

Feast.—It is more than a mere viaticum or provision for our journey. It is, as the old divines called it, the pledge and earnest, the prologue and infancy of immortality. ‘I am a stranger with thee,’ says David (Ps 39¹²), ‘and a sojourner, as all my fathers were.’ We may thus paraphrase these words: ‘I have come to Thy door, and cast myself upon Thy hospitality and protection. In danger of becoming the outcast of both worlds, I appeal to Thee for guest privileges.’ The words might also be supposed to hint at hereditary hospitality, as the son of a guest had special claims.

‘Go in peace,’ said a chief to M. Schumacher (*Across the Jordan*, p. 115), ‘you have eaten bread and salt with me. Our friendship shall last for ever. You will always be safe, for Muhammed Es Senir with his life guarantees yours.’

Among the Greeks and Romans salt and hospitality were synonymous. Among Orientals salt, by reason of its preciousness and its preserving virtue, is the most prized element in a feast. It is the accepted symbol of eternity. A ‘covenant of salt’ thus means an unalterable and everlasting covenant. Such a covenant has mystic and indefinite significations, and thus shadows forth the marriage supper of the Lamb in heaven.

Biblical hospitality thus suggests the permanency of the great gospel feast. ‘For even Christ our Paschal Lamb has been sacrificed for us: therefore let us keep the feast’ (1 Co 5⁷⁻⁸). This means that life is to be an unbroken banquet, as the relation formed by Christ’s death is not one that is to be severed: God’s guest is to sit every day at the table of the great King. And the feast stretches into eternity, for the communion table

is to be prolonged from the upper room at Jerusalem to heaven itself. To be God’s guest-friend once is to be His guest-friend for ever. The 23rd Psalm exults in this truth, ‘Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.’ These bold words mean that the Psalmist has guest-rights worthy of his Host; he has been welcomed into Jehovah’s tent, and in Jehovah’s tent he shall remain for ever. The same great truth is rehearsed in John’s vision of heaven. ‘He that sitteth on the throne shall spread His tabernacle over them’ (R.V.); that is, they shall be Jehovah’s guests. Therefore, ‘they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.’ Hunger and thirst and fatigue under the merciless sun are the evils which afflict the traveller, and from all of which he is delivered in the most grateful resting-place which his entertainer has prepared for him. All these phrases are carried up from the earthly life to the heavenly. ‘For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.’

That would be the very perfection of Divine hospitality. Again, we read (Rev 21^{3, 4}), ‘And I heard a great voice out of heaven saying, Behold, the tabernacle (literally the tent) of God is with men; He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.’ The hospitality is worthy of the Host: God’s guests receive God-like entertainment.

The Great Text Commentary.

THE GREAT TEXTS OF GENESIS.

GENESIS v. 24.

‘And Enoch walked with God: and he was not; for God took him.’

EXPOSITION.

‘Enoch walked with God.’—This is translated in the LXX, ‘Enoch pleased God,’ whence comes the ‘testimony’ quoted in Heb 11⁶. Really it gives the cause of which the Greek phrase is the effect; for it denotes a steady continu-

ance in well-doing, and a life spent in the immediate presence of and in constant communion with God.—PAYNE-SMITH.

His mind was pure; his spirit rose above the turmoil of worldliness; he delighted in calm communion with God; once more the familiar intercourse between God and man, which had existed in the time of Paradise, was restored; the path commenced by Seth was continued by Enoch; the former addressed God by the medium of the *word*; the latter approached Him by the still more spiritual medium

of thought; the highest form of religious life was gained: but, unfortunately Enoch alone 'walked with God'; his contemporaries were sunk in iniquity and depravation, but the measure of their wickedness was not yet complete; three generations more were required to mature their destruction; and God, in order to rescue Enoch took him to Himself, delivering him from the contamination of his time at a comparatively early period of his life.—KALISCH.

'And he was not.'—On a sudden he was gone, without sickness, without dying, without burial; for Elohim had taken him, *i.e.* removed him from this visible world and taken him to Himself, and hence to a higher life. Not that he was made a participator of the glory which awaits the righteous at the resurrection. Christ, who was the first to rise, was also the first to be glorified. The glorification of Enoch would deprive Him of the precedence, and the translation of Enoch to the heaven of God and the angels, would deprive Him of the honour of having opened to men the heaven, in which no Old Testament visions show us yet any holy human being. God translated him from this world of sin and sorrow without letting him be subject to death, into a condition which resembled the lost Paradise. He thus exempted him from the law of death or the return to dust, showing thereby that though He had subjected men to this law, He had not bound Himself to it.—DELITZSCH,

'For God took him.'—Instead of the mournful refrain and he died, coming like a surprise at the end of each of these protracted lives, we have here an early removal into another world, suggesting already that long life was not the highest form of blessing; and this removal is without pain, decay, or death, into the immediate presence of God. Thus one of Adam's posterity after the Fall succeeded in doing, though doubtless not without special help and blessing from the Almighty, that wherein Adam in Paradise had failed. We learn, too, from Jude vv.^{14, 15}, that Enoch's was a removal from prevailing evil to happiness secured.—PAYNE-SMITH.

