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ARTICLE I.

THE MISSIONARY SPIRIT OF THE PSALMS AND PROPHETS.

BY PROF. E. P. BARROWS, ANDOVER.

To some it may seem strange that a missionary spirit should be spoken of as belonging to the Old Testament. They may have accustomed themselves to think of such a spirit as peculiar to the new dispensation of the gospel, in contrast with the stern exclusiveness of the Mosaic economy. In one sense this is true. If a missionary spirit be understood as including a regularly organized plan for the conversion of all nations, this is an idea first developed in the New Testament. No one of the ancient prophets ever received from God a command to go and preach the institutions of Moses, or even the fundamental doctrines of revealed religion, to all nations. Christ himself, who came as the Saviour of the world, confined his labors mainly to his own countrymen. It was only in an incidental way that he bestowed his benefactions upon those who were not Israelites. When, early in his ministry, he sent out his twelve apostles to preach, his commission was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel."<sup>1</sup> It

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<sup>1</sup> Matt. 10: 5, 6.

was not till after he had completed the work of making expiation for the sins of men, and was about to ascend to heaven, that he gave his disciples the broad commission : " Go ye into all the world, and preach the gospel to every creature."<sup>1</sup>

But while all this is true, we must never forget that the original covenant with Abraham had respect to the salvation of all nations. Though made with him and his seed after him, its end was to bless all families of the earth : " In thee shall all families of the earth be blessed ;"<sup>2</sup> " Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ;"<sup>3</sup> " In thy seed shall all the nations of the earth be blessed."<sup>4</sup> Although God, for a season, " suffered all nations," outside of Abraham's posterity, " to walk in their own ways,"<sup>5</sup> it was still with reference to their final recovery and salvation. His plan was, first, to bring one family into covenant with himself, and, having multiplied it to a great nation, to manifest to that nation, by a series of stupendous miracles, his unity and infinite perfections, and subject it, for many successive centuries, to a system of laws and institutions of his own appointment ; and that, too, under a remarkable providential guidance in connection with a series of prophets directly commissioned by him to rebuke the people for their sins and instruct them respecting his will. Having in this manner moulded one nation into the knowledge of himself, and thus prepared the way for a universal dispensation, he revealed to that nation the gospel of Christ, that it might be propagated thence, as from a common centre, over all the earth. The Mosaic economy, then, though itself exclusive, was the divine foundation for a nobler dispensation, which should know no distinction between the nations of mankind. It was a *partial*, preparatory to a *universal*, dispensation. So far, therefore, as the benevolent design of God is concerned, all objections drawn from the exclusive character of the Mo-

<sup>1</sup> Mark 16 : 15.<sup>2</sup> Gen. 12 : 3.<sup>3</sup> Gen. 18 : 18.<sup>4</sup> Gen. 22 : 18.<sup>5</sup> Acts 14 : 16.

saic institutions fall to the ground. It remains for the objector to show how a universal religion, like Christianity, could have been wisely and successfully introduced without a previous work of preparation; and, if he cannot do this, what better method of preparation could have been pursued than that devised by the wisdom of God.

The attitude of the Mosaic economy towards the Gentile nations was indeed severe, but it was the severity of love and good will. It had for its object, not their destruction, but a speedier preparation of the way for the advent of Christ, in whom the promise: "In thy seed shall all the nations of the earth be blessed," was to find its fulfilment. Here the words of a well-known author are in place. In his argument to show that "a kindly sentiment *towards the human family at large*" pervades the writings of Moses, and of the poets and prophets of succeeding times, he says: "SEPARATION, it is true, was the fundamental principle of the Jewish polity; but then it was separation on the ground *only* of those corruptions and enormities that prevailed in the surrounding countries. The sole intention of the national seclusion was to preserve in the world the prime elements of morals and religion. And to secure this intention, and to secure it in the actual condition of mankind at the time, an extraordinary line of policy, in particular cases, as well as unique institutions — civil and religious, were indispensable. This race of true worshippers, planted, as it were, on the confines of mighty and splendid idolatries, must needs assume a front of defiance and of universal reprobation. But then this reprobation had regard to *nothing* but the errors and the vices of idolatry; consequently it was always true that, whoever among the nations, afar off or near, would renounce his delusions and "cleave unto the God of Israel," was welcomed to the bosom of the state."<sup>1</sup> It was not till the last period of the Jewish theocracy, when, having accomplished the work assigned to it by God, it was on the decline — in

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<sup>1</sup> Fanaticism, by Isaac Taylor, Sect. IX. See, for a striking illustration of this last assertion, 1 K. 8: 41—43; Isa. 56: 3—8.

the language of inspiration, had "waxed old," and was "ready to vanish away,"<sup>1</sup>—and when the light of inspiration had been, for several centuries, withdrawn from its teachers and rulers, save as it existed in the records of the past, that the fanatical spirit which breathed hatred and contempt towards all other nations, attained to such a rank and poisonous growth in the bosom of the Jewish commonwealth.

The final end, then, to which the old dispensation looked, was the salvation, not of one isolated nation, but of the whole human family. If we can find, in the writings of the Old Testament, longing anticipations of this end, then we find in them the true missionary spirit. Now, in perfect harmony with the high result to which the old dispensation looked, are two very noticeable facts, respecting these writings. *First*; we find, scattered throughout their pages, allusions, more or less clear, to the glorious consummation which the Abrahamic and Mosaic covenants had in view. *Secondly*; these allusions increase in number and definiteness, as has been observed by several writers,<sup>2</sup> after the period when the Mosaic theocracy, having passed its zenith of power and splendor, was now in a state of decay. While the institutions of Moses were in their primal vigor, accomplishing the very work appointed to them by God their author, it was not necessary that the minds of the covenant people should be, to any great extent, directed towards the future. The struggles and triumphs proposed to them were emphatically those of their own divinely constituted state, in its conflict with the surrounding heathen nations. To them the great animating idea was the full realization of the Mosaic institutions as an all-pervading power, in the very form in which God had given them. But the theocracy, with all its divine splendor, was only a temporary arrangement destined to give place to a more perfect dispensation. From its very nature and office, it could not be always advancing. Always preparing the way for the high end to which it was subservient, it might be; but not always increasing in outward power

<sup>1</sup> Heb. 8: 13.

<sup>2</sup> See, among others, Alexander, Introduction to Isaiah's later prophecies.

and glory. Everything temporary must reach its culminating point, as did this theocracy under David and Solomon: under David, in vigor and conquering power; under Solomon, in wealth and peaceful splendor. From the days of these two monarchs, it was destined to decline, till in the fulness of time, its great Author should fold it up, as a worn out garment, and lay it aside forever. This was a hard truth to an Israelite, perhaps the hardest of all truths. The institutions of Moses, with their glorious history in the past, which he had received from the fathers as his peculiar patrimony, mingled themselves with his very being, and he clung to them as to life itself. That they should fall into decay and pass away never to return, was a thought which he could not endure. He was always hoping and praying for a renewal of the ancient glory of Israel. But this, *in its outward visible form*, he was never to witness; but rather the increasing humiliation of his nation before the surrounding heathen powers.

It was precisely at this juncture in the history of the covenant people, that the prophets were commissioned to open to their countrymen the glorious future that awaited their afflicted and tempest-tossed Zion. David had received the promise: "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."<sup>1</sup> David and Solomon had understood this promise as including that of universal dominion over the human family, and had foretold this in prophetic song.<sup>2</sup> But it was in the dark and turbulent age of Ahaz and his successors, when the visible glory of the theocracy was steadily passing into an eclipse which soon became total, that Isaiah and his compeers were inspired to portray the glory of "the last days," in those glowing descriptions which remain, to the present hour, the comfort and solace of God's people. These have always respect to the introduction of the gentile nations into God's church, and the extension of the true religion, in this way, over all the earth. As a single example,

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<sup>1</sup> 2 Sam. 7: 16.

<sup>2</sup> See, among other Psalms, 2 and 72.

we may take that bright portraiture which has found a place in the writings of two contemporary prophets :

“ And in the last days it shall come to pass that the mountain of the LORD's house shall be established in the top of the mountains, and it shall be exalted above the hills ; and peoples<sup>1</sup> shall flow unto it.<sup>2</sup> And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many peoples, and rebuke strong nations afar off ; and they shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree ; and none shall make them afraid : for the mouth of the LORD of hosts hath spoken it.”<sup>3</sup>

But here we are met with various objections.

1. It is said that what is anticipated in this and many other kindred passages, is the extension, not of a spiritual religion, like Christianity, but of *Judaism*, over all the earth — a dream that was never to be realized. To this we answer, that the true religion is, for substance, that which was possessed by the Jews to whom this promise was made — the very same religion which we now possess ; for Christianity is not the substitution of a new religion for the old, but simply the old religion embodied in a new and more spiritual form. We must carefully distinguish between the substance of revealed religion and its accidents ; between the unchangeable living being herself, that has descended from heaven to man, and the changeable costume which, by God's appointment, she wears in different ages. God never had but one church in the world, and that church never had but one religion. The piety of Abraham and Joseph, under the simple Abrahamic covenant, was not different from that of David and Isaiah, under the superadded Mosaic economy. Nor was the

<sup>1</sup> Throughout the present Article we find it necessary to adopt for the Hebrew עַמִּים the less usual English form, *peoples*, to indicate clearly the reference of the word, not to men collectively, but to the various nations of the earth.

