

bet all the elements of speech. This educational view of the ritual law is applied to the whole Mosaic law, by the figure of the heir under tutors and governors. The work of a tutor is not merely negative; it is not merely to make the ward acquainted with his faults, or to dispose him to rebel against irksome restraints, or to discourage him by a discovery of his ignorance, and by all these effects to awaken in his breast a hearty desire to be rid of an unwelcome yoke. It is also to train him in moral habits, from which he will reap benefit all the days of his life. By implication it is taught that Israel derived a similar benefit from the discipline of law. In this great apologetic word concerning the heir it is recognised that the discipline of external law forms a necessary stage in the education of mankind, good while it lasts, and fitting for a higher stage, when the heir arrived at length at maturity, can be trusted to himself, because he has within him the eternal law of study, the reason firm, and temperate will, the self-regulating spirit of a manly life.¹

A. B. BRUCE.

REST IN THE WILDERNESS.

PALESTINE has two great natural boundaries—the sea, and the wilderness. It is not too much to say that the Jew disliked the one, and hated the other. Certainly there is no trace of any passion for the former in the national poetry. The Psalmists, so quick to mark the phenomena of Nature, and to refer them to the great First Cause, are silent as to

¹ A particular instance of the typical mode of viewing the Levitical ritual may be found in 1 Cor. v. 7, where Christ is called "our passover" (τὸ πάσχα ἡμῶν). The idea in general form finds expression in one of the later christological epistles, that [to the Colossians (ii. 17), in the identical terms used in *Hebrews*: "a shadow of things to come."

the beauty of the sea. Those whose business lay upon its waters were indeed bound to see somewhat more of the works of Jehovah than landsmen, but their melting hearts only discerned in the sea's restless agony the image of their own distress. But the wilderness had not these redeeming features of force and awful majesty. Vaster in extent than the sea known to the Jews, its terrors were greater, more constant and persistent, quite as striking in contrast with the beauty, as the sea with the security of the land of milk and honey. Both the one and the other were dangerous to travellers; but while the sea might be calm, the "waste" was ever terrible, and in the final issue death by drowning is to be preferred to death from want of water. Nor did familiarity with the wilderness make any Jew despise it. Certainly its rocky barrenness, its pathless wastes, its miseries for those who must traverse it, were close to his own fair dwelling place.

There it lay to North, and South and East, not a welcome barrier against foreign foes like the great sea, but their shelter, and point of vantage. But there were other weightier reasons than these of contrast or of climate for the national hatred of the Desert.

It is of course quite impossible to get at the meaning of much of the teaching of Scripture without persistent recollection of the narrative of the Exodus. The experiences of that first and greatest crisis in the national history—so strangely and instructively repeated later in the Captivity and the Returns—find reflection, one might almost say, in every page of Holy Scripture. The figure of the "way" is one of the great trunk lines of metaphor which are seen to run right through the record of inspiration. Its memories were burnt into Jewish hearts. The hatred of the Desert became almost a patriotic sentiment, and so not merely according to later Rabbinical suggestions, but even within the sacred narratives, it is conceived as the fitting abode of spirits of

the baser sort, and of demons.¹ A characteristic imprecation upon a foe was that his country might become a waste; the characteristic consolation that a prophet offered to his countrymen in their hour of desolation was that their land should again become an Eden. The references run through and through the literature of the Old Testament, and are indeed too numerous for quotation. In a word, the Jews could never forget the "great and terrible wilderness," and the best spirits among the national teachers took care that they should not forget it.

Into such a sentiment we Christians of the West can hardly be expected to enter. Those who have never been in the Desert require the genius of a Kingsley to picture it adequately to the imagination. There are indeed modern travellers whose report of the Desert has no repellent features in it. They assure us only of the delight they have experienced from its calm and soothing solitudes. Be it so,—but one must read between the lines of such accounts that they have visited the Desert with every possible convenience and comfort which are provided, not without remuneration, for personally conducted tourists. If these had actually to cross the Desert under the primitive conditions, we should have a different story, and its attractive stillness would be a feature occupying but a small space in the picture. The Jew of the past or the present would at any rate know better. By actual experiences, by historical associations, he would be justified, he is still justified, in being possessed with a holy horror of the wilderness.

