

may have found their way into his lexicon, it is invaluable as a repertory of Hebrew learning, and has never been replaced by a better. Gesenius wrote a book on the Samaritan Pentateuch, an academical dissertation, on taking his doctor's degree.¹ It is divided into two unequal parts. In the first and shorter part, he discusses its age and origin in a very cursory manner, admitting that the Samaritans might have received it before the Exile from the Jews, if the Jews themselves had it, but refusing to admit what the then commencing "higher" criticism was labouring to overthrow, the antiquity of the Jewish Codex. As he would not allow that the Jewish Pentateuch existed in the time of Jeroboam, it was necessary to deny that the Samaritan existed either.² This denial he does not affect to sustain by any proof. He asserts that there is no historical evidence on the subject, and that all we can do is to take refuge in a conjecture³ which has found no supporters. Kohn notices it to reject it, as we have already seen. Smith's Dictionary and Herzog's Encyclopædie say that we still know nothing about the age and origin of the Samaritan Codex, which amounts to this: that, assuming the truth of modern critical opinion, the history of the Samaritan Codex is an inexplicable mystery.

ART. IV.—TA TESSAPA ZQA.

IN Jerome's prologue to the Four Gospels the following passage occurs:

Hæc igitur quattuor euangelia multum ante prædicta Ezechielis quoque uolumen probat, in quo prima uisio ita contextitur. Et in medio sicut similitudo quattuor animalium et uultus eorum facies hominis et facies leonis et facies vituli et facies aquilæ. Prima hominis facies Mattheum significat, qui quasi de homine exorsus est scribere Liber generationis Jesu Christi filii David filii Abraham. Secunda Marcum, in quo uox leonis in heremo rugientis auditur Uox clamantis in deserto Parate uiam domini, rectas facite semitas eius. Tertia uituli, quæ euangelistam Lucam a Zacharia sacerdote sumsisse initium præfigurauit. Quarta Johannem euangelistam qui adsumtis pennis aquilæ et ad altiora festinans de uerbo dei disputat. Cetera quæ sequuntur in eundem sensum proficiunt. Crura eorum recta et pinnati pedes et quocumque spiritus ibat ibant et non reuertebantur et dorsa eorum plena oculis et scintillæ ac lampades in medio discurrentes et rota in rota, et in singulis quattuor facies. Unde et apocalypsis Johannis post expositionem uiginti quattuor seniorum, qui tenentes citharas et fialas adorant agnum dei, introducit fulgura et tonitura et septem spiritus discurrentes et mare uitreum et quattuor animalia plena oculis, dicens Animal primum simile leoni, et secundum simile uitulo, et tertium simile homini et

¹ "De Pent. Sam., Origine, Indole et Auctoritate."

² *Ibid.*, pp. 5, 6.

³ *Ibid.*, pp. 9, 10.

quartum simile aquilæ volanti. Et post paululum Plena inquit erant oculis, et requiem non habebant die ac nocte, dicentia Sanctus sanctus sanctus dominus deus omnipotens, qui erat et qui est et qui venturus est. Quibus cunctis perspicue ostenditur quattuor tantum debere euangelia suscipi et omnes apocriforum nenias mortuis magis hereticis quam ecclesiasticis vivis canendas.

This passage may be compared with Irenæus, "Adv. Hæret." III. 11, where the same idea is even more fancifully expressed. It is summarized as follows:

ὁτιοία ἡ τῶν ζῶων μορφή τοιοῦτος ὁ χαρακτήρ τῶν εὐαγγελίων. τετραμορφα γὰρ τὰ ζῶα τετράμορφον καὶ τὸ εὐαγγέλιον.

Here, as in the quotation from Jerome given above, the likening of the four Evangelists to the four animalia in Ezechiel is used primarily as a proof that there were to be only four Gospels. With that question we are not now concerned. But the use of such an argument may rightly be taken into account when we are estimating the value of other statements made by the same writers. We are about to consider the theory that the four living creatures of the Johanne Apocalypse (which are confessedly drawn from those of Ezechiel) represent the four Gospels. Of this theory the statements of Irenæus and Jerome are the origin and the mainstay. But they stand there, in their respective texts, side by side with an argument which is replete indeed with the early Christian desire to find Christ in all things, even in the recondite images of the Old Testament, which yet could not possibly be used to prove that the Gospels should be four in number, after that the critical capacity of Christendom had been even slightly developed.

The application, therefore, of the symbols to the Evangelists loses force, because of the intrinsically weak framework, by the side of which, and in the midst of which, it is found when first made.

