

has done in Germany than the Wurttembergian in Stuttgart,—Dr. Steinkopf, the well-known secretary of the London Society, was our countryman,—but must it not seem disgraceful to repeat and circulate, at the end of the 19th century, the clerical errors made by Erasmus in 1516? Westcott-Hort conclude their N.T. with a motto taken from our countryman, J. A. Bengel, that we must not enlarge the shortcomings of our predecessors, nor anticipate or hinder the progress of the future, but that each time must show faithfulness *in minimis et maximis*. In the same connexion Bengel says that every particle gold remains gold, but that just therefore it is the duty of the pious to apply all energies to the textual criticism of the N.T., and not to circulate as gold what is

not gold. By what pleas can one be justified in repeating a grammatical monstrum like the *καίπερ ἐστίν* (Rev 17⁸), or as words of St. John, what Erasmus translated from the Latin Vulgate (Rev 22¹⁹⁻²¹), because the only MS. which was at his disposal was defective?

It would be the best reward for the great expense which the Bible Society of Stuttgart has spent on this undertaking, if other Societies would make a large use of it; and if last, not least, the greatest of all, which in other directions is so splendidly managed, the British and Foreign might be induced to give up its present praxis, at least in Germany.

E. B. NESTLE.

Ulm.

Ezekiel's Temple.

BY PRINCIPAL THE REV. GEORGE C. M. DOUGLAS, D.D., GLASGOW.

II.

FROM this 'law of the house,' or fundamental principle, that the holy place had been raised to equality with the most holy, the old restrictions having been abolished, several important consequences resulted, and these explain certain other features in Ezekiel's temple.

1. There is no high priest. With the most holy place thrown open to them all, every priest was now competent for what had been the special duty and privilege of the high priest. This absence of a high priest is the more noticeable, since repeated mention is made of Zadok, the well-known high priest at the time when Solomon's temple was built and opened. There is no mention of the gorgeous high-priestly garments (contrast Zec 3¹⁻⁵); not even of the well-known Urim and Thummim.¹

¹ It has been said that Ezekiel places the ordinary priest under rules as strict as those under which the high priest is placed in the Levitical law. If so, this is so far analogous to the advancement of the holy place to the level of the most holy. Something of this may be seen in the rule for marriage (chap. 44²², bringing together Lv 21⁷ and ¹⁴); perhaps in the rule for wearing linen, no doubt with a reference to purity (comp. chap. 44¹⁷ with Ex 28³⁹); perhaps the rule for dressing their hair (chap. 44²⁰, comp. Lv 21^{5, 10}). The command not to eat what had died of itself, or what had been torn (chap. 44²¹), seems to be taken from Lv 22⁸. The command not to drink wine (chap. 44²¹) transforms the special rule in Lv 10⁹ into a permanent law; possibly there is here

2. The ark with its mercy-seat is conspicuously absent: whereas the ark was the only piece of furniture in the most holy place of the tabernacle, and so in Solomon's temple the so-called 'oracle,' the most holy place, had been prepared for the purpose of bringing the ark in there (1 K 6¹⁹). The unvarying Jewish tradition has been that the ark was wanting in the second temple; comp. Jer 3^{16, 17}, where, instead of the forgotten ark, it is Jerusalem that is to be called the throne of Jehovah, to which 'all the nations shall be gathered, . . . neither shall they walk any more after the stubbornness of their evil heart,' comp. Ezekiel himself, chap. 11¹⁶⁻²⁰, (chap. 36²⁵⁻²⁸ being in some respects fuller), recording the assurance that Jehovah was 'to them a sanctuary for a little while in the countries where they are come,' at the time of the desertion and desecration of Jerusalem. And, he continues, one heart and a new spirit, and a heart of flesh instead of a stony heart, shall be given to the worshippers, 'that they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My

some connexion with the fact that Ezekiel does not mention the use of wine in the sacrificial services, the drink offering being mentioned only once (chap. 45¹⁷). The rule as to a priest defiling himself for the dead (44²⁵) agrees with the Mosaic law for the ordinary priest, not for the high priest (comp. Lv 21^{2, 3} with v. ¹¹).

