

THE ROCK (SAKHRAH) FOUNDATION OF SOLOMON'S TEMPLE.

Mr. George St. Clair refers (on p. 100 of the April *Quarterly*, 1889) to the now well known Rock summit of Mount Moriah on which Solomon's temple was built, and which is covered by the Dome es Sakhrah.

The sight of that grand uncarved Rock drew my attention many years ago, when living at Jerusalem, to the symbolic use of the word Rock in the Old and New Testament, and to the symbolic use of the very different word "stone."

The living "Rock" is used in both Old and New Testament as the symbol of the Divine Being, also of his relation as Father to His children while the "stone" cut out of the Rock is used as a symbol of sonship (*see* Isaiah li, 1, 2). The use of Rock as a symbol of God, the Divine Father, is clear in Deut. xxxii, 4-15, compared with verses 18, 19, 20.

Rock is synonymous with God in 1 Samuel ii, 2; 2 Samuel xxii, 3; xxxiii, 3; Psalm xviii, 2; xix, 4; xxvii, ; lxi, 25; lxviii, 35; lxxxix, 26; xlv, 1; Isaiah xvii, 10; &c., &c.

That the ancient Hebrews regarded the word "Rock" as a Divine name also appears from the Prayer used during the offering of incense in the Temple (Edersheim's "Temple and its Services," p. 139): "True it is that Thou, Jehovah, our God and the God of our fathers, our King and the King of our fathers, our Saviour and the Saviour of our fathers, our Maker and the Rock of our salvation, our Helper and our Deliverer, Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the sea-shore, together did all praise and own Thee as King, and say, Jehovah shall reign, who saveth Israel."

In order fully to appreciate the force of Deut. xxxii, 18, 19, 20, it is necessary to note the contrast between the Parent Rock צור of verse 18, and the sons, daughters and children of verses 19, 20, for all of which the word בן with its feminine and plural is used; and to observe the relationship of בן son, and אבן stone with the verb בנה to build. بنا in Arabic, in which latter language the noun son commonly retains the initial *l* as in the Hebrew אבן, a stone. In Daniel ii, 45, the two words Rock and stone occur. Rock, however, is here in the Chaldee (Aramaic) cognate טור *Tûr*, so familiar to us as applied to mountains *Tor*, and in the east *Tûr*.

This verse of Daniel opens up the deeper meaning and use of the Rock—the Divine Father; and the Stone, the Son "cut out from the

rock," but not by hands, *i.e.*, without human intervention. We see, in Matthew xvi, that our Lord appropriated to Himself the Rock as the symbol of His Divinity. "Upon this *Rock* will I build my Church," when He accepted the confession of Peter, verse 16. "Thou art the Christ, the Son of the Living God." Peter was a stone אבן—that is, a son בן, but not the Rock צור, the Divine foundation. (See 1 Cor. x, 1.)

Observe here, also, the use of the verb build: "Upon this Rock will I build my Church," and the fuller statements in Hebrews iii, 3-6; Galatians iii, 7, and other passages where our Lord the Master builder is set forth as building His heavenly house (temple) or church of living *stones*, *i.e.*, sons. The stone אבן is used of the Messiah in His human nature (Genesis xlix, 24). "The stone, the shepherd of Israel" (Psalm cxviii, 22; Mark xxi, 42). "The stone which the builders rejected." I have, in the above, indicated the points contained in the passages referred to, and now briefly mention the subject in its connection with the building of the Temple at Jerusalem upon the foundations of the sacred living Rock.

Upon that unhewn rock was founded the wondrous superstructure; on it stood the concentric walls and courts, all built of hewn stones, let into, grafted, as it were, back again into the parent Rock; symbols of the Sonship granted to Abraham and all his believing children. There were the great stones—symbols of the Patriarchs and Apostles built around and upon the Rock, while the smaller stones representing the great family of spiritual children were used in building up the mighty enclosure walls. Each stone, great or small, was prepared beforehand—each was perfectly formed and fitted to be silently put in its destined place as part of the great whole, closely joined together without mortar or other intervening substance, and compacted perhaps by the action of water into one splendid whole around the glorious head and centre of the Rock on which they were founded.

On some other occasion I hope to notice in fuller detail the many points of extreme interest and importance connected with the use in Holy Scripture of the words "rock," "stone," "son," "builder," and "building," and the closely-connected subject of the Temple on Mount Moriah as a type of the Church, the Temple of living stones built upon the Divine Rock of foundation, of which the great Temple Rock is so impressive a symbol.

E. A. FINN.

ERRATA.

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For General W. Flatt Noble *read* General W. Hatt Noble.

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