Yet it must not be supposed that the number, four, has nothing to do with that which we have to consider. On the contrary, it is more than probable that the number, four, is the prime source of the theory. With the fondness of apocalyptists for symbolic numbers we are all familiar. While three is the signature of the Divine, four is the emblem of nature. It is the Pythagorean Tetractys, Quaternio. There must be something in the New Testament which would correspond to the four great natural symbols of Ezechiel. What was there which had four for its number? Only the Gospels! The number is complete, perfect. As the four winds of heaven, and the four elements, and the four corners of the earth; so the Gospel, like the Temple, standeth four square, a tower built upon four rows, a bench resting upon four legs (*cf.* Irenæus and the Shepherd

of Hermas). It is the coincidence of the number which has given birth to the theory.

But, wheresoever it took its rise, the fact remains that since the time of Jerome the four living creatures have held their own as emblems of the Evangelists. The attempt to transfer them to the four archangels, or to the four greater prophets, has been regarded as the expiring effort of an envious Judaism. The thought once promulgated was too picturesque to be easily parted with. It not only satisfied, it even delighted, the simple mind of the early Church. The most ingenious theories were invented for the attribution of each particular symbol to each particular Evangelist. Not one of the reasons given by Jerome, in the passage cited above, has even the smallest claim to be called satisfactory. Only by the greatest possible ingenuity can it be detected that St. Matthew is the man, because he portrays the Man Christ Jesus; that St. Luke is the calf, because he speaks more of sacrifice; that St. John is the eagle, because he soars up to heaven; that St. Mark is the lion, by the strange comparison of *vox clamantis in deserto* with *vox leonis in heremo*.

Yet even such fanciful reasons were sufficient. The lion became for ever the Christian emblem of the second evangelist. And when the men of Venice stole the supposed relics of St. Mark from Alexandria, and carried them away to consecrate the island home of the Queen of the Adriatic, they stole also his lion as their emblem. And it stands to this day, cast in bronze, upon the column of the Piazzetta, and is still to be seen, emblazoned in gold, upon the decaying standards of the old Venetian Republic.

And this fanciful idea of attributing the four Evangelists to the four animalia, though it be, as we believe, devoid of any foundation whatsoever, has been perpetuated by Christian painters and architects throughout the ages. "It meets us," says Mrs. Jameson in her beautiful book upon "Sacred and Legendary Art" (vol. i., p. 101)—"it meets us at every turn—in the mosaics of the old Italian churches; in the Decorative sculpture of our cathedrals; in Gothic stained glass; in ancient pictures and miniatures; on the carved and chased covers of old books." There is scarcely a reredos or a window in a reformed church which does not embody this representation, picturesque but entirely fanciful. In spite of its intrinsic improbability, it is deeply ingrained into Christian symbolism; and the argument by which the true meaning of the symbols is apparently substantiated will undoubtedly be unwelcome to some.

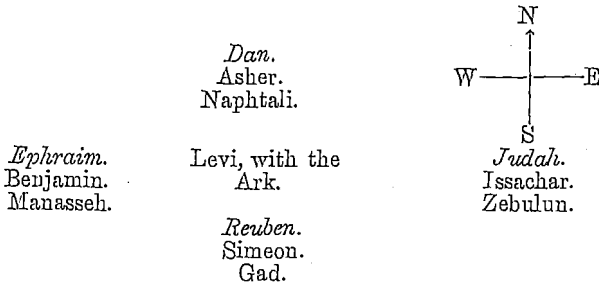
Yet that argument is clear, and is supported by evidence of considerable weight. The evidence, of course, is fragmentary,

and the conclusion is arrived at by piecing together into one the *disjecta membra*, of which sufficient have already come to hand. Just as in the restoration of Greek art it is possible to find the limbs of a once famous statue—one here, one there; just as the labour of the skilled archæologist can put them together; just as the priceless statue of Hermes at Olympia was found in one place, and the infant Dionysus, who ought to have been in his arms, in another place, both having been preserved for posterity by a landslip, which overwhelmed them in apparent destruction; just as now they are recognised and identified, by the aid of a passage in Pausanias, as the incomparable work of the great artist Praxiteles; even so it has been possible for modern scholarship to piece together into one the fragments of evidence with regard to the four living creatures, and to establish as an almost indisputable fact that they are emblems which, by the mind of an ancient Jew, must have been well understood and easily recognised; that they are part and parcel of that symbolism, drawn from the ancient history of Israel, by which the whole of the Apocalypse is permeated; that they are nothing less than the four standards of the four brigades of the children of Israel in the wilderness; and that they represent, in their collective capacity, the armies of the Lord.