<sup>2</sup> Isaiah says : “ all nations shall flow unto it.”

<sup>3</sup> Isa. 2 : 2—4 ; Micah 4 : 1—4.

religion of these Old Testament saints another than that of John the Baptist, who lived, as it were, between the two economies; or than that of Peter and Paul, who lived under the full light and glory of the gospel dispensation. The faith of those who shall be found living upon the earth when the last trumpet shall sound, will be the same as that which made Abel's offering acceptable to God.

But while religion herself remains in all ages the same, the forms in which she is clothed may vary, to meet the varying wants of different eras in the world's history. In the institutions of Moses, religion was the same living spirit that had vivified the simple rites of the patriarchs, Abraham, Isaac, and Jacob. But, for the accomplishment of high ends, she had been embodied by Jehovah in a splendid theocracy, with its august priesthood, its numerous sacrifices and oblations, its solemn assemblies, its distinctions of clean and unclean, its days, and months, and years. These constituted the new habiliments in which the old religion was to exert her vital energies, until, in the fulness of time, she should drop this magnificent but cumbersome attire, and be clothed upon with her last and most perfect earthly form. We say, her last and most perfect form, in respect to visible organization. For as to that *tertium quid* which some have imagined — an economy to be hereafter introduced, distinct from both Judaism and the present dispensation of Christianity, but analogous to the former in having Jerusalem for its central point, we do not believe that the prophecies of the Old Testament, soberly interpreted, furnish any solid ground for such an hypothesis.<sup>1</sup>

But why, it may be asked, was not the spiritual dispensation of Christianity set forth in its own simple majesty? The answer is, that men were not prepared for such a representation. It was necessary that the future dispensation, instead of being described in plain terms, should be symbolized to the apprehension of the Hebrews, by images taken from objects with which they were familiar. This principle our

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<sup>1</sup> See below, our remarks on Zech. 14: 16—21.



Lord and his apostles distinctly avowed in their teachings : " Unto you it is given to know the mysteries of the kingdom of God ; but to others in parables." <sup>1</sup> " I have yet many things to say unto you, but ye cannot bear them now." <sup>2</sup> " I have fed you with milk, and not with meat ; for hitherto ye were not able to bear it, neither yet now are ye able." <sup>3</sup> God, therefore, wisely withheld a premature disclosure of the future dispensation of Christianity in its naked simplicity and spirituality. Such a disclosure must, so far as we are able to judge, have been followed by much error and misapprehension, and must have had, moreover, the effect of bringing the existing dispensation into dishonor, before the world was prepared to receive anything better in its stead.

In accordance with this simple principle, a large class of images employed by the prophets of the Old Testament in predicting the future extension and prosperity of the church, finds a natural and easy solution. The subject-matter is the triumph of the true religion, the same as that revealed to " Moses and the prophets," but a triumph to be realized under the simple and spiritual dispensation of Christianity. The *drapery* is borrowed from the economy under which the prophets lived. The bright visions of the future which they describe in such glowing terms, are the revelations of God's Spirit ; but they are cast in the mould of the old economy. Whoever denies this principle in the interpretation of the prophets of the Old Testament, will find himself involved in inextricable difficulties.<sup>4</sup>

2. Another objection urged against a large class of these prophecies is, that *their spirit is foreign to that of Christiunity*. This applies especially to such Messianic predictions as those contained in the second, and hundred and tenth Psalms, and kindred passages in the prophetic writings, in which the Messiah is represented as breaking his enemies with a rod of iron, striking through kings in the day of his wrath, filling the

<sup>1</sup> Luke 8 : 10 ; and the parallel passages.    <sup>2</sup> John 16 : 12.    <sup>3</sup> 1 Cor. 3 : 2.

<sup>4</sup> The substance of the above remarks, under the head of Objection 1, is condensed from the author's Article in the *Biblical Repository* for 1847, entitled " Christianity foretold under the Symbols of Judaism," pp. 415—418.

places with dead bodies, wounding the heads over many countries, trampling the people in his fury, and sprinkling his garments with their blood. Thus of the second Psalm De Wette says : " According to these [the Christian ideas], the Messiah is no conqueror of nations, wielding the iron sceptre : ' his kingdom is not of this world.' " <sup>1</sup> And of the hundred and tenth Psalm he says : " To us Christians the Messianic interpretation of the Psalm cannot be of much account, since the Messiah is throughout represented as a theocratic ruler, nay even as a warrior." <sup>2</sup> This objection deserves a careful examination. To answer that, in an abundance of other passages, the kingdom of the Messiah is represented as one of righteousness and peace, though true, could hardly be considered as an adequate reply. To affirm that all these descriptions are to be understood of purely spiritual victories, to be gained through the truth in the hearts of God's enemies, would be foreign alike to their obvious import, and to the representations which the prophetic portions of the New Testament give of the progress of Christ's kingdom, and its final triumph in the world. We must seek for some comprehensive view which shall combine into one harmonious whole the various representations of both the Old and the New Testament on this subject.

This view we find in the scriptural doctrine that Christ is not only the *head of the church*,<sup>3</sup> as a spiritual body organized upon spiritual principles, but also *head over all things to the church*,<sup>4</sup> having all things without her pale, as well as in it, put under his feet, and administering them for her welfare.

God has, from the beginning, carried forward his kingdom in this world, in a *two-fold line of administration* : the providential, or outward line ; and the spiritual, or inward. These

<sup>1</sup> De Wette, *Kommentar über die Psalmen*, in loco.

<sup>2</sup> *Kommentar*, in loco.

<sup>3</sup> Eph. 5 : 23.

<sup>4</sup> Eph. 1 : 22. The original reads: *κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησίᾳ*, *head over all things for the church*, the "all things" being those just before named: "And hath put all things under his feet." Its true parallel is found in the declaration of Christ himself: "All power is given unto me in heaven and in earth." Matt. 28 : 18.

two lines run constantly parallel with each other; their mutual action and reaction is perpetual; and they constitute, together, one grand whole, yet so that the providential is always subordinated to the spiritual.

To the *outward or providential line* belong all those mighty outward movements, some of them miraculous, but many more, to our apprehension at least, effected in a natural way, which have accompanied the progress of God's church all along her course to the present hour. As examples, we may name: the wonderful providence by which the posterity of Abraham were transplanted from Canaan into Egypt; their deliverance thence by a series of stupendous miracles; their guidance through the wilderness of Arabia, and settlement in the land of Canaan; the oft-repeated outward interpositions of God in their behalf; their conquest by Nebuchadnezzar, and removal to Babylon, as a chastisement for their sins; their release from captivity by Cyrus; their successive subjection to the great monarchies of the world that succeeded the Chaldean empire; the state of the world in respect to both civil and religious matters at the time of Christ's advent; and (not to enumerate any further, though we might easily bring the catalogue down to the present day) the overthrow of the Jewish polity civil and ecclesiastical, by the Romans. In a word, it is manifest, to use the words of a living author, that "the world is governed in the interest of Christianity."<sup>1</sup> Whether historians and politicians will see it or not, it is plain that for the church of God empires have risen and fallen, and battles been lost and won; that all the endlessly complicated movements of society are controlled and shaped by the invisible hand of God for her good; that every discovery in the arts and sciences is appointed to minister as a handmaid to her welfare; and that all her enemies, who dig pits for her feet, are but preparing their own grave, into which God in due time will plunge them.

To the *inward or spiritual line* belongs the work of regen-

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<sup>1</sup> Nature and the Supernatural, Chap. XIII.

eration and sanctification in the hearts of men. It is that kingdom of God which "cometh not with observation," but is within the soul of every true believer.<sup>1</sup> It includes all the truths and ordinances of revealed religion as quickened and made effectual by the ever present power of God's Spirit. It is of this glorious spiritual line of administration that the prophets speak, in such passages as the following: "Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel."<sup>2</sup> "After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."<sup>3</sup> "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."<sup>4</sup> In the New Testament, it appears in meridian brightness in the pentecostal effusion of the Holy Spirit. In our day we see it in every true revival of God's work; nay more, in every soul that has "the kingdom of heaven" established within it.

Now it is manifest that both these lines, the providential

<sup>1</sup> Luke 17: 20, 21.

<sup>2</sup> Isa. 44: 2—5.

<sup>3</sup> Jer. 31: 33, 34.

<sup>4</sup> Ezek. 36: 25—27. See further Joel 2: 28—32 (where both lines of administration are exhibited in connection with each other); Zech. 12: 10—14.

and the spiritual, are committed by the Father to our Lord Jesus Christ. So much is necessarily implied in his words : " All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." <sup>1</sup> " All power in heaven and in earth " includes power over all the forces that are at work without the church, as well as within it, whether they be visible or invisible. Accordingly the scriptures affirm that God has set Christ " at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things under his feet, and given him to be head over all things to the church." <sup>2</sup> Christ could not have given his disciples the promise : " Lo ! I am with you alway, even unto the end of the world," unless he had been able to sustain them to the end of the world, in all emergencies ; which, again, implies that all things, without the pale of his church, as well as within it, are put under his feet.