It is no irreverence to the Person of our Lord to conceive Him as penetrated with this as with every other profound sentiment of His countrymen. Thus when He, in a passage already cited, speaks of the wicked spirit passing out from its human habitation homeless, through dry wastes, He declares that it seeks rest and finds it not. The association of

¹ St. Matt. xii. 43; cp. Apoc. xviii. 2 and Bar. iv. 35.

the idea of rest¹ with waterless places is here seen to be an impossible one.

When, again, in words of yet deeper mystery, He makes His forecast of the crowning catastrophe awaiting the nation, He describes it as the fulfilment of Daniel's language—a cutting off by desolation, an awful abhorrent prospect,² a vision of the wilderness in imagination. Our Lord is understood in such passages not merely to enter into the popular feeling about the Desert, but to give it here, as elsewhere, its appropriate ethical turn. He makes the "wilderness sentiment" a basis for His moral teaching. He gives it a spiritual direction. Of this teaching we must be content with furnishing a single but a most striking illustration. Its place in the narrative of the Gospels is in the fourfold record of the miracle of the feeding of the five thousand; but while each evangelist makes contributory suggestions towards this particular teaching, it is to St. Mark's account³ we owe its vivid and explicit statement. He preserves for us the terms of the invitation addressed by our Lord to the apostolic company, after they had announced to Him the grand results of their missionary enterprises. The terms of this invitation must here be carefully noted, since upon them rests the doctrinal lesson which our Lord would enforce.

Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. As a matter of course there was the physical contrast, strongly, immediately present to the Lord and His apostles. At this moment they were in one of the fairest spots of that land, over whose fields His blessed feet walked. He deliberately invites them to pass thence into a "desert spot." If the expression is a looser one than the

¹ See St. Matt. xii. 43; St. Luke xi. 44. The characteristic *ἀνάπαυσις* is employed in both, and the phraseology is identical in both passages.

² Cp. Daniel ix. 23-27; St. Matt. xxiv. 15; St. Luke xxi. 20; St. Mark xiii. 14.

³ St. Mark vi. 31.

“desert,” simply, it probably only indicates that the withdrawal was to be made to the confines of the wilderness, and the capital idea remains the same. Well, the apostles would have undertaken more than that by this time at the Master’s bidding, although the invitation was a serious demand to make upon hearts that were anxious as well as enthusiastic. But the form and language of the invitation, how strange, how striking in its contrast; “rest” in the “wilderness,” what irreconcilable conceptions! The contrast becomes the greater if it is permitted to press the full significance of the Greek word so familiar to students of the LXX. For *ἀνάπαυσις* indicates more than rest. It marks refreshment and recreation. It suggests that welcome and delightful change which, while it comes as a release from toil, makes it possible to labour afresh, refreshed. It is not mere repose, although this enters into the essence of the word, but refectation; rest, not sought in and for itself, as Aristotle¹ shows, but rest, so that one may work the better. This consideration of the term, while it heightens the paradox of the invitation, points immediately to its true, *i.e.* its spiritual interpretation. Conveyed as it was in these terms, the invitation must have been enigmatic; spiritually discerned, it becomes luminously suggestive, and not only the apostles for the moment, but the members of the Church universal down the ages, are bidden to find in the Desert their very strength, stay, and a rest for their souls.

Students of this passage will already have come to some such conclusions as these. They too will at least have found something startling in our Lord’s bidding, and will have been bidden at the same moment to look for a deeper meaning within the paradox. But a further and less obvious consideration may well have escaped them, with which we must be content to close the present inquiry.

