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1931

## 745TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,  
WESTMINSTER, S.W.1, ON MONDAY, APRIL 13TH, 1931,

AT 4.30 P.M.

DR. JAMES W. THIRTLE, M.R.A.S., IN THE CHAIR.

The Minutes of the previous meeting were read, confirmed, and signed, and the HON. SECRETARY announced the election of the following:— as Members, the Rev. H. S. Curr, B.D., B.Litt., H. O. Weller, Esq., B.Sc., M.Inst.C.E.; as an Associate, the Rev. William H. Small, C.F.; and as a Missionary Associate, Mrs. T. Bomford.

The CHAIRMAN then introduced the Rev. David M. McIntyre, D.D., to read his paper on "The Jewish Apocalyptic in Relation to the New Testament."

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### *JEWISH APOCALYPTIC IN RELATION TO THE NEW TESTAMENT.*

By THE REV. D. M. MCINTYRE, D.D.

WITH reference to the Scriptures of the Old Testament the apostle Peter informs us that "men spake from God, being moved by the Holy Spirit." Inspired men, communicating the divine message to their contemporaries, spoke and wrote according to their mental habitudes. That which guaranteed the divine authority of the words which they uttered secured at the same time the individuality of the sacred writers—they were led to apprehension and moved to communication by the Holy Spirit, the Spirit of the Christ.

The first duty of a Hebrew prophet was to make God known, as He is in Himself, and as He has revealed Himself in covenant

with His people. Thereafter it was his task to apply the doctrine of God to the age in which he lived, pressing the Spirit-given revelation upon the heart and conscience of his contemporaries as an authoritative rule of life, condemning sin and inciting to virtue, rousing the nation to penitence and persuading to the obedience of faith. Finally, it lay closely within his commission to foretell the advent of the Messiah and to depict the glory of His reign. This last feature of prophetic ministry has been termed "apocalyptic"—it withdraws the veil which shrouds the mysteries and glories of the future age.

## I.

Apocalyptic is prophecy, but prophecy in a particular mode. Its chief characteristics are these: (a) It is prevision; (b) it is couched in highly symbolical language; (c) it commits itself to definite anticipations of that which shall befall; (d) as it surveys the future it overleaps all barriers of race, becoming a Gospel for all mankind—although that Gospel is still, for the most part, framed in terms of the revelation entrusted to Israel.

(a) One impressive feature of apocalyptic is that it predicts the future in the language of vision, vision not clearly discerned but formless—at times looming dark with danger, at other times radiant with hope. Vision is characteristic of all prophecy. From the days of Abraham to those of Moses, from Samuel to Isaiah, from Ezekiel to Zechariah, the word of the Lord came to those to whom the faculty of spiritual sight has been granted. The prophets were "seers"; for them to see was to live.\*) But the later Jewish apocalyptists do not appear actually to have seen visions; they framed their waking thoughts in spectacular representations.

(b) Because of this simulation of vision the language of the apocalyptists is frequently overcharged with symbolism. Even in the Scriptures the wealth of figurative speech often dazzles one. Take for example, this word of Joel:—

"In those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

\* "Voir c'est vivre"—*Vinet*.

Or this, from the book of Revelation :—

“ And I saw another strong angel coming down out of heaven, arrayed with a cloud ; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire.”

(c) The apocalyptic mode of prophecy frequently indulges in detailed prediction of future events. This is so much the case in the Prophecies of Daniel and the Book of Revelation that many students of unfulfilled prophecy believe that they are able to chart out the future with something like exactitude. The dates given in Daniel, for example, are precise :—

“ Seventy weeks are determined upon thy people.”

“ Unto two thousand and three hundred days, then shall the sanctuary be cleansed.”

“ From the time that the daily sacrifice shall be taken away . . . there shall be a thousand two hundred and ninety days.”

“ Blessed is he that waiteth, and cometh to the thousand and three hundred and five and thirty days.”

(d) Apocalyptic looks forward to the consummation of the age. It occupies itself chiefly with these foreseen events : the advent of the Messiah, the establishment of the Messianic kingdom, the rise and fall of Antichrist, and the Last Judgment. All these events are to take place in “ the last days ” of which the prophets so frequently make mention. In the last chapter of Zechariah—to take only one instance—the familiar expression “ in that day ” occurs in connection with (1) the manifestation of the Messiah (verse 4) ; (2) the mingled experiences of mercy rejoicing against judgment (verse 6) ; (3) the ministration of the Spirit symbolized by the flow of living waters from the Holy Hill (verse 8) ; (4) the uncontested reign of Jehovah over the whole earth (verse 9) ; (5) the perfection of Gospel holiness in the City of Jerusalem and in the courts of the Lord’s house (verses 20, 21).

One striking feature of the extra-canonical apocalypses is, they are pseudonymous—they are ascribed to holy and reverend personages of the ancient time. In this there was no intention to deceive. No reader of the first or second century before Christ would believe that the treatise which he held in his hand had

actually been composed by Enoch, or Noah, or the Twelve Sons of Jacob, or Moses, or Isaiah, or even by Baruch. The attribution of those modern works to the patriarchs of the grey dawn was a mere literary quaintness, comparable perhaps to Landor's *Imaginary Conversations*. The late Archdeacon Charles, the most learned and laborious student of "apocalyptic" of our own day, or, indeed, of any other, has a more laboured explanation. He says:—

"When once this idea of an inspired law—adequate, infallible, and valid for all time—had become an accepted dogma of Judaism, as it became in the post-exilic period, there was no longer room for independent representatives of God appearing before men, such as the pre-exilic prophets."\*

But as the assumed names could deceive no one, and were not at all intended to mislead, it is difficult to see what authority they could confer upon apocalypses to which those potent titles were prefixed.

There is one of the Old Testament writings which, more than any other, is distinctively apocalyptic—the Book of Daniel.

The question of the date of Daniel's prophecies need not detain us now. I take it for granted that the book presents to us truthful history and authentic prediction, and that it is earlier than any of the Jewish apocalypses which have come down to us, that it is in truth the Book of "Daniel the Prophet" (Matt. xxiv, 15). Recent research has dealt severely with some who have too lightly impugned the veracity of this wonderful book.