people, and I will be their God.' There would therefore be no more need for the tables of stone which had been in the ark, first in the tabernacle, then in Solomon's temple. Nor would there be need for Jehovah's voice to speak from the mercy-seat upon the ark, as He had spoken to Moses (Nu 7⁸⁰); the same peculiar form of the verb, suggesting conversation rather than mere speaking, is used by Ezekiel in chap. 43⁶, 'And I heard one speaking unto me out of the house, and a man stood by me,' etc. For the glory of Jehovah, whose presence had been specially manifested over the mercy-seat, had left its old position there; it had, indeed, left the house and the courts and the very city, according to the great vision recorded in chaps. 8-11. Now the glory returned, definitely by the east gate, and filled the whole house (chap. 43¹⁻⁵, comp. 44¹⁻⁴), and there never was to be a repetition of the old defilements and provocations (vv. 7-9), but true repentance and new obedience (vv. 10, 11). And so the entire top of the mountain was henceforth to be the most holy place, according to the new law of the house (v. 12). In this connexion it is worthy of notice that a favourite expression in the earlier part of the prophecy (with slight variations in its form), 'rebellious' (2⁵, 3⁹, 12², 17¹², 24³), occurs only once, and for a special reason, after this promise of the new heart has been given, namely, in 44⁶. Ezekiel now regards rebelliousness as a thing of the past.

3. There was no longer a day of atonement, now that there was no special duty and privilege of a high priest, and no mercy-seat in the most holy place which formerly the high priest alone might enter once in a year. Ezekiel's vision presents the advance in Israel's spiritual condition. The atonement is already complete, the most holy place stands open, and perhaps all the priests appear habitually clothed as the high priest used to be on that great day (chap. 44¹⁷). The completeness of the atonement is emphasized by other prophets also, for instance, Zec 3⁹. Yet the ordinary sacrifices, whether for Israel as one whole, or for individuals, were not stopped. Had this been so, there would have been no temple at all, and Ezekiel's vision must have taken an entirely different form. We also read in chap. 45¹⁸⁻²⁰ of a service on the first day of the first month, and again on the seventh day, which possibly is a sort of reminiscence of the day of atonement, or substitute for it, in these new conditions; but its great object is to 'cleanse the

sanctuary'; comp. 'atoning for the holy place, and the tent of meeting, and the altar' (Lv 16^{16, 18, 20}). Ezekiel's expression is literally, 'deal with the sanctuary by a sin offering' (v. 18); but in v. 20 it is, 'for every one that erreth, and for him that is simple: so shall ye make atonement for the house.' There is, however, nothing said of these days being kept holy, or of this being the institution of a new feast.¹

4. If there is no longer a high priest and a day of atonement, it is not easy to bring in the Year of Jubilee. For this glorious and unique 'time of restoration of all things' (see Ac 3²¹) in Israel had been ushered in by sending abroad the loud trumpet-sound on the day of atonement (Lv 25⁹) at the end of seven times seven years, and the atonement made that day was its foundation. It is not, indeed, certain how we are to interpret the gift of land by the prince to any of his servants; 'it shall be his to the year of liberty, then it shall return to the prince' (chap. 46¹⁷). The word for 'liberty' occurs only here; and in Lv 25¹⁰, where it is spoken of the jubilee; and in a prophetic passage, which will be noticed immediately; and also four times in a passage (Jer 34⁸⁻¹⁷), where it is connected with setting servants free in the seventh or sabbatical year. The word, however, is not used in connexion with this liberation in the seventh year in the Pentateuch, either in Ex 21¹⁻⁶, or in Dt 15¹⁻⁴. Perhaps, in this ideal state of privilege for the new Israel, Ezekiel finds no room for the Jubilee. Now that he sees the way into the most holy place standing open, for the benefit of a people renewed in heart, gifted with supernatural life, perfectly reunited among themselves, it is the state of things described in Is 61¹⁻², where

¹ No doubt we might so far compare the first and seventh days of the passover feast of unleavened bread (Ex 12¹⁶, Lv 23^{7, 8}, Nu 28^{18, 20}). And we might also find a parallel to this transference from the day of atonement in the seventh month, at the end of the agricultural year (Ex 23¹⁶, 34²²), to the first day of the first month, in the transference of the Christian Sabbath from the seventh to the first day of the week. For in both cases the new arrangement is an advance upon the old, inasmuch as we are made to begin a division of our life, be it a year or a week, with a working balance of grace in hand. Anyhow, we can well dispense with the reading in the Septuagint at v. 20, 'in the seventh month, on the first day of the month'; from which an inference has been drawn that Ezekiel instituted two feasts, each to be a day of atonement for half a year. Of an atonement efficacious for six months there is not a trace anywhere in Scripture.

alone this word for 'liberty' again occurs: 'The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings unto the meek, He hath sent me . . . to proclaim liberty to the captives,' etc. And it is

possible, as we shall see in another case, that with the practical unification of the holy and the most holy places, Ezekiel also unifies the sabbatical and the jubilee years, the seventh and seventh seventh.

