

Things to Come:

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He shall divide the spoil with the strong; because He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors."

HIS DEATH.

His death was not to be a solitary one, but a death in the midst of men. His foes were to rage around Him as He died. (See Psalm xxii. 7, 12, 16.) He was to die a Roman death—on the cross. See Psalm xxii. 16, "They pierced My hands and My feet." He was to be pierced with a spear. (Zechariah xii. 10.) In the Passover the lamb, after it was put to death, was roasted upon a spit of wood, and that spit was actually in the form of a cross. There is no doubt about that fact. Then His garments were to be parted, and some were to have lots cast upon them. See Psalm xxii. 18, "They part My garments among them, and cast lots upon My vesture." Three of the cries of Jesus Christ when He was on the cross are absolutely given us in the book of Psalms. In Psalm xxii. 1 we have, "My God, My God, why hast thou forsaken Me? Why art thou so far from helping Me?" In Psalm xxxi. 5 we read, "Into Thine hand I commit My Spirit." And in Psalm xxii. 31 the literal rendering of the Hebrew is "It is done," the closing word of the Lord's lips on the cross. The death of the Messiah was to be an atonement. (Isaiah liii. 10.) In this verse we have a remarkable word, "When Thou shalt make His soul an offering for sin." His death was to be an *asham*, a Sin-Offering by blood, for that was a requirement of the law. (See Leviticus xvii. 11.)

HIS RESURRECTION AND INTERCESSION.

We find from the Old Testament that Christ was to rise again, and was not to remain in the grave. See Psalm xvi. 10, "For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." After His death and resurrection, His resurrection life was to be one of intercession for the transgressors. (See Isaiah liii. 12.)

HIS SEED.

He was to have an immense following. See Genesis xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come, and unto Him shall the gathering of the people be." So He was to be the Saviour of the Gentiles also. Daniel vii. 14 says, "And there was given Him dominion and glory and a kingdom, that all people and 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."

PREDICTIONS STILL TO BE FULFILLED.

Then we have in the Old Testament Scriptures a series of predictions which have not yet been fulfilled, but they are all in the same line, and are absolutely bound up with the predictions which have been fulfilled. He is to come again. You remember that wonderful passage, Job xix. 25, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though, after my skin, worms destroy my body, yet in my flesh shall I see God"—a most wonderful promise! He is to come again with all His saints. Zechariah xiv. 5, "The Lord my God shall come and all His

saints with Him." When He comes He is to be recognised as the Crucified One. Zechariah xii. 10, "They shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son." He is to triumph over all the earth when He comes, Zechariah xiv. 9—(note that wonderful chapter of Zechariah)—"And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." It is the same Lord that is spoken of (vv. 3, 4), "Then shall the Lord go forth and fight against those nations, and His feet shall stand in that day upon the Mount of Olives."

SUMMARY.

Now, I have given you forty-three passages from the Old Testament, telling, in the form of actual description and story, of the life and character and position of Jesus Christ. I ask, Is it possible to suppose that these, which are not general principles, but minute and definite details in the earthly life of our Lord and His ministry—is it possible, I repeat, for any man of reason and calm thought to say that they could have been for hundreds of years in that Book before the Lord was born in Bethlehem, unless God Omniscient, who knows the end from the beginning, had Himself been its author, and responsible for the truth of what it contains? "The Scriptures cannot be broken," said the Lord Jesus Christ; and, whoever gainsays His Word, I, for one, believe it, and will believe it to the end.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(First Paper.)

THESE words are found at the beginning of every English Bible, and they refer to a subject on which the general Bible student has only vague ideas. He sees the order of the books before him; he learns that the order of the books is not the same as in the Hebrew Bible; but he nevertheless proceeds to search for some fanciful reasons for the arrangement of the books, as he sees them in the English Bible, and to draw some imaginary lessons from it.

The fact being that the order of the books in the Hebrew Bible is the only true order, and that it comes to us on precisely the same authority, and rests on exactly the same evidence as the truths which the books reveal to us, so that we cannot ignore this order of the books without undermining the truth which they contain.

Our present order in the English Bible comes to us direct from the Latin Vulgate; and this again was copied from the ancient Greek Translation, called the Septuagint (known by the abbreviation LXX.), made about the third century before Christ.

In this ancient Greek Version the "*names*" of the books

were changed, either when this translation was made, or subsequently, and their "order" was re-arranged.

Instead of following the order of the Hebrew Canon, the books were evidently classified into four groups. (1) The five books of Moses; (2) The Historical Books; (3) The so-called Poetical Books, and (4) The Prophets. No one can tell us why? or when? this re-arrangement was made. We know, however, that man has *always* attempted to improve on God's works and ways, and doubtless he thought it would be far better to arrange and classify the books according to their *subjects*. Just as in our own day we have a Bible* in which the books themselves are re-arranged and cut up, each portion being placed in what is supposed to be its historical and chronological order, in such a manner that the books, and even the chapters, psalms, stories, and prophecies, may be read as one connected history. This was formed on the basis of Lightfoot's *Chronicle*.

It is evident that this "order" is just as good, but just as destitute of authority, as the present order. It is natural also that man should think an arrangement according to *subjects* or *chronology* superior to, and more useful than the "order" which God has given us in the Hebrew Canon.

The Vulgate Version, as we have said, followed the Septuagint; and even when the Vulgate was not the basis of a translation it exercised a great influence in all succeeding versions, Latin being well understood, and Hebrew being but little known.

Luther, though he translated from the Hebrew, yet kept to the order of the books as given in the Vulgate, and Wyckliffe, making his version directly from the Vulgate itself, of course followed the same order, and thus this arrangement passed over into all subsequent translations.

When the Authorized Version was made, in 1611, the people had become accustomed to the "order" of the books as given by Wyckliffe, and so it was perpetuated. Even the Revisers, in 1885, did not venture to revert to the order of the Hebrew Canon.

There is no reason, however, why English Bible Students should not be acquainted with the facts which circumstances have thus hidden from them. Indeed, it is most desirable, if not necessary, that they should know God's order, and learn the lessons which He would teach them.

We propose to divide our subject into the following heads:

- (1) *The Division of the Old Testament.*
- (2) *The Number of the Books.*
- (3) *The Order of the Books.*
- (4) *The Names of the Books.*
- (5) *The Division of the Books.*

(1) THE DIVISION OF THE OLD TESTAMENT.

The Lord Jesus when on earth set His seal to the ancient threefold division of the Old Testament, when He spoke, in Luke xxiv. 44, of

"The law of Moses,
The Prophets, and
The Psalms."*

This is classification indeed, and therefore conclusive, inasmuch as it is divine.

The Hebrew names for these three great divisions are:

Torah, the Law.

Nabee-ecm, the Prophets.

Kethuveem, the (other†) writings (called by the Greeks *Hagiographa* or sacred writings).

The initial letters of these three words spell the word *T'nach*, and amongst the Jews the use of this word *T'nach* is as common as the word "Bible" is with us.‡

"The other books" or writings presupposes a settled and fixed number, and when Christ, in Matt. xxiii. 35 and Luke xi. 51, mentions Abel and Zechariah together, He refers to the first and last books of the Hebrew Canon (Genesis and Chron.) as including all the blood shed between these two men.

This points to the fact that the three great divisions of the books as we have them in the Hebrew Bible (the Law, the Prophets, and the Psalms) are the same on which the Lord Jesus Christ set His seal.

"The Prophets" were afterwards divided into *the Former Prophets* (see Zech. i. 4, and vii. 7, 12), which were chiefly historical (Joshua, Judges, Samuel, and Kings), and *the Latter Prophets*, chiefly predictive.

(2.) THE NUMBER OF THE BOOKS.

The modern lists as presented in the English Bible give thirty-nine books. The Alexandrian Jews and the ancient Christian Fathers§ called them twenty-two; but this, though ancient, was a purely arbitrary and artificial arrangement made to correspond with the number of the letters of the Hebrew alphabet.

The true number of books, according to the MSS., the Massorah, and the Talmud, is *twenty-four*. This number is produced (1) by each of the so-called double books (Samuel, Kings, and Chronicles), being reckoned as one book respectively; (2) Ezra and Nehemiah as one book, and (3) the twelve minor prophets as one book.

* So called because the book of Psalms forms the first of the eleven books contained in this division; and by the figure of *Synechdoche* is put for the whole.

† The son of Sirach in the preface to the Apocryphal book of Ecclesiastes uses the general term *τὰ ἄλλα* (*the others*) to denote the books of this third division.

‡ It is remarkable that we have no Scriptural authority for our common terms "The Bible" or "The Old and New Testament." In the time of Christ the common term was "The Scriptures" or "The writings" (Matt. xxii. 29, Acts xviii. 24), or "Holy Scripture" (Rom. i. 2), or the "sacred letters" (2 Tim. iii. 15).

The Rabbins name it either "the four-and-twenty books," or simply "the reading" (from Neh. viii. 8).

In the Greek Church the term "old covenant" was used (from Jer. xxx. 31, Ex. xxiv. 7, 2 Cor. iii. 14). This term was quite common in the second century, and through the Vulgate has come down to us as "Vetus Testamentum" or "Old Testament."

