beautified with costly buildings, His populous capital, whose children he yearned to gather together "as a hen gathereth her chickens under her wings." To David's care and grief was added penitence, because he had not known the things that belonged unto his peace; there was no self-accusation in the lament of the Prince of Peace, "because thou knewest not the day of thy visitation." On the same mountain the two monarchs mingled their tears over the city they could not

save. The words, "And David went up by the ascent of Olivet, going up and weeping, (2 Sam. xv. 30,) are the exact number of our Lord's Name, 888.

There is another spot on that Mount Olivet consecrated by the sorrow of Jesus; remote from the highway, unfrequented by the shouting multitudes, the nocturnal resort of Him, who had not where to lay His head. In the dell of the walled Gethsemane, He offered up prayers and supplications with strong crying and tears; tears pressed out of his whole body, as it were, clots of blood forced out by his soul, exceeding sorrowful, even unto death. He sought sympathy from those who had promised to go with Him to prison and to death, but drowsiness and despondency had weakened their love, and he found them sleeping. It was the completed study of the artist in the Song of songs; "I am come into my garden, my sister, spouse. I have gathered my myrrh," (symbol of death.) Sol. Song v. 1. But to this midnight garden greeting, there is an irresponsive listlessness; "I sleep, but my heart

waketh:" the same struggle between flesh and spirit, which the Saviour found in His chosen companions. "The spirit indeed is willing, but the flesh is weak." "I sleep but my heart waketh; it is the voice of my beloved that knocketh, Open to me, my sister, my love, my dove, my perfect one; for my head is filled with dew, my locks with the drops of the night." But the bride has disrobed herself: and with the putting off of her garment, has divested her heart of love; "I have put off my coat; how shall I put it on?" Neither did the disciple whom Jesus loved arouse at the thrice renewed knocking of those piteous accents, "What, could ye not watch with me one hour?" But after he had withdrawn Himself and was gone, then they sought Him, following into the judgment hall; and there the soldiers tore off the veil from Peter, saying, "Surely thou art one of His disciples." It was the same treatment that the remorseful bride experienced; "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the wall took away my veil from me." Tardy the devotion, unfeeling the apathy of the bride, and of the disciple. Un-

shared the agony in the garden of Him who thought it not good to be alone. This is the same picture as the other; only the shades are deepened; the night is more dark. It is the one garden, Gethsemane. The words "voice of my beloved knocking, Open to me" (Sol. Song v. 2) are 888.

In Gethsamane, the press of olives, the marks of the agony and bloody sweat had stained His visage and form, as the spirting juice empurples the wine-press. As He had been left alone in His watch, so He was careful that He alone should be taken by the husbandmen, who had said among themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance." (Matt. xxi., 38.) This murderous seizure is delineated in Ahab's acquisition of a vineyard, which Naboth refused to exchange, or sell, because it was the inheritance of his fathers. His neighbor's regard for God's agrarian law soured the rebellious and morose temper of covetous Ahab; and "he laid him down upon his bed, and turned away his face, and would eat no bread." (I Kings

xxi, 48.) To give him what the sole proprietor, God, denied, (see Lev. xxv. 23,) is the prompt promise of his imperious wife. A worshipper of Baal, she orders a public recognition and enforcement of the law of God, whose prophets she had cut off, in order to get rid of the pious and strict observer of that law, who would not yield what it forbade. She uses the king's signature and seal, and pulls the wires, attached to which, for puppets, are the elders and nobles of the city dwelling with Naboth. These official representatives of God are to proclaim a fast, and set Naboth at the head of the people, who held him in esteem because of his unwillingness to sell his inheritance; just as Jesus was esteemed for not permitting His Father's house to be made a house of merchandise. Jesus was at the head of the people in that last week of his life, when the multitudes welcomed Him to Jerusalem, as their King; and came early every day to the temple to hear Him. Then it was that the Pharisees endeavored to entangle Him with the question of tribute, "that so they might deliver him unto the power and authority of the governor." (Luke xx. 20.) Failing in

this, they stooped to the same measures adopted by Jezebel. "Set two men, sons of Belial, before him to bear witness against him, saying, Thou didst blaspheme God and the king." It was the accusation made against Christ. And, since blasphemy against God would not secure His conviction at the Roman tribunal, they insisted on their charge of treason; "Whosoever maketh himself a king, speaketh against Cæsar;" a charge refuted, to the satisfaction of Pilate, by the answer, "My kingdom is not of this world." But the plenipotentiary is dwarfed to a pliant, marrowless, puppet, when the possibility of incurring the imperial ire is hinted at; "If thou let this man go, thou art not Cæsar's friend;" the same intimidation which prevailed with the elders and nobles of Jezreel. The management of the Scribes and Pharisees originated with "that woman Jezebel;" yet her they execrated. They perceived that our Lord had spoken the parable of the wicked husbandmen against them, but their self-righteousness blinded them to their resemblance to her, who left less manliness to judges than to her eunuchs. Imagining mischief as a law, under the cloak

of scrupulous formalities, they debased Religion and Justice to the deep ditch of prostitution; all which was according to the letter with the name and seal of her husband, which Jezebel sent to the nobles and elders: "Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial before him, to bear witness against him, saying, Thou didst blaspheme God *and king, and carry him out and stone him that he may die.*" (1 Kings xxi. 10.) The words in italics begin with the accusation which availed to secure the execution of Jesus; and those words make up the sum of SSS.

Not satisfied with the written accusation set up over His head, the Scribes and Pharisees reviled Him as a boaster, imposter, and deceiver. They crucified two robbers with Him to injure His honor. By their derision they would take away any respect, which might still be lingering in the hearts of the people. "They that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple, and buildest it in three

days, save thyself. If thou be the Son of God, come down from the cross. Likewise, also the chief priests mocking, with the scribes and elders, said, He saved others—himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.” (Matt. xxvii, 39–42.) This effort to stigmatize the suffering King of the Jews with the brand of falseness, was also the policy of Sennacherib with regard to Hezekiah, King of the Jews. To them he sent word, “Let not Hezekiah deceive you.” (2 kings xviii, 29.) And in his letter, he endeavored to shake the faith of Hezekiah, himself. “Let not thy God in whom thou trustest deceive thee.” And so the chief priests with the scribes and elders wished to shake the faith of Christ: “He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.” Their railings, and those of the robbers who “cast the same in his teeth,” find an echo in the loud and frightful cries of the robber soldiers of Sennacherib “against the Lord God and against his servant Hezekiah,” and in the letters which he wrote to rail on the Lord God of Israel.