THE reason of his being taken away is not that he was liable to declension, as if he were to be preserved from falling back into sin, but, according to the first part of the verse, because of God's complete satisfaction with him. It is the highest distinction of piety, which the Old Testament acknowledges only to Elijah besides, and in direct contrast to the being swallowed alive by the earth (cf. Nu 16).—DILLMANN.

We are convinced that the 'taking away' of Enoch is one of the strongest proofs of the belief in a future state prevailing among the Hebrews; without this belief the history of Enoch is a perfect mystery, a hieroglyph without a clue, a commencement without an end. If, then, pious men could hope to continue a brighter existence after their transitory sojourn upon earth, the books of the Old Testament are not enveloped in the gloomy clouds of despair; they radiate in the beams of hope; and, if a long life on earth was also gratefully accepted as a high, though not the highest boon, this may have sprung from the just feeling, that man is born to enjoy and to work, to receive much and to give more; and that he does not deserve the blessing of eternal rest before he has toiled to extend the empire of truth and piety.—KALISCH.

METHODS OF TREATMENT.

I.

Walking with God.

By the Rev. John Thomas, M.A.

This is one of the briefest and most comprehensive biographies ever written. When we consider the early stage in the history of the world at which the record appears, the marvellous distinction given to this man, the deep spiritual conception and hope involved in the words, are startling. Here in this dry list of births and deaths, in this wide expanse of starless sky, suddenly there shines a blazing luminary that compels your attention. One was born, lived, and died; another's history follows in the same terms, then all at once, as a matter of course, with comment or mark of incredulity, Enoch appears on the scene, and this is the record of his life.

1. *Enoch's character.*—Let one's conception of inspiration, or of this narrative from a literary point of view be what it may, this must have been a marvellous man, to be singled out for such a biography. He must have entered into a profounder realization of the Divine than his contemporaries. He seems to me to have been a great-eyed prophet, a great-souled seer—a man who went out under the midnight sky, and felt the infinite, touched the eternal, was bathed in the presence of God. Men looked at him, felt that there was a soul in him, a consciousness of the Divine in him which they did not possess, and he stood out a giant among them. His life was a poem. Browning makes Aprile say in his *Paracelsus*, 'God is the perfect poet, who in His person acts His own creations.' And this Enoch was Godlike enough to be a poet, acting in his own person the poetry of life. The poet is the man that sees the real, the eternal, the beautiful, in the centre of things, and thus Enoch's life was a living poem. He walked with God. The world around him was full of celestial visions. The divine, holy pure, Godlike life is the only poetry. All else is bald and barren prose.

And Enoch was also a prophet. Whether he uttered the very words attributed to him by Jude or not, he was a prophet. His heart was full of God, and he was bound to speak His message to the world. That does not mean that he had nothing to do with the human life around him.

His walking with God was recognized through his relations with men. His life crossed the path of man as an ideal, an inspiration, an assertion of divine possibility, and to a great extent a guarantee of human immortality. The man that walks with God, that brings a new inspiration and ideal into human life, must touch life at every point. It was not enough that Enoch should repair to his chamber, and realize a divine atmosphere all around him. Men could not recognize such walking with God. He must have come into the very midst of their life, giving it a new impulse, must have poured new, rich, human blood into it, purified by the prophetic power God had given him.

2. The impression made by his life.—His contemporaries recognized that he had a more intimate fellowship with God than they. Not by his severing himself from their life, nor by his ostentatious prayers. The Pharisees tried to give the idea that they were in close fellowship with God, but failed to impress the people round them as Enoch did, because their life was barren. Those that walk *with* God must walk *like* God. God does not sit in the heavens removed from the needs and sorrows of men. His dwelling is with the sons of men, and the man who walks with God must find His companionship as He walks through the earth to help the poor and needy. It is by service we are purified. But we must touch human life with holy hands, bring the glory of heaven down into it, do all things from the divinest and noblest standpoint. So Enoch touched the world with the glory of the skies. So he walked with God.