§ Josephus against Apion, bk. §. 58 (cent. 1); Jerome in *Prologue Galeatus* (cent. 4); Origen, *Comm. on Psalm i.*; Athanasius; John Damascene; Gregory of Naz.; Epiphanius; Cyril of Jer., *Catech.* iv., c. 33; &c.

All the manuscripts, the Massorah, and the early printed editions of the Hebrew Bible, present these respectively as one book, and in the enumeration of the *Sedarim* or sectional divisions the numbers are continuous.* The division of these books is of modern origin, and is a human invention having no authority whatsoever.

Thus reckoned, the number of the books is *twenty-four*. The practice of numbering them as *twenty-two* is, as we have said, purely artificial and fanciful. To obtain this number Judges and Ruth were arbitrarily reckoned together as one book, and Jeremiah and Lamentations were similarly reckoned as one.

(3.) THE ORDER OF THE BOOKS.

When once the departure was made from the order in the Hebrew Bible, the way was open for various arrangements, and hence we find the Septuagint, the Fathers, the Talmudists, and the Rabbins, all at variance amongst themselves, so that we are driven back on the ancient Hebrew Text, and on the MS. authority on which it is based.

There never has been any variation in the sequence of the Books in any of the MSS., or early editions of the printed Hebrew Bible, so far as the Pentateuch and the Former Prophets are concerned—that is to say from Genesis to Kings. It is only in the Latter Prophets and the Hagiographa that any variation is seen.

In the Latter Prophets, the early printed editions of the Hebrew Bible,† following the oldest and best MSS., give the order of these four books as Isaiah, Jeremiah, Ezekiel, and the Minor Prophets.‡

In the Hagiographa the variations are greater; some MSS. commencing with Ruth, others with Chronicles,§ while others commence with the Psalms. But the Holy Spirit has settled this latter order as the correct one by calling this third division by the name of “the Psalms,” as being the first book of this great section (Luke xxiv. 44).

The early printed editions commence the Hagiographa with the Psalms, and have the divine *imprimatur* in so doing.

The order of the books may be thus set forth :

“The Law” (*Torah*.)

- | | |
|----------------|---|
| 1. Genesis | } These five books form the <i>Pentateuch</i> , and are always given in this order without variation. |
| 2. Exodus | |
| 3. Leviticus | |
| 4. Numbers | |
| 5. Deuteronomy | |

* Thus the two books of Samuel have 34 *Sedarim*, the two books of Kings have 35 *Sedarim*, the twelve minor prophets have 21 *Sedarim*, and the two books of Chronicles have 25. These run on through the 2 books respectively without any break. The *Sedarim* is the name for those divisions by which the Law was read through once in three years: one *Seder* being read on each Sabbath.

† Soncino 1488, Naples 1491-3, Brescia 1492-4, Venice 1521-5, and 1524.

‡ The Talmud and a few MSS. vary the order by giving Jer., Ezek., and Isa.; or Jer., Isa., Ezek.

§ For full particulars as to the various MSS. and all the variations, see Dr. Ginsburg's *Introduction to the Hebrew Bible*. 25, New Oxford Street, London, W.C.

“The Prophets” (*Nebbe-tem*.)

- | | |
|-------------------------|---|
| 6. Joshua | } “The Former Prophets” which are always given in this order. |
| 7. Judges | |
| 8. Samuel | |
| 9. Kings | |
| 10. Isaiah | } “The Latter Prophets.” |
| 11. Jeremiah | |
| 12. Ezekiel | |
| 13. The Minor Prophets* | |

“The Psalms” (*Kethuveem*) or the (other) Writings.

- | | |
|-------------------|--|
| 14. Psalms | } The “Five <i>Megilloth</i> ” or scrolls always given in this order in the early editions and best MSS. |
| 15. Proverbs | |
| 16. Job | |
| 17. Song of Songs | |
| 18. Ruth | |
| 19. Lamentations | |
| 20. Ecclesiastes | |
| 21. Esther. | |
| 22. Daniel | |
| 23. Ezra—Nehemiah | |
| 24. Chronicles | |

This is the true order of the books of the Old Testament according to the Hebrew Canon, and whatever lessons may be drawn from the position or sequence of these books must be based upon this order; no other is authoritative.

In our next paper we will speak of the “Names” of the various books which will be found full of instruction for mind, and heart, and conscience.

(To be continued.)

MR. GLADSTONE ON THE ATONEMENT.

By R. ANDERSON, LL.D.,

Assistant Commissioner of Police of the Metropolis, &c.

MR. GLADSTONE'S article on the Atonement in the *Nineteenth Century* for September has been widely read and far more widely talked about, but one main feature of his treatise seems to have passed entirely unnoticed. I will not here discuss his strictures on the wretched book which he has dragged into fame by his notice of it. Neither will I be guilty of the impertinence of praising all that is so praise-worthy in his article. My object is solely to deal with his positive statement of evangelical truth. And for brevity sake I pass by all incidental questions, and seize upon a single paragraph at p. 326 as setting forth the conditions upon which, in the writer's view, God forgives a sinner.

After speaking of physical disease, Mr. Gladstone proceeds to say :

“The case is, however, different when we consider man as labouring under moral ailment, and as receiving the care of the Great Physician. Here, when the centre of his being is effectually reached, and the inmost spring of action, which had wrought for evil, now turns to goodness and to God as its source, the taint of former sin, the force of evil bias, is not at once, nor perhaps for a long and weary time, effectually removed. The

* The order of these 12 vary in the LXX.

a body like to the body of Christ's glory in the day of His coming. I am looking—and God has wrought us for the self-same thing—for the time when mortality shall be swallowed up of life, that the cross of our Lord Jesus Christ, as well as the purpose of God, should have their full effect upon body, soul, and spirit. God hath wrought us for that self-same thing. I used to say that if I knew the Lord were coming at twelve o'clock to-night I would go and see all my patients, and do all the work I could before the expiration of the time. If I knew the Lord were coming at twelve o'clock to-night I would do just the work which He gave me to do, whatever it was, and I would like him to find me at my post, doing the task which He set me to do. May you and I be so found when the Lord comes to take us to be with Himself in His glory for His blessed name's sake.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(Second Paper. Continued from page 112.)

IN our first paper we spoke of the Divisions, Number, and Order of the books of the Old Testament. We now come to consider

(4) THE NAMES OF THE BOOKS.

1. Genesis—"B'resheeth"—

THE BOOK OF THE BEGINNING.

Our word "Genesis" is really the transliteration of the Greek word *Γένεσις*, which from the Septuagint has passed through the Vulgate into all subsequent versions of the Bible as the name of the first book.

This name was given in order to describe the subject-matter of the book. The natural Greek word would have been *κτίσις* (*ktisis*) *creation*; but *γένεσις* was the technical term used by the philosophers of Alexandria to express *the origin of the universe*.

As such it is not so far out, for the divine name in the Hebrew Canon is *B'resheeth*, which is the first word, and means "IN THE BEGINNING." Hence this book is The Book of the beginning.

It is so called because it contains the *beginning* of every thing, not only of the earth, of life, of man, of sin and death, and of Israel, but the beginning of that which forms the whole subject of divine revelation, viz., the "enmity" between the two seeds, between man and his great enemy the devil. (Gen. iii. 15.) "He was a murderer from THE BEGINNING,"* says Christ (John viii. 44), when He directs our minds to the great conflict of the ages, in which "from the beginning" from the first murder (Gen. iv.) the aim of the enemy has been to destroy man and corrupt his seed. (Gen. vi.) The Scriptures record the stages of the constant

struggle. Genesis *begins* it with the Adamic and Abrahamic history. Exodus continues it, and opens with the attempt to destroy the whole nation. Satanic power is given to Jannes and Jambres to withstand the deliverance of the promised seed. Then, when the nation is formed, the forces of the adversary are directed against the royal house of David, and its very existence is threatened again and again. The revolt of the ten tribes and their apostasy to the satanic worship of Baal was a great blow. Jehoshaphat's affinity with Ahab resulted in three generations of the royal family of Judah being cut off, until the line of "the seed of the woman" hung upon an infant less than a year old (Josiah). For Jehoram "slew all his brethren with the sword." (2 Chron. xxi. 4.) Ahaziah, his *youngest* son, succeeds him, all his elder brothers being slain. (2 Chron. xxii. 1.) And when Athaliah thought she had "destroyed all the seed-royal of the house of Judah," the infant Joash alone escaped. The judgment on Hezekiah (2 Kings xx. 18) ends up the Old Testament history with the royal seed deported, and made eunuchs in the palace of the King of Babylon! (Dan. i.)

Hence the book of THE BEGINNING points to the great fact, that without, what is wrongly called the New Testament, Divine Revelation is incomplete.

The same Divine Author continues the same history. The language is changed, but the subject is the same. The gospel history takes up and continues the record of the same enmity and of the same conflict. Briefly connecting the links which were begun in Genesis, and dropped in Babylon, it records that Jesus Christ was born, the promised "seed of the woman," and tells how the struggle is renewed. Like another Joash, Jesus was rescued from the slain of Bethlehem. He frustrated the design of the enemy on the precipice of Nazareth, but though His heel was bruised in Gethsemane and Calvary, He was declared to be the Son of God by power by His resurrection from the dead (Rom. i.), and God's Gospel is now proclaimed on this basis, and righteousness imputed on the same faith-principle as in Genesis. And, finally, the whole Revelation ends with the conclusion of the long conflict (Rev. xii. 9) until Satan is first bound for 1,000 years, and afterwards on being loosed, the record of the "enmity" which begins in Genesis ends with the final doom of the great Enemy in the lake of fire.