Never were such blasphemies uttered as on these two occasions; they harmonize, they blend with, they equal each other, And they become more alike, when we consider that they were all uttered on the same spot. Rabshakeh, and his great host, came and stood by the conduit of the upper pool, which is in the highway of the fuller's field; and that is by the hill of Calvary. This was the part of Jerusalem, left out by the builders of the wall; (Neh. iii, 8, in Hebrew Bible.) left out, because Jerusalem was to be *finished* by Jesus. He enclosed what before had been left out. And the defence of this most exposed part was prayer. As the men on the wall held their peace, and answered not a word to Rabshakeh's blasphemous speech, so no response came, from Jesus, to the taunting enemy: but from the 22nd Psalm, we know that He was giving Himself unto prayer, "Be not thou far from me, O Lord; O my strength, haste thee to help me. Deliver my soul from the sword; my darling, (my Jerusalem, my church) from the power of the dog. Save me from the lion's mouth." And Hezekiah, when told of the words of Rabshakeh, sent to Isaiah,

saying, "lift up thy prayer for the remnant that are left." And when he had received the letter of Sennacherib, he "went up into the house of the Lord, and spread it before the Lord. * * and prayed, * Lord, bow down thine ear and hear; open, Lord, thine eye and see." (2 Kings xix.) Prayer was the resort of these vilified Kings. Their prayers resembled each other, not only in expressions of deep distress, and earnest supplication, but in their hopefulness and confidence. Hezekiah asked to be heard and delivered from the boasting unbeliever, that all the kingdoms of the earth might know that Jehovah only was God; and Jesus, after His mournful complaint, said, "Thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. * * * All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lords; and he is the governor among the nations." (Ps. xxii.)

The prayers are alike, as the revilings were alike. God's favorable answer to Hez-

ekiah's prayer indicates the prevailing force of that intercession on the cross, by which the virgin the daughter of Zion is now enabled to laugh to scorn the spiritual Sennacherib. As the prayers of Christians are rendered available through their connection with Christ's intercession, so Hezekiah's prayer was connected with that intercession. The *Amen* of Jesus promotes the petition of Hezekiah; for the words, "And Hezekiah prayed before the Lord" (2 Kings xix. 15,) are 888.

But there was a deeper horror than the exulting blasphemies which poured in on the soul of the crucified. This, in some degree, is an experience common to martyrs. Beasts are well represented by men when "truth faileth, and he that departeth from evil, maketh himself a prey." Then humanity assumes the tempers of fat bulls of Bashan, lions, dogs and unicorns; it has employed their hungry savageness to satiate its own devouring rage: "after the manner of men, Paul fought with beasts." Brutal passions stoned Zechariah in the court of the house of

the Lord. St. Stephen faced their fiery glare, as they gnashed on him with their teeth. But Zechariah could stay his soul by calling on God for vengeance. And Stephen was comforted by the vision of the glory of God, and Jesus standing on the right hand of God. But that same Jesus, hanging between heaven and earth, saw greater wrath above than the human hate raging beneath Him. Like a bark-bared, headless tree, stretching out its broken branch as if to avert the blackening bolt, was Jesus' exalted desertion. The cross concentrated the curse on Christ. "He that is hanged is accursed of God." (Deut. xxi, 23.) The withdrawal of Jehovah's favour wrung from Him that bitter cry, "My God, my God, why hast thou forsaken me?" That dire desolateness defies description, but the deep downfall of Haman made suddenly afraid even while basking in the favour of Ahasuerus depicts the changed relationship between the Father and Him in whom His soul had delighted. "Then the King Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is

this wicked Haman. Then Haman was afraid before the king and the queen. And the king arose from the banquet of wine in his wrath." (Esther vii, 5-7.) So the wrath of God rose up against Him who was "made sin;" sin, which had plotted for the extinction of this **esther*, this bright star, in the blackness of darkness forever; this mother earth carrying the unborn child of God, already "sold under sin." The whole creation groaning and travailing in pain together, like fasting, fainting Esther pleaded against the former favorite, Him who was now sin in the abstract, overwhelmed with the tribulation and wrath in store for every sinning soul. The light of heaven was shut out of His soul, as they covered Haman's face; and the gibbet made for another became His cross. The king said, "Hang him thereon." The execution of the splendid, promoted courtier pacified the wrath of the king: and the execution of the royal, beloved Son of the Highest appeased the wrath of God. The words, "was the king's wrath pacified," (Esther viii, 10,) are 888.

*The Hebrew word *esther* means a star.

The Jews hastened the burial of the Crucified, because of the approaching Sabbath; and that there might be a Sabbath to the sea, the sailors took up Jonah, and cast him forth. The sign of the prophet Jonah was pointed out by the Lord, as typical of His burial; "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii, 40.) In the fulfilment of this prophecy, there was an ominous similarity to the sign. Our Lord was put to death for the same reason for which Jonah was thrown overboard; on account of the storm in the latter's case, and on account of the threatened national wreck, if Jesus were allowed to increase the number of His followers; "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." (John xi, 48.) And the advice given, that both these men must be sacrificed for the common good, was inspired. Jonah, a disobedient prophet, said, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you;"

and Caiaphas, because of his office, was gifted with the spirit of prophecy, and though wicked, spoke by inspiration; "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation." (John xi, 49-51.) The miraculous preservation of Jonah, which our Lord points to as typical of His being in the heart of the earth, contains the number of the Sacred Name; "*Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.*" (Jonah i, 17.) The words in italics add up 888. (Mahan's Works vol. ii, p. 704.) The appropriate number is stamped on the account of that wonderful provision for sustaining life in the stifling heat, and fetidness of the whale's belly, which the Lord Himself declared had prophetic reference to His being in the lower parts of the earth. Jesus and the numerals interpret alike. But the 888 comes out again in the words, "Jehovah unto Jonah the second time." (Jonah iii, 1.)