Around this great principle, the universality of Christ's dominion, without as well as within his church, all the prophecies of the Old Testament, that have respect to his kingly office, gather and arrange themselves in harmonious order. They describe him, in the plenitude of his office, as " King of kings, and Lord of lords ;" as both the spiritual head of his people, and head over all things for his people. Sometimes the one, sometimes the other aspect of his kingdom is brought to view ; sometimes both are exhibited in blended glory and brightness. The second Psalm has to do chiefly with his enemies — with the kings and rulers of the earth that have set themselves in array against him and the Father. It cannot, then, be other than minatory in its tone. Of them it must say : " Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel," <sup>3</sup> for this is the very fate that awaits them and their followers, at his almighty hand. It is not by leading his dis-

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<sup>1</sup> Matt. 28 : 18—20.

<sup>2</sup> Eph. 1 : 20—22.

<sup>3</sup> Ps. 2 : 9.

ciples to the field in person, nor by committing to their hands the sword to be wielded in his name (according to the idea of the Romish church), that he breaks the nations like a potter's vessel. It is by his providential rule over them. Under the Mosaic economy it pleased God to put his church into the form of a *divine state*; a state exercising, by his appointment, all the functions of religion, yet still a true state, and, as such, entrusted with the sword. Joshua and David had a literal sword to wield in behalf of God's people. But when the Lord Jesus took his church out of the state, and constituted her a purely spiritual body, to be administered by spiritual instrumentalities, he left the sword forever behind. So far as his headship over her, as an organic body, is concerned, his "kingdom is not of this world."<sup>1</sup> He allows none of his servants to employ carnal weapons in her behalf.<sup>2</sup> But he has not, in this, vacated his headship over all things in heaven and earth for her welfare. He not only rules his kingdom, which is not of this world, by his word and Spirit, but he rules the kingdoms of this world, also, by his providence. To the ministers of his church he gives no rod of iron, but he wields it himself for the overthrow of his and their enemies.<sup>3</sup> When De Wette says: "The Messiah is no conqueror of nations, wielding the iron sceptre: 'his kingdom is not of this world,'" he confounds his proper headship over the church, as a spiritual body, to be administered by spiritual instrumentalities, with his headship over all things for the church. What Pilate was concerned to know, was the nature of that kingdom which Christ came to establish on

<sup>1</sup> John 18: 36.

<sup>2</sup> 2 Cor. 10: 4.

<sup>3</sup> In Rev. 2: 26, 27, the Saviour, appropriating to himself the words of the Psalmist above quoted, says: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." But he rules the nations in the sense of triumphing over them in *Christ* his head, not in that of conquering them by carnal weapons. In an analogous way Christ says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," Rev. 3: 21. The faithful believer, who has overcome the world through faith, sits with Christ on his throne, not as sharing with him the government of the universe, but as exalted in and through him above all his enemies.

earth, in its relations to his Roman master. The answer of Jesus was framed accordingly. Of the reign of Christ over all things, as exalted to the right hand of God, not a word was said to Pilate. Of this he had spoken to the Sanhedrim, as was proper, in explicit terms,<sup>1</sup> and it is in this character that the Psalms and Prophets describe him. In a parable expressly designed to set forth our Lord as appointed to receive of the Father a kingdom, he says: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."<sup>2</sup> What is this but breaking his enemies with a rod of iron? The fulfilment of this awful prophecy (if not its exhaustive, at least its germinant fulfilment) we have in the overthrow and destruction of the Jews by the Romans. Here we see both how Christ wields the iron sceptre, and for what end. By his mighty judgments he destroys the incorrigible enemies of his people, that he may thus prepare the way for the spread of his gospel through the whole earth. Precisely the same view is given of Christ in the Book of Revelation.<sup>3</sup>

The way is now prepared to consider the missionary spirit of the Psalms and Prophets, in its true, divine splendor. The seers of the Old Testament are continually looking forward with holy joy to the day when all nations shall be brought into the fold of God, and shall be blessed under the dominion of him and his Messiah. Fed by the spirit of inspiration, their faith and love are continually overleaping the narrow boundaries of the Mosaic economy, and running to and fro through the whole earth, crying with a loud voice: "Let the people praise thee, O God; let all the people praise thee."<sup>4</sup> Living at a period of the world's history when darkness covered the earth, and thick darkness the nations, they yet see, far off in the distant future, the whole earth radiant with the glory of God, and shout, in holy exultation: "The earth shall be full of the knowledge of the Lord, as the wa-

<sup>1</sup> Matt. 26 : 63, 64.

<sup>2</sup> See Rev. 14 : 14—20; 19 : 11—21.

<sup>3</sup> Luke 19 : 27.

<sup>4</sup> Ps. 67 : 3, 5.

ters cover the sea.”<sup>1</sup> In the fulness of their yearning desire for the salvation of the Gentiles, they intercede with God in their behalf, day and night, and call upon all who love him to do the same. “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.”<sup>2</sup> “Ye that are Jehovah’s remembrancers (יִזְכְּרוּ אֶת־יְהוָה), keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”<sup>3</sup> In such passages as these we have the very substance of the missionary spirit. Christ’s missionary servants who go forth at the present day, in obedience to his command, that they may carry the gospel to the Gentiles, can find no higher forms in which to express their aspirations and desires.

The remainder of this Article will be devoted to an illustration of the missionary spirit of the Psalms and Prophets, as exhibited in certain striking portions of them. For convenience of arrangement, we begin with the latter.

#### I. PASSAGES FROM THE PROPHETS.

Passing by such familiar examples as those contained in Isa. 2: 2—4, and ch. xi. throughout, we will first consider that wonderful passage, Isa. 25: 6—12, which for depth, grandeur, and comprehensiveness of meaning, is not surpassed by anything in the Old Testament that pertains to the glory of the last days. Its connection deserves a moment’s attention. In accordance with the general law of such promises, it follows a prediction of the mighty judgments of God by which the oppressors of his people have been humbled, and it naturally returns, towards the close of the chapter, to the same theme; since the way for the enlargement of Zion is prepared by the overthrow of her enemies. Then follows, in the twenty-sixth chapter, the song of Zion in view of God’s mighty interpositions in her behalf. Let us now consider the passage in regular order.

<sup>1</sup> Isa. 11: 9.

<sup>2</sup> Isa. 62: 1, 2.

<sup>3</sup> Isa. 62: 6, 7.



V. 6. And in this mountain shall the Lord of hosts make unto all the peoples a feast of fat things, a feast of wines on the lees ; of fat things full of marrow, of wines on the lees well refined.

The introductory word *and* connects the promised feast with the overthrow of the "strangers," who have oppressed God's people. He first brings them low, and then spreads a feast on Mount Zion for all the nations ; for *this mountain* is no other than Zion, "the mountain of the Lord's house," the central point of the Jewish theocracy, which God chose as his earthly dwelling-place ; for Zion, in the wide sense, included Moriah, and thus the temple, as well as the palace of the kings. By the inspired penmen Zion was exalted from its original geographical sense to be the representative of that divine state of which it was the centre, and of which the Christian church is the true heir. It is historically true that from Jerusalem the gospel of Christ went forth to bless all nations, and in this sense the feast was spread for them on Mount Zion. But the expression "in this mountain," has a far deeper and grander import. It teaches us that the feast which God makes for the world is made in the church, and is furnished to the nations through her instrumentality. The feast is made *unto all the peoples* (לְכָל-הָעַמִּים), that is, for all the nations of men, in accordance with the terms of the original covenant : "in thy seed shall all the nations of the earth be blessed."<sup>1</sup> The prophet describes the feast by two articles which represent the choicest viands and drinks : *fat things full of marrow*, and *wines on the lees well refined*. By standing on the lees, wines acquire a richer flavor. Hence "wines on the lees well refined," are the richest and purest wines. Here, as often elsewhere, the blessings of salvation are set forth under the similitude of a feast prepared by God himself. Compare Isa. 55 : 1, 2. Prov. 9 : 2—5. Matt. 22 : 2—10.

V. 7. And he shall swallow up, in this mountain, the face of the veil that is cast over all the peoples, and the covering that is spread over all the nations.

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<sup>1</sup> Gen. 22 : 18.

The alliteration of the original may be preserved by a slight change in the version, thus : “ And he shall swallow up, in this mountain, the face of the veil that veils all the peoples, and the covering that covers all the nations.”<sup>1</sup> *The face of the veil* seems to be only a mode of describing the veil itself, as having an extended *face*, that is, surface. The veil and the covering are here symbols of the spiritual darkness and wretchedness that cover all nations upon whom the light of revealed religion does not shine. Compare Isa. 9 : 2. 60 : 2, 3. Acts 26 : 18. 2 Cor. 4 : 3—6. All this is to be done *in this mountain*—Zion, as above explained.