It is unnecessary to remind the Biblical student of the essentially Jewish feeling with which the Johannine Apocalypse is saturated, of the mass of Jewish imagery, from the history of the Old Testament, with which its pages are crowded. The heavenly city, the new Jerusalem, is a glorified Apocalyptic picture of the camp in the wilderness. Twelve tribes, three on each of the four sides; twelve gates; twelve thousand furlongs; twelve times twelve cubits; and twelve foundation-stones, all but identical with those of the high priest's breast-plate, engraved with the names of the twelve tribes of the children of Israel; in the midst the throne of God, fulfilling the type of the ancient ark.

All this may be read at a glance in Exod. xxviii. and xxxix.; Num. ii.; Ezech. xlvi. and xlvi. ; and Apoc. xxi. Without doubt, if we want to find the meaning of the four living creatures, we shall find it in that camp.

Let us study with a little care Num. ii., referred to above. It is written there that the march through the wilderness took the form of a hollow square. In the centre was the ark, typifying the presence of Jehovah, surrounded and guarded by its Levite band. On each of the four sides three tribes were brigaded. If the march of the children of Israel be regarded as eastward, the following will be the diagram:



the leading tribe, the head of each brigade, the *standard*-bearer being named first in order. Levi surrounds the ark, and Joseph counts for two, in the persons of Ephraim and Manasseh. It will be noticed that the advance-guard consists of children of Leah, the rear-guard of children of Rachel; the wings are composite. The arrangements in Ezek. xlvi. and in Apoc. vii. are somewhat different. The rear-guard is correctly quoted in Ps. lxxx. 2, Before Ephraim, Benjamin and Manasseh, etc.

For our purpose the chief interest of this brigading lies in the fact that each is bidden "to pitch by the standard of his house," Judah, Reuben, Ephraim and Dan being specified as the four standard-bearers. In front, as an advanced guard, was the brigade of Judah. Here at least we have Scriptural evidence that his emblem was a lion. Jacob, when he blessed his sons, is recorded to have said (Gen. xlix. 9): *Σκύμνος λέοντος Ἰούδα ἐκοιμήθη ὡς λέων*. Apoc. v. 5 speaks of *ὁ λέων ἐκ τῆς φυλῆς Ἰούδα*. In Num. xxiii. 24 Balaam, looking upon the foremost standard, says: *ὡς σκύμνος ἀναστήσεται ὡς λέων γαυρωθήσεται*; and in the next divination (xxiv. 9), *ἀνπαύσατο ὡς λέων ὡς σκύμνος τίς ἀναστήσει αὐτόν*. This foremost standard we know to have been that of Judah.

Of the other symbols only one, the ox, as the standard of Ephraim and Manasseh, seems to be alluded to. In the blessing of Joseph (Deut. xxxiii. 17) Moses is made to say:

Ἡρωτόκοκος ταύρου τὸ κάλλος αὐτοῦ κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ where μονοκέρως translates 𐤇𐤍𐤏?

Rabbinic authority, however, does not seem to be wanting. If we turn to Lightfoot, "Clavis Apocalyptica," Cantabrigiæ, 1632, p. 2, we read as follows:

Hebræi ex vetustâ majorum traditione (hac parte non temere aspernandi) rem integre descriptum eunt in hunc modum.

Ad orientem erat Vexillum Judæ cum sociis tribubus figura *Leonis*.

Ad occidentem Vexillum Ephræmi signo *Bovis*.

Ad austrum Vexillum Reubenis signo *Hominis*.

Ad septentrionem Danis signo *Aquilæ*.

Aben Ezra ad II. Num. Majores nostri dixerunt quod in Reubenis Vexillo fuit figura Hominis propter inventas (inquit ille) mandragoras. (Sed hoc ineptum est.)

In vexillo Judæ figura Leonis quomam ei Jacob ipsum assimilavit. In vexillo Ephræmi figura bovis, juxta quod dicitur (Deut. xxxiii. 17) primogehitus Bovis. Denique in vexillo Danis figura Aquilæ.

Eadem hic habet Barnachman et Chazkumi ad cap. 3.

Istiusmodi rationem Talmudici innuere videntur. Quatuor (inquiunt) sunt superbi (vel qui emineant) in mundo. Leo inter feras. Bos inter junenta. Aquila inter Volucres; et homo cui Deus supra omnes, pulchritudinem largitus est ut omnibus imperaret.