How appropriate then, and how suggestive, is the name for this *first* book—the book of *the beginning*. Yes, that is all, but it is enough, for that which begins there is that which is still going on until the close of the whole divine record is reached.

Hence Genesis has been called the seed-plot of the whole Bible, because, like the trees of Genesis i. 11, 12, "its seed is in itself." It contains, in germ, in type, and prophecy, the essence of divine revelation, and the *beginning* of that which finds its end unveiled in the Apocalypse.

Here too is the reason why these two books are the special object of Satan's enmity—the former records his sentence; the latter, its execution; the one records his judgment, the other his doom. This is why these two books are either impugned as to their authority, or ignored as being fable or allegory.

* ἀνθρωποκτόνος (*anthrōpoktonos*), a slayer of man.

But to return to the book itself, we may close by giving a pretty idea of the Rabbins,* as to the very beginning of Genesis. They ask, "Why does the Torah commence with ב (*Beth*)?"† The answer is, Because *Beth* is the first letter of the word *Berachah* "Blessing," and therefore has God commenced the Torah with the *Beth*. Then the א (*Aleph*)‡ flew before the Holy One (blessed be He!) and said, "Begin the Torah with *me*, for *I* am the *first* letter of the alphabet!" The Holy One (blessed be He!) replied, "I shall begin the Decalogue on mount Sinai with the letter א (*Aleph*): 'I am the Lord thy God.'"§ And so the Torah commences with the word, *B'resheeth*, "In the beginning," to teach us that the world was created for the sake of the Torah, which is called "the beginning of his way." (Proverbs viii. 22.)

2. Exodus—"V'aleh Shemōth"—

THE BOOK OF THE NAMES.

This again is the transliteration of the Greek *ἐξόδος* (*exodos*), "the way out." The book is so called from its subject-matter. But this is not the true title of the book.

In the Hebrew Canon it is called *V'aleh shemōth*, THESE ARE THE NAMES. The book is thus called because it begins with the *names* of those who came into the place from whence they were *redeemed* and delivered from their ruin. Genesis began with Eden and perfection, Exodus begins with Egypt and ruin. Man is outside of Eden, and the book shows how he is to be redeemed and brought into Canaan. First, God reveals His own *name* (iii. 13-15), and further reveals it (vi. 3, xxxiii. 19, and xxxiv. 5-7.) He knows His redeemed by name (xxxiii. 12, 17). We have the *names* of His redeemed on the shoulder-stones (xxviii. 9-12) and on the breast-plate (15-21). Thus the names of the redeemed were borne with the redeeming blood into the Holy of Holies before the mercy-seat. So we have in this book the NAMES at the beginning in ruin, and at the end in redemption. The types of Exodus are types of redemption.

It is the book in which redemption is first mentioned (xv. 13): "Thou in Thy mercy hast led forth Thy people whom Thou hast redeemed." And also where we have for the first time the special name of the Redeemer, יהוה *Jah*.||

All this tells us that redemption is "particular," and that God's people are redeemed by name.

3. Leviticus—"Vayichrah"—

THE BOOK OF THE CALLING.

This again is from the Greek through the Latin *λεβιτικόν* (*Leviticon*), *i.e.* Levitical or relating to the Levites. But the title in the Hebrew Canon is *Va-yich-rah*, AND HE CALLED. Man names the books according to what he deems to be the subject-matter; *viz.*, ordinances pertaining to the Levites. But the divine name tells of something quite different; *viz.*,

access of the Redeemed to Jehovah in worship. Leviticus is the book of the SANCTUARY. It tells how Jehovah is to be approached, and teaches us that none can truly worship except such as be "called," and whom the Father seeks to worship Him. (John iv.)

This word begins the book: "And the LORD CALLED unto Moses, and spake unto him out of the Tabernacle of the Congregation, saying, If any man of you BRING an offering unto the LORD, ye shall BRING your offering of cattle," &c.

Thus this "calling" was for worship, and the blessing involved in it is set forth in Psalm lxxv. 4: "Blessed is the man whom Thou CHOOSEST, and causes to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple." Only thus can we truly worship—as called ones—and be satisfied. Leviticus is therefore the book of access, the book of the sanctuary, the book of worship. Its types are types of worship.

No other book contains so many of the words recorded by the Holy Spirit as spoken directly by Jehovah Himself.

He alone must determine how He shall be approached, and in what manner He shall be worshipped. Nothing is left to human discretion in the matter. No choice is given to man; the word is "MUST." God is a Spirit, and they that worship Him MUST worship Him in spirit and in truth" (John iv. 24); *i.e.*, truly in spirit. All exercise of any of the *senses* is contrary to spiritual worship; and all exercise of the *will* or "will-worship" is branded as "the way of Cain" (Gen. iv., Jude 11) as opposed to "the way of God." (Acts xviii. 26.)

Note also that even in outward matters Jehovah gave the pattern of the tabernacle to Moses (Heb. viii. 5), and of the temple to David. (1 Chron. xxviii. 19.)

4. Numbers—"B'midbar"—

THE BOOK OF THE WILDERNESS.

We come, in the title of this book, to a Latin word, straight from the Vulgate. The Greek (lxx.) name was *Ἀριθμοί* (*Arithmoi*),* having the same meaning as the Latin *Numeri*, Numbers.

The book was so called from the Numberings with which it begins and ends (chapters i.-iii. and xxvi). But man again misses the point, which is brought out in the Divine Name *B'midbar*, which means "IN THE WILDERNESS."

This title covers all the events recorded in the Book. Numbers, therefore, is the Book of the Wilderness, and tells of all the wanderings and sojournings of the pilgrimage of God's people. The types of Numbers are types of the wilderness.

The *numberings* were only two of the events in the book, and these were quite different from those which fill up its record of human failure and divine provision. It is the book of the *Sojournings* rather than the Numberings. It tells how Jehovah led His people "by the right way." (Ps. cv. 7.)

It is a type of our wilderness journeyings. It is not the

* It is found in the *Treenah Ureenah*, a popular commentary on the Pentateuch. This title means, "Go ye and see." (Cant. iii. 11.)

† *Beth* is the *second* letter of the alphabet.

‡ *Aleph* is the *first* letter of the alphabet.

§ Exodus xx. 2. *Anōche* "I."

|| In like manner this word *Jah* occurs for the first time in the Psalms, in the *second* or Exodus book. (See Psalm lxxviii.)

* Whence our word *Arithmetic*.

shortest way, it is not the most direct way, it is not the pleasantest way for the flesh; but it is the way where divine provision is supplied, where divine chastisements and deliverances are experienced; it is "the right way," and it ends right!

John Newton has well expressed it when he sings:

"When Israel was from Egypt freed,
The Lord who led them out
Helped them in every time of need,
But led them round about.

They often murmured by the way
Because they judged by sight;
But were at length constrained to say,
'The Lord hath led us right!'

The way was right, their hearts to prove,
To make God's glory known,
And show His wisdom, power and love,
Engaged to save His own.

Just so the true believer's path
Through many dangers lies
Though dark to sense, 'tis 'right' to faith,
And leads him to the skies."

5. Deuteronomy—"AleH Haddabahreem"—

THE BOOK OF THE WORDS.

The title of the fifth book is just a transliteration of the Greek, which is made up of *δεύτερος* (*deuteros*) second, and *νόμος* (*nomos*) law. It was given by man, who saw in it only a *second* repetition of the *law* to a new generation.

In the Hebrew Canon the title is *AleH Haddabahreem*, "THESE ARE THE WORDS." It is so called because it contains the words, testimonies, statutes, and judgments of Jehovah. It is the *fifth* book, and 5 being the number of grace, these are the gracious words of Jehovah.*

It was the only book quoted by Christ in His conflict with the Tempter; viz., viii. 3, vi. 16; vi. 13, and x. 20. Hence, doubtless, the devil's special hatred of this book, as shown in the assaults made upon it by his ministers.

This book concludes the Pentateuch, or five books of Moses, so called from *πέντε* (*pente*), five, and *τεύχος* (*teuchos*), a book. The Pentateuch is always in one scroll, and hence the order of these five books has never varied.

It is worthy of note, in looking at the Pentateuch as a whole, that Christ refers to Moses by name *twelve* times. (Matt. xix. 7, 8; xxiii. 2; Mark x. 3; xii. 26; John iii. 14; v. 45, 46; vi. 32; vii. 19, 22, 23.) He also bears testimony to the Mosaic authorship forty-five times. (5. x. 7.)

Sixteen times Christ mentions the Law. Five of these coupled with the name of Moses, and once adding, "The scripture cannot be broken." (Matt. v. 17, 18; vii. 12; xi. 13; xii. 5; xxii. 36, 40; xxiii. 23; Luke x. 26; xvi. 16 and 17; xxiv. 44; John vii. 19, 23; viii. 17; x. 34; xv. 25.)

