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5. This would give such confidence to young men and their parents that we should in a few years find a considerable increase in the number of candidates for ordination. With a sufficient stipend and a fair prospect of independent work, and the promise that the very highest offices would be open to merit, and to merit alone, the very ablest graduates from the Universities would seek Holy Orders. The standard of examination would be gradually raised, until no one would be admitted without the fullest proof of knowledge, of power to preach to large audiences and to small, to deal individually with men, and to adorn by their private lives the Gospel they proclaim. We could give more time to the preparation of the candidate after he has taken his degree, and we should soon remove the objection of many laymen, that they know more about philosophy, theology, the Bible, and the world than the man does who professes to teach them every week. So far as we can see, the progress of Christianity in this land depends upon the ability of the clergy to preach in the church, to persuade men in private, and to live lives of nobleness and truth.

WILLIAM MURDOCK JOHNSTON.



ART. III.—THE HOPE OF ISRAEL.

PART II.

IN the last number I dealt with the direct predictions of a king Messiah, son of David, and the recognition they receive in early Jewish literature. I need not show here at length how in such works as the Sibyllines, the Psalter of Solomon, and the "Assumptio Mosis" this Scriptural expectation of a Davidic king is blended (and rightly) with that other cycle of inspired utterance which foretells the great "theophany," or manifestation of Jehovah's world-wide rule (*cf.* such Psalms as xciii., xciv.-c.). In this literature, we know, the Messianic hope is frequently distorted. But the Scriptural exegesis which lay behind the wild dreams of material conquest and the like is at least unassailable. The very vagaries of such literature (which was never deemed authoritative) corroborate the confession that the age of inspired prophecy had passed.

But it is to the Scriptures that all in the New Testament at least make appeal for their ideal of Messiah. And this leads me to another direct prediction. Why is it that we read that people who did not know the incidents of Jesus' birth reasoned

thus: "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was"? (John vii. 42). Our possession of the Epiphany narrative enables us here to give a decisive answer. We know that the learned men consulted by King Herod as to the locality of Messiah's birth gave the answer "Bethlehem," and this on the authority of Micah v. 2-6. And in no other way can this prophetic passage be interpreted. What other King can He be of whom it is said that "His goings forth are from of old, from everlasting" (or from "remote antiquity")? Now Jewish literature repeatedly endorses the exegesis of Herod's Rabbis. "Whence is He?" says the Gemara (Hieros. Beracoth, fol. 5, 3). "From the palace of the King of Bethlehem-Judah." "Out of thee," runs the Targum on Mic. v. 2, "shall proceed before Me the Messiah, that He may be exercising rule over Israel." There is no inconsistency when John vii. 27 attests a belief, based probably on Mal. iii. 1, that Messiah should come, no one knew from whence. For as Lightfoot ("Hor. Hebr.," Matt. ii.; John vii.) shows, "it was confessed without controversy that He should first make some show of Himself at Bethlehem," before this startling appearance.

Can we doubt that Ps. cx. is a direct prophecy of Messiah's exaltation after a career of humiliation; of His reign as King; and of His completion of all conceptions of Priesthood? Its repeated citation by our Lord and His Apostles is familiar to us. By the tacit admission of our Lord's unfriendly hearers (*cf.* Matt. xxii. 46) it was accepted as a Messianic prophecy. As such we find it interpreted by the Talmudists and earlier exegetes. It is only the later Rabbis who, under the stress of a peculiarly expressive evidence to our Saviour's claims, turn aside to find a proper subject for this psalm in Abraham or Hezekiah. The high critic of to-day waxes bolder, and identifies the psalm with the times of John Hyrcanus, 135-105 B.C. ! How in the space of a century and a half the scribes so forgot their Bible as to be of one mind in supposing a recent piece was as old as David, and in misconstruing a courtier's fulsome panegyric of a modern prince as David's prediction of Messiah, I do not profess to understand. But as there has been pretence here of arguing from linguistic features, I will remark that all the structural anomalies of the psalm find a parallel in pieces certainly many centuries older than John Hyrcanus. In addition to what I have said elsewhere on the Messianic character of Ps. cx., I will note that the idea of Messiah's priesthood is, as our inspection of Zech. vi. 13 has shown, not a feature peculiar to this piece.