Ezechiel (i. 4) converso ad Septentrionem Vultu, quasi obviam sibi prodeuntes conspiceret. Quæ tum ei e regione obversabatur anterior erat et directa cherubinatorum facies, nimirum Hominis, eoque Hominis facies austrum spectabat: Unde sequitur quæ eidem Ezechieli ad dextram fuisse dicitur facies Leonis orientem; quæque ei ad sinistram, Bovis, occidentem; aquilinam denique faciem spectasse aquilinem.

Atque eadem quidem ratio suadit, ut illos quoque Cherubinos, qui arcam Dei in Templi adyto obumbrabant, simili, hoc est quadriformi, facie fuisse existimemus, præsertim cum de iis, qui in Templi parietibus cœlabantur, rem ita se habuisse testatur, quod apud eundem de dimidata ipsorum sculptura legitur (Ezech. xli. 19), ubi duabus faciebus, ut in ejusmodi celatura necesse fuit, in plano parietis absorptis, reliquæ tamen duæ, Hominis et Leonis, hinc inde versus palmas utrinque ascriptas, eminuissæ perhibeantur.

It has been necessary to quote thus at length from a book not easily accessible. The four symbols combined represent the whole of the host of Israel. They are worked in again into Solomon's temple (3 Kings vii. 29):

Ἐπὶ τὰ συγκλείσματα . . . λέοντες καὶ βόες καὶ χερουβὶμ,

wherein it may be surmised that the eagle and the man are combined under the appellation of the cherubim, or possibly that the four divisions of the nation had now been practically reduced to two, Judah (the lion) and Ephraim (the ox). These, in fact, were the two sections into which, in the time of Solomon's sin, the nation was actually cleft. We pass over the possible allusion of Isaiah xi. 6—the lion (Judah) shall lie down with the ox (Ephraim). The names in this passage probably have not the tribal significance. We have said enough to show a good and satisfactory origin for the similitudes of Ezechiel, upon which the similitudes of the Johannine Apocalypse are confessedly founded. They are similitudes, or symbols, chosen obviously because they are types of physical strength—king of beasts, king of birds, king of workers, king of all creation. For this reason the two named first have always been chosen as crests for helmets, and as rallying-points for armies. All four represent man's idea of the importance of physical force; and to the mind of the Jew this fourfold combination would represent the strength of the whole nation, in all its various developments, prostrating itself before the throne of God.

Out of this fact several most interesting issues necessarily

follow as to the Messianic expectation of the essentially Jewish passage (Apoc. iv.), in which reference is made to the lion of the house of Judah; but with this we cannot now deal. The meaning of the four emblems can scarcely be doubted. The fanciful application made through so many centuries is devoid of foundation.

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ART. V.—PRAYERS FOR THE DEAD.

The living know that they shall die; but the dead know not anything, neither have they *any more* a reward, neither have they any portion for ever in anything done under the sun.—Eccles. ix. 5, 6.

If the tree fall towards the south or towards the north, in the place where the tree falleth, there it shall be.—Eccles. xi. 3.

THE lesson given us in these texts is clear. They teach us that the fate of the dead is fixed; as the Latin Vulgate renders it: “*Viventes enim scient se esse morituros, morituro vero nihil moverunt amplius, nec habent ultra mercedem.*” Where the tree falls there will it lie; and nothing that we can do in their behalf can avail them, or add to their happiness. Their future doom is fixed: “*Nec habent partem in hoc cœculo et in opere, quod sub sole geritur*”; for they have no part or portion in anything done under the sun on their behalf by the prayers or intercession of the living. “For it is written, Every one of us shall give an account of *himself* to God” (Rom. xiv. 12); “Whose end shall be according to their works” (2 Cor. xi. 15). Again, our Lord said even: “Every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. xii. 36). St. John gives us in a vision the scene of the last judgment: “The book of life” was opened; “and the dead were judged out of those things which were written in the books according to their works” (Rev. xx. 11); “and they were judged every man according to their works.” How, then, can a man be justified before God by the prayers of the living, much less by payments to a priest, on tariff prices, to offer masses for the souls of the dead? If the theory is reasonable, then the unfortunate defunct who may have no charitable friends to perform these offices for him would have less chance than his more fortunate brethren. It is wiser to leave the dead to the tender mercies of the Almighty, and He will deal to each a righteous judgment. The Lord alone knoweth the heart of man, “is gracious