Seven times He quotes the Pentateuch as the authoritative word of God. (Matt. iv. 4, 7, 10; xix. 18 and 19; xxii. 32,

37, 39.) And sixteen times He sets His seal to events recorded in it. (Matt. viii. 4; x. 15; xi. 23; xvii. 3; xxiii. 35; xxiv. 37; Luke xvi. 29, 31; xvii. 28, 32; xx. 37; xxiv. 27; John iii. 14; vi. 31; viii. 17, 56.)

(To be continued.)

THE REJECTION OF THE GOSPEL OF THE KINGDOM,

AS RELATED IN THE FOUR GOSPELS AND IN THE ACTS OF THE APOSTLES.

WE have already several times referred to the importance of recognizing the historical aspect of the Four Gospels and the Acts of the Apostles.

To rightly divide the word of Truth from a dispensational and chronological point of view, we must understand that the history recorded in the four gospels and the book of the Acts, besides relating the rejection, betrayal, and crucifixion of Christ, includes also the rejection of the kingdom and the testimony of the Holy Ghost.

When John the Baptist announced that the kingdom of heaven was "at hand," he clearly did not mean that they should take their long-promised Messiah and crucify Him. God's purpose, foreknowledge, and grace must not be confounded with man's responsibility and man's failure. The Jews and the world were certainly guilty in rejecting Him, when He came in love in grace and in truth. And the condemnation or judgment of the world in which we live is based on the fact, that man has rejected and slain the well-beloved One who was and is its true Life and Light.

This much is clear to all Christians; but what is not so clear is, that there is a great distinction to be made between the gospel of the grace of God and the gospel of the kingdom.

The "spiritualizing process" which in applying the Scriptures spiritually and morally has for so long obscured their interpretation, has greatly affected also our understanding of the four gospels and the Acts, as well as the prophetic portions of the Old Testament.

The mistake of taking all references to Zion, the city of the great King, as relating to the spiritual blessings of the "Church," to the denial or exclusion of any further fulfilment of God's earthly promises, is now very generally recognised.

Now is it not the case that very many Christians still allow the same "spiritualizing process" to obscure the true interpretation of the four gospels and the Acts, especially in matters relating to the earthly portion of the kingdom of heaven?

The prophets had foretold the time when a King should reign in righteousness, when the saints in resurrection in the heavenly places should rule over the earth, and when the knowledge of the glory of the Lord should cover the earth as the waters cover the sea.

There was a heavenly portion, as well as an earthly portion, of the kingdom of heaven, and it was not until this gospel of the kingdom of heaven in its entirety had been rejected, that God was pleased to reveal His hitherto secret purpose relating to Christ and the Church.

* Just as 1, the number of *sovereignty*, marks the first book; 2, the number of *difference* and enmity, marks the second book; 3, the number of divine perfection, marks the third book, which contains more of the words of Jehovah than any other book; and 4, the number of the world, marks the fourth book, the book of the wilderness. See *Number in Scripture*, by the same author, just published.

the graves. I believe the graves will be disturbed where the Christian dead have lain. The Lord's own grave was disturbed, and I take that as an emblem. When the Lord comes the people of the world will know something of the power which has been in operation. What did the Lord say when He was going to raise Lazarus? "For the sake of those that stood by, I said it, that they may believe that Thou hast sent Me." And for the sake of the world standing round in amazement at this great thing will He say it again. How the people of the world will be amazed when the living ones are missed and the dead ones raised and the tombs disturbed. How they will stand aghast in wonder when the Lord has accomplished that blessed hope at His coming. Shall we see the graves open? We talk of closed graves, but, thank God, the door is open.

Jesus has left the door open. He is coming for us soon. He has been in death, but the grave is empty and the throne is filled, and He is going to fill it better when the redeemed shall be with Him in His glory. Thank God for such a hope.

One point more. The fulfilment of that hope will be the *final ministry of Christ's pity* to His own. It will be accomplished by His *presence*, and it will magnify His *power*, and it will be the final ministry of His *pity*. When the Lord Jesus comes to accomplish all that, He will comfort, as He comforted the parents of the daughter of Jairus; He will abolish grief, as He abolished the grief of the widow of Nain; and He will fulfil the deep desire of the church, as He fulfilled the deep desire of Mary and Martha when He raised Lazarus. I cannot help thinking He will do all that in a far larger degree when He comes, and I often delight to dwell upon the thought that His coming will be the answer to so many prayers which are still unanswered. You often wonder, true disciples of the Lord, why your prayers have not been answered, but His coming again will be the answer to them all. His taking us to be with Himself, and clothing us in immortality and incorruptibility, will be the answer to many prayers. The Lord Jesus Christ will not leave a prayer unanswered when He comes thus. Every unanswered prayer which was really and truly offered will be answered then by the coming again of our blessed Saviour to receive us unto Himself. For those who are living, and for ourselves here this morning who are waiting for this appearance from heaven, what shall we say? We can only repeat the lines which I love to quote:

"Oh joy! oh delight! should we go without dying,
No sickness, no sadness, no dread and no crying.
Caught up with our Lord through the clouds unto glory
When Jesus receives His own."

Contributed Articles.

"THE NAMES AND ORDER"

OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(Third Paper. Continued from page 134.)

WE come now to the second of the three great divisions of the Old Testament called

Nebeeim; or, "The Prophets."

There are eight books altogether in this division. Four are called "the Former Prophets," and four "the Latter Prophets," after Zech. i. 4.

These books are reckoned among the prophets because the

Holy Spirit used prophets as the instruments in their composition, and because they record the deeds of those who were raised up as God's witnesses.

There was no place for the prophets in all the minute details and instructions given by God in the Pentateuch. Prophets and prophecies have always been connected with man's failure. The prophets were God's spokesmen when man's testimony failed. They were men specially raised up by God, qualified by God, and consequently the prophet was recognised by the people as "a man of God."* When priests and people alike failed, God provided for the failure by raising up a special order of men who should be witnesses to His people. The official title was *Nabee* or *spokesman*, as Aaron was the spokesman of Moses. (Exod. vii. 1, and iv. 16.) The prophet was therefore called "the messenger of Jehovah" (Haggai i. 13); "the man of the Spirit." (Hosea ix. 7.) He stands forward in the name of Jehovah; his word is "the word of Jehovah"; he is "the servant of Jehovah" (Amos iii. 7; 2 Kings xvii. 13, &c.); while the priest was only "the minister of Jehovah." (Num. xviii. 2, &c.) The prophet spoke from God (2 Peter i. 21), and for God; hence as man's thoughts and ways are contrary to God's (Isa. lv. 8), he was necessarily "against" man. (Jer. i. 17-19.) The prophets were therefore the most unpopular men in the whole nation, and as the priests became absorbed in their ritual the prophets were their natural opponents.

The eight books forming the *Nebeeim* are doubtless so placed because prophets were employed as the agents in writing down the words of the Holy Spirit.

The Former Prophets

are *prophetic-historical*; viz., Joshua, Judges, Samuel, and Kings. (See Zech. i. 4.)

Joshua—"Y'Hosua"

THE INHERITANCE POSSESSED.

The first of these eight books is so called in the Hebrew, and in the Septuagint, Vulgate, and other versions. It is so named, not because Joshua was necessarily the author,† but because he forms the chief subject of the book.

Although it stands in close connection with the Pentateuch, yet it is absolutely distinct from it. For (1) it has never yet been found in any MS. bound up with or forming part of the Pentateuch, not even of the Samaritan Pentateuch. (2) Its record is complete in itself, and independent of the Pentateuch. For example, it repeats the account of the separation of the three cities of Refuge by Moses, and supplements it by completing the account of the three separated by Joshua. And (3) there is a peculiarity of language in which the archaisms which pervade the Pentateuch are entirely absent.

The book begins with the words, "Now after the death of Moses," and proceeds to define its two great subjects—(1) The *conquest* of the land, and (2) Its *partition*. (i. 2-9.)

The object of the book, as Keil devoutly observes, "is to

* See *The Man of God*, by the same author. Published by Eyre and Spottiswoode, Great New Street, E.C. Price one penny.

† Although the Talmud (*Baba Bathra*, fol. 14, 2) asserts that Joshua wrote all except the last eight verses.

magnify the inviolable covenant faithfulness of Jehovah in the fulfilment of His promises." (xxi. 43-45.) All rests on the divine command and the associated promise, and Joshua himself is "called to effect the accomplishment of the divine promise, according to an appointment recorded in the law itself." (Deut. xxxi. 7.)

His name thus embraces the object of the book. His name *Oshea* (Num. xiii. 16), which means simply "Saviour," is changed to *Y'Hoshua*—i.e. "Jehovah is Salvation"; and it shows beforehand how Jehovah would bring Israel in by Joshua as He had brought them out by Moses. (Num. xiv. 8; Isa. xii. 2.)

It may be useful to note that in the following passages reference is made to events recorded in the book of Joshua. (Psalm xlv. 2, 3; lxvii. 54, 55; lxviii. 12, 13; cxiv. 1-8. Judges xviii. 31. 1 Samuel i. 3, 9, 24; iii. 21. Isaiah xxviii. 21. Hab. iii. 11-13. Acts vii. 45. Heb. iv. 8; xi. 30-32. James ii. 25.)

Judges—"Shopheteem"

THE INHERITANCE DESPISED.

In the Septuagint the book is called *Kpitaí*, "Judges," and in the Vulgate, "*Liber Judicum*," "the book of Judges," being a translation of the Hebrew title *Shopheteem*.