The later Jewish apocalypses have borrowed freely from all the apocalyptic sections of the Old Testament; but they derive chiefly from the canonical Book of Daniel. Our Lord's Discourse on the Last Things is partly based upon it, and the Revelation of St. John produces all the imagery made use of by the seer who beheld visions of God on the banks of Hiddekel and Ulai.

Some German scholars, Baldensperger, Schweitzer, and others, reacting against the opinion which formerly prevailed in Germany—that our Lord's teaching was mainly ethical—have asserted that His ethics were merely provisional, that He was before all else an apocalypticist, and that He regarded life and history in the light of the swiftly approaching cataclysm that was

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\* *Eschatology*, p. 201.

to usher in the close of the dispensation, if not indeed the termination of the world's course. Already the pendulum has come back to poise, and Biblical scholars recognize that our Lord's message was not first apocalyptic, neither was it primarily ethical, but evangelical; by the full announcement of the Gospel both character and destiny are enfolded in the life eternal.

The earliest and in some respects the most important of the extra-canonical Jewish apocalypses is "The Book of Enoch." It is a compilation rather than a discourse, and the date of its several sections ranges from 170 to 64 B.C. Dr. Charles maintains that its influence on the New Testament in respect both of thought and language has been greater than that of all the other apocryphal and pseudepigraphical books taken together. It is a Palestinian document; was composed in Hebrew, and has been preserved in an Ethiopic version rendered from a Greek translation. "With the earlier Fathers and Apologists it had all the weight of a canonical book."

"The Testaments of the Twelve Patriarchs" appeared in the later years of John Hyrcanus, probably between 109 and 106 B.C. It appears to have been written in Hebrew by a Pharisee, although it contains a number of dogmatic Christian interpolations. While this treatise presents a very lofty ethical code it reflects, especially in the "Testaments" of Levi and of Naphtali, the apocalyptic teaching of the period. John Hyrcanus held the threefold dignity of prophet, priest, and king, and was by some greeted as the Messiah.

The date of "The Book of Jubilees" is still a matter of debate. It is not earlier than the first century before Christ, nor later than the destruction of Jerusalem. Its main thesis is the validity and sanctity of the Mosaic law, and it contemplates the speedy inauguration of the Messianic age. It was written in Hebrew by a devout Jew of Palestine; it is sterner than the others in its contempt of the Gentiles.

"The Psalms of Solomon" were apparently written in Hebrew about 60 B.C. They preserve the tone of the lyric poetry of the Old Testament, and the distinction they draw between the righteous and the ungodly is quite after the manner of the Hebrew prophets. The anticipation of the Messianic kingdom is keen: "The writer looks for a personal Messiah who, as the Son of David and King of Israel, shall cleanse Jerusalem from the heathen, smite the ungodly, and bring back the 'Dispersion.'"

“The Sybilline Oracles,” as we have them, consist of twelve books in Greek hexameters. They date from about 140 B.C. to the fifth century A.D., or even later. They profess to be the continuation of a series of oracular sayings such as were current in Egypt from the time of the Fifth Dynasty, and later in Greece and Rome. Some of them are Jewish, others Christian. The Prologue and Books III–V are pre-Christian.

Other pseudepigraphic writings which have some affinity with apocalyptic are “The Ascension of Isaiah,” “The Assumption of Moses,” “The Apocalypse of Baruch,” “The Secrets of Enoch,” and the fourth “Book of Esdras.” These are all within the Christian era, but they contain elements which are distinctively Jewish. The difficulty is to distinguish these passages from those of a later date.

The apocalyptic writings of the first and second centuries before Christ do not appear to have been regarded with favour by either Pharisees or Sadducees. The Sadducees had settled down to contentment with things as they were; the Pharisees held firmly to the all-sufficiency of the law. But the popular mind responded eagerly to the visions of the future as sketched by the apocalypticists. And for that reason some have thought that these treatises influenced our Lord and His apostles. This line of investigation has been much overdrawn. We may, however, suggest:—

(a) There are several passages in the New Testament which find an almost exact parallel in the Apocalypses. Take, for example, the oracle of Enoch as recorded in the Epistle of Jude:—

“And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousand of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him ” (verses 14, 15).

This is to be found almost word for word in the Book of Enoch (i, 9, *cf.* v. 4; xxvii, 2).\* It is, of course, possible that both the

\* The oracle is prefaced by words which occur in several of the apocalyptic writings—“the seventh from Adam”—(Enoch lx, 8, xciii, 3; Jubilees vii, xxxix).

author of Enoch and Jude drew from an earlier writing ; but the direct dependence of the Epistle upon the Apocalypse is more likely. The Book of Enoch had high authority in the early Church. Clement of Alexandria, Tertullian, and Augustine seem to have believed that the author spoke by the illumination of the Spirit of God. Dr. Charles enumerates nearly sixty quotations from or allusions to the Book of Enoch in the New Testament. Some of these are doubtful, but others can hardly be gainsaid.

In the same Epistle there is a reference to the raising of the body of Moses as this is narrated in the Assumption of Moses. We learn this on the authority of Clement of Alexandria, Origen, and Didymus. Of the Assumption of Moses, as distinguished from the Testament of Moses, which sometimes goes under the former title, only a few fragments remain, and this incident of the strife of the angels is not contained in them.\*