Jonah's second mission to the Ninevites was the reason for his preservation; and foreshadowed Christ's second mission to the Jews, when he said to His disciples, "As my Father hath sent me, even so send I you." By His Apostles he goes to the wicked and adulterous generation, which He Himself had compared with the Ninevites. Twice the sacred number seals this type of our Lord's own selection; and the seals are affixed to the appropriate proofs.

The preaching of those sent by Him, who had been dead and was alive again was like to that of Jonah, who cried, "Yet forty days and Nineveh shall be overthrown." The first born from the dead, through them, proclaimed, "blood and fire and pillars of smoke" to Jerusalem to be overthrown in forty years. Greater than Jonah was this Jesus, whom God had raised up, having loosed the pangs of death. He was the Christ of whom David was prophecying when he said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." Greater than David did this fulfilled prophe-

cy show Him to be, as the broken seal and the stone rolled away from the door of the sepulchre was a more glorious record than the epitaph on the quiet, sealed, time-honored sepulchre of the patriarch David. Much less had the sleeping David ascended into heaven and to Jesus therefore were applicable the words, "The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." That same Jesus whom they had crucified, Peter and his fellow apostles, the prophecies, and the miraculous manifestations of the Holy Spirit at Pentecost, all witnessed, God had made both Lord and Christ. This exaltation by the right hand of God, of the hated, persecuted, falsely accused, vilified, crucified Jesus, was shadowed forth in the enthronement of Solomon, conspired against by Adonijah, Joab, and all the king's sons: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." I Chron. xxix, 23.

David's immediate successor, in the stability, splendor, and extent of his kingdom, best represents Jesus to whom the Lord God has given the throne of His father David.

His government, like Solomon's, is made strong by the demolition of all antagonisms. The intercession of the Virgin mother would be of no avail to a plotting Adonijah. The shedder of innocent blood in vain clings to the horns of the altar. The hoar head of Shimei must be brought down with blood to the grave. By that throne stands the executioner, and he goes forth to slay at the word of Him that sitteth thereon. The Son's wrath is kindled but a little, and the disloyal perish; but blessed are all they that trust in him. To the simple and needy He is favorable and preserves the souls of the poor. He delivers their souls from falsehood and wrong; and dear is *their* blood in His sight. Free access have the most obscure to Him; and He decides correctly the most difficult questions, as shown in Solomon's judgment with regard to the true mother of the living child. No problem is too difficult for him to solve. He could tell the queen of Sheba things in heaven and earth not dreamt of in Solomon's philosophy. Christ, the wisdom of God, hath abounded toward us in all wisdom. In a larger sense it is true of Christ, than of Solomon, "All

the earth sought to Solomon to hear his wisdom." Science must derive its knowledge from Him, for He is the Maker of all things. Legislation must be based on His code, for He is the one Law-giver. We have this much of politics in our religion, as to assert that He is King of kings and Lord of lords; "Yea, all kings shall fall down before him; all nations shall serve him." The extent of His kingdom over the heathen, and to the utmost parts of the earth, is represented by the limits of the kingdom of Israel in the time of Solomon. "He reigned over all kingdoms from the river over the land of the Philistines, and unto the border of Egypt. (i Kings iv, 21); thus realizing the promise to Abram, "Unto thy seed have I given this land, from the river of Egypt unto the *great river*, the river Euphrates" (Gen. xv, 18.)

Thus, in king Solomon's reign, we see the pattern of Christ's universal dominion; the Son of David breaking the raging heathen with a rod of iron; and dashing them in pieces like a potter's vessel; protecting His subjects, feeding the spiritually poor and needy; His people "many as the sand which

is by the sea in multitude, eating and drinking, and making merry." (I Kings iv, 20.) The particular acts of this King we do not know now; we learn them from types; now we see them through a glass darkly, in history and providence; but shall we not hereafter have access to the full and accurate account of all His mighty, marvellous deeds, as of Solomon it is written, "And the rest of the acts of Solomon and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?" How vast will be the record of all this long, extensive reign, already eighteen centuries old, when of the acts, which Jesus did in three years on the earth, St. John says, "If they should be written every one, I suppose that even the world itself could not contain the books that should be written."

To the Christian, the typical character of Solomon's reign is evident; and more so, as the things spoken of that king in such writings as the seventy-second Psalm go far beyond anything realized in the life of that monarch, and must be interpreted of a greater than Solomon. And the same argument ought to convince the Jew:

The multitude were pricked in their heart; when St. Peter showed that the prophecies of David had not been fulfilled in him, and must have reference to Jesus, a man approved of God among them by miracles and signs and wonders. And the Jew, firmly believing in the prophecies contained in the 72nd Psalm, knows well that they far exceed any experience of Solomon; and he ought to conclude that they also have reference to Jesus, raised from the dead and exalted to the throne in heaven. But let the Jew apply the numerical test to this representation of Jesus in Solomon enthroned; and it is a test which he has no right to think light of. The Jews jealously guarded the Old Testament Scriptures for many centuries. They would allow no alteration in the text, even where there was an evident error. They noted every peculiarity; as, for instance, in Is. ix, 7, where *mem* final appears in the midst of a word, they take it for a great mystery, and give it a numerical value. (Andrew's Pattern of Catechistical Doctrine, p. 45.) Is there not a great mystery in the numerical value of the name Jesus appearing so often and so appropriately in