The word Judges does not exactly represent the Hebrew, which does not mean to *subjugate* and then rule, but it is from the verb, *to set upright, put right*, and then *to rule*. The office was peculiar to Israel, and stands alone in the history of the world.

The origin and description of the office is given and explained in ii. 7-19.

Joshua begins, "Now after the death of Moses," and Judges begins, "Now after the death of Joshua." But if Joshua is the book of *the inheritance possessed*, Judges is the book of *the inheritance despised*.

The book is a record of the failure of Israel and the faithfulness of God. Apostasy, chastisement, and deliverance is the cycle constantly repeated. The last words of the book give the key to its one great lesson. "In those days there was no king in Israel: every man did that which was right in his own eyes."

Four times over the significant words are repeated, "NO KING." (xvii. 6; xviii. 1; xix. 1, and xxi. 25.)

Exodus xv. 18 had declared "the kingdom is Jehovah's"; and Deuteronomy xxxiii. 5 had said that "He was King in Jeshuron," but now through the apostasy of the people there was "no king"!

The book divides naturally into two parts; 1-xvi. historical: sin, suffering, and salvation; xvii.-xxi., moral and historical, tracing the source and course of the evil.

In the former part there is no mention of "Shiloh" where "the house of God" (the Tabernacle) was set up (Joshua xviii. 1, the first mention of the place "Shiloh"), and where the congregation of the Lord "assembled together." (Genesis xlix. 10, "Unto Him shall the gathering of the people be.") In the latter half it is mentioned only three times.*

* It is mentioned seven times in Joshua.

The former half tells of disobedience and its consequences. It covers a period of 300 years, and yet no mention of Shiloh. After the death of Joshua the corruption soon set in, and the people fell away. So it was after the death of the true Joshua—"Jesus."

Idolatry in the garb of Christianity is arrived at by retrograde steps. Hence in Judges we have a picture of Christendom. Note these steps.

(1) The true "house of God" neglected. So much so that it was hard to find then, as it is now! (See xxi. 19.) Its position had to be minutely described to a seeker, and the direction carefully given. "Shiloh . . . a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." This shows the condition of things where God is not acknowledged, and there is "no king."

(2) Man makes his own "house of God" (see xvii. 5, R.V. margin), and depends on the power of "shekels" for the production of it. He makes his own gods and his own priest. (xvii. 6-13.)

(3) He pays his priest a fixed salary, ten shekels a year, a suit of clothes and his board, which proves poor pay.

(4) The blessing he "knew" he would get (xvii. 13) does not come, for Micah is disendowed and robbed of the whole thing, including his gods and his priest.

(5) The priest gets promotion, and becomes priest to a whole tribe instead of a family, and thus open idolatry continues the whole time that the true house of God was neglected in Shiloh. Note the emphatic words, "They set them up Micah's graven image, which he had made, *all the time that the house of God was in Shiloh*." (xviii. 31. This is the first mention of "Shiloh" in Judges.)

(6) Man's religion ends in reducing the three feasts of Jehovah to one, the chief feature of which was girls dancing! (xxi. 19, 21.) What a commentary on the "religion" of the present day, when everything is made "pleasant" for the flesh, to the accompaniment of "string bands" and "solo singers."

All the evil comes of forsaking the true "house of God," and this leads socially to lawlessness ("no king"); nationally to captivity; and ecclesiastically to apostasy.

"No king" is stamped upon the book of Judges! So it is to-day. Lawlessness prevails. Universal *charity* is the order of the day. All error is to be *tolerated* at the expense of the Truth; and *Union* is to be based on social considerations instead of on divine doctrines.

Quite so! But when David came there was a king in Israel, and then what a change! (Read Psalm cxxii.)

The fact is remarkable that the tribe whose name means *judging* (Dan, Genesis xxx. 6; xlix. 16), is the tribe that fell upon Micah's "house of God," and this points to the fact that judgment is about to fall upon what now goes by that name.

Jeroboam's calves were afterwards set up in Bethel (the house of God), and Dan (judging), and so Shiloh was soon judged. In 1 Samuel iv., "The ark of God was taken," and its priests were slain.

The last mention of Shiloh is in Jeremiah vii. 12-15, words which come with a solemn application to Christendom to-day: "Go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight."

While Christendom is thus warned and exhorted to look at Shiloh we wait for God's King, David's Son, and David's Lord. He will set up the true "house of God." He will be our true Shiloh, for "unto Him shall the gathering of the people be," and He is coming to gather His people to be with Himself for ever.

Samuel—"Sh'muel"

ASKED OF GOD.

In the MSS. and earliest printed editions of the Hebrew Bible Samuel is not divided into two books. The *Sedarim*, i.e., the ancient divisions of the text, so called from the order for public reading, are numbered continuously throughout without any reference to *first* or *second* books. These are thirty-four in number.

The division into two books was first made by the translators of the Septuagint (Cent. iii. B.C.) merely for the sake of convenience, so as to close the first book with the death of Saul, and begin the second with the accession of David. This division was followed by the Vulgate, and was actually followed by Jacob ben Chayim in his edition of the Hebrew Bible. (Venice, 1524-5.)

The Septuagint designates these two books as the First and Second of the Kingdoms, and the Vulgate First and Second of Kings. Hence the heading in the A.V. (not the R.V.). The Book of Samuel is composed of the words of Samuel, Nathan, and Gad. (See 1 Chron. xxix. 29, R.V.)

Sh'muel means *heard of God* or *asked for of God*, and the two great events are—Hannah's request for a son answered in the gift of Samuel,* and the people's request for a king answered in Saul and David. The former to show what man's king was, the latter to show a king "after God's own heart" (i.e. *choice*). The difference was seen in the fact that when Samuel met them Saul was seeking for his father's asses, which he could not find; while David was keeping his father's sheep, which he did not lose! "Behold, he keepeth the sheep."

Asking of God is the key to the book, especially in the light of 1 Sam. viii., ix., xvi., and 2 Sam. vii. In answer to our prayers God may give in anger and take away in wrath (Hosea xiii. 11); but when He gives "after his own heart" there is blessing indeed.

Kings—"V'Hamelech David"

KING DAVID.

Like Samuel, the division of Kings into two books is not found in any Hebrew MS., not in the early printed editions. The Massorah regards it as one book, and the *thirty-five*

divisions called *Sedarim* are numbered continuously throughout without regard to first and second books.

The Septuagint designates them Third and Fourth of the Kingdoms, while the Vulgate says Third and Fourth of the Kings. Like most of man's works, the division is very awkwardly made, cutting up the lives of Ahaziah and Elijah.

In the A.V. we have the first purely English title "Kings." "Now King David" gives the key to the whole book. Everything is measured by this standard. The character of all the kings is tested by the manner in which they approached or differed from David, and their lives are portrayed according as they followed or diverged from the way of David.

They are viewed as David's successors; not as so many independent kings, but as so many successors of David. Events are recorded to illustrate this great principle, on which prosperity or adversity depended.

The differences between the histories common to the books of Kings and Chronicles will be noticed under the latter book.

The great lesson of the book lies in its Hebrew title. It points us to the history and failure of man as a king. Man failed as a priest, he fails as a prophet, and he fails as a king, and causes those whose eyes are opened to cry out for the one divine Prophet, Priest, and King.

The book opens with the temple of God built, and closes with that temple burnt. It begins with king David, and ends with the king of Babylon. It gives the first successor of king David on the throne of his glory, and finishes with the last successor a dependent in the house of his captivity. Never shall the throne of David be occupied again until He comes whose right it is, and the King shall reign in righteousness. (Isaiah xxxii. 1.)

TWELVE PROPOSITIONS FOR THOUGHTFUL CHRISTIANS WHO ASSERT THAT THE WORLD WILL BE CONVERTED BY THE PREACHING OF THE GOSPEL.

By MR. F. NEWTH.

1. **T**HE Lord gives this instruction: "The field is the world." There is good seed, also bad seed. An *enemy* sows tares. Are tares still being sown? Then the enemy must be abroad doing it. Not only doing this, but being an adversary to all good, "as a roaring lion *walketh about*, seeking whom he may devour." When will he cease his enmity, or give up sowing tares? A world converted would afford him a larger field for his devouring animosity.

2. If the conversion of the world is the equivalent of the reign of Christ for a thousand years, one great feature of that time is to be the binding of Satan. Will any number of conversions bring about his eviction from this, his hunting-ground? Can he by such means be forcibly ejected? If not, who is to do it? As long as he is loose there can be no millennium, and believers will still have to read, "We wrestle . . . against wicked spirits in heavenly places." (See margin.)

3. Our attitude is to wait for the Lord from heaven. To keep the memory sensitive on this point is one of the designs of the Lord's Supper. A converted world would in this case be continually remembering that HE has *not* come. How

* Saul afterwards *asked* for Samuel, but did not ask of God. (1 Sam. xxviii.)

therefore it is that the blessing of God is sure to the Church of God.

There are many cares in this city to-night, many burdened men laying down their heads, and sighing to think of what may be on the morrow, but no man is anxious lest the sun should not rise to-morrow; that is one good gift of God he is certain of. And no Christian need be concerned about the blessing of God coming down upon him to-morrow. The uplifted hands of the Great High Priest make blessing and victory sure. He had said, "I will come again." He went in and He is hidden from view, but

- "Though a while He be
Hid from the eyes of men,
His people look to see
Their great High Priest again.
In brightest glory He will come
And take His waiting people home."