(b) We have in the apocalyptic writings many turns of expression which remind us of New Testament phrases ; as for example : " Pain shall seize upon them when they see that Son of Man sitting on the throne of His glory " (*cf.* Matt. xxv, 31 ; Rev. vi, 16). " I saw and behold a star fell from heaven " (*cf.* Rev. ix, 1). " The horses shall walk up to the breast in the blood of sinners " (*cf.* Rev. xiv, 20). " Lord of lords, King of kings " (*cf.* Rev. xvii, 14). " Angels of power " and " angels of principalities " (*cf.* Rom. viii, 38 ; Eph. i, 21 ; Col. i, 16). " According to His good pleasure " (*cf.* Eph. i, 9). " All things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee " (*cf.* Heb. iv, 13). " The sum of judgment was given unto the Son of Man " (*cf.* John v, 22). " I will seat each on the throne of his honour " (*cf.* Matt. xix, 28). " It had been good for them if they had not been born " (*cf.* Matt. xxvi, 24). " I kept these words in my heart " (*cf.* Luke ii, 19). " His God and the God of his fathers sent forth His angel, and delivered him out of my hands " (*cf.* Acts xii, 11). " The wrath of the Lord came upon them to the uttermost " (*cf.* 1 Thess. ii, 16). " They both do the evil thing and they have pleasure in them that do it " (*cf.* Rom. i, 32). " By doing good he overcometh evil " (*cf.* Rom. xii, 21). " True repentance after a godly sort " (*cf.* 2 Cor. vii, 10). " If a man sin against thee, speak peaceably

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\* Jude seems to have been acquainted also with the "Testament of Moses." Compare Jude 16 with the so-called Assumption of Moses, vii, 7, 9.

to him . . . and if he repent and confess, forgive him" (*cf.* Luke xvii, 3). "Arise, put on the robe of the priesthood and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the ephod of prophecy" (*cf.* Eph. vi, 13-17). "Beliar shall be bound by him, and he shall give power to his children to tread upon the evil spirits" (*cf.* Mark iii, 27; Rom. xvi, 20). "The heavens shall be opened unto him, to pour out the Spirit, even the blessing of the Holy Father; and he shall pour out the Spirit of grace upon you; and ye shall be unto him sons in truth" (*cf.* John iii, 34; Acts i, 4, 5; ii, 33). "The saints shall rest in Eden, and in the New Jerusalem will the righteous rejoice" (*cf.* Rev. ii, 7; xxi 2). "And the veil of the temple shall be rent, and the Spirit of God shall pass on to the Gentiles as fire poured forth" (*Matt.* xxvii, 51; iii, 11).

Some of these sayings were, no doubt, "in the air," part of the common speech of men. In other instances we seem to trace a direct derivation from one or other of the Jewish apocalypses. But as these in turn have their source in the canonical Scriptures, we do not find a great deal in the apocalyptic writings which has not been already set forth in the Old Testament.\*

The apocalyptists gather out of the Old Testament Scriptures those predictions which converge upon "the last days," and present them to us in a certain order, as if prophecy had translated itself into dogma. We may illustrate this in some detail.

## II.

Let us, in the first place, summarize the teaching of the apocalyptists regarding the advent of the Saviour. In harmony with the anticipation of the Hebrew prophets the apocalyptists foretell the advent of Jehovah in connection with the coming of the predicted Redeemer:—

"The Holy Great One will come forth from His dwelling,  
And the eternal God will tread upon the earth . . .

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\* Dr. A. B. Bruce surely speaks too strongly when he says: "Scholars may revive a professional interest in apocalyptic, and it is not to be denied that the exegete of the New Testament may learn something from their labours; but the great heart of humanity has only one duty to perform towards it, and that is to consign it to oblivion." *Apologetics*, p. 293.

And appear in the strength of His might from the heaven of heavens" (Enoch i, 3, 4).

"The Holy Lord will come forth with wrath and chastisement to execute judgment on earth" (*ibid.* xci, 7).

It is not that the Messiah is to be identified with Jehovah, but that in His coming the eternal Lord shall be manifested. This is the consistent teaching of the Old Testament, from the theophanies of the patriarchal age to the visions of Daniel. Always the Deliverer is to be manifested in the spirit and power of Jehovah; in His advent the Messenger of the Covenant is frequently lost sight of by reason of the splendour of the Divine presence. The Messianic King is seen hasting over the mountains of prevision, but "the kingdom is the Lord's" (Obad. 21).

The Old Testament galleries present to us in a variety of aspects the figure of "Him that is to come." He is foreknown as the Seed of the woman, Shiloh, the King of Israel, Immanuel, the Son of God; He comes with many other titles of power and honour. But one name which has overshadowed all others—the Anointed One—was announced by Gabriel to Daniel, when he foretold the advent of Messiah the Prince (Dan. ix, 25, 26). The thought which expresses itself in the word is *consecration*. The holy anointing oil marks off that one on whom it is poured—prophet, priest, or king—as one who belongs to God, and is separated to the service of His kingdom. In the Psalms of Solomon, for instance, the future Deliverer is described as the anointed king of the holy nation (ch. xvii). Unction in the New Testament is a symbol of the endowments of the Holy Spirit, and this suggestion was already present in the earlier Scriptures:—

"He shall be a righteous king, taught of God over them;  
And there shall be no unrighteousness in his days in their midst,

For all shall be holy, and their king shall be the anointed of the Lord . . .

With the word of his mouth he will smite the earth for ever.  
With wisdom and gladness he will bless the people of the Lord;

And he himself will be pure from sin, so that he may rule a great people . . .

For God will make him mighty by means of His Holy Spirit,  
And wise by means of the Spirit of understanding with strength and righteousness.

And the blessing of the Lord will be with him . . .  
 He will shepherd the flock of the Lord faithfully and  
 righteously,  
 And will suffer none among them to stumble in their  
 pasture.  
 He will lead them all aright . . .  
 This will be the majesty of the king of Israel whom God  
 knoweth."

The title which our Lord selected for His own use from a number of anticipatory titles was "the Son of Man." It occurs some four-score times in the Gospels and always from the lips of our Lord Himself.\* This designation is derived primarily from the protevangel, which foretells the sufferings and triumphs of the Seed of the woman (Gen. iii, 15). We trace it again in the 80th Psalm :—

"Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself" (verse 17).