It has been seen that if a Jew used the word “wilderness”

¹ Arist., *Nic. Eth.*, x. vi. 7. Οὐ δὴ τέλος ἡ ἀνάπαυσις.

he would think not merely of its awe-inspiring physical features, but, for certain also, of its painful historic associations. These would run together in his mind, as undoubtedly they ran at this time in the mind of Master and disciples. Now there is a term so closely allied to the "rest" of this passage in St. Mark, used elsewhere in the New Testament, but especially by the writer of the Epistle to the Hebrews, as to be distinguished only by the prefixed preposition. *Ἀνάπαυσις* and *κατάπαυσις* can scarcely be differentiated; they are in a sense identical.¹ Now *κατάπαυσις* is through the LXX. employed to describe the happy restful issue of the forty years' wandering in the desert. In effect therefore it is almost equivalent to the very land of promise. This, at any rate, is the application of this equivalent term in the Hebrews. If, then, these parallel terms are thus to be identified, the contrast of Christ's invitation is seen at its strongest, and the spiritual application is quite inevitable. The apostles were bidden to pass from a garden to a desert. That was the contrast to the eye and to experience. They were to follow a greater than Moses to the wilderness, and to find therein a land of spiritual promise. The wilderness was to be the Canaan of the apostles. One better than Joshua would there provide them with spiritual refectation. There they should have a holy, happy pause, and so pass forth, like their Master from His temptation there, again to nobler ventures and ever higher enterprises.

If, however, the apostles could have misunderstood the supreme spiritual reference, the language of the Scriptures might already have suggested it. Achor and Baca stood as symbols of the trouble and misery of the wilderness, yet the genius of prophet² and poet³ perceived in the one an

¹ If *κατάπαυσις* has the more active sense by usage, *ἀνάπαυσις* possesses it by force of the preposition.

² Hosea ii. 15.

³ Psalm lxxiv. 6.

avenue of hope, and in the other springs of consolation. The best spirits among the national teachers had persistently enforced and prophesied the happiest results from the discipline of the Desert. Men who have had experience of life, know full well what its desert passages are. Men who know the life that is life "indeed" observe and profit by their discipline. The life even of the unhappiest among mortals is never quite one waste of misery, but appears as a chequered whole of which the sorrowful parts and scenes are made more strikingly sad by contrast with such joys as they have in it. To make these parts and scenes fair and fruitful is a high aim, to be pursued alone by the spiritually-minded. The multitude must, from the nature of the case, decline; they must first be "sent away." It is no good minimising to anyone the seriousness of the discipline, whether the desert experiences are realised through the disappointments or the losses, the sufferings or the deaths, or the bitterest senses of sin which parch and waste the freshness and the growth of human existence. These have to be faced by Christian hearts, and, saddest of all, they have to be faced alone. The solitude is of the wilderness, out of which not only the call to repentance, but the cry of penitence is heard. "I looked for some one, but there was no man; neither was there any to pity me." Happy, thrice happy they who have found in such arid wastes the true source of comfort, passing from strength to strength until they reach the Paradise of God. For, in addressing itself to such experiences, the Christian faith parts company with every other ethical system, declaring itself to be the one religion for humanity. For human sorrows one system has proclaimed the necessity of endurance, and another the penalty of violating the conditions of environment. These are inadequate remedies; in justice it must be added that they do not profess to be enough. It is only true of God manifest in the flesh that He knows these sorrows and

has come down to deliver us in them, and so makes them not only bearable, but fertile in eternal consequences. Christ led the way for His own to the rest of the wilderness. What wonder therefore if a heaven lies about us in our sadness and loneliness. Had the apostles not received the assurance of the guidance of their Lord, they could never have accepted His invitation. With Him the wilderness and the solitary place were glad; with Him the desert blossomed as a rose. So every conscious and deliberate retirement from the world, every welcomed discipline, every willingly endured trial shall want neither comfort nor strength, shall become a true Lent, a spring immortal for the human soul.

B. WHITEFORD.

*PHYSICAL AND HISTORICAL PROBABILITIES
RESPECTING THE AUTHORSHIP AND AU-
THORITY OF THE MOSAIC BOOKS.*

IV. ANTEDILUVIANS AND THE DELUGE.

IN the last paper attention was directed to the remarkably clear evidence afforded by the description of Eden as to the antiquity and authorship of the early part of Genesis. Did space permit, this might be confirmed and extended by many details of the succeeding antediluvian history, but we must at present only consider this cursorily, and proceed as rapidly as possible to the narrative of the Deluge, which has many physical relations of the highest importance, and has recently been subjected to much hostile criticism; but is now happily beginning to rid itself of its adversaries.

In the present state of our knowledge, the Palanthropic age of Geology, the earlier part of the Anthropic or so-called Quaternary Period, may be held to correspond with the