the record of the lives of patriarchs and prophets? And this is more wonderful when we consider that the name, "Jesus" was not known whilst the patriarchs and prophets lived. It is a translation into the Greek language of the Hebrew name, Joshua; and before being translated this name underwent changes; the original *Jehoshua* being contracted, in process of time, to *Jeshua*, then the last letter was dropped; and finally the Greek termination was added. (Pearson on the Creed.) Now all these variations, developed in the course of centuries, led to the Name's reaching that form in which the letters count up 888. The leaving out, or the addition of a single letter would have been fatal to the combination. This name was appropriated to Christ by the angel before "he was conceived in the womb." And the numerical value of that name is 888, and indicates, the types of the Annunciation, the birth (as we shall see further on), the flight into Egypt, the baptism, the weeping over Jerusalem, the agony in the garden, His "accusation written," the crucifixion, the propitiation, the burial, the resurrection of Jesus. Now I ask the

learned Rabbi to open his Hebrew Bible, at 1 Kings ii. 12, and add up, numerically, the letters forming the words translated, "And Solomon sat upon the throne of David." The sum is exactly 888? Has this no reference to the Jesus whose history is linked to so many of the Old Testament worthies by the same 888. Do not the numbers confirm the inspired interpretation of the inspired prophecy, making a threefold cord not quickly broken? "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ. * * This Jesus hath God raised up." (Acts ii, 30.) Could there be a heartier assent to this proclamation than the 888 in the words, "Then sat Solomon upon the throne of David." The Name that is above every name revealing a glimpse of its glory, by arraying itself in all the glory of Solomon enthroned. Erase that superscription, and the crown and the wisdom become vanity of vanities, all vanity. So it appeared to Solomon, absorbed in himself. "Then I

said in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity." But read 888 in the words, "Then sat Solomon on the throne of David," and thine eyes shall see the King in His beauty, the King unto whom every knee shall bow, of things in heaven, and in earth, and under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii.)

Solomon was predestined to build the temple: and in this also he prefigured the Lord Jesus who was to build a temple which should not be broken down as was Solomon's, nor burned as was that builded by Zerubbabel. Jesus was to build an enduring temple: Himself the chief corner stone; its foundations, the Apostles and prophets, "great-stones, costly stones, hewed stones;" its walls, martyrs and saints, "overlaid within" with the unadulterated gold of truth; its courts, wide as the world, limited only by the horizon: its veil, His flesh, perfect man-

hood, represented by the blue and purple and scarlet vail of the temple, concealing the Godhead. Not like the high priests of the Law was He, unable to hide, even beneath mitre and vestments, the Old Adam. Natural infirmity, the designs of men, the attacks of Satan found out weak spots in most of those elevated to that high calling. Aaron was not afraid to speak against the only prophet with whom God spake "mouth to mouth even apparently;" Eli honoured his sons above God; Abiathar was worthy of death, because a conspirator; Eliashib was the ally of the alien, for him desecrating the temple; Joshua was clothed in filthy garments; Caiaphas accused Jesus of blasphemy; and Ananias, a "whited wall," commanded Paul to be smitten contrary to the law. In contrast with these, consider the Apostle, and High Priest of our profession, Christ Jesus. "in all points tempted like as we are; yet without sin;" "holy, harmless, undefiled, separate from sinners." This High Priest builds a temple acceptable to God. His name is in the prophecy, "He shall build the temple of the Lord: even he *shall build the temple of the Lord; and he shall bear the glory,*" (Zech. vi, 13.)

The words in italics are SSS. In verification of the prophecy that He was to be a priest upon His throne, we have St. Paul's assertion, "We have such an high priest who is set on the right hand of the Majesty in the heavens." The counsel of peace which was to be between them both, i. e., between the two offices of king and priest, or between those two offices combined, and God, is well represented by the accord between King Josiah and Hilkiah the high priest. They together repaired the temple of the Lord, and when, in that repairing, the book of the law was found, they co-operated with each other in cleansing the temple, of idolatry, and afterward they observed the feast of the passover as it had not been kept since the days of the judges; "the king commanded all the people, saying, Keep the passover unto the Lord your God, as written in the book of this covenant." The co-operation of these two officers, king and high priest, in obeying the book of the covenant reminds us of those words, "In the volume of the book it is written of me, I delight to do thy will, O my God: yea thy law is within my heart." (Ps. xl. 8.) The obedience of the royal High Priest who said

“Not my will but thine be done,” is set forth in those words of Josiah in II K. xxiii, 21. “Keep the passover unto the Lord your God *as written in book* of this covenant.” The words in italics show it to be a part of the work on, and of, SSS, as they make precisely that number.

The obedience of this King-High Priest involved a tremendous sacrifice. By the rending of the veil, that is to say, by the sufferings of His flesh, He has obtained access to the presence of Jehovah. There, in heaven itself, He offers His own blood to make an eternal atonement. That blood does what the blood of bulls and goats could not, what the offering of the fruit of one's body could not effect, for the sin of the soul; it takes away sin, “cleanseth us from all sin.” He is the propitiation for the sins of the whole world. One soul is of more value than the whole world. This blood is worth all souls. To each soul it is worth Eternity. That eternity is any man's who by repentance and faith, holds fast the profession of hope, casting anchor within the veil. The untold worth of that blood is palely signified by the hecatombs, which drenched the altar,

when the temple was dedicated: "And King Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen *that could not be told* nor numbered for multitude. The words in italics are the divine estimate of the "*precious* blood of Christ:" their number is precisely 888.

Whilst Jesus is within the veil interceding for us individually and collectively; praying that where He is there His disciples may be; praying for him whom Satan desires to have that he may sift him like wheat, for the purified Magdalen; presenting the maiden's prayer and the little child's; and with the voice of many waters, the litany of the great congregation, it becomes us to be on our knees, having our bodies washed with pure water, keeping in memory His Sacrifice, not relying on our own righteousness. No man was allowed in the tabernacle of the congregation when the high priest went in to make an atonement in the holy place. (Lev. xvi, 17.) "No one was permitted by God to divide the honour and dignity of the Day of Atonement with Aaron the earthly high priest who was only a shadow of the true.

Shall any one therefore dare to associate any creature in the great work of Atonement and Redemption and Intercession with Christ?" In this day of salvation, on this great day of Atonement, He is the only Priest officiating, our great High Priest who is passed into the heavens, Jesus the Son of God. Entire abstinence from work was enjoined on the great day of Atonement. May not this be to teach us rest and cessation from all trust in our own works as deserving merit? The injunction on the other great days at the Passover and the Feast of Tabernacles was, "*work not shall ye do.*" Levit. xxiii. The words in italics are SSS.