What, again, is Zech. ix. 9 but a plain and direct prophecy

of Messiah's coming? Who else was to enter Jerusalem in this unusual way?¹ Are we to accept the alternative of Ibn Ezra's friend R. Moses the priest, and ascribe royalty to Nehemiah? Or are we to turn Zerubbabel, who was only a *pechâh* or governor, into a king? "It is impossible to interpret it, except with regard to King Messiah," confesses Rashi in the eleventh century; and so, doubtless, said Jewish exegesis from the first. The Targum renders the rather difficult נושע (A. V., "having salvation"; R. V., margin, "saved") by פריק, "deliverer," and the LXX. by σώζων. And there is here, of course, the consideration that if the Scripture passage was not understood as a Messianic prophecy, there is no explanation of our Saviour's making it one by acting as He did.

I have yet to adduce Isaiah ix. 1-7, a passage familiar from its association with our Christmas morning service. Apart from the unfortunate misrenderings of verses 1-5, which our Authorized Version presents, it is, I think, necessary to amend verse 6 in a way which may seem unfavourable to my argument. It is, at least, probable in this crucial verse that the titles "Wonderful in Counsel, Mighty God, Father of Eternity," apply to Jehovah, leaving only "Prince of Peace" for the title of the promised Child. Supposing this ceded, is the passage any the less a direct Messianic prophecy? By no means. No new-born child of the royal Davidic house corresponds to these high hopes, Hezekiah, the heir-apparent and successor to Ahaz, being nine years old at the time of its utterance. The title "Prince of Peace," if predicated of Messiah, strikes a familiar chord (*cf.* Ps. lxxii. 7; Isa. xi.). So too such a picture of endless rule in "judgment and righteousness" as is presented in verse 7. Even if there could be found a royal infant in Ahaz's harem to arouse the prophet's hopes, the temerity of such language would be unaccountable. He launches on a description of the endless reign of a child who certainly never came to the throne at all. And his temerity is the more striking when we remember that on this hypothesis it must be a child lately born, who could have given no signs of character of any sort. Here again the Targum admits the Messianic reference, though modifying the significance of verse 6 in the way I noticed above as at least allowable: "His Name shall be called by the Wonderful in Counsel, etc. . . 'the Messiah,' in whose time peace shall be multiplied upon us."

¹ The spontaneous homage, and the cries, "Hosanna! Blessed is the King of Israel!" show a recognition on the part of the onlookers that our Lord had appropriated a Messianic prophecy. On the other hand, it is interesting to see how unconsciously the disciples, who were taken by surprise, played their part in its fulfilment (John xii. 16).

The case of the other Christmas Day selection is confessedly different. In Isaiah vii. we cannot say confidently that birth from a virgin mother is meant; or even that עלמה (despite the *παρθενος* of the LXX.) is intended to express more than "a young woman." There is no reason to associate the child of this chapter with the Davidic scion of chapter ix., apart from the application in Matt. i. 23—an application which does not of itself necessitate the hypothesis of direct prophecy. It is, at least, as likely that a son of Isaiah is meant, who, like his other two sons, is to bear a mystic designation. There is no sign in Jewish literature that the passage was referred to Messiah's birth, and no indication that the birth from a virgin was part of the Jewish Christology.¹ Finally, we cannot deny that there is point in Kimchi's reasoning: "Ahaz was afraid of the two kings lest they should take Jerusalem, and a sign was given him. . . . If the sign was such a matter as they say, what sign was this to Ahaz, this matter that took place more than 400 [? 700] years later?" On the other hand, the desolation of the realms that menaced Ahaz did speedily follow Isaiah's utterance. All difficulty vanishes if we suppose him inspired to foretell this relief to the troubled king, and to confirm its certainty by naming the son afterwards born to him "God-with-us." St. Matthew's citation passes thus from the province of direct prophecy. But we shall still include Isa. vii. 14 among those passages for which Divine Providence intended a fuller and sublimer meaning, and appropriate this birth so connected with assurance of deliverance as a type of the Saviour's own nativity.