They wait for His appearing.

What about the time now present? In 2 Corinthians v. we are instructed as to the only three possible states in which a Christian can be, and they are these, burdened, unclothed, and clothed upon. The saints now living on earth are rightly described as burdened—"we that are in this tabernacle do groan, being burdened." Why does a believer groan? Because he is a dual man. As to his spirit he is joined to the Lord. "He that is joined to the Lord is one Spirit," but as to his body he is joined to a groaning creation, and while still in the body he is "burdened," though not always to be so, for there is to be a redemption of the body. But in what state is the writer of this epistle at present, one of whom it has been said that it is a wonder that ever he should have been able to describe himself as "Paul the aged," considering what he went through. He is "unclothed," therefore burdened no more. The body that had been scourged, buffeted, and tossed, was at last laid down. Where is he now, and what is his condition? Listen to what he says in Philippians, "With Christ which is far better." But though he is in a better condition, he is not yet in the best condition. Paul is still looking with us for that moment when he will be "clothed upon" with his house which is from heaven, when our Lord Jesus Christ shall come back, and when He will change our body of humiliation that it may be fashioned like to the body of His glory. You have heard of full salvation; that is it. Nobody has got it yet, and nobody will get it before another. But we shall have it then.

Towards the end of his course Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them that love His appearing." He has not got his crown yet. The crowning day is coming, but it has not yet come, not even for Paul and the blessed dead who rest with the Lord Jesus. It will not come for any of the saints till it comes for all the saints—those who are here and those who have gone hence. As he said to the Corinthians, "Ye have reigned as kings without us, and I would to God ye did reign that we also might reign with you."

In that day, for which the Lord Jesus and all His saints are waiting, mortality shall be swallowed up of life, and death shall be swallowed up of victory. It is the day of resurrection, the day therefore of the triumph of Christ over death. Those who are alive and remain are mortal, that is subject to death; upon those who are asleep death has passed, but in a moment mortality and death shall alike be overcome, and the saints shall be perfectly like their Lord, and they shall be with Him for ever.



Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(Fourth Paper. Continued from page 153.)

The Latter Prophets

are prophetic-predictive; viz., Isaiah, Jeremiah, Ezekiel; and after them, united in one book, the twelve so-called "minor [or lesser] prophets." These follow the four prophetic books of history, and refer more particularly to the future. They are "the words of Jehovah" who was, and is, and is to come, the self-existent God. Therefore prophecy has a reference to the past, present, and future; and a præterist, presentist, and futurist interpretation. No one of these three by itself can exhaust the fulness of Jehovah's word.

Isaiah,

THE SALVATION OF JEHOVAH.

In the Sept. Version the book is called "Esaïas"; and in the Vulgate, "Prophetiæ Isaiaæ."

Isaiah lived midway between Moses and Christ, and prophesied concerning Judah and Jerusalem, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, four kings intimately associated with the ruin and hope of the nation.

Uzziah apostatised, and was "cut off from the house of the Lord." (2 Chron. xxvi. 21.) Jotham "entered not into the temple of the Lord." (xxvii. 2.) Ahaz "shut up the doors of the house of the Lord." (xxviii. 24.) Hezekiah "opened the doors of the house of the Lord." (xxix. 3.)

Isaiah's prophecy opens with a description of the religious degradation of the people—a degradation seen in the fact that the people were never more religious or zealous in ritual observances, and never a greater abomination in the sight of God. (Isaiah i. 10-15.)

Thus the way is prepared for the revelation of "the salvation of Jehovah," as the name of Isaiah means. In no other book of the Old Testament (except the Psalms) is the word "salvation" so frequently found. It will prove a fruitful study to read the book with this word in the mind, and to interpret it in the light of the meaning of the name Isaiah. The book prophecies the coming of Him who should be Jehovah's salvation to the end of the earth. (xlix. 6.)

He is called forth "in the year that king Uzziah died." (vi. 1.) He sees the king of Judah driven forth from among men—smitten with leprosy and cut off from the house of the Lord; and he beholds another king—"the LORD sitting upon a throne, high and lifted up, and his train filled the temple!"

Thus side by side with the death of the earthly king is presented the King of heaven, whose own arm was to bring Salvation. (lix. 16.)

It is the book where several important things are mentioned for the first time. "The day of the Lord" (chap. ii.), a

definite "Messiah." The Bride. The new heavens and the new earth, &c., &c.

It is worth remembering that all the earlier editions of our English Bible had the opening words of this prophecy printed on the title page, and most significant and suitable they were in such a connection :

"Hear O heavens
And give ear O earth :
For the LORD hath spoken."

Jeremiah—

WHOM JEHOVAH LAUNCHES FORTH.

Or raised up and appointed by Jehovah (see i. 5, 7) to be his witness against man. (i. 17-19.) That this is the leading thought of the book may be seen from i. 2, 3; vii. 2; xi. 6; xix. 1-3; xx. 3; xxii. 1; xxv. 1, 2, 17, 26; xxvi. 1, 2; xxvii. 2, 3; xxviii. 15; xxix. 1; xxxvi. 2; xlii. 8; xliv. 1; xlv. 41.

The more faithful God's witness is, the more he will be hated by man. (2 Tim. iii. 12.) Jeremiah was persecuted not only by the kings (Jehoiakim and Zedekiah xxxvi. 26; xxxii. 2, 3; xxxiii. 3; xxxvii., &c.) against whom he witnessed, but by his fellow-townsmen (xi. 18-21), and by his own family. (xii. 6; see also xii. 5, 6; xv. 10; xviii. 18, &c.) The chief priest put him in the stocks. (Ch. xx.) In xxvi. 7, &c., he is falsely accused by the priests and acquitted. According to tradition he was stoned in Egypt by his own countrymen, and later on his grave was shown in Cairo.

Our own day is remarkably like that of Jeremiah. Religious corruption is proceeding apace, open apostasy is approaching. The word of God is being cut up, not with pen-knives by its enemies, but with pens, by those who profess to be its friends. And the few faithful witnesses whom Jehovah raises up and sends forth to testify against the evil have to suffer as Jeremiah suffered.

We are at no pains to defend the book of Jeremiah from its many critics, because we need those very prophecies and Jeremiah's example to stimulate us as good soldiers of Jesus Christ to meet and withstand them, and if need be to suffer for His sake.

The leading thought of the book lies in the meaning of the prophet's name—the witness sent by Jehovah. This is why in so many points he is a type of Him—"the prophet"—"the faithful witness." Those who desire to study this point may profitably compare—

xxix. 27	with	John viii. 53; Matt. xxi. 11.
" 26	"	John ii. 20; x. 20, 39.
xx. 10	"	Luke xi. 54; Psalm lv. 12, 13.
xxvi. 15, 16	"	John x. 21; Luke xxiii. 13, 14, 15.
" 11	"	Matt. xxvi. 65, 66.
" 15	"	Matt. xxvii. 4-25.
xviii. 23	"	John xi. 53. (Contrast Luke xxiii. 34.)
xiii. 17	"	Matt. xxvi. 38; Luke xxii. 41.
xi. 18	"	Isa. xi. 2; John ii. 25.
" 19	"	Isa. liii. 7, 8. (Contrast Isa. liii. 10.)
" 20	"	Contrast Isa. liii. 11.
Lam. iii. 14	"	Psalm lxix. 12.
" 48	"	Luke xix. 41.
" i. 12	"	John i. 29; Isa. liii. 10.
" iii. 8	"	Matt. xxvii. 46.

Ezekiel—

WHOM GOD STRENGTHENS.

The compound is with *El*, God (not *Jah*, LORD) like Daniel and Joel. *El* is the mighty God, and His strength is seen not only in the name, but in the references to it, i. 3; iii. 8, 9, 14.

In Hebrew it is *Fechedseq-el*; in the Sept. it is *Fezeki-el*, while in the Vulgate it is *Ezechi-el*. Luther spelt it *Hesekiel*.

The meaning of the name is in conformity with the special message of the prophet, and the character of the time; for the names of the prophets are divinely given.

God, the strong one, strengthens His messenger against the face of his enemies, and uses him to strengthen the souls of the faithful, who would see in his name and his mission and his message the blessed hope that the strength of God would bring future and final redemption for His people.

Thus the three "greater" prophets foretell the coming of "the servant of Jehovah." In Isaiah He is presented as coming as the salvation of Jehovah; in Jeremiah as the suffering witness; while in Ezekiel we see Him as the mighty God subduing all enemies under His feet, reigning in glorious peace as "Jehovah Shammah"—the Lord is there—which are the closing words of Ezekiel.

THE MINOR PROPHETS.

The twelve books which are known by this name are so called, not on account of any lack of importance or authority, but only on account of their brevity: *i.e.*, the lesser prophets.

According to the MSS., and all the printed texts, these twelve books have always been grouped together, regarded and enumerated as one book; probably, as Kimchi observes, lest one should be lost on account of its small size.

The *Sedarim* or ancient divisions of the Text for public reading are twenty-one, and they are numbered continuously through all the twelve books. Dr. Ginsburg * quotes the St. Petersburg Codex, which states that this book contains 1050 verses.