Point and Illustration.

Illumination.

Pilate's Gift.

THERE is no lovelier sight than to watch, through a powerful telescope, the sunrise upon the mountains in the inner curve of a crescent moon. To the naked eye there seemed but little change in that vague and ill-defined outline; but now the observer sees, one after another, summits, invisible a moment since, springing into clear vision and glowing like molten silver, intense and keen, a startling awe-inspiring revelation. Before, they were within our field of vision, but dark, because so placed as to send back to us no ray from the far-off sun, itself vanished from our sky. We saw them when they saw the sun. And we, if we yielded to the influence of the Sun of Righteousness more of the circle of our nature, if we subjected our consciousness and our aspiration to the conception alike of the meek and lowly One, and of Him who denounced the Pharisees and scourged the traders from His Father's house; who said to the widow of Nain, 'Weep not!' and who before Pontius Pilate witnessed a good confession;—then would souls upon whom that Sun has not arisen, behold in us a splendid witness for His splendour, as point after point of character kindled like silver flame until the perfect circle of the 'likeness of Christ' was rounded.—G. A. CHADWICK.

Resurrection.

Sermons preached in Westminster Abbey.

It is, I think, profitable to emphasize that the Bible speaks nowhere of the resurrection of the body, or the resurrection of the flesh. The actual resurrection of the Christ was not from Joseph of Arimathea's sepulchre, but from the body which He left hanging on the cross. Easter Day, accurately described, is the annual commemoration of the first manifestation of the personal survival of the Christ. There can be little doubt that the popular notion of resurrection as some long-deferred reconstruction of decayed corpses, rather than the emancipation of the real individual from flesh surroundings at the moment of death, has seriously weakened the belief of thoughtful people in the whole teaching of the Resurrection. Bodies, flesh bodies, are composed of atoms in perpetual flux, constantly disintegrating, constantly passing away. The body of childhood is not the body of youth, the body of youth is not the body of manhood; and when the flesh body dies, if it is permitted to yield to Nature's processes, and is not mummified in a leaden coffin, it is dissolved into its component elements; each liberated fraction seeks new combinations and aids life in some new form. The bodies in which we are this day, so

far as regards those elements which are visible, have already formed the component parts of many other bodies, and will disintegrate, and be shared by others still. If resurrection is of literal flesh, the Sadducees' question as to the woman with many husbands would apply: 'In the resurrection to whose body shall the atoms belong, seeing they have formed the particles of many bodies?'—B. WILBERFORCE.

Salvation.

Isaiah xl.-lxvi.

THE idea of salvation has an instructive history. In Arabic, the root *wasi'a* means to be wide, roomy, spacious, etc.; and hence the Hebrew verb 'to save' (which is the causative of this) means primarily 'to make room for one,' 'to give one freedom or space to move in.' Even in this form the word contains the germ of a valuable religious idea, salvation being essentially freedom for the normal expansion of man's true life. In the Old Testament, however, it is always used with express reference to some pressure or impediment, the removal of which constitutes the essence of the act called salvation, or the state of salvation which results from it. In the earlier literature the words for salvation have mostly a secular and political application, denoting 'succour' in a military sense, or (more frequently) 'victory.' The religious sense grew naturally out of this. At all times it was recognized that Jehovah is the source of deliverance or victory; but at least from the time of the exile the centre of gravity of the idea was shifted from the temporal act of deliverance to the partly spiritual blessings which were secured by it. Salvation becomes a comprehensive term for that decisive vindication of Israel's cause which was the foundation of all national well-being. At the same time 'those words seldom, if ever, express a spiritual state exclusively; their common theological sense in Hebrew is that of a material deliverance attended by spiritual blessings.' (See Driver, *Notes on Samuel*, p. 90.)—J. SKINNER.

Col. iii. 1-7.

Colossian Studies.

THIS is one of the golden paragraphs of the whole Bible. To countless hearts it is one of their peculiar treasures. There is a celestial music for them in its very praise and rhythm. It lifts the soul as with wings, till we get a glimpse of that Exalted One sitting throned after death at the right hand of Power, and in some sense realize that where He is we His people are, as to the true heart and basis of our regenerate being, and know that that basis is nothing less nor