Such, then, are the more obvious predictions of the Messianic King, the royal descendant of David. It is a larger task to blend these with the latent ideal of a suffering, a self-sacrificing Messiah, and to do this has not been the purpose of these pages. But I have, I think, adduced enough to substantiate the more familiar phase of Israel's Hope. Many other passages must be construed by the fact of its existence, many be deemed portraitures of the subordinate phases of the subject. The conception was doubtless left by God's purpose indefinite. Yet sufficient light was at least accorded to associate the promise to David with the "theophany" of the later psalmists and prophets. The Scriptures had so far prepared men's minds for the acknowledgment of a *Divine Christ*.

What, for instance, was signified to the contemporary Jew when Isa. lx.-lxii. told of the light dawning on Jerusalem, and kings coming to the brightness of her day laden with offerings

¹ See further on this passage Deau Plumptre's notes in Ellicott's "Old Testament Commentary."

for her altar? Practically, I reply, it is what was realized by that writer who in the Messianic "psalm of Solomon" describes the nations coming to serve God at Jerusalem, and to see the glory of the Lord (Psalt. Salomonis xvii.) It is what it signified in the 12th century to Kimchi in his alienation from all New Testament revelation—the nations bringing "gold and incense as an offering to King Messiah and to the House of Jehovah."

Or how was Daniel's vision of the Son of Man in judgment understood before the Incarnate Word assumed to Himself this title? Men could see then, as we may now, that the title assigned primarily to the elect Israel is only Israel's as incorporated with her King. This was the exegesis of the Talmudists, and its early and general acceptance is attested by the Sibyllines¹ and the Book of Enoch.

Or who for Malachi's first hearers was that desired "Messenger of the Covenant" who should come unexpectedly with purifying judgment to His temple? The Apostles' question, "Why say the scribes that Elias must first come?" shows us that in their time the prophecies of Mal. iii., iv. were connected with Messiah's coming. And as far back as the date of Ecclesiasticus, *i. e.*, circa 175 B. C., Malachi's utterance about Elijah (iv. 5) is at least identified with one common feature in the Messianic ideal—the "restoration of the tribes of Jacob" (Ecclus. xlviii. 10). In the Talmudic literature Elijah's appearance in connection with the times of Messiah is so frequent a theme that, as Lightfoot says, "it would be an infinite task to produce all the passages." The very taunt on Calvary, "This man calleth for Elias," has lately been ingeniously connected with this familiar exegesis, and its Rabbinic limitations—that Elijah must literally precede Messiah, and that he would not come on the eve of a sabbath or festival.²

Such, then, are the predictions that from the time of David onward turned men's thoughts to the revelation of Messiah. I believe that equally real, though undoubtedly less clearly defined, was the hope of the chosen people in the earlier

¹ Cf. Sibyll. xvii. The necessary political *dénouement* is here identified with Rome's gaining the supremacy over Egypt:

Τότε δὴ βασιλεῖα μεγίστη
Ἀθανάτου βασιλῆος ἐπ' ἀνθρώποισι φανείται
Ἦξει δ' ἀγνὸς ἀναξ, πάσης γῆς σκῆπτρα κρατήσων
Εἰς αἰῶνας πάντας.

The Messianic concept in the Book of Enoch takes us, of course, directly to Daniel, and to Messiah is given the title "Son of Man" (chs. xlv.-lvii.). Even supposing we regard the allegories of this work as an interpolation as late as the Christian era, Schürer acknowledges that the view of Messiah here presented is independent of Christian influences, and "perfectly explicable on Jewish grounds" (Div. ii., vol. iii., § 32).