These twelve prophets are arranged chronologically, and appear to be put into three groups:

The Assyrian period, 7 books, from Hosea to Nahum;
The Chaldean period, 2 books, Habakkuk and Zephaniah;
The Post-exile period, 3 books, Haggai, Zechariah, and Malachi.

As with the greater prophets, so with these smaller; the *name* of the prophet is in harmony with, if not the key to, the prophecy; and the *order* of the books is determined by the subject-matter as well as by the chronology, each prophet being linked on unmistakably to the one preceding.

Hosea ends with penitent Israel consoled with the promise of abundant fruitfulness; while Joel begins with a call to repentance at a time of dearth.

Joel (iii. 16) ends with Jehovah roaring out of Zion, and uttering His voice from Jerusalem; while Amos opens his prophecy with the same striking words. (i. 2.)

Amos (ix. 11, 12) foretells that the tabernacle of David

* *Introduction to Hebrew Bible*, p. 95.

shall be built again, "that they may possess the remnant of Edom"; while Obadiah (*v.* 19) repeats the words and unfolds them in his prophecy.

Obadiah begins, "We have heard a rumour, and an ambassador is sent among the heathen," while in Jonah we see an ambassador thus sent. (Compare Jonah *i.* 2 with Obadiah *i.*)

Jonah *iv.* 2 declares the attributes of Jehovah as given in Exodus xxxiv. 6, 7; while Micah vii. 18 and Nahum *i.* 2 take up the theme.

Nahum is a "burden," depicting the judgment of Nineveh; while Habakkuk is another "burden" concerning the Chaldeans who executed that judgment.

Habakkuk (*ii.* 20) calls for silence on account of the presence of the Lord, while Zephaniah (*i.* 7) repeats the striking words.

The three post-exile prophets fall naturally together, connected by the same great subject.

Hosea,

SALVATION OF DELIVERANCE.

The name of the prophet accords with the great subject of his prophecy, which announces the ruin and destruction, and points to the final deliverance. See *i.* 7; xiii. 4, 9, 10, 14; xiv. 3, 4.

This "beginning of the word of the Lord by Hosea" (*i.* 1) is most significant in connection with the *first* of these Lesser Prophets.

Joel,

WHOSE GOD IS JEHOVAH,

or Jehovah is God, describes the terrors of "the day of the Lord," and points out the promises which flow from the fact that there is deliverance and blessing for those whose God is Jehovah. (*ii.* 18, 19.)

Amos,

BEARER OR BURDEN.

Amos bears onward the burden of what is threatened and promised in Joel. Compare Amos *i.* 2 with Joel *iii.* 16; and Amos *ix.* 13 with Joel *iii.* 18.

Obadiah,

THE SERVANT OF JEHOVAH.

In Obadiah we have the expansion of Amos *ix.* 11, 12.

Jonah,

A DOVE OR PIGEON,

fleeing from all unpleasantness, and the harbinger of peace and blessing.

Jonah is God's ambassador sent to preach repentance to the Gentiles. So was Israel. He objects to Gentiles being thus blessed, and flees from the unpleasant task. He is visited by a divinely-sent storm, and is thrown into the sea. So Israel now is cast into the sea of the nations; but, like Jonah, is not lost, for presently Israel will be cast up on the earth, and become the ambassadors of Jehovah and the conveyers of blessing to the Gentiles.

Micah,

WHO IS LIKE JEHOVAH?

Micah declares the word of Jehovah against Samaria and Jerusalem, *i.e.* all Israel. He takes up the attributes of Jehovah as given at the close of Jonah (*iv.* 2), and bases his solemn words upon them, repeating them in chapter vii. 18, introducing them by the phrase which answers to the meaning of his name. "Who is a God like unto Thee?" (Compare *i.* 2-4; *iv.* 1-7; vii. 18-20.) His prophecy consists of three parts, (1) *i.* and *ii.*; (2) *iii.*-*v.*; (3) *vi.* and *vii.* Each beginning with the same word "Hear," being a call to hear the words of Jehovah. (*i.* 2; *iii.* 1; and *vi.* 1.) He thus takes up the word of his namesake, 1 Kings xxii. 28, "Hearken, O people," continuing in Judah the call which had been first given in Israel.

Nahum,

CONSOLATION OR COMFORTER.

Nahum opens with a like reference to Jonah *iv.* 2, and though his "burden" is against the enemy of Israel, it is a consolation for his own people (*i.* 7-13), based on the fact that to the enemy "God is jealous" (*i.* 2), while to His own "Jehovah is good." (*i.* 7.)

Habakkuk,

AN EMBRACED ONE.

Habakkuk is from the root which means *to embrace*, hence one who is embraced, a favourite or a friend. Two-thirds of the prophecy (*chap.* *i.* and *ii.*) is a conversation between God and the prophet. Nowhere else do we find such a discourse carried to such an extent. Habakkuk writes as the friend of God, and hence we have here the great statement as to justification on faith-principle (*ii.* 4), which was alike the possession of Abraham and all his spiritual seed. "The just shall live by faith" is quoted three times in the New Testament, Rom. *i.* 17; Gal. *iii.* 11; and Heb. *x.* 38.

Zephaniah,

JEHOVAH PROTECTS.

Zephaniah takes up Habakkuk's (*ii.* 20) call for silence at the presence of the Lord, and repeats it (*i.* 7) while he goes on first to describe the coming judgment of God, and then to show (*iii.* 8-20) how His people should be hidden and protected and saved. Jehovah is revealed three times as "in the midst" of His people, *iii.* 5 as just; *iii.* 15 as king; and *iii.* 17 as mighty. They are hidden in Him, and He amidst them. Hence they will be protected. Thus the subject of the book corresponds with the name of the prophet.*

Haggai,

MY FEAST.

We now come to the three post-exile prophets. Between Zephaniah and Haggai there lay the seventy years' captivity, and the prophecies of Jeremiah, Ezekiel, and Daniel.

The time had come for the temple to be rebuilt, and the feasts of Jehovah restored. Hence his mission and prophecy corresponds with the meaning of his name.

* Zeph. *iii.* 8 is emphasised by the fact that it contains every letter of the Hebrew alphabet, including the five finals. The Massorah calls attention to the fact.

Zechariah,

JEHOVAH REMEMBERS.

The study of the prophet Zechariah will show that the prophecies of coming glory for Israel are all based on Jehovah's remembrance of His covenant. Again and again He promises to return, and will yet comfort Zion, and will yet choose Jerusalem. (i. 3, 16, 17; ii. 5, 8, 10, 11; vi. 12, 13; viii. 3; ix. 9, 10, 16; xii. 10; xiii. 9; xiv. 3, 4, 9.)

Malachi,

THE MESSENGER OF JEHOVAH.

It is this prophecy which foretells the sending of the "messenger of Jehovah." (iii. 1; iv. 5, 6). Malachi is the last of the prophets of the Old Testament, and the New Testament opens with John the Baptist echoing his voice and crying out, "I am the voice of one crying in the wilderness, as it is written in the prophet, Behold I send My messenger before thy face, which shall prepare thy way before Me." Thus the two covenants are linked together.

THEOSOPHY A REVIVAL OF
GNOSTICISM.

BY D. M. PANTON, JAMAICA.

THEOSOPHY is not an isolated production, the sport of modern magicians, or a freak of demons. Its doctrines, as well as its claim, link it on, not only to the huge growths of religion in other ages, but to that especially virulent form of Satanic daring, Gnosticism. Gnosticism was a bold union of Oriental heathenism with the Christian faith, arising in a day in which—as the apostle John, its special opponent, informs us—men evilly inspired abounded. (1 John iv. 1.) This conjunction of Satanic and Christian worship culminated, perhaps, in the rites of a Gnostic sect, the Ophites, who were in the habit, according to tradition, of enticing from its chest their tame snake, that it might coil around the sacramental bread, and then be worshipped as the great king from heaven who in the beginning gave to the man and the woman knowledge of the mysteries.* It is identity, at the root, with this pernicious system, which is claimed, and I believe rightly, for Theosophy. For, it is said, Theosophical doctrine "has proved to be that which constituted the basic and secret doctrine of all the great religions of antiquity, including Christianity—the doctrine commonly called the *Gnosis*, and variously entitled Hermetic and Kabbalistic."† The Gnosis is called "the divine science": the earliest troublers of our Lord's truth become "that great school which, apparently because it approached too near the truth to be safely tolerated by a materialising sacerdotalism, was denounced as the most dangerously heretical—the school of the Gnostics."‡ The belief which is the pith and marrow of Theosophy—that all sacred books contain one secret doctrine, and that all religions are but forms of this hidden mystery—was the soul of

Gnosticism; and to one who sees in every religion, but the Christian, systems of differing evil, but all of demonic inspiration (1 Cor. x. 20), the doctrine contains a profound truth. Theosophist and Gnostic alike see in the Scriptures doctrines "based upon earlier teachings, known as the Mysteries or Gnosis."* Thus each finds himself in practical sympathy with all that can be known of Orphic, Eleusinian, Hermetic, and Kabbalistic Mysteries, for it is the acme of daring in each to claim for himself the Word of God by right of "illumination"—an illumination, it appears, never possessed by the Church of Christ. "We do not deny or destroy Christian doctrine," says Mr Kingsland; "we affirm and re-establish it."† Of like wolves, clad as sheep, the early (Ephesian) disciples were warned (Acts xx. 29); similar doctrines, not necessarily unscriptural in phraseology, and claiming to be purer, stricter, more self-denying, are foretold as heralds of the final Apostasy. (Matt. vii. 15, 2 Tim. iii. 5, 1 Tim. iv. 3.)