V. 8. He has swallowed up death forever : and the Lord Jehovah shall wipe away tears from all faces, and the reproach of his people shall he take away from all the earth : for Jehovah hath spoken.

The Perfect : *He has swallowed up*, is the so-called “ prophetic Perfect,” and might be rendered, as in our version, by the Future. *To swallow up death forever*, is to abolish it forever ; *to wipe away tears from all faces*, is to remove all sorrow ; *to take away the reproach of his people from all the earth*, is to make them honorable throughout all the earth. These words are applied, in the New Testament, to the final glory and blessedness of the saints in heaven : “ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”<sup>2</sup>

<sup>1</sup> טָּבַעַת וְכָסָהּ, and כָּסָהּ וְכָסָהּ. The word כָּסָהּ, in the sense of *web* or *covering*, occurs no where else in the Hebrew except here, and perhaps Isa. 30 : 1. But this meaning is supported by the analogy of כָּסָהּ, *web of a weaver*, Judges 16 : 13, 14. The commentators illustrate both words from the Arabic

نَسَمٌ. *Texuit pannum* ; نَسَمٌ, *strata, super quibus peraguntur preces* ;

نَسَمٌ, *intexta auro vestis* : etc. See Freytag. This may be admitted as probable ; though perhaps the signification may be derived from the Hebrew root כָּסָהּ, *to pour out*, in the sense of *spreading abroad*. Compare the Talmudic כָּסָהּ, *ornamentum fusile, aureum vel argenteum muliebri* ; then, *lamina auri vel argenti fusa, ex qua fit moneta*. Buxtorf, p. 1356.

<sup>2</sup> Κατεσθῆναι ὁ θάνατος εἰς νίκην. Though the apostle does not here follow the version of the Seventy, which reads : κατέβηεν ὁ θάνατος λαχύρας, *death prevailing*

Of the inhabitants of the New Jerusalem it is said: "God shall wipe away all tears from their eyes."<sup>1</sup> That this is mere accommodation, we can hardly believe. Beyond a doubt, the description of the present verse applies to the millennial age of the church in the zenith of its glory. But that its depth and comprehension of meaning can be exhausted by any state of blessedness that awaits God's people this side of the resurrection, may well be considered impossible. It seems more consonant to the analogy of prophetic representation to suppose that the prophet sees the future glory of the earthly Zion painted, as has been said, on the background of eternity; that when her coming blessedness is revealed to his eye, he sees it in connection with its heavenly consummation, so that the entire history of God's church, here and hereafter, stands revealed to his prophetic vision as one grand whole.

V. 9. And it shall be said in that day, Lo, this is our God; we have waited for him, and he shall save us: this is Jehovah; we have waited for him: let us exult and be glad in his salvation.

The joyful exclamation of God's ransomed people, in view of their great deliverance and enlargement. It needs no illustration.<sup>2</sup>

V. 10. For on this mountain shall the hand of Jehovah rest, and Moab shall be trodden down under him, as straw is trodden down in a dunghill (or, in the waters of a dunghill).

*The hand of Jehovah*, resting on Mount Zion, is at once his punitive and his saving hand. It destroys the enemies of

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*has swallowed up* (a thoroughly false rendering), he yet agrees with them in rendering, as they often do in other passages, מַצְרַיִם by *els nikos*, in accordance with the Aramaean usage of the word. We need not depart, however, from the common Hebrew usage, since the writers of the New Testament, in their quotations, are satisfied with the essential meaning. See on this point the very pertinent remarks of Prof. Alexander, Commentary in loco.

<sup>1</sup> Rev. 21: 4.

<sup>2</sup> The words: מְקַיֵּם לִי יְיָ אֱלֹהֵי מִצְרַיִם, have been rendered: *we have waited for him that he might save us*. This, though grammatically allowable, is not necessary; as the prophet means to represent the salvation which God has brought to his people as one that shall be perpetuated forever.

his people, but brings salvation to them. *Moab*, as one of the chief among the enemies of God's people in the prophet's day, stands here to represent all their enemies. The prophecy was fulfilled long ago upon him, but this is only the earnest of a higher fulfilment upon all who inherit Moab's spirit and walk in Moab's ways. For other examples of this representative use of particular nations, see Isa. 11 : 14. 63 : 1. Joel 3 : 4, 19. Amos 9 : 12. Obad. 18—21. Most commentators take the suffix in *תַּחֲתָיו*, reflexively, *under himself*; that is, in his own place or land. Compare Ex. 10 : 23. 16 : 29. 2 Sam. 2 : 23. The textual reading, *בְּמַי פְּדֻמְקָהּ*, *in the waters of a dunghill*, is to be preferred, on critical grounds, to the Masoretic, *בְּמַי מְרִמְקָהּ*, *in a dunghill*. Either way it expresses, by a strong figure, the utter degradation and destruction of Moab.

Vs. 11, 12. And he shall spread forth his hands in the midst thereof, as the swimmer spreadeth forth his hands to swim : and he shall bring down his pride, together with the plots of his hands. And the fortress of thy high walls he hath laid low, he hath brought down, he hath prostrated to the earth, to the dust.

What is the subject of the verb *וַיִּפְרֹט*, *and he shall spread forth*, has long been a question. Many refer it to Moab, in connection with the textual reading : *in the waters of a dunghill*. Moab shall spread forth his hands in the midst of it—this filthy pool—in the vain effort to escape.<sup>1</sup> But the more ancient interpretation refers the verb to Jehovah : *And he [Jehovah] shall spread forth his hands in the midst of him [Moab]* ; that is, as a mighty spoiler.<sup>2</sup> Like a strong swimmer, who thrusts

<sup>1</sup> Heb. *בְּקִרְבוֹ*. The objection from the masc. sing. suffix can be of no great weight with one who considers how often this is used in references to impersonal objects without regard to their grammatical gender.

<sup>2</sup> So the Targum : *וַיִּפְרֹט מַחַת גְּבוּרָתוֹ בְּיַמֵּיהֶן כְּמַאֲרָמֵיהֶן בְּיַמֵּיהֶן*, *and he shall spread forth the stroke of his might in the midst of them, as a swimmer spreadeth forth to swim*. In adopting this interpretation, the limitation of the comparison indicated by Vitringa must be carefully observed ; that God is not here compared to a swimmer swimming in the land of Moab, as in some sea or river ; but that the comparison has respect only to the motion of a swimmer's hands. Vitringa in *Jesaiam*, in loco. As to the objection drawn from the *unusual character* of the figure, that is a two-edged sword which cuts against both interpretations alike, while the latter has certainly the advantage on the score of dignity.

out his hands on either side, he shall reach forth his hands on all sides to lay waste Moab and his possessions. This is favored by the fact that the verbs immediately following refer to Jehovah as their subject. *Together with the plots of his hands* (עַם קְרִבוֹת יָדָיו); that is, along with all his devices against God's people. In the words: *the fortress of thy high walls*, or, as Alexander translates, *the fortress of the high fort of thy walls* (מְבָצָר מְעֻבָּב הַמְּתִיחָה), the address is directed to Moab; and the depth of his humiliation is represented by an accumulation of words all expressive of a complete overthrow.

In the above three verses which describe the utter and final destruction of Moab, we have not, as Henderson supposes, a new subject, but only the other side of the picture. The overthrow of Zion's enemies, and her enlargement, go hand in hand, as parts of one process. This shows how futile is the objection urged against the Messianic interpretation of the second Psalm, and other like prophetic descriptions, that it represents the Messiah as *destroying* instead of *converting* the nations. It is the kings and rulers of the earth, and their followers, who are banded against him, that he breaks with a rod of iron, as he here breaks Moab in pieces, that he may prepare the way for making, for all nations, "a feast of fat things, a feast of wines on the lees; a feast of fat things full of marrow, of wines on the lees well refined." The plan of prophecy, which thus exhibits, in immediate connection, the mighty judgments of God upon the wicked, and the extension of his kingdom among all nations, is in perfect harmony with the course of his moral government at the present day, as in all past ages. Every great calamity which comes upon the ungodly, either within or without the pale of his visible church, is sure to forward, in its final issue, the cause of true religion. So it has always been in the past; so it will ever be in the future, till "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."<sup>1</sup> Amen. The Lord hasten that blessed day!

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<sup>1</sup> Hab. 2: 14.