But it is probable that our Lord in choosing this title took it out of the Prophecies of Daniel, where it is directly associated with the advent of the spiritual kingdom (vii, 13) :—

"I saw in the night visions, and behold, there came with the clouds of heaven One like unto a son of man, and he came even to the Ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

In the Similitudes of the Book of Enoch the most frequent appellation of the Coming One is "Son of Man." During this period (*c.* 105–64 B.C.) the Messianic hope had become vivid and buoyant. In the vision of the Ancient of days there was "with Him another being whose countenance had the appearance of a man, and his face was full of graciousness, like one of the

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\* John xii, 34 is not an exception; the people are quoting His own words. Acts vii, 56 also is a quotation of His saying recorded in Matt. xxvi, 64.

Holy Angels." The interpreting angel discovered to Enoch the hidden movements of this heavenly being :—

" This is the Son of Man who hath righteousness,  
 With whom dwelleth righteousness,  
 And who revealeth all the treasures of that which is hidden,  
 Because the Lord of Spirits hath chosen him . . .  
 And he shall put down the kings from their thrones and  
 kingdoms . . .  
 Because they do not extol the name of the Lord of Spirits " (xlvi, 3-6).

In the 62nd chapter the Son of Man is introduced to our notice as that elect one whom the Lord of Spirits established upon the throne of His glory :—

" The spirit of righteousness was poured out upon him,  
 And the word of his mouth slays all the sinners . . .  
 No lying word is spoken before him."

" From the beginning," it is said, " the Son of Man was hidden. The Most High preserved Him in the presence of His might, and revealed Him to the elect."

" Yea, before the sun and the signs were created,  
 Before the stars of the heaven were made,  
 His name was named before the Lord of Spirits . . .  
 And for this reason hath he been chosen and hidden before  
 Him,  
 Before the creation of the world and for evermore."—  
 (xlviii 2, 6).

Again, in the third Parable (ch. 69), we read :—

" And there was great joy amongst them,  
 And they blessed and glorified and extolled,  
 Because the name of that Son of Man had been revealed  
 unto them.  
 And he sat on the throne of his glory,  
 And the sum of judgment was given unto the Son of Man . . .  
 And all evil shall pass away before his face."

In chapter 71 the birth of the Son of Man is referred to :—

" And the angel came to me, and greeted me with his voice,  
 and said unto me :

This is the Son of Man who is born unto righteousness . . .  
 And all shall walk in his ways since righteousness never  
 forsakes him . . .  
 And so there shall be length of days with that Son of Man . . .  
 In the name of the Lord of Spirits for ever and ever."

Other names given to the Promised One in the Book of Enoch are : " The Elect One " and " The Righteous One." These are drawn from the prophecy of the Servant of Jehovah in the Book of Isaiah. The Righteous and Elect One shall arise, and be made manifest : He shall sit on the throne of the Eternal Lord, calling to Himself the righteous and holy people, causing the house of His congregation to appear, but judging Azazel and all his associates, and all his hosts, in the name of the Lord of Spirits (li, 5 ; liii, 6 ; lv, 4).

One other significant title is found in the Book of Enoch—  
 " the Son of God." :—

" I and My Son will be united with them (the children of the earth) for ever in the paths of uprightness in their lives ; and ye shall have peace : rejoice, ye children of uprightness " (cv, 2).

In the Testaments of the Twelve Patriarchs several distinctively Christian titles are conferred upon the Expected One :—

" Christ, the Saviour of the world " (Levi x, 2 ; xiv, 2) ;  
 " the Lamb of God, the Saviour of the world " (Benjamin iii, 8).

These are probably late insertions. Other sentences seem to be drawn from a Christian source, as, for example :—

" Until the Most High shall visit the earth, coming Himself as Man, with men eating and drinking, and breaking the head of the dragon in the water " (Asher vii, 3).

The Most High shall send forth His salvation in the visitation of an only-begotten prophet. And He shall enter into the temple, and there shall the Lord be treated with outrage, and he shall be lifted up upon a tree. And the veil of the temple shall be rent, and the Spirit of God shall pass on to the Gentiles as fire poured forth " (Benjamin ix, 2, 3).

“ Then shall we also rise, each one over our tribe, worshipping the king of heaven, who appeared upon earth in the form of a man in humility. And as many as believe on Him on the earth shall rejoice with Him ” (Benjamin x 7).

Other appellations seem to belong (though doubtfully) to the first stratum of this treatise, as when the Messiah is entitled :—

“ the Beloved of the Lord ” (Benjamin xi, 2); “ a new priest ” (Levi xviii, 2); “ the Star of Jacob ” (Judah xxiv, 1).

In the Book of Jubilees the Promised Deliverer is named “ the help of Jacob,” and “ the salvation of Israel ” (xxxii, 19).

While there is nothing in these passages that may not be legitimately inferred from the Scriptures of the Old Testament, it is evident that the anticipation of the Promised One has become more definite and arresting, now that the whole field of prophecy has been laid open. Scattered intimations are drawn together, dark sayings are examined in the light of simpler statements, opposing anticipations are taken up into a higher unity, and so the doctrine of the Messiah has grown to form.

He comes, bearing the titles and prerogatives of Jehovah, pre-existent before all ages, an Ambassador from the Throne of the Eternal, to execute a divine commission. Yet is He a Child of earth, of the lineage of David, also a Plant of renown sprung from the root of Levi; the Anointed One, the Son of Man, the Elect of Jehovah, the Righteous One, a Priest among men, a Redeemer of mankind, the Defence of Israel, Ruler over the Messianic kingdom, Prince of the kings of the earth, and Judge of all mankind.

### III.

For the most part the foreview of the later Jews as they waited for the advent of the Deliverer was confined within the lines drawn by the inspired writers of the Old Testament Scriptures. But in regard to the nature of the Messianic kingdom their fancy took a wider range. We shall, however, content ourselves with observing those points where contact is made with the Scriptures.