The parallelism is close, and at points identity can be made out, between these two pseudo-Christian schools. (1). Gnosticism attempted a solution of the origin of evil, and that solution was found in the inherent evil of matter, which thus became the kingdom of darkness. This radical tenet, immediately destructive of Christianity, Theosophy endorses. "But as man has fallen, so he must also rise; and his first triumph over evil, or Satan, or matter—for the three are synonymous—is foreshadowed in the type of the Messiah."‡ (2). The next step was logically necessary, and was taken by all the Gnostics. If matter be evil, the Creator of this world was blameworthy for the creation of it. Jehovah, therefore, the Archon, creating Aeon, Demiurge, the Jehovah-angel who sheltered the Jews, was censured even by the Judaic Gnostics as "a compound of shining qualities and insupportable arrogance."§ Theosophy advances with equal step. The God of the Old Testament is charged with "all the attributes of arrogance, jealousy, hatred, and revenge which exist in the unregenerate and sinful human heart."|| (3). Out of the Pleroma, or regions round about Deity, Gnostic thought made numberless Emanations, or Aeons, to descend. These were the attributes of the supreme, inaccessible God, made persons. Though Theosophy, leaning to Buddhism, hesitates, unlike Gnosticism, over the personality of the Supreme, advanced Theosophists admit these Emanations. "God's Ideas, like God, are real things, Divine personages, that is Gods."¶ These are as varied and even unlimited in number** as the Aeons, and are, as in branches of Gnosticism, "the active agents of creation."†† (4). The Syrian Gnostics, borrowing the sharp Dualism of the East, saw in the Demiurge not only an ignorant and faulty Creator, but actually Ahriman, or the

* *Esoteric Basis of Christianity*, p. 37.† *Ibid.* p. 34.‡ *Es. Basis*, p. 21, my italics; so *Perf. Way*, pp. 40, 49, *Esoteric Buddhism*, p. 97.§ Mosheim's *Ecclesiastical History*, p. 26.|| *The Higher Science*, p. 10.¶ *Perf. Way*, p. 211.

** Paul therefore forbids Christians "to give heed to fables and endless genealogies." (1 Tim. i. 4, also Titus iii. 9, 1 Tim. iv. 7.)

†† *Perf. Way*, pp. 84, 126.* *Primitive Culture*, v. ii. p. 242. † *The Perfect Way*, p. 1.‡ *Ibid.* p. 22.

pass the fulfilment of that prayer, "Thy Kingdom come, thy will be done on earth as in heaven." Turn again to Zechariah ii., verses 10 and 11, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord; and many nations shall be joined to the Lord in that day, and shall be My people, and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent Me unto thee." That is the millennial condition, "Sing and rejoice," just as they did after the deliverance through the Red Sea. The most fascinating story in the whole of this precious book is the story of prophecy, and I hope enough has been said to interest those who are younger to study for themselves, and if you do this you will thank us some day for having outlined these things for you. I beg of you study the Book, and you will find what we have found, the most blessed story of the age.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(Fifth Paper. Continued from page 171.)

III. Kethuveem; or, "The Psalms,"

i.e. THE OTHER WRITINGS.

We come now to the third and last division of the Old Testament, called *Kethuveem*; or *The Writings*, i.e., the other writings; and by the Greeks the *Hagiographa* or sacred writings. The Lord's name for this division was *The Psalms*, using the figure of *Synechdoche* by putting a part for the whole; i.e., calling the whole division by the name of one (its first) book, *The Psalms*. (Luke xxiv. 44.)

The Book of Psalms—"T'hilleem."

PRaises.

Our word Psalms is the Greek word *ψαλμοί* (*psalmoi*). This is the name given to the book in the Greek version. (The Septuagint.) This word occurs seven times in the New Testament. (Luke xx. 42; xxiv. 44; Acts i. 20; xiii. 33; 1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16.) Our word *Psalter* is another Greek word, *ψαλτήριον* (*psalterion*), a stringed instrument.

There is no proper correspondence between either of these titles and the Hebrew title which is *T'hilleem*, which is invariably translated *praises*. It is a verbal noun derived from the word *Hal* or *Hallel*, which we have as the first part of the word *Hallelujah* (*praise ye Jah*). The root meaning of the verb is first *to jump* or *dance about as light does*, then *to throw light upon anything so as to illuminate it or glorify it*. Hence, the transition is easy, *to praise*, for Praising is *setting anything in the light*.

T'hillim then may mean *glorious-doings* or *irradiations*, which show forth God's glory and call forth *praises*. Exodus xv. 11, "Fearful in praises," i.e., to be feared for glorious actions.

Isaiah lxi. 3, "the garment of praise," i.e., a clothing of light (See Ps. civ. 2). Habakkuk iii. 3, "His glory covered the heavens, and the earth was filled with *His praise*," i.e.,

with the glorious shining forth of His works which showed forth His praise.

The Psalms are called *T'hilleem* because they set God's purposes in the light, and illustrate them by causing them to shine forth to His praise. They cover the entire field of Old Testament revelation. God's purposes are set forth in history and prophecy, as they relate to Man, to Israel, or to the Earth; and light is thrown upon them.

Manuscript and Massoretic authorities, The Talmud,* as well as the Ancient Versions (such as the Septuagint), divide the Psalms into

Five Books.

Book I. Psalms i.-xl., ending with a Blessing and double Amen.

Book II. Psalms xlii.-lxxii. Ditto.

Book III. Psalms lxxiii.-lxxxix. Ditto.

Book IV. Psalms xc.-cvi., ending with a Blessing and "Amen. Hallelujah."

Book V. Psalms cvii.-cl., ending with Hallelujah.

There are in all *seven* Amens, and *twenty-four* Hallelujahs.

Ancient Jewish Authorities assert that these five books correspond to the five books of the Law.† Hence we may call

Book I. the GENESIS Book,

Book II. the EXODUS Book,

Book III. the LEVITICUS Book,

Book IV. the NUMBERS Book,

Book V. the DEUTERONOMY Book.

If we compare what is said above (pp. 9-16) as to the significance of the Divine names of these books we learn that—

I. Genesis is the book of THE BEGINNING;

II. Exodus is the book of REDEMPTION;

III. Leviticus is the book of THE SANCTUARY;

IV. Numbers is the book of THE WILDERNESS;

V. Deuteronomy is the book of THE WORD.

These books *set forth in the Light* the purposes and counsels of God, past, present, and future, and each Psalm-Book views these counsels and purposes in their relation to the special character of the corresponding Pentateuch-Book; the first Psalm in each book being the key to, and the epitome of the whole. The very first word of the Psalms—"Blessed" (lit. *O the blessednesses*)—indicates the only way of blessing for Man, for Israel, and for the Earth, viz., delight in, and conformity to, the Word of God.

Book I.

All the figures and illustrations are taken from Genesis. A careful study will reveal this and yield a rich reward.

MAN is seen fallen from his position of blessing (i.-viii.); at enmity with God, and that enmity culminating in Antichrist (ix.-xv.); but finally blessed by the gracious and glorious work of "the man Christ Jesus." (xvi.-xli.)

Book II.

Here again the figures and illustrations are from Exodus, while ISRAEL is the subject of God's counsels. We see

* *Kiddushin* 33a.

† See the *Midrash* on Psalm i. 1.

Israel's *Ruin* (xlii.-xlix.); Israel's *Redeemer* (l.-lx.); and Israel's *Redemption* (lxi.-lxxii.).

The Great Redemption title, "Jah," occurs in the Pentateuch first in Exodus (xv. 13), and in the Psalms first in the second, or Exodus Book. (Psalm lxviii. 4.) It opens with Israel's oppression (xlii.) and ends with Israel's glory. (lxxii.)

Book III.

Here the purposes of God are seen in relation to the SANCTUARY. In its relation to man (lxxiii.-lxxxiii.); and in its relation to Jehovah. (lxxxiv.-lxxxix.) We have in nearly every Psalm some reference to the Sanctuary, Congregation, &c.

It opens with absence from the Sanctuary (lxxiii.) and the enemy within it (lxxiv.); and ends with God dwelling in the assembly of His saints. (lxxxix.)

Book IV.

In this *fourth* book we have the same counsels of God in relation to the EARTH. All the imagery is from the wilderness (mountains, hills, floods, grass, pestilence, trees, &c., &c.) Blessing for the earth is needed and desired (xc.-xciv.). Blessing for the Earth is anticipated (xcv.-c.). Blessing for the Earth is enjoyed (ci.-cvi.).

Book V.

All the purposes and counsels of God are centred in His WORD. Departure from that Word brought in the ruin upon Man, upon Israel, and upon the Earth. Only therefore through the Word can blessing be restored, and the curse removed. The book opens with Psalm cvii. which gives the key, "He sent His WORD and healed them, and delivered them from their destructions." While Psalm cxix. is the great psalm of