3. The explanation of his disappearance.—This proves the marvellous impression made by his life. Enoch one day or one night goes forth, and is not seen again. He goes to commune with God, as he had done many a time. He went out to fellowship, to solitude and prayer; and next morning there was the great sky and the earth beneath, but the man was gone. ‘God has taken him,’ they said. Why not say, The man is dead? But this people would reply to such a suggestion, That man with those divine ideals, with God manifest in him cannot die; he lives for ever in the God that kindled the fires of holiness and power in him. The explanation was not less wonderful than convincing and true. Paul has the same argument with reference to Jesus Christ. Enoch came upon the history of his time with a new

revelation, and the most marvellous part of it perhaps was this conviction of human immortality. He gave his age the certainty, as far as he was concerned, of immortality; he gave men a new hope and a larger inspiration. As soon as they lost him they knew he could not die; probably not till then, for the full significance of a noble life is rarely realized till we have lost it. The prophet is only half understood as we rub shoulder to shoulder with him. Even to His disciples Christ said, ‘It is expedient for you that I go away.’ And so God glorifies Himself in His servants in their death as well as in their life.

II.

The Christian Life a Walk.

By the Rev. J. P. Lilley, M.A.

1. The first aspect of the Christian life which this figure suggests is that it is a life begun in connexion with a public profession. A man who goes out to walk does so in the face of the world. He moves in the consciousness that his course is scanned by many unseen by him. So from the moment we take the side of Christ men are scrutinizing us, and in the case of those who are still natural men, never in a friendly mood. God is our chief spectator; but it would spare us much humiliation if we remembered that the world is watching us too. It is doubtless to remind us of this that Baptism and the Lord’s Supper are both public acts. If the Christian life had been merely a hidden tie with God these rites would have been celebrated in secret. The fact that they are held in open day binds us to carry our Christian life into the open air, and make it a walk that men can see.

2. This figure reminds us that the Christian life has a definite goal in view. When you go to walk you like to fix upon the place to which you are going before you set out. When a man becomes a child of God he begins to desire that he may finally go to God. There is a promise that this longing shall be fully satisfied (Jn 14²⁻⁴). We rest upon this promise, and move forward to its fulfilment.

3. The Christian life is to be a life of dauntless spirit and energy. We must walk with the steady onward march of a soldier, who, at the general’s command, has to go up hill or down dale, or across

meadow, or swamp, or moor, till the spot is reached where the camp is to be set. As Dr. Candlish says, life is 'not a random flight, or a groping, creeping, grovelling crawl, or a mazy labyrinthian puzzle; but a steady walk; an onward march and movement; a businesslike purposelike step-by-step advance in front—such a walk as a man girds himself for and shoes himself for, and sets out upon with staff in hand, and firm-set face, and cap well fixed on the head; and holds on in, amid stormy wind and drifting snow; resolute to have it finished and to reach the goal.' So the Christian life is an enterprise that has to be carried out with prudent forethought, and those who do not remember this will never achieve any high results for their own spiritual character or the conversion of others. We must tread many a rocky road, climb many a steep hill, descend many a giddy slope, creep through many a narrow gorge of trial and humiliation; and to nerve us for this nothing will suffice but the resolute spirit that will do and dare and endure all things that God may be glorified, the soul saved, and the world won.

4. This life can only be lived in union with God, and in the strength which He alone is able to impart. Enoch walked *with* God because he walked *in* God. Even Jesus walked as He did, because he was God's Son and filled with His Spirit. If, therefore, you are eager to enter on this life, see that you first come to God for grace and strength. 'Can two walk together except they be agreed?' No, and no more can you, except you first be pardoned by God, and received into His holy household. Take these steps by an instant consent of the heart to the saving power of the living Christ, and then for you too the gate of this blessed pathway is as instantly open.

ILLUSTRATIONS.

GREAT men it has been said have short biographies. So is it with Enoch. He is the greatest figure of that old world, head and shoulders above all the antediluvians, yet his was the shortest life of all. The number of his outward years does not attain to the number of the years of his fathers; there is less to tell of him than of them. Why is there less to tell? It is because he is greater than they. His life was more inward, and therefore it was more hidden. The part that lived most intensely was just the part which men do not see—the spirit, the heart, the soul. His life was hid with God, because in its essence it was the life of God-love. It was too inward a life to make an impression on the

world; its walk was divine, and therefore it was deemed a lowly walk, a thing to be forgotten. Yet nothing else has been remembered in all that world. Its wars and rumours of wars, its marryings and givings in marriage, its buyings and sellings, and banqueting have been numbered with the dead; but Enoch, by his walk with God, is alive for evermore.—G. MATHESON.

THE mysterious figure of Enoch has given occasion to Jews and Christians for further explanations and fancies. In Sir. 44¹⁶, he is described as 'an example of repentance to these generations.' In the Book of Enoch and in Jude^{14^t}, he is spoken of as a seer and prophet who, by preaching repentance, prepared for the judgment of the Flood. In virtue of his intercourse with the higher world he was regarded as participating in occult knowledge, as possessor of deeper insight into the things of heaven and earth, especially as discoverer of and expert in astronomy and arithmetic. He also figures as clerk of court and chancellor of heaven. Books were written in his name. His name was interpreted 'initiated or expert,' and passed over to the Moslems in the synonymous name Idris (scholar).—DILLMANN.