In the second century before Christ the devout Israelite looked forward to the fulfilment upon earth of the ancient prophecies. The kingdom of the Messiah was to be an enlargement of the Jewish theocracy. Israel was to be restored to purity and led into peace. The Anointed One would reign from Zion, and all the nations would bow before His sceptre. The Book of Enoch and the Testaments of the Twelve Patriarchs have a generous outlook upon the Gentile world, though from an entirely Jewish standpoint; but the Book of Jubilees has something of the fierce Pharisaic spirit, which regards the "heathen" nations as fuel for the burning. In this treatise we encounter frequently the surge of that feeling which caused the Pharisees, as they clustered round the steps of the Tower of Antonia, to exclaim, at the mere mention of the word "Gentiles":—

"Away with such a fellow from the earth, for it is not fit that he should live" (Acts xxii, 22).

Solomon's Psalter allows that the Gentile nations may be spared "to serve Him under the yoke" (xvii, 32), but The Assumption of Moses (x, 7), Judith (xvi, 17), 2 Baruch (lxxii, 2 ff.), the Sibylline Oracles (iv, 562), and the Book of Jubilees seem to have forgotten mercy:—

"They will use violence against Israel and transgression  
against Jacob,  
And much blood will be shed upon the earth,  
And there will be none to gather and none to bury.  
In those days they will cry aloud,  
And call and pray that they may be saved . . .  
But none will be saved" (Book of Jubilees, xxiii 23, 24).\*

But in the first century before Christ, as the time appointed drew near, a more spiritual conception began to appear in the apocalyptic writings. The kingdom of the Messiah was to be manifested not as an earthly rule, given over to pride and vain-glory, but as a reign of righteousness and peace. As we trace the progress of the kingdom in some of the earlier apocalypses we can understand why our Lord substituted the title Son of

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\* See *Psalms of Solomon*, xvii, xviii.

Man for the name Messiah, a word that was in all men's speech, but was misunderstood by most. It was so intimately associated in the minds of the men of our Lord's day with thoughts of an earthly deliverance from the Roman yoke, together with the aggrandisement of Jerusalem as a lady of kingdoms, that He, who came to shed no blood but His own, hesitated to appropriate this distinctive title until, by His sufferings and death, He had purged it of unhallowed meanings.

The kingdom is to be revealed in suffering, "the woes of the Messiah" are to fall on Israel as well as on the Gentile peoples. The Messiah comes encircled with clouds of storm: He is the herald of the Judge:—

"The eternal God . . .

Will appear in the strength of His might from the heaven of heavens.

And all shall be smitten with fear,

And the Watchers shall quake,

And great fear and trembling shall seize them unto the ends of the earth.

And the high mountains shall be shaken,

And the high hills shall be made low,

And shall melt like wax before the flame.

And the earth shall be wholly rent in sunder,

And all that is upon the earth shall perish,

And there will be a judgment upon all men.

But with the righteous He will make peace,

And will protect the elect,

And mercy shall be upon them"—(Enoch i, 4-8).

Before the kingdom shall be established among men three great events shall take place:—

(a) Israel shall be gathered from the lands of the Dispersion:—

"The Lord shall gather you together in faith through His tender mercy, and for the sake of Abraham, Isaac and Jacob" (Test. Asher vii, 7).

(b) The nations shall be judged:—

"Then shall He call for all the Gentiles, and some He shall preserve alive, and some He shall destroy" (2 Baruch lxxii, 2 ff.).

(c) An evil power, named Beliar, who is at times identified with Azazel, shall rise and make war against the rule of the Messiah. This son of wickedness shall be subdued and cast into the abyss of fire.

Beliar is "the last leader" of the forces opposed to the kingdom of God. He is described as the angel of lawlessness, the ruler of this world, the power of darkness, the chief of the spirits of evil. This name is probably identical with the "Belial" of 2 Cor. vi, 15, the "r" being due to the harsher pronunciation of the Aramaic. The word is generally understood as signifying worthlessness, godlessness. Dr. Cheyne takes it to mean "hopeless ruin." It has been suggested by some that Beliar was the name of a Syrian deity, and as idol worship is infused with demonic influences (1 Cor. x, 20), it was naturally employed to denote anything emanating from the evil one, and at length was taken to represent the prince of the demons himself.

The Messiah takes the field against this evil power in the great battle of the Lord of hosts :—

"There shall arise unto you from the tribe of Judah and of Levi the salvation of the Lord ; and he shall make war against Beliar."—(Test. Dan. v, 10.)

It is interesting to observe the name given to this Captain of salvation : it is the name of Jesus ; it was the rallying cry of the Maccabees—"Jehovah saves." By means of the Messiah, "God shall redeem all the captivity of the sons of men from Beliar." "Beliar shall be bound by him, and he shall give power to his children to tread upon the evil spirit." And Beliar shall be cast into the fire for ever (Test. Levi xix, 1 ; xviii, 12 ; Dan. v, 10 ; Jud. xxv 3 ; Mart. Isa. ii, 4).

The Armageddon of God is to be followed by the Resurrection.

One cannot trace any clear line of progress in this doctrine from the time of the Maccabees to the days of Christ. Different schools of thought maintained different views, and each held on its own way. In the Book of the Jubilees, for example, the resurrection is virtually denied :—

"The righteous will see and be thankful,  
And rejoice with joy for ever and ever . . .  
And their bones will rest in the earth,  
And their spirits will have much joy."—(xxiii 30, 31.)

In 2 Maccabees it is taught that the righteous shall be raised corporally, apparently to share in the glories of the Messianic kingdom upon earth :—

“ After him was the third made a mocking-stock ; and when he was required he put out his tongue, and that right soon, holding forth his hands manfully, and said courageously, These I had from heaven ; and for His laws I despise them ; and from Him I hope to receive them again ” (vii, 10, 11).

The Sibylline Oracles anticipate the resurrection only of the godly :—

“ All that sinned in godlessness, over them shall earth be heaped to cover them, dark spaces of Tartarus and Stygian recesses of Gehenna ” (iv, 185 ff.).

The Testaments of the Twelve Patriarchs teaches the resurrection first of the patriarchs, then of the tribes of Israel, then of all men :—

“ Then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness. Then shall we also rise, each one over our tribe, worshipping the King of heaven . . . Then also all men shall rise, some unto glory and some unto shame ” (Test. Benj. x, 6-8).