"The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. * * * He had also seven sons and three daughters. * * * And in all the land were no women found so fair as the daughters of Job," who had truly said, "I am escaped with the skin of my teeth" i. e., with nothing. In every respect, in possessions, in the sympathy of his acquaintance,

in his offspring, Job was better off; "so the Lord blessed the latter end of Job more than his beginning." And herein are intimated the rewards to accrue to Christ, because he has made intercession for the transgressors.

Eliphaz and his two friends were commanded by God to make Job their priest and intercessor; "Go to my servant Job, and offer for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept." And we are told to come by Christ unto God; (Heb. vii. 25.)

This appointment of Job as intercessor took place after God had delivered to the Power of Satan all Job's possessions, his house, his work, his substance, his children, and finally his bone and his flesh: and our Lord, before he became the one Mediator between God and man, was led up (driven St. Mark says) of the Spirit into the wilderness to be tempted of the devil. There Satan assailed him with his subtle, ingenious devices. Christ like Job lost all his possessions; "though he was rich, yet for your sakes he became poor." As the great wind from the wilderness smote the four corners of the house so that it fell upon Job's children

and they died, so the great storm came down on the lake, and faith died in the disciples so that they were called men, not disciples; "The men marvelled". Christ lost His children when they lost faith. Virtue went out of Him when he healed sicknesses and diseases; and the sufferings, which he witnessed caused in Him, keen pangs of sympathy: "in all their affliction he was afflicted." His countrymen formed harsh judgments of Him; "we esteemed him smitten of God and afflicted." In the face of their suspicions and censures He maintains His integrity; "Which of you convinceth me of sin?" As Job expressed no hope of restoration to health and wealth in this present world, but looked forward to a resurrection, so Jesus set His face to meet persecution and crucifixion, looking beyond to the third day when He should rise again.

I, I know that my Redeemer liveth and the last (Adam) on dust (i. e. the dead) shall he arise (a quickening, life-giving spirit), Job xix, 25. The words in italics are 888.

Both left their vindication with God. We have seen how thoroughly Job was vindicated; and after "the man of sorrows" has finished his mediatorial prayer, there will be a

restitution of all things; a new heavens and a new earth wherein dwelleth righteousness. Job "saw his sons and his sons' sons, four generations:" and the sign of the Son of man (the cross) shall appear in heaven, and He shall send His angels and they shall gather His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Thus in the restored prosperity of the Gentile Job, the priest and intercessor, we see the reward of Him who is "the propitiation for our sins: and not for ours only, but also for the sins of the whole world." In Job, not an Israelite, but "the greatest of all the men in the east," "none like him in the earth, a perfect and an upright man, one that feared God and eschewed evil," we see a type of the Lamb of God that taketh away the sin of the world. That the Catholic restoration in store for Him, who is to see His seed, and prolong His days, is taught in the account of the patriarch who, after his trials, "lived an hundred and forty years, and saw his sons, and his sons' sons even *four generations*, we infer from the value of the words in italics which are 888. It is the signature of Jesus to a book the

writer of which is not known to men; the endorsement of Him who is the Saviour of all men, the mark of the Good Shepherd who said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, one Shepherd."

When the times of the restitution of all things shall have come, Christ's mediatorial office will be completed; "unto them that look for him shall he appear the second time without sin unto salvation." The devil, death, hell, and whosoever is not found written in the book of life, cast into the lake of fire; the thick cloud of transgressions removed, He shall come forth from the presence of God, with whom is the well of life, as Isaac came from the way of the well Lahai-roi (which means life of vision.) And as he went out to meditate in the field at the eventide, anxious, and anticipating the return of the servant with the wife "whom the Lord had appointed out for his master's son," so Jesus at the end of this great day of Atonement, at the eventide of the world,

shall go out in the field of the serene sky, to anticipate and meet the consummation of His bliss. "The marriage of the Lamb is come, and his wife hath made herself ready (Rev. xix. 7.) "He lifted up his eyes, and saw, and, behold, the camels coming." So the heavenly bridegroom's eager vision will see from afar the approach of the Church, espoused and escorted by the Apostle, to present her a chaste virgin unto Christ. "And Rebecca lifted up her eyes, and when she saw Isaac, she lighted off the camel, For she had said unto the servant, what man is this that walketh in the field to meet us. And the servant had said, It is my master: therefore she took a vail, and covered herself:" so shall the Church, who has left her father's house, and forsaken all for Jesus, at the end of her earthly journey adorn herself and go forth to meet Him whom having not seen she has loved. Then shall the ministry give account with joy as "the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent," as Christ shall bring the Church within the cerulean curtains, the tent of the heavens. The great mystery of Christ and the Church

—“and Isaac took Rebecca, and she became his wife; and he loved her.” He was chained by her attractive beauty not unaptly set forth in her name, Rebecca, which means, a cord with a noose. And Isaac in the glad captivity of the nuptial tie was true to his name, which means laughter. In this model marriage, which the Church holds up to all those who come to be joined in holy matrimony, we have a type of Christ who gave himself, and of the glorious Church which he shall present to himself not having spot or wrinkle or any such thing, but holy and without blemish. That God was leading Abraham’s servant in the right way to take his master’s brother’s daughter unto his son, Laban and Bethuel recognized, for they said, “The thing proceedeth from the Lord: we cannot speak unto thee bad or good.” And shall we not recognize the heavenly Father’s purpose of providing a wife for His Son? When the father and brother give away the damsel they speak the name Jesus. The words, “*let her be thy master’s son’s wife,*” are exactly 888.

Another manifest overruling of Providence in regard to Jesus Christ is the writing of the Book of Ruth. Apparently it is written for the express purpose of preserving a record of the descent in the line of Judah from Rahab to David; and so making clear the descent of Jesus from Judah. The times of which it speaks are those days of anarchy recorded in the latter part of the Book of the Judges. The events related in that portion of Scripture, took their rise in this same Bethlehem-Judah, in which was welling up that pellucid spring of conscientious conduct channeled in Boaz; piety, charity, chastity, fidelity to kin and the dead, honorable marriage. From out of this city of Bethlehem went forth these two streams; the one, almost lost in the bog of lust and slaughter, forcing its way out through the ravine of rapine; the other, quietly issuing forth in sanctified industry, bountifulness, continence, humble-mindedness towards poor relations, and contentment with finding in marriage a virtuous woman. The one was a demoralized democracy. "In those days there was no king in Israel: every man did that which was right in his own eyes." The other was a dutiful Dollārcracy,

(if the writer may coin the word) ambitious to be quiet and do its own business and rewarded by being made the progenitor of the future king who was to bring order to the tribes of Israel, and lead them to conquest over the invading neighbors.

The birth of this son of Boaz is the only one recorded in the Old Testament as taking place in Bethlehem, and so is the birth typical of that of Jesus happening in the same city; Mary coming from Nazareth, and Ruth from Moab, to become the mother of a Bethlehemite. Another point of resemblance is the prophecies of the women. "And the women said unto Naomi, Blessed be the LORD, which hath not left thee without a redeemer, that his name may be famous in Israel," reminding us of Anna the prophetess, "coming in that instant and speaking of Him to all them that looked for redemption in Jerusalem. (Luke ii, 38.)

The son of Boaz and Ruth represents Jesus in His pre-existence: "he is the father of Jesse, the father of David." It is the only instance in the Old Testament where at his birth the new-born child is pointed out as a father. It is like that prophecy of Isaiah,

“For unto us a child is born, unto us a son is given * * * and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father.” “He is the father of Jesse, the father of David,” and so represents Jesus who is not only the offspring of David, but also the Root of David.

This pre-existence our Lord claimed in those words, “Verily, verily, I say unto you, Before Abraham was, I am;” appropriating to Himself the Divine Name selected and explained by God Himself, “I AM THAT I AM.” (Ex. iii. 14.) For this modest self-assertion of Jesus, content with dating His existence before Abraham’s time, when He might have dated it before the mountains were brought forth, the Jews took up stones to cast at Him; mortals attempting to mob the Self-Existent. “Not yet fifty years old,” enduring such contradiction from sinners, accused of having a devil, and His life threatened, He would be an object of greater reverence and worship than He can be now on the throne of David, at the Right Hand of God, our great High Priest who is passed into the heavens, if we regard

Him only as the son of Mary. He *is* the son of Mary, the seed of the woman: He is also the Root of David, the Eternal. The name which the women gave to the child of Ruth has reference to the condescension of Him who, subsisting in the form of God did not deem His co-equality with God to be a thing stolen, a spoil, but made himself of no reputation, and took upon him the form of a servant. "And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed," which means a servant. The son of this "mighty man of wealth," (Ruth ii. 1.) is called Obed, or servant, to represent the Son of the Mighty God, who "took upon him the form of a servant, and was made in the likeness of men." This strange choice of a name for the only begotten of Boaz was not without the direction of the Holy Spirit, not without reference to the Anti-type who was among His disciples as he that serveth.

Neither may we apply the words of the women wholly to Obed; "And the women said to Naomi * * * And he shall be unto thee a restorer of life and a nourisher of thine old age." He changed the bitterness of

her lot to pleasantness and the hopes which he inspired gave new life to her old age: but those remarkable prophecies must have reference to one who really is to restore life, and change the hoariness of wrinkled age back to the curling locks of primal vigor. The prophecies of the women concerning the child which Naomi laid in her bosom find their full meaning in that child whom aged Simeon "took up in his arms and blessed God, and said, Lord now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation." The "end of their conversation" was Jesus Christ the same yesterday, and to-day, and forever. Those words, "And he shall be unto thee a restorer of life," (Ruth iv. 15,) are exactly 888.

Jesus not only claimed to be pre-existent and applied to Himself the Ineffable Name, but He put Himself on a par with the Creator as to His works. When He was accused of breaking the Sabbath, He made His defence as God, not as man: "My Father worketh hitherto, and I work;" asserting His co-operation with the Father in the sustentation of all creation—more than the

mythical Atlas, upholding the heavens, sustaining mankind, repressing devils. The Jews understood Him as asserting equality with the Father; "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." (John v. 18.) This upholding of all things is perhaps beyond representation. But the *eight hundred and eighty-eight* goes back further than the creation of types. It points out Jesus Christ before shadows and types were created, "while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." The very first time that the two names, Jehovah and Elohim (the latter used in the first chapter of Genesis, and the former the name interpreted by God Himself) the first time these names are coupled together in the Bible (Gen. 11, 4.) they are made, with the context, to read the number of Jesus; "the Lord God made" is exactly 888. Mahan says, "Jesus is here identified with Jehovah." Thus the 888 in Gen. 11. 4, verifies the words of Jesus in John v. 17; "My Father worketh hitherto and I work."

Jehovah is no other than Elohim by whom all things were made; and Jesus is Jehovah.

This cumulative Number indicates the Divinity as well as the humanity of Jesus. The creation of the world is attributed to 888; and the types, which are recognized as those of Christ, becomingly wear the Numerical Name. History has been challenged to produce another instance of a great man's career foreshadowed by the events and experiences of preceding centuries. In vain do we look for a concurrent agreement in the acts of men of various centuries and countries to set forth the life, the actions and offices of Cæsar, Alexander, or Socrates, or any other than Jesus Christ. As regards Him, this agreement is plainly evident, and the type-character of those histories is verified, and asserted by the presence of 888. It not only comes out very appropriately and timely in the course of the narratives, but it also haunts the *localities* to be visited by Jesus. It hides in the reedy Nile whither the young child was taken for concealment. It rests on the well on which Jesus sat. It emphasizes

the words of Moses declaring the divine appointment of his successor, near Mt. Abarim; in the neighborhood of which John bare record of Him, who, coming after him, was preferred before him. Of the former it may be said as it is of the latter: "These things were done in Bethabara, beyond Jordan." It is lead in the rock of the Arabian desert, where our Lord fasted. It is clear as crystal in the tears of David on Mt. Olivet, where Jesus also wept over the city. It is the night-born bloom of Gethsemane; for that was probably one of the king's gardens, and in it Solomon may be supposed to locate the scene in Chapter V of the *Song of Songs*. It is breathed forth in Hezekiah's imprecation on the revilings and blasphemies poured forth on the same spot on which the Scribes and Pharisees reviled Him, wagging their heads.

The scenes of notable events, heroic deeds, great sufferings, martyrdoms, are often marked by the erection of monuments, on which are recorded the facts, and the name or names of the actors: but the scenes of our Lord's experiences, great deeds, suffering, and martyrdom, were pointed out and made prominent,

centuries before His appearance, by corresponding acts. Before the embodiment of the events, the monuments were put in place, the future deeds outlined, and more than that, the NAME was INSCRIBED.

And when The Lord passes beyond the earthly sphere, the earthly types still set forth and are faithful to His unearthly life. Jonah, at the bottom of the mountains, the earth with her bars about him, represents the Son of Man's sojourn "in the heart of the earth;" Solomon on the throne of David, His session at the right hand of God; the "sacrifices that could not be told nor numbered for multitude," His inestimable Sacrifice; His gathering together of His elect from the four winds is represented by the four generations which Job saw after his afflictions; His marriage, in the giving away of Rebecca to Isaac. We have seen how the 888 in the Old Testament indicates the resemblances to our Lord's life as set forth in the Gospels; we must accept the verity of 888 as to what is beyond our vision and in process of fulfillment. For fourteen hundred and ninety years, we have it tested: for the present and

future we credit it; it has proved itself worthy of belief.

This phenomenon of 888 proves the Inspiration of Scripture. We accept the Old Testament as inspired, because it is authenticated by prophecies fulfilled, and by miracles. Here is a proof in *addition*. Niebuhr claimed that early Roman dates were arranged by priests because of the remarkable recurrence of such significant figures as Four, Six, Twelve, Thirty (Mahan p. 257): but who would assert that the recurrence of 888 throughout the Old Testament was the work of priests. There is stronger proof of design here than in the numerical symmetries of the early Roman annals; but it is a design beyond the grasp of the human mind. The books of the Old Testament were written in various countries and during a period of eleven hundred years: could there have been collusion between the several writers? Can we suppose them to have been so skilled in the art of numerical writing as to have been able to bring out so frequently and appositely this number 888? Could they have had the prophetic knowledge of its application to *Jesus*, a name in a language which they

did not understand, a name which was not known when they wrote? Is it not rational to accept St. Peter's assertion that "holy men of God spake as they were borne along by the Holy Ghost;" writing of past events, presenting scenes in or near their own times, carried away with their subject, they were also borne along, driven as it were, by waves and wind to unconsciously speak of Jesus: He who sculptures with the wind and torrent, chiseling the snow-drift and fretting the rock, bringing out in bass-relief the likeness of His holy servant Jesus.

The persistent re-appearance of the Number as an index-finger, is more marvellous than that coming forth of the fingers of a man's hand and writing over against the candlestick upon the plaster of the wall of the king's palace. (Dan. v). If that phenomenon troubled Belshazzar "so that the joints of his loins were loosed, and his knees smote one against another," ought not this Infallible Hand of Omniscience, coming forth again and again on the pages of Holy Writ, dismay those who do not simply put to a common use what is holy, but denounce the Holy Word as false, foolish, and filthy.

If this manifestation of 888 is accepted as God's work, then the Scriptures on which it is stamped must be accepted as true. God cannot lie (Titus i, 2). It is impossible for God to lie (Heb. vi, 18). What is proved to be in His handwriting must be true.

An example of God's truthfulness is furnished in His warfare on god-making, which is lie-making; His own characterization of idol-manufacture. Read His own description of "Demetrius and the craftsmen that are with him," in the forty-fourth chapter of Isaiah concluding with the words, "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" The man that makes a god makes an abomination, a lie. The Infallible Hand comes forth to inscribe "counterfeit" on idolatry in the words, *Then Jacob said unto his household (888) and to all (87) that were with him. Put away (888) the strange gods that are among you. (These two are taken from Mahan). Jacob dared not accept God's invitation to Bethel with strange gods in his household, and after they were "put away" it is said, "the terror of God" was up*

on the cities that were round about them, just as the terror of God was upon the astonished Nebuchadnezzar and he "rose up in haste * * * * and came near to the mouth of the burning fiery furnace, and spake, and said * * * * ye servants of the most high God, come forth and come hither. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire." So out of the "furnace exceeding hot" of criticism come forth the Scriptures not only authenticated by miracles and fulfilled prophecy, but by the sign-manual of 888; and we may say, no other than God can write after this sort, as Nebuchadnezzar declared, "there is no other God that can deliver after this sort."

Another manifest token of Omniscient Inspiration, of the control of the Holy Ghost over the thoughts of men, is displayed in the relation of Nebuchadnezzar's first dream. To his demand that they should tell him his dream in order that he might be certified of their ability to interpret, the Chaldeans replied: "There is not a man upon the earth that can shew the king's matter:" an assertion which was falsified in answer to the prayers of Dan-

iel and his companions. "Then was the secret revealed unto Daniel in a night vision." He had no doubt of the identity, or the interpretation of the revelation. With confidence he asked to be brought before the king, and his retentive memory constructed the colossal image, distinguishing its different parts by the proper metals, even to the toes made of iron and clay; and his interpretation of it as an emblematic illustration of the four great world-empires has been verified by the developments of the succeeding ages. "The stone cut out of the mountain without hands," all hostile critics acknowledge, has reference to the kingdom of Christ established without human help. The ability to interpret was proven to the satisfaction of Nebuchadnezzar, and he "fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." This gift of insight into the thoughts of others was a gift common among Christians in St. Paul's time. He commends

it thus to the Corinthians;—"but if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (1 Cor. XIV, 25). Such a power proves the gift of Inspiration, "for what man knoweth the things of a man, save the spirit of a man which is in him?" The supernaturalness of the gift was also shown in the youth of the receiver. The seventeen-year-old captive eclipsed the wisest of the earth. They had asserted, "there is no king, lord nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare (heavy, hard) thing that the king requireth; and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." The boy-prophet stood the test, and his thanksgiving to God reminds us of those exulting words of Christ, when He "rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it

seemed good in thy sight.”—(Luke X, 21.) The foolishness of God was showing itself to be wiser than the wisest of men.

This unique trial of the wisdom of men well represents John's vision in the fifth chapter of Revelations: “And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.” A harder task than that set the magicians, soothsayers, and astrologers, for here neither heaven, nor earth, nor what is under the earth could produce a man to solve the enigma. A greater than Daniel the prophet must meet the emergency, and He whom Daniel represents comes forward: “And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the

seven seals thereof." The havoc of consternation is remedied by Prophecy. On each scene, only one comes forward able to reveal the secret. And the secret revealed by the one is similar to that revealed by the other. Daniel foretells the five world-empires, extending to the end of time; and the Lamb unseals prophecy to the end of the world. The difference between the two is that Daniel disclaims having any wisdom more than any living, and acknowledges the receipt of the Revelation, and the Lion of the tribe of Judah, the Root of David takes the book and opens it by His own prevailing wisdom. Daniel is inspired; Jesus is the source of Inspiration. Daniel is the type of the wisdom of Christ, and the SSS recognizes him as such. It is the hour of dark despair to the wise men of Babylon, but Daniel is blessing the God of heaven. Amid the encircling obscurity flashes forth the splendor of Revelation: "He revealeth the deep and secret things; he knoweth what is in the darkness, *and the light with him dwelleth.*" (Dan. ii. 22) The words in italics are exactly SSS.

This is the Head of the Church, Christ Jesus, "from whom the whole body fitly

joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." And this body derives life from the head because it has been partaker in His death; "dead with Christ from the rudiments of the world," i. e. from the Powers of Nature, the elements, the planets, which were before worshiped. What is this but what was enacted on a small scale, represented by the lords of the Philistines, gathered together to offer a great sacrifice unto Dagon, their god (Judges xvi. 23), and the next moment, in the very act of praising their god, dragged down to death with Samson, partakers in his death; his greatest conquest; "so the dead which he slew at his death were more than they which he slew in his life." And it was the achievement of a similar and greater conquest which nerved the Saviour to willingly die. "I, if I be lifted up, will draw all men unto me"; drawing them into the ruin of death, unto sin that they might live with Him; "ye are dead, and your life is hid with Christ in God." So this Samson who has dragged us down

with Him in death, now imparts His life to us, His members, His body. "Of His fulness we all partake." "Unto every one of us is given grace according to the measure of the gift of Christ, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" humanity attaining in Christ unto unity, grace, and perfection. This is that ideal, Christianized, humanity, which is to break in pieces and consume that other presentation of ideal humanity produced by human power, guided by human wisdom, consolidating the kingdoms of this world, as set forth in the colossal image with the head of gold revealed to Nebuchadnezzar. Of this indestructible permanent kingdom, Christ is the Head. His relation to its members is that of the head to the body. He may be said to be full of men and women, as it is said in the story of Samson (Judges xvi. 27), "Now the house was *full of men and women*;" the italics making 888; "the measure of the stature of the fulness of Christ."

Lack of time prevents the bringing for-

ward of other instances of this number stamped upon the types of Christ. But enough have been produced to show that it is the number of Jesus; making distinct the several types, preventing confusion between them, showing the bearing of each on the anti-type, giving us all the features of Christ's portrait. With this key we unlock the secrets of His life, and offices. It points out (1) that great mystery, the Annunciation of the Incarnation by the message of an angel, (2) our Lord's flight into Egypt, (3) the bough of fruits, (4) His public consecration (5) His pity, (6) His agony in the garden, (7) Him falsely accused, (8) His prayer on the cross, (9) His ignominious death, (10) His burial, (11) the continuation of His mission in the Apostles, (12) the universal sovereignty of the Son of David, (13) the Builder of the temple of the Lord, (14) "Christ our Passover," "as written in book," (15) the untold worth of His Sacrifice, (16) Its sufficiency, (17) His descent from heaven to raise "the dead in Christ," (18) "the day of judgment and perdition of ungodly men,"*(19) the restitution of

*An SSS in the overthrow of Sodom and Gomorrhah was overlooked. It is one found by Mahan: "*And they said, stand back. And they said, This one [SSS] came in to sojourn, and he will*

all things, (20) His Marriage, (21) His two Natures, (22) His identity with Jehovah, (23) His speech to His Household of Faith, (24) against idolatry, (25) the Lamb opening the seven seals, (26) the fulness of Christ.

If an artist were to represent Christ in the various scenes given in the New Testament, and were to look for corresponding subjects in the Old Testament, could he find twenty-six better than those on which we have discovered the 888? Putting the Gospel pictures side by side with the prophetic, none would deny the analogy; the emblems would often be pronounced exquisite; design would be granted; taste would be appreciated; praise would be accorded. But the artist could not claim originality. The discretion of selection has not been left him. The 888 has indicated the Old Testament character which shall represent any particular incident in our Lord's experience. Now shall we grant that there is design, method, in the artist's work of following, of copying;

needs be a judge," [Gen. xix. 9.] They thrust back the judge, and right behind the rejected judge, "Behold, the Judge standeth at the door!" smites them with blindness, and rains down fire and brimstone, from the Lord, out of heaven, on Sodom and Gomorrha, which are thus "set forth as an example, suffering the vengeance of eternal fire."

and shall we fail to trace design in that which he copies ?

It is another proof of the Unfathomable Wisdom of God; and may well cause the prophets, "unto whom it was revealed that not unto themselves, but unto us they did minister," to exclaim, "Not unto us, O Lord, not unto us, but unto Thy NAME give the praise."



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