A GENTLEMAN died very suddenly and his jester ran to the other servants, and having told them that their master was dead, he, with much gravity said, 'And where is he gone?' The servants replied, 'Why to heaven to be sure.' 'No,' said the jester, 'he is not gone to heaven I am certain.' The others with much warmth asked him how he knew his master was not gone to heaven. The jester replied, 'Because heaven is a great way off, and I never knew my master take a long journey in his life, but he always talked of it some time beforehand, and also made preparations for it; but I never heard him talk about heaven, nor ever saw him making preparations for death.'—H. G. SALTER.

THE kind of life many so-called members of the Church have marked out for themselves should be strictly called not walking but 'sauntering.' The very origin of this word conveys an instructive lesson. In the ages when a pilgrimage to Palestine was held in such esteem, there sprang up a set of idle impostors, who wandered about everywhere in the country, and sought alms at the hands of the inhabitants under the pretext that they were preparing to go à la sainte terre—to the Holy Land. It was soon discovered that they had never left their native shores; and such disgust did their vain professions inspire that a new word was coined to reprobate the shameful practice, and they were called 'saunterers.' With equal truth may the term be applied to all who profess to be Christians without moving forward energetically to the heavenly goal.—J. P. LILLEY.

DURING a sudden freshet, a labouring man and his child, living in a cottage that stood by itself, were obliged to walk at midnight for more than a mile through water reaching to the little boy's waist before they could reach a place of safety. After they had changed their clothes, and were feeling comfortable, the friend in whose cottage they had

found shelter said to the little boy, 'And were not you afraid, Jack, while walking through the water?' 'No, not at all,' said the little fellow, who was but seven years old, 'I was walking along with father, you know, and I knew he would not let the water drown me.'—R. NEWTON.

SURELY God did love him well
And he loved God so much he could not dwell
Where God was not. The world was blank and bare;
He was most wretched, for he could not love,
But the good Lord took pity on his woe;
For woe it is, with all the heart above,
To walk a heartless corpse on earth below,
He faded from the earth and was unseen,
A thought of God was all that he had been.—

COLERIDGE.

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Recent Foreign Theology.

'Hippolytus.'¹

THIS is the first volume of a great literary and scholarly undertaking, one of the greatest, without question, of our time. The Royal Prussian Academy of Science determined in 1891 to be responsible for the collecting, editing, and publishing of all the Greek Christian Literature (except the New Testament) from the beginning down to the time of Constantine, and appointed a committee, consisting of Diels, Dillmann, von Gebhardt, Harnack, Loofs, and Mommsen, to see their determination carried out. This committee chose the great firm of J. C. Hinrichs in Leipzig to be their publishers.

Except the books of the New Testament then, every known scrap of the Greek Christian Literature throughout the first three centuries of our era will be published. Where the Greek original has been lost, other available versions will be used instead. There will be Introductions and full critical apparatus and Indexes. There will also be occasional Appendixes. But in order that the various volumes may not swell unreasonably, essays on special points will not usually be included, but will appear

in Gebhardt and Harnack's *Texte und Untersuchungen*. The whole series is expected to be completed in fifty large volumes, and in twenty years.

Two volumes will be devoted to *Hippolytus*, and of these vol. i. has come out first of the series. It is divided into two halves, which are paged separately. The first half is edited by Professor Bonwetsch, and contains the commentaries on Daniel and on the Song of Songs. The second half is edited by Herr Achelis, and contains the minor exegetical and homiletical writings. In his Introduction Professor Bonwetsch says that the commentary on Daniel is for the first time published complete. And this is a great thing to be able to say. For not only does Dr. Salmon, in the *Dictionary of Christian Biography*, tell us of its 'extant fragments,' and of Bardenhewer's efforts in 1877 to restore the original 'as far as it is possible to do so'; but Moeller in 1892 speaks of 'the fragments preserved on the Book of Daniel'; and even Krüger as late as the end of 1897, and after the issue of Bonwetsch's volume, says that 'only the fourth book has been published as yet.'

Certainly Dr. Bonwetsch has not found a complete Greek text, but where the Greek fails, he inserts a German translation of the Slavonic. It was the discovery of this Slavonic manuscript that made it possible to give the commentary on Daniel in full. So here we have its four books—and that

¹ Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte. Herausgegeben von der Kirchenväter-Commission der Königl. Preussischen Akademie der Wissenschaften. *Hippolytus*. I. Band. Von G. Nath. Bonwetsch und Hans Achelis. Leipzig : J. C. Hinrichs. 1897.