It is to the Book of Enoch that we seem to owe the insistence upon the resurrection which characterises the apocalyptic anticipation of the second and first centuries before Christ. Archdeacon Charles writes : “ This doctrine, which is first taught beyond possibility of doubt in Daniel xii, though a true exegesis will find many intimations of the doctrine in earlier books, was made a commonplace of Jewish theology by Enoch.” But he finds in the several strata of the Book of Enoch divergent views of the nature of the resurrection. He detects these in particular : (a) to an earthly Messianic kingdom of eternal duration of soul and body ; (b) to a spiritual kingdom in which the righteous have a spiritual body ; (c) the resurrection of spirit only. Elsewhere he says : “ There are three Jewish doctrines of the resurrection : (i) All Israelites are to rise ; (ii) all righteous Israelites ; (iii) all mankind.” Until Christ illuminated life and

immortality in His Self-manifestation it was perhaps inevitable that the elder saints should have had uncertain views of life beyond the veil.

The doctrine of the judgment is prominent in the teaching of the apocalyptists. The Messianic age is to be ushered in with appalling calamities. The later Jews termed these "the birth-pangs of the Messiah." The armies of discord are to be marshalled by Azazel. The meaning of this name is much disputed. It is questionable if the use of this word in Leviticus xvi, 8, 10, 26, has reference to an individual; it may rather signify the removal of sins. These are to be borne by the goat of expiation into a land not inhabited, a place of forgetfulness. In the Jerusalem Targum this is named Beth Chaduda, a hard and rough place in the wilderness piled high with jagged rocks (Charles, *Apoc.*, etc., ii, 193). But in the Book of Enoch Azazel is the leader of the fallen angels (lxxxvi, 1), to whom all sin is ascribed (x, 8). It was he who "taught all unrighteousness on earth" (ix, 6). The judgment upon this ruler of the might of darkness is to be by the rising up of the Almighty (Ass. Moses x, 3), but the execution of it is to be committed to the Elect One, the Son of Man (Enoch lv, 4). Azazel is to be fettered and cast into Dudael (Beth Chaduda), a place of darkness, with huge rocks towering overhead and filled with devouring fire (Enoch x, 5; xiii, 1; liv, 5, 6).

But in that day peace will rest upon the righteous, and the light of God will shine upon them :

"All their days they will fulfill and live in peace and in joy,  
And there will be no Satan nor any evil destroyer;  
For all their days will be days of blessing and healing"  
—(Jub. xxiii, 29.)

The curse will be removed from the land, and fruitfulness beyond measure shall be the gift of the seasons :—

"Then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing . . . And all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement and from all sin, and from all punishment, and from all torment, and I will never again send them upon it from generation to generation" (Enoch x, 18-22).

The Sibylline Oracles enter into a still more detailed description of the luxuriance of that happy time :—

“ When this destined day is fully come, a great rule and judgment shall come upon men. For the fertile earth shall yield her best fruit of corn and wine and oil ; it shall gush out in sweet fountains of white milk : the cities shall be full of good things, and the fields with fatness ; no sword shall come against the land, nor shout of war ; nor shall the earth again be shaken, deeply groaning : no war or drought shall afflict the land, no dearth nor hail to spoil the crops, but deep peace over all the earth ; king shall live as friend to king to the bound of the age, and the Immortal shall establish in the starry heaven one law for men over all the face of the earth for all the doings of hapless mortals. For He alone is God, and there is no other ” (iii, pp. 742–761).

The earthly reign of the Messiah is brought to a close by the Last Judgment. It is a judgment according to works (Ecclus. xvi, 14), according to opportunities (Jub. v, 15), embracing both worlds (Jub. v, 10, 14). It is to be the judgment of God (4 Ezra vii, 33), to be executed by the Messiah (Enoch xlv, 3). It shall be irreversible, “ a judgment that continues for ever and ever ” (Enoch x, 12). It is to mark “ the consummation of the times,” “ the termination of the ages,” “ the end of the world.”

The judgment upon the wicked shall be very terrible ; the worm of corruption will batten, fire and brimstone devour :—

“ In the Lord’s Day of Judgment the sinners shall be destroyed for ever ; when God will punish the earth with His judgment . . . the sinners will go to everlasting destruction ” (Pss. Sol. xv, 12, 13).

But the righteous shall enter into peace. The world as it now is shall be destroyed, and a new world will take its place (2 Bar. xlv, 12) : discords are to be removed, and endless felicity shall be the portion of the happy people who are saved by the Lord :—

“ And so there shall be length of days with that Son of Man,  
And the righteous shall have peace and an upright way,

In the name of the Lord of Spirits for ever and ever”  
(Enoch lxxi, 17).

The vision of the New Jerusalem (Tobit xiii, 7 ff; xiv, 5; Test. Dan. v, 12), holds a central place in the anticipation of future blessedness; but it is not quite certain if it belongs to the millennial age, or to the great eternity, when “the long beatitudes begin.” Possibly it is the picturing of the heavenly state in terms of this earthly life. This Jerusalem is new, it is the home of the righteous, the seat of worship, the holy city, the holy place, the eternal inheritance (Pss. Sol. viii, 4; Enoch xxv, 5; 2 Enoch lv, 2). A brief description of it in the Book of Tobit (xiii, 16–18), may have suggested the glorious pageant of the New Testament Apocalypse:—

“For Jerusalem shall be built up with sapphires and emeralds and precious stones:  
Thy walls and towers and battlements with pure gold . . .  
And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.  
And all her streets shall say, Alleluia.”

#### DISCUSSION.

The CHAIRMAN (Dr. Thirtle) said: I am sure you will join with me in according thanks to Dr. McIntyre for the deeply interesting paper read before us this afternoon. Some years ago, it was our pleasure to welcome a paper from Dr. McIntyre, but not before, as I believe, have we had the honour of his presence and the privilege of hearing his voice. This afternoon we have heard him in an utterance characterized by a real distinction, and conveying a profitable body of instruction in regard to Holy Scripture. His subject has been “Jewish Apocalyptic in Relation to the New Testament,” and his treatment has been eminently learned and judicious. It would have been easy for him to indulge a wider outlook on the field of Apocalyptic, but all the time he has had in mind the bearing of such Jewish literature upon the New Testament and its teaching; and this could only have been done after much reading, all the time under control of a mind submissive to the New Testament records, and implicates of the same.