² Lowe, "Fragment of Talmud Babli *Pesachim*"; notes, p. 67.

ages. It is connected with the special blessing attached to Abraham's seed. It is embodied in Jacob's prophecy of Shiloh,¹ itself apparently interwoven in Ezek. xxi. 32. It may be associated with Balaam's vague prediction of the "star" that "shall come out of Jacob," and the "sceptre" that shall "rise out of Israel."² But with these earlier phases of my subject I have not attempted to deal. My purpose will be answered if I have succeeded in proving the reality of the revelation in the post-Davidic age. It seems incontestable that from their first utterance such prophecies as I have adduced must have suggested to men the kingdom of Messiah. It is abundantly apparent that this is the exegesis of præ-Christian Jewish literature. It is undeniable that the popular mind was leavened with it when our Lord appeared, and that He gave it His commendation as the true meaning of the prophecies.

It was, indeed, frequently but a one-sided view of the trend of prophecy that the various classes of the New Testament narrative had appropriated. But who can deny the life and reality of this Messianic hope? It was familiar to the uneducated fishermen who were acquainted with John Baptist's testimony to Jesus (John i. 41). It rose to the thoughts of the dissolute Samaritan woman at the first indication of our Lord's knowledge of her past (*ibid.*, iv. 29). It induces the blind men who solicit our Lord's healing power to accost Him as the "Son of David" (Matt. ix. 27). It is the very standard of comparison by which the miracles are gauged—"When Christ cometh shall He do more miracles than these?" (John vii. 31). It needed only to be set in juxtaposition (Acts ii. 36) with evidences of the Resurrection and the Pentecostal effusion to win 3,000 adherents of the old dispensation to the infant Church of Christ.

Outside Palestine it helps to explain the anomaly of the large missionary successes of Judaism in the face of the prejudices so familiar to us from the classics—successes, too, which ceased when Christianity proclaimed that the prophecies were fulfilled and the days of Messiah come. "For the hope of Israel I am bound with this chain," says St. Paul to the

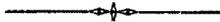
¹ Or rather "Sheloh," we may perhaps safely say. In whatever way we interpret this obscure passage, early Jewish exegesis certainly connected it with the hope of Messiah. The LXX. var., $\hat{\varphi}$ ἀπρόκειται, seems to point in the same direction as Targum Onkelos, "until the Messiah come to whom the kingdom belongs."

² The Targum here gives: "There shall rise the King from Jacob, and there shall be anointed the Messiah from Israel." Perhaps we may suppose the visit of the Magi was providentially ordered in connection with the significance of this passage.

deputation of the Jewish colony at Rome. And the allusion would be as intelligible as at Jerusalem itself. For the Jew was everywhere, and wherever the Jew, there was his Messianic hope.

Are convictions thus familiar wherever the Old Testament was read to be ruled out of significance by mere modern dislike of miracle and revelation? Are they to be classed with the figments of a perverted Christianity—with “transubstantiation,” “devotion to our Lady,” or even with clerical misconceptions “of the Church’s organization in the first two centuries”?¹ Are they not rather the key to all the high spiritual life of God’s ancient people, a spiritual life which is ours as a heritage from them, and of which the Hebrew psalmody remains to this day a most sublime poetical embodiment? Was not their source indeed that Holy Ghost who we still say “spoke by the prophets”? Was not their goal and object from the first He whose immediate care after His resurrection was to convince disciples of His fulfilment of what had been written?—“beginning at Moses and all the prophets, and expounding unto them in all the Scriptures the things concerning Himself”?

ARTHUR C. JENNINGS.



ART. IV. — THE RESURRECTION OF CHRIST AS PROVED BY ST. PAUL’S EPISTLES.

AT the commencement of this article it may be well to state the position which the writer would assign to the historic evidences of the Christian verities. Admitting that in former days they may have been too much dwelt on, and that a cold assent to the truth of Christianity, resting on such evidences, may often be mistaken for that life-giving faith which works by love, yet to reject them as of no importance, and to rely—as some are inclined to do—wholly on intuitions and spiritual perceptions, seems to be casting aside one of the great helps to faith which has been mercifully granted us. To judge from the Scriptural account, the faith of the Apostles rested not merely on inward enlightenment, but on the fact that they had seen the Risen Lord. Should we not hail historic evidence of the great fact to which they testified, as lifting us in some measure to the vantage-ground of sight on which they stood, even before the illumination of Pentecost?

¹ “Liberal Catholicism,” *Contemporary Review*, December, 1897.