We will now direct our attention to another passage from this same "evangelical prophet"—the sixtieth chapter of his prophecies. Without going into an exposition of this chapter, in detail, we shall content ourselves with indicating the general idea that pervades it throughout, and gives it unity. This is, that Zion (the subject indicated in the preceding chapter, ver. 20) shall become the central object of love and attraction to the whole world, and that all nations shall come to her, bringing their wealth with them, and shall render to her a willing obedience. This era of her enlargement is preceded by a period of deep darkness and corruption, to the description of which the fifty-ninth chapter is mainly devoted, and which is brought to an end by God's interposition in her behalf in the way of terrible judgments upon the wicked, who are represented as being within her enclosure, as well as without. Seeing that there is no man to stand up in behalf of truth and righteousness, Jehovah takes the work into his own hands. He puts on the garments of vengeance, and clothes himself with zeal, as with a cloak : he renders fury to his adversaries, recompense to his enemies : to the islands he repays recompense."<sup>1</sup> The result is, that men "fear the name of the Lord from the west, and his glory from the rising of the sun."<sup>2</sup> There follows a promise of the advent of the Redeemer to Zion, with a statement of his immutable covenant with Zion and her seed forever.<sup>3</sup> Then the prophet, overlooking all the long ages of darkness from his day onward, fixes his eye on the final triumph of Zion, in accordance with the terms of this everlasting covenant. The gentiles come to her light, and kings to the brightness of her rising ; the abundance of the sea is converted to her, and the wealth of the gentiles ; the camels and dromedaries of Midian and Ephah cover her ; the people of Sheba bring gold and incense ; the rams of Nebaioth minister to her ; the multitudes flock to her as clouds, and as doves to their windows ; the ships of Tarshish bring her children from afar, their silver and their gold with them ; her gates stand open continually, that kings may bring to her the wealth of the gentiles ; all

<sup>1</sup> Chap. 59 : 16—18.<sup>2</sup> Chap. 59 : 19.<sup>3</sup> Chap 59 : 20, 21.

nations and kingdoms that will not serve her perish utterly and forever ; the sons of them that afflicted her bow themselves at the soles of her feet ; and she is made an eternal excellency, the joy of many generations.

Now there is a low and earthly way of interpreting all this, in accordance with "the letter," which "killeth." It suited Jewish carnality and pride exactly to understand the present and other kindred passages, of the worldly victories which they were to gain over the nations, under the Messiah, with all the worldly power, and wealth, and glory that should follow in their train. But God has better things in reserve for the world, in harmony with the better interpretation of the prophecy. The true heir of these promises is the Christian church. She is not another than the ancient Jewish church, but, as the apostle expressly shows,<sup>1</sup> the same church under a new dispensation ; not a new olive-tree, but the old olive-tree with the gentiles grafted into her.<sup>2</sup> The promise, then, of the present chapter is, that all nations of the world shall become the willing subjects of Christ, and devote themselves, and all that they possess, to the advancement of his kingdom. In whatever ignorance it may have pleased God to leave his ancient people in respect to the *manner* in which this result should be accomplished — namely, by a change of dispensation — *the result itself* stood before their eyes in its divine glory, and was the object of their earnest aspirations and prayers. This was the true missionary spirit.

It would be easy to adduce other like passages from Isaiah ; but passing by these, we will consider two or three that occur in the Minor Prophets.

The second chapter of Zephaniah predicts the overthrow of the surrounding enemies of God's people : the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians. Embedded in these threatenings, we find the following remarkable words : "Jehovah shall be terrible to them [the enemies of his people, who "have reproached and magnified themselves against the people of the Lord of hosts"]<sup>3</sup> for he shall fam-

<sup>1</sup> Rom. 4 : 10—25 ; Gal. 3 : 7—9, 26—29 ; Eph. 2 : 22.

<sup>2</sup> Rom. 11 : 17—24.

<sup>3</sup> v. 10.

ish all the gods of the earth ; and all the islands of the nations shall worship him, every one from his place.”<sup>1</sup> In concise but most explicit terms, he foretells, *first*, the annihilation of idol-worship over all the earth, and that by a very expressive term : *he shall famish, cause to pine away* (רָוַח) *all the gods of the earth.* Deserted by their former worshippers, and their altars left empty of offerings, they shall perish, as it were, by inanition. This is precisely the process by which idolatry was destroyed in the old Roman empire, and must be destroyed everywhere. As it has its seat in the minds of men, it cannot be abolished by mere outward force and authority.<sup>2</sup> The gods of the heathen must be, to carry out the figure, *starved to death* by the failure of their entire revenue of gifts and offerings. *Secondly*, he predicts the conversion of “all the isles of the nations” (כָּל אִיְלֵי הַגּוֹיִם) — an expression originally denoting the islands and coasts of the Mediterranean, but here used to represent the nations generally — to the worship of Jehovah, *every one from his place.* This is a clear intimation that the worship of God — his visible public worship — shall no longer be confined to one metropolis, as under the Jewish dispensation, but shall be extended over all the world. We may compare our Lord’s words to the woman of Samaria : “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him.”<sup>3</sup>

In close relation to the above, as it respects character, stands another passage, which we find in Malachi. Rebuking the Jewish priests for their niggardly spirit, Jehovah assures them that he desires no such offerings as they bring to him. Higher and nobler worship awaits him among the

<sup>1</sup> v. 11.

<sup>2</sup> In vain did the Roman emperors seek, by cruel persecutions, to restore the worship of the gods to its ancient dignity and splendor. The only result was a spasmodic semblance of resuscitation, like that which galvanism produces upon a recent corpse. Idolatry was dying out of the souls of men, and the idol-gods must die with it.

<sup>3</sup> John 4 : 21—23.



heathen nations : “ For from the rising of the sun even unto the going down of the same, my name shall be great among the gentiles ; and in every place incense shall be offered unto my name, and a pure offering : for my name shall be great among the heathen, saith the Lord of hosts.”<sup>1</sup> According to the Mosaic ritual, incense and oblations were restricted to the sanctuary. There was but one place where they could be legitimately offered, and that through the medium of the Levitical priests. But now all these restrictions are to be done away. The gentiles, converted to the worship of the true God, are to offer to him in every place, as his priests, incense and a pure offering. The incense and offerings of the Mosaic economy are manifestly taken as *symbols* of the “ spiritual sacrifices, acceptable to God by Jesus Christ,” which this “ holy priesthood” among the gentiles is, everywhere, to offer up.<sup>2</sup> Such is the interpretation which the New Testament has put upon this and kindred passages. How far the ancient prophets saw respecting the abolition of the old dispensation, and the introduction, in its stead, of one that knows no distinction between Jews and Gentiles, we cannot say. But this they did understand : that, in every place, the Gentiles should render acceptable worship to God.

The way is now prepared for considering the celebrated passage in Zechariah, 14 : 16—21, which, although intensely Jewish in its costume, is yet perfectly explicit in respect to the conversion of all nations to the worship of Jehovah. After describing the judgments of God upon the nations that have fought against Jerusalem, the prophet goes on to say :

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up, of all the families of the earth, unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain ; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall

<sup>1</sup> Chap. 1 : 11.

<sup>2</sup> 1 Pet. 2 : 5.

be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

The care which the prophet takes to include "all the families of the earth" in this ordinance, is very noticeable. Whatever nation refuses to observe it, shall be punished with the absence of rain. But, recollecting that Egypt is always without rain, he appoints the plague as the punishment of that nation. In all our inquiries respecting the interpretation of this remarkable prophecy, we must constantly bear in mind that it is one homogeneous whole. If the beginning is to be understood literally, so is the end; if the end must be taken symbolically, so must the beginning. In the light of this principle, let us examine the concluding portion of it. When "all the families of the earth" come up to Jerusalem annually, to keep the feast of tabernacles, the number of those who sacrifice will be immensely great. The holy vessels connected with the temple and altar will be wholly inadequate for the service. A special provision is therefore made for the offerers. Not only "shall the pots in the Lord's house be like the vessels before the altar," that is, consecrated to holy uses, but "every pot in Judah and Jerusalem shall be holiness unto the LORD of hosts," that it may be used by those who bring sacrifices. The sacrifices to which reference is here made, are the free-will peace-offerings of the people. Of these the fat, with certain other prescribed portions, was burned on the altar; another portion was given to the priests, and then the offerer and his friends feasted on the remainder.<sup>1</sup> Precisely in the same way, we find those who offered sacrifices boiling the flesh in caldrons and pots, in the days of Eli.<sup>2</sup> Henderson, who adheres to the literal interpre-

<sup>1</sup> See the law for peace-offerings in the third and seventh chapters of Leviticus.

<sup>2</sup> 1 Sam. 2: 13-16.

tation of the prophecy, attempts to escape the fatal objection from the presence of sacrifices, by rendering: "all who slaughter shall come." But this is inadmissible; for:

*First*, the word employed by the prophet is the regular scriptural term (הִזְבִּיחַ). Its common signification is that of sacrificing. It is to be taken in the general sense of *killing, slaughtering*, only where the context requires it; as, for example, in Deut. 12: 21. But here the context is wholly against such a sense, for:

*Secondly*, Jerusalem, at that time, has its temple and its altar. "The pots in the Lord's house shall be like the bowls before the altar" (בַּמִּזְבֵּחַ לְפָנֵי הַמִּזְבֵּחַ).<sup>1</sup> But where the temple and the altar are found, there sacrifices are found also.

*Thirdly*, the vessels used to boil the flesh of the victims are holy, "like the bowls before the altar." This naturally points to a sacrificial use to be made of them, which required holy vessels.

*Fourthly*, the Jews to whom Zechariah addressed this prophecy, must naturally have understood the word in question, of sacrifices (we mean, of course, in its proper grammatical sense), since these were always connected with their great feasts, not only as public sacrifices ordained by the law, but as private free-will offerings. The public sacrifices connected with the feast of tabernacles, may be seen in Lev. 23: 36. It was the custom of pious Jews, on their annual visit to the sanctuary, to bring private free-will offerings to Jehovah. See 1 Sam. 1: 3, 21. It is of such sacrifices that the passage before us plainly speaks.

But all sacrifices are done away by the perfect sacrifice of Christ (Heb. 10: 10—18). It remains that we understand these words, and the whole prophecy of which they are a part, *symbolically*, of the spiritual services of believers, under the new dispensation, which were adumbrated by those of the Mo-

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<sup>1</sup> מִזְבֵּחַ, properly, *sprinkling-bowl*, from זָרַק, to *sprinkle*, is a *sacrificial bowl* from which the blood of the sacrifices was sprinkled. Consequently it is one of the vessels enumerated as belonging to the brazen altar on which sacrifices were offered. Ex. 38: 3; Numb. 4: 14; etc. Being of the larger class of bowls, it is once used figuratively of a winebibber's bowl. Amos 6: 6.

saic ritual. In other words, the future reception of the true religion by all nations is foretold, under the symbols of the Mosaic economy, with its ritual, its yearly feasts, and its central place of worship. For this principle of interpretation we have the authority of the New Testament. Did the laws of Moses prescribe a literal priesthood with literal sacrifices? Believers, under the new dispensation, are, as a spiritual priesthood, to "present their bodies a living sacrifice, holy, acceptable unto God."<sup>1</sup> Did the Mosaic economy have a central metropolis — a literal Zion, to which all the people resorted at stated times? Believers in Christ have come to the spiritual "mount Zion," which this symbolized, and have become citizens of the "new Jerusalem," with its "innumerable company of angels," and its "spirits of just men made perfect."<sup>2</sup>

## II. PASSAGES FROM THE PSALMS.

We shall not here pause to consider such Messianic Psalms as the second and seventy-second, in which the universality of Christ's reign is expressly foretold. The principles upon which they are to be interpreted have been sufficiently indicated in the preceding discussion. Passing them by, therefore, we shall direct the reader's attention to some missionary gems, in the Book of Psalms, that have attracted less attention on the part of commentators.

We begin with a portion of the twenty-second Psalm, in which the sufferer, who is admitted by all evangelical interpreters to be the Messiah (whether immediately and simply,

<sup>1</sup> Rom. 12: 1; 1 Pet. 2: 5.

<sup>2</sup> Heb. 12: 22—24. In the same symbolic way are we obliged to interpret Ezekiel's vision of the city and temple, chaps. 40—48. Henderson admits that its altar and sacrifices constitute a fatal objection to its being understood literally of anything that is to happen under the Christian dispensation. He would understand it simply of "the restoration of the temple and the temple-worship after the return from Babylon." Commentary on Zech. 14: 16—18; and on Ezek. in loco. But if this be all, then the hopes legitimately awakened by this magnificent vision were never realized. And what then about the river that flowed out eastward from under the threshold of this literal temple? That, he tells us, is to be understood *symbolically*. The expositor who is thus compelled to jump from the literal to the symbolic in interpreting one and the same vision, must have a false hypothesis to support.

or in an indirect and typical way, we shall not now stop to inquire), in anticipation of the great deliverance which he is to receive, says :

From thee<sup>1</sup> shall be my praise in the great assembly: my vows I will pay in the presence of them that fear him. The meek shall eat and be satiated; they shall praise Jehovah who seek him: let your heart live forever! All the ends of the earth shall remember<sup>2</sup> and turn to Jehovah; and all the families of the nations shall bow down before him. For the kingdom is Jehovah's, and he ruleth among the nations. All the fat of the earth<sup>3</sup> eat and worship: there bow down before him all those going down to the dust,<sup>4</sup> and [he who] cannot save alive his soul.<sup>5</sup> A seed shall serve him: it shall be reckoned to Jehovah for the generation.<sup>6</sup> They shall come and declare his righteousness; to the people that shall be born that he hath wrought [it]. Vs. 26—32.

The whole costume of this passage is thoroughly Jewish, and must be interpreted from the religious and social usages of the theocracy. The festivities of the Jews were preëminently *sacrificial* in their character, being accompanied by *peace-offerings*, on the flesh of which, as remarked above, the offerer and his friends feasted.<sup>7</sup> The occasions of these sacrificial feasts were various. Private persons in distress vowed to Jehovah thank-offerings (which were a form of peace-offer-

<sup>1</sup> מֵאֵיךָ, *from thee*; that is, as the ground: thy wonderful works towards me shall furnish the occasion and material for it. So the commentators generally.

<sup>2</sup> Shall remember God whom they have forgotten. Ps. 9: 18 (17).

<sup>3</sup> בְּלֶשְׁתֵּי-גִבּוֹרִים, here representing the rich and noble.

<sup>4</sup> בְּלֶשְׁתֵּי-יָרֵדִים, *those who are doomed to descend into the dust of death.*

<sup>5</sup> וְנִגְשָׁיו לֹא חַיִּים, rightly taken by the commentators as a relative clause = וְנִגְשָׁיו לֹא חַיִּים, *and he who has no power to save his soul alive.* They who must descend to the dust of death and who cannot save alive their soul, taken together, constitute the antithesis of the *fat of the earth*. They are the poor and weak who have no earthly deliverer. Thus the Messiah includes all classes and conditions of men among those who are to eat of the feast which he makes for them.

<sup>6</sup> That is, the generation of his true worshippers. This simple and literal rendering of the words: וְנִגְשָׁיו לֹא חַיִּים, we prefer, with Delitzsch, to that proposed by many: *It shall be related of Jehovah to the [next] generation.* It is the seed of those who are spiritually born in Zion. See below on Ps. 87.

<sup>7</sup> For the law of peace-offerings, see Leviticus, chap. 7. The prohibition to eat any of the flesh of a thank-offering after the first, and of a votive offering, after the second day, in itself implied that the offerer's friends were to share the flesh with him.

ings); and, when delivered, they paid their vows, and called their friends to share the feast with them. Even the harlot whom Solomon introduces, says to the young man, by way of informing him what dainty cheer is to be found in her house: "Peace-offerings are upon me; this day have I paid my vows."<sup>1</sup> When kings offered peace-offerings, on the occasion of great solemnities, they made a feast for the assembled multitude. So David, when he transferred the ark to Zion;<sup>2</sup> and Solomon; at the dedication of the temple.<sup>3</sup> On this latter occasion Solomon offered, as peace-offerings, twenty-two thousand oxen, and a hundred and twenty thousand sheep, and made a feast, for all Israel, of fourteen days' continuance. Herein he was an illustrious type of the Messiah, who appears in the present Psalm, paying his vows before "the great assembly," in the form of peace-offerings, wherewith he spreads a sacrificial feast for all the families of the nations, and for men of all conditions. Rich and poor, strong and weak together, come from all the ends of the earth; they eat and bow down before him, acknowledging him as their Lord; and of them is constituted a spiritual seed that shall be perpetuated forever. What more explicit declaration could we ask that the salvation that proceeds from Zion shall bless all nations? This is the very feast made for all nations on Mount Zion, which we have already considered; and it is represented, moreover, as following in the train of the Messiah's humiliation and triumph over all his foes.<sup>4</sup>

We shall next consider the ninety-sixth Psalm :

Sing unto Jehovah a new song : sing unto Jehovah, all the earth. Sing unto Jehovah ; bless his name : proclaim ye, from day to day, the glad tidings of his salvation.<sup>5</sup> Declare ye among the nations his glory ; among all the peoples<sup>6</sup> his wonders.<sup>7</sup> For great is Jehovah, and greatly to

<sup>1</sup> Prov. 7 : 14.

<sup>2</sup> 2 Sam. 6 : 17—19.

<sup>3</sup> 1 Kings 8 : 62—66.

<sup>4</sup> Entirely similar, though not so explicit in its statements, is the representation at the close of the sixty-ninth Psalm.

<sup>5</sup> בְּקִרְרֵי מַיִם לַיהוָה יִשְׁבְּחוּ.

<sup>6</sup> בְּכָל-הָעַמִּים. It is the nations of the Gentiles themselves that are addressed here and in v. 10; as much as to say: "Ye Gentiles declare among yourselves his glory."

<sup>7</sup> יְשׁוּבוּ לְאֵלֵינוּ, his wonderful works.

be praised : he is to be feared above all gods. For all the gods of the peoples are idols ; but Jehovah made the heavens. Honor and majesty are before him : strength and beauty in his sanctuary. Give to Jehovah, ye families of the peoples, give to Jehovah glory and strength. Give to Jehovah the glory of his name ; take an offering, and come to his courts. Worship Jehovah in the beauty of holiness :<sup>1</sup> tremble ye before him,<sup>2</sup> all the earth. Say ye among the nations, Jehovah reigneth : also the world shall be established : it shall not be moved :<sup>3</sup> he shall judge the peoples in uprightness. Let the heavens rejoice, and let the earth be glad : let the sea roar and its fulness. Let the field exult, and all that is in it : then shall all the trees of the forest shout for joy<sup>4</sup>— before Jehovah ; for he cometh ; for he cometh to judge the earth : he shall judge the world in righteousness, and the peoples in truth."

Let the reader notice the kindly and hopeful attitude which this noble Psalm takes towards all the nations of the earth. It does not call upon God to crush and destroy them ; but upon them to praise God and rejoice in his righteous government. This is the language of faith and love. The Pharisee of our Lord's day, devoured with pride and self-righteousness, accustomed to think and speak of his heathen neighbors, who were also his oppressors, only as "vessels of wrath fitted to destruction," and anticipating with malignant satisfaction the time when the Messiah of his imagination should lead him forth to victory over them ;

<sup>1</sup> בְּהַדְרֵי-קִדְשׁ, *in ornament of holiness*. Originally the phrase seems to have denoted the festive apparel worn by God's worshippers in token of reverence. Compare what is said of the priestly garments : "holy garments for glory and for beauty," Ex. 28 : 2. Then it came to be used figuratively, as here, of the inward beauty of holiness which this splendid apparel symbolized.

<sup>2</sup> דָּרְאוּ לִפְנֵי יְהוָה. The plural form of the verb refers to the different nations who inhabit the earth.

<sup>3</sup> The reference here is to the stability of the moral and providential world, as administered by its righteous and almighty Lord, as the connection shows. This, however, is truly represented by the stability of the natural world (Ps. 93 : 1), since both proceed from the same infinite power and holiness, and both constitute parts of one glorious whole.

<sup>4</sup> It is precisely in those passages where the righteous government of God over his rational creatures is the theme, that the sacred writers call with the most earnestness upon all his inanimate works to praise him. See Isa. 35 : 1, 2 ; 44 : 23 ; 55 : 12 ; Ps. 148. The chorus will not be complete till the unconscious praise of nature is added to the conscious praise of men : "All thy works shall praise thee, O LORD ; and thy saints shall bless thee," Ps. 145 : 10.

this Pharisee could not have composed such a missionary hymn as the present; nay more, he could not have sung it, till he had first thoroughly perverted its meaning, by turning it into the channel of his own narrow bigotry and worldliness.

But a kindly and hopeful spirit in respect to the heathen world is not all that this Psalm contains. It was written under the inspiration of the Holy Ghost. Its wishes and aspirations are therefore pledges of the actual good in reserve for the Gentiles. The prayers and hopes which God puts into it, God will fulfil in "the last days."

Another thoroughly missionary Psalm is the sixty-seventh. In its general spirit it agrees, remarkably, with the one just considered; but goes beyond it in the clearness of its anticipations in respect to the conversion of the Gentiles.

V. 1.<sup>1</sup> To the chief musician. Upon stringed instruments. A psalm: a song.<sup>2</sup> God be gracious to us and bless us; cause his face to shine upon us. Selah.

He begins with prayer for the covenant people to whom he belonged; that is, for the Israelitish nation, which then embosomed "the Israel of God," which is perpetuated in the Christian church. From them salvation must proceed to the Gentile nations, and their prosperity prepares the way for the conversion of the world. The blessing here invoked upon Israel is an abbreviation of the 'form in which the priests were directed to bless the people.<sup>3</sup>

V. 2. That thy way may be known upon earth; thy salvation among all nations.

The blessing which the Psalmist has asked for Israel, is not for Israel's sake alone, but for that of all the families of the earth, who are, through Israel, to be brought to the saving knowledge of God. *Thy way*, in the present connection, de-

<sup>1</sup> In the Hebrew this constitutes two verses, the title making a separate verse, so that v. 2 of our version corresponds with v. 3 of the original, and so throughout the Psalm.

<sup>2</sup> שִׁיר מְצֻדָּה, a Psalm which is also a song. The title *Song* denotes its joyful character, as one in which praise predominates.

<sup>3</sup> Numb. 6: 24—26.



notes, not the way which God prescribes to men, but his own way; that is, his wonderful dealings with men by which he manifests his glorious character. The Psalmist then rises to the joyful anticipation of the day when all nations shall know and praise Jehovah as their God:

V. 3. Let the peoples<sup>1</sup> praise thee, O God; let the peoples praise thee, all of them.

Some prefer to render the verse in the Future, thus: "The peoples shall praise thee, O God: the peoples shall praise thee, all of them;" and so, also, the two following verses. Between the two forms, however, there is, in such a case as this, no essential difference; since the prayer, indited by the Spirit of prophecy, contains in itself the promise, and the promise contains the prayer. Taken either way, the missionary spirit breathes through the verse, in its highest and noblest form.<sup>2</sup>

V. 4. Let the nations be glad and shout for joy: for thou shalt judge the peoples in uprightness; and the nations on the earth shalt thou guide. Selah.

God breaks, with a rod of iron, the kings and rulers of the earth, that are arrayed against him, with all their followers. Thus he prepares the way to guide the nations of the world, not to destruction but to salvation, through the knowledge of his Son Jesus Christ. They are therefore called upon to

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<sup>1</sup> עַמִּים, not *people* in the indefinite collective sense of the English word, but *populi, nations*.

<sup>2</sup> There lies before us the autograph of that beautiful letter written by the Rev. William Goodell of Constantinople to his brother on the occasion of the death of their father, and first published in the Ohio Observer of Nov. 9, 1843. Speaking of his father's early habits and character, he says: "The little farm he once possessed, if it were not all *ploughed* over, was I am confident almost every foot of it *prayed* over." . . . "He was full of the millennium and of the missionary spirit long before the existence of the *Missionary Herald*, or of the American Board, or of the Panoplist even, and even before the Connecticut Missionary Society sent their missionaries away off to the distant regions of Ohio; praying daily for both Jews and Gentiles, saying with the Psalmist: 'Let the people praise thee, O God; let the people praise thee, all of them.'" The good man could find no words more appropriate to express the yearnings of his soul for the salvation of the world. No missionary at the present day, in his prayers for the heathen, can rise above their divine fulness and depth of meaning.

rejoice in his righteous government, which has for its end the salvation, not of Israel alone, but of all the families of the earth. Therefore he adds, again :

V. 5. Let the peoples praise thee, O God : let the peoples praise thee, all of them.

The repetition expresses the intensity of the Psalmist's feelings.

Vs. 6, 7. The earth hath given her increase : God shall bless us, even our God. God shall bless us, and all the ends of the earth shall fear him.

In the words : "The earth hath given her increase" (נָתַתָּה אֶרֶץ יְבוּלָהּ), which cannot be lawfully rendered in the Future, as in our version), some suppose an allusion to the recent ingathering of a bountiful harvest, which is taken as an earnest and a symbol of the spiritual harvest of all nations, which shall hereafter be reaped, through God's blessing upon Zion. Thus the Psalm closes with the explicit prediction that "all the ends of the earth shall fear God."

We shall bring this Article to a close by the exposition of one more short missionary Psalm, the eighty-seventh, which is unique in its kind, setting forth the future conversion of the Gentiles under the idea that Zion shall be the future birth-place of all the nations of the earth. Of the various suppositions in respect to the occasion of this Psalm, the common one, which connects it with the deliverance of Jerusalem from Sennacherib in the days of Hezekiah is the most probable. On this occasion "many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah ; so that he was magnified in the sight of all nations from henceforth."<sup>1</sup> This tribute of honor from the Gentile nations, might well be considered as the first sheaf of a glorious ingathering reserved for the future. See Hengstenberg, introduction to Ps. lxxxvii. The sacred writers always regard present interpositions of God in behalf

<sup>1</sup> 2 Chron. 32 : 23.

of Zion as earnest and pledges of her final triumph over all her foes.

V. 1. By the sons of Korah. A psalm: a song. His foundation<sup>1</sup> [is] in the holy mountains.<sup>2</sup>

*His foundation* is the foundation of Jehovah; that is, the city founded under his direction, and which he acknowledges as his own in a special sense. This abrupt introduction is in harmony with the highly impassioned and lyric character of the Psalm.

V. 2. Jehovah loveth the gates of Zion more than all the dwellings of Jacob.

His love for Zion has been manifested in choosing her, above all the other cities of Judah, as his dwelling-place. Compare 1 Chron. 22:1. 2 Chron. 3:1. Ps. 68:16. 78:68, 69.

V. 3. Glorious things are spoken of thee,<sup>1</sup> O thou city of God. Selah.

The *glorious things* are those mentioned in the following verses: the enrolment of all the nations as citizens of Zion, with all the enlargement, peace, and glory implied in such an enrolment. These glorious promises belong, not to the geographical Zion, but to the spiritual Zion, of which Jeru-

<sup>1</sup> יְסֻדָּתוֹ. Some propose to render: *his founded* [city], on the ground that יְסֻדָּתוֹ nowhere else occurs as a noun. But this is exactly balanced by the fact that יְסֻדָּתוֹ nowhere else occurs as a participle, instead of which we find יְסֻדָּתוֹ, Isa. 28:16; and יְסֻדָּתוֹ, 1 Kings 7:10; Cant. 5:15. Both renderings, however, come to the same idea.

<sup>2</sup> בְּהַרְרֵי-קָדְשׁ. The plural refers, as it would seem, to the several heights embraced within the walls of Jerusalem considered as a whole.

<sup>3</sup> בְּהַרְרֵי-קָדְשׁ. De Wette takes יְסֻדָּתוֹ adverbially. Delitzsch would explain the construction after the analogy of passive verbs with the subject in the accusative, and often with a neglect of gender and number — יְסֻדָּתוֹ יְסֻדָּתוֹ = יְסֻדָּתוֹ יְסֻדָּתוֹ, *one has spoken glorious things*. See Rödiger's Gesenius's Heb. Gram. § 143. אַחֲרֵי יְסֻדָּתוֹ may denote the object concerning which; e. g. *And I will speak of thy testimonies (יְסֻדָּתוֹ יְסֻדָּתוֹ) before kings*, Pa. 119:46; *Speak no more to me concerning this matter (יְסֻדָּתוֹ יְסֻדָּתוֹ)*. Deut. 3:26; and this is more appropriate than the rendering proposed by some: *glorious things are spoken in thee*.

saalem was, in the Psalmist's day, the visible earthly metropolis, but which has, now, the whole earth for her dwelling-place.

V. 4. I will mention Rahab and Babylon to them that know me (or, as them that know me): behold Philistia, and Tyre, with Cush; this was born there.

וְזָכַרְתִּי means, in some passages, simply *to mention*, as in 1 Sam. 4: 18; in others, *to mention with honor, to celebrate*, as in Isa. 12: 4. 63: 7. The latter is its signification here. *Rahab* stands, as in Ps. 89: 11 (10), for *Egypt*, apparently with reference to the signification of the word רָחַב, *raging, pride, insolence*; possibly with direct allusion to Isaiah's words concerning Egypt: רָחַב הֵם שָׁבֵרוּ, *insolence, they are inaction*;<sup>1</sup> i. e. while they boast much, they do nothing. The rendering of לִי זָכַרְתִּי depends on the question, who is the speaker? The expositors generally understand Jehovah: *I will mention as them that know me.*<sup>2</sup> This view commends itself from the weightiness of the thought thus expressed; and, considering the abrupt and dramatic character of the Psalm, there is no objection to it. Otherwise, we might understand the Psalmist as speaking, and render: *I will mention Rahab and Babylon to my acquaintances.*<sup>3</sup> A real parallelism would then be Luke 15: 6, 9, "He calleth together his friends and neighbors, saying unto them, Rejoice with me," etc. In either case, the thing mentioned concerning Egypt and Babylon is that they have been born in Zion, which is to be supplied from the second clause of the verse: "behold Philistia and Tyre, with Cush (here, Ethiopia); this was born there." As he points out these three nations, he says of each: "this was born there; that is, this nation; for he is representing the nations as becoming citizens of Zion.

<sup>1</sup> Isa. 30: 7.

<sup>2</sup> For the use of לִי they compare Ps. 7: 14 (13): לִי יִשְׂרָאֵל יִשְׂרָאֵל, *he shall make his arrows burning*; Ex. 21: 2: יֵצֵא לִי חָפְזִי, *he shall go out as free*.

<sup>3</sup> Compare, for this signification of the participle, Job 19: 13; 42: 11.

V. 5. And of Zion<sup>1</sup> it shall be said, This and that man<sup>2</sup> were born in her : and the Highest shall establish her.

The Psalmist now sees the nations born in Zion as individuals, אִישׁ וְאִישׁ ; literally, *man and man* ; that is, one man after another,<sup>3</sup> till the whole multitude of them throng her gates. Thus by the accession of " a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues,"<sup>4</sup> the Highest establishes Zion, and makes her " a praise in the earth."

V. 6. Jehovah shall count, in writing down the peoples,<sup>5</sup> This was born there. Selah.

Jehovah now makes a registry of the nations, saying of each, as it is entered on the list, This was born there. It is its birth in Zion that entitles it to a place on the roll of her citizens.

V. 7. As well the singers as the players on instruments<sup>6</sup> [are there]. All my springs are in thee.

Jerusalem has now become the metropolis of the world, the home of all the families of the earth. God has established her in permanent prosperity, making her walls salvation, and her gates praise.<sup>6</sup> She must therefore resound, from day to day, with the voice of holy song. The first clause of the verse is elliptical, and is variously filled out by the interpreters. Some connect the two clauses thus: " As well the singers as the players on instruments [shall say], All my springs are in thee." But the method of our version is as

<sup>1</sup> יְרוּשָׁלַיִם. The *ל* here, as often, denotes *reference*. Compare Gen. 20: 13. Some, however, render: *and to Zion*, on the ground that she is virtually, if not formally, addressed.

<sup>2</sup> The English version: *this and that man*, is liable to be misunderstood as meaning, *this and that man out of a multitude*. Whereas the Hebrew rather denotes a constant succession of individuals till all are included ; so that it comes near to the idea of *every man*.

<sup>3</sup> Rev. 7: 9.

<sup>4</sup> עַמִּים, *populos, the different nations*.

<sup>5</sup> חַלְמִים, according to Gesenius, the Participle Kal of חָלַם with a meaning borrowed from חָלַם, *a pipe or flute*. Others make it a noun of the Pilel form from חָלַם, and render it *dancers*.

<sup>6</sup> Isa. 60: 18.

natural, and as poetic, as any that has been proposed. The words: *all my springs are in thee*, are addressed to Zion. God himself dwells in her. In her he has opened "the wells of salvation" for his people, out of which they draw living water, from age to age.<sup>1</sup>

How, now, are the nations of the earth born in Zion? Not by her becoming the literal metropolis of the whole world, and, in this character, receiving all nations as her obedient subjects and citizens, according to the gross manner in which some interpret the prophecy of Isaiah and Micah, and that of Zechariah, which have been above considered;<sup>2</sup> but spiritually, by their receiving the law of Jehovah, which goes forth out of Zion, in the person of Jesus Christ his Son; and his word, which proceeds from Jerusalem, in the form of "the glorious gospel of the blessed God." The whole is well summed up by Calvin, thus: "Nor is the word *born* inappropriately employed to express the fact that the Egyptians, Chaldeans, and such like, shall be the flock of God's people. Although Zion was not the place of their natural birth, but they were to be grafted into the body of the holy people by adoption; yet, as the way we enter the church is a second birth, this form of expression is used with great propriety. The condition upon which Christ espouses the faithful to himself, is that they should forget their own people and their father's house,<sup>3</sup> and that, being formed into new creatures and born again, of incorruptible seed, they should begin to be the children of God, as well as of the church.<sup>4</sup> But we have higher authority than that of this prince of commentators. The apostle Paul, in his Epistle to the Ephesians, describes the introduction of the Gentiles, through Christ, into "the commonwealth of Israel, in terms so explicit that his words may well be taken as the best illustration of the present Psalm. Before the advent of Christ, they were "aliens from the commonwealth of Israel, and strangers from the covenants of promise." But now, in Christ Jesus, the Gentiles, who were "once far off, are made

<sup>1</sup> Isa. 12: 3.

<sup>2</sup> Isa. 2: 2—4; Micah 4: 1—4; Zech. 14: 16—21.

<sup>3</sup> Ps. 45: 11 (10).

<sup>4</sup> Commentary on Psalms, in loco.

nigh" — nigh to the commonwealth of Israel, that is, brought into it. For Christ "is our peace" — the author of peace between Jews and Gentiles. He "hath made both one, and hath broken down the middle wall of partition" between them; "having abolished, in his flesh, the enmity, the law of commandments in ordinances;" that is, having, by the sacrifice of his flesh on the cross, abolished the Jewish system of ordinances, which constituted "the enmity," or ground of separation between Jews and Gentiles, so as "to make, in himself, of twain one new man," — one new spiritual body, which knows no distinction of Jew or Gentile; so that the Gentiles are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."<sup>1</sup>

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## ARTICLE II.

### THE NATURE OF EVANGELICAL FAITH.

BY PROF. EGBERT C. SMYTH, BOWDOIN COLLEGE, BRUNSWICK, ME.

MOST of the readers of the *Bibliotheca* have probably become familiar, through an American reprint, with a series of sermons upon the Mission of the Comforter, preached before the University of Cambridge, in March 1840, by the late Archdeacon Hare. It is not, perhaps, so well known that a little more than a year previous to the delivery of these discourses, their learned author gave, in the same place, a course of sermons upon the Nature, Province, and Power of Faith, which he was called upon to publish, and which were issued from the press the following year, in an expanded

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<sup>1</sup> Eph. 2: 11—22. The Apostle occupies a higher position than the Psalmist; for he sees not only the ingathering of the Gentiles into God's church, but also the *manner* of its accomplishment, viz. by the breaking down through Christ of "the middle wall of partition" between Jews and Gentiles.