In the present day there is a growing interest in Apocalyptic, but it cannot be said that the interest always tends to a constructive result. The subject is one which may be treated with a measurable indifference to the deeper things of faith as set forth in Holy Scripture, but Dr. McIntyre has redeemed the position, and while of set purpose passing by much that would have commanded superficial curiosity, he has brought us to a consideration of uncanonical Jewish writings, in the true sense of the word, and related them in some degree to things that are canonical. He has discussed the irregular and thereby has illustrated that which is of standard value, and we cannot but have been stirred in our hearts as we have listened to his paper.

First of all, I would remark that, from the uncanonical and irregular, we may well have gathered to-day a new love and admiration for that which is canonical and standard. Things that are variable, and some of them vapid, have been passed in review ; but we cannot withhold thanks to God, who in the Holy Scriptures has given us the canon, or measure, by which to estimate the literary products of days succeeding those wherein men spoke from God, being "moved by the Holy Ghost." Our minds go back to the work of prophets, wise men, and scribes, who following well-known formulæ of prophetic utterance—made familiar in the Old Testament and reproduced in some degree in the New—described visions, delivered burdens, and to manifest purpose spoke in the name of the Lord. To some extent, as we have seen, this form of language came into continued use by men who spoke, or wrote, without the authority of divine inspiration. We do well to recognize the fact.

A second thought must have been borne in upon some minds. It is this—that the ideas, historical and prophetic, that make the body of Apocalyptic literature, are seen to have germinated in the seed-plot of the Old Testament Scriptures—comprising the Law, the Prophets, and the Holy Writings. Though the symbols may sometimes have been extravagant, though statements may at times have travelled wide of Scripture record and authority, yet we are, again and again, carried back to utterances by men of the olden time ; and on the ground of things made sure in the Word of Prophecy, as repeated and made popular in a subsequent age,

men have been encouraged in days of difficulty, and have been successfully carried through experiences of sorrow and distress. What did it all mean? For one thing, it meant that, though prophets and inspired teachers of Israel might have been set at naught and killed, yet in substance their words took root in the minds of the people, with the result that, in later days there came an overflow of instruction and stimulus, unauthorized and perhaps inconsistent, from the pens of many writers, in works styled Apocrypha, in some respects spoken of as Apocalyptic, as we have had the subject brought before us this afternoon.

A third impression must have been left in many minds. As we value the Old Testament, and give it a place of abiding influence in our lives, we may easily overlook the fact, important in many ways, that during the long centuries before the Christian era great literary activity prevailed among the Jewish people; even in days of stress that prevailed in the Greek period, when the very existence of the Jewish race was in peril, men gave forth works such as those brought under notice to-day—works that in due time were translated into languages spoken throughout the Dispersion, where Jews might be (and were), sustained in the trials of life. The result is found in surviving books, embodying narrative, fable, and fancy, along with forecasts of the future, sometimes weird, but nevertheless exercising a marvellous influence among the people. With great diligence an endeavour was made to cultivate the Messianic outlook, which told of a good time yet to come, a Golden Age, assured in the purpose and providence of God. To this aspect of things we have been introduced to-day; and we thank Dr. McIntyre for wading through oceans of speculative ideas, in order to relate scattered impressions of truth with the substance of Divine Revelation, which is so precious to our hearts.

The literature which has concerned us has been carefully gathered in the course of generations, as found in Hebrew, Greek, Latin, Armenian, Slavonic, Arabic, and other languages; and as translated in our day, and edited by Archdeacon Charles and his staff of coadjutors, the works have been given to the world in folio volumes—with the title “Apocrypha and Pseudepigrapha of the Old Testament,” issued through the Oxford University Press. It may interest some to know, moreover, that important contributions to

this class of literature have, in recent years, been included in the output of the Society for Promoting Christian Knowledge. It will also be remembered that, from time to time in this hall, we have heard the voice of an erudite Jewish rabbi, Dr. Moses Gaster, whose contributions to Apocalyptic have been of great value. Just three years ago, through the Royal Asiatic Society, Dr. Gaster had the distinction of issuing a volume which, to the astonishment of many, brought the Samaritan remnant of the Northern Kingdom into relation with our subject of Jewish Apocalyptic. The book was entitled—*The Asatir: The Samaritan Book of the Secrets of Moses*.

In this volume we were given a collection of Biblical legends, a sort of parallel to the Jewish *Secrets of Enoch*, in reality, an unauthorized supplement to the Pentateuch. Among other things in the *Asatir*, there is an oracle dealing with events that are to happen in the End of Days. There is no eschatology in the definite sense of the word, no mention of the Day of Judgment or Resurrection; but there is a prophecy concerning a man chosen of God, who will return and inaugurate an era of universal happiness and prosperity, bringing among other things, strange to say, harmony between Jews and Samaritans—with the outlook that, now at length, the Jews would forsake Mount Zion and join the Samaritans in their worship on Mount Gerizim! This Samaritan book, so recently given to the world, has thoughts of a Messiah, and also thoughts of an Antichrist, conceived as the implacable enemy of the people of Israel. The former, as in other Samaritan writings, is *Tehab*, the coming one, apparently Moses, the Law-giver; and the latter is Bileam, whom we know as Balaam in the Book of Numbers, a name everywhere regarded as of evil omen.

As we know, Balaam “advertised” king Balak of Moab in regard to Israel in the latter days; and it would seem that, on the basis of Num., xxiv, and Deut., chapters xxxii and xxxiii, the Samaritans, in the now-recovered *Asatir*, present a body of Apocalyptic distinct from that of the Jews, though in some degree looking in the same direction. In this work, to our surprise, we meet with “a prince that should arise” named Gog; and at once we are reminded of predictions in the Book of Ezekiel and allusions in the Apocalypse of St. John. The occurrence of this name, so terrible in its associa-

tions, is explained by the fact that where, in his famous parable, Balaam speaks of a king who shall be "higher than Agag," the Samaritan Pentateuch reads Gog, and here, moreover, it has the support of the Greek Septuagint. Hence we have in the book before us, the essential elements of Samaritan Apocalyptic; and Dr. Gaster has produced the work in its entirety, with a Samaritan commentary and full introduction. For once, we find Jews and Samaritans in agreement, not indeed, in the matter of worship, but certainly in conceptions of an Apocalyptic order.

As we know, the Samaritans were confined to the Pentateuch: they did not acknowledge the writings of Israel's Prophets. Quite obviously, however, they must have been possessed of the Pentateuch in days before the supplementary "secrets" were evolved; and it would seem that this possession takes us back to a time anterior to the schism whereby they were separated from the southern Kingdom of Judah? To what distant time, then, must we go back to reach the days when the original Books of Moses were written and brought together? Before the Greek period, before the time of Persian rule, to the days of the northern Kingdom? That is another question, however, calling for careful consideration in view of current critical theories.

With these remarks, it gives me pleasure to call for the thanks of the meeting to Dr. McIntyre for his deeply instructive and stimulating paper.

The vote was carried with acclamation.

Mr. G. WILSON HEATH said: May I be permitted to say that a most important subject has been very ably brought before the Society, in the interesting and learned paper to which we have listened. The reading of it has, to many of us, very possibly, been a real Apocalyptic, an opening up of an entirely new avenue of thought and research.

In viewing this subject, and its large mass of literature, all of a very arresting character, I think we may do so without any ulterior thought as to its leading to what is called "Modernism," or to the questioning of the divine inspiration of the Holy Scriptures.

What appears to me to be most important and interesting is,

that our Lord emerges in history, not only at a definite period of time, but in a definite environment; and, perhaps, most conspicuous in this was the powerful early Jewish Apocalyptic literature, which had been then current, as we have heard, for some two hundred years or so. It has been said that, "a flood of light is shed by the form and contents of these writings on our Lord's life, teaching and works," and I think that it possibly was so.

Of the very large number of "Apocalypses," not omitting the "Sibylline Oracles," the most interesting to me is that of the Ethiopic "Enoch," for from it, so it would appear, we have the quotations found in Jude, verses 14 and 15. We know that Tertullian believed in the genuineness of this "Apocalyptic," and he attempted to account for its survival through the Noachian flood; but nothing seems to have been known of its existence until James Bruce brought two versions of it from Abyssinia in 1773, and a translation, partially in English, was published in 1821. The more recent Slavonic "Enoch," or the "Secrets of Enoch," I believe only became known in 1896, and is most interesting as a side light.

However we may view this literature, intrinsically, or as pure history, it certainly illustrates the nature of the setting in which the pure spiritual teachings of our Lord, His Disciples, and St. Paul, found itself, as soon as preached. The "good seed of the Kingdom," it would appear, was liable to become adulterated and choked. The atmosphere for the right reception of truth being, of course, most important. But I believe God was over it all, and through godly men of that day producing an atmosphere of Messianic expectation.

The question which our Lord put to His disciples, "Who do men say that I, the Son of Man, am," and the sublime answer, heaven given, of Peter, "Thou art the Messiah, the Son of the Living God," is, I think, better understood when we know that "Son of Man" was a common expression in the Apocalypses, from the day of Daniel onwards. Our Lord of course, expressed Himself as "*The Son of Man.*"

Lt.-Col. A. G. SHORTT wrote: I see that the lecturer accepts Charles' dating of the Book of Enoch, as having been composed

in the second century B.C. I have always found a difficulty in this, and think Dr. Charles' arguments are distinctly weak. It is not sufficient to say that there are here and there evidences of a Palestinian connection, or that the work may be traced back to a Hebrew source. It may have originated much earlier, and have passed through many Editors' hands. And certainly the evidence for an early origin cannot be disputed.

In Section IV we have a vision wrapped in highly symbolical language detailing the history of Israel, and the only reason Charles scales down the date of the book to the second century B.C. is to avoid the idea of prevision. But the ancients did not wrap up past history in symbolism (*vide* Daniel, and the Scriptures generally). Symbolism was only used in prophecy, and this, in itself, is a strong argument for an early composition.

Moreover, the 364-day year is not known in historical times. Its description is surely archaic, and could not have been post-exilic, while the mere fact that the planets are not mentioned puts the document back 3,000 years at least before the Christian era.

And, finally, Jude definitely describes the Book to Enoch, "the Seventh from Adam." It is remarkable in many cases how little foundation sufficed for many of Charles' theories. I have only room for one. On page 27 of his "Book of Enoch" we find:—"He (Enoch) is, moreover, of an ascetic turn of mind. These visions came to him before he was married, the implication being that he has no such supernatural experiences after marriage. But as visions are inferior to actual waking intercourse with the angels, such as Enoch enjoyed in i-xxxvi, it is clear even on this single ground that these two parts are from different authors." Perhaps the lecturer may be able to throw more light on the matter.

#### THE LECTURER'S REPLY.

I thank all those who have spoken, for their helpful contributions to the discussion of this subject. We are, I think, especially indebted to Dr. Thirtle for his very interesting and informative remarks.

We shall all agree with Mr. Wilson Heath, that much light is given by the Jewish Apocalypses upon modes of thought and

expression common to many of our Lord's contemporaries. Jude, the Lord's brother, James the Just, and John, the Beloved Disciple, not to speak of other New Testament writers, seem to have been familiar with this class of literature. We may even say that the Apocalyptists helped to create the climate by which the seed of the living word was nourished.

As to Lieut.-Colonel Shortt's question: Now that stores of antediluvian tablets have been unearthed, it is not difficult to believe that traditions from very ancient times may have come down to us. But most writers on the Book of Enoch seem to be of the opinion that this treatise, as we have it, belongs to the second and first century B.C. If I understand Colonel Shortt rightly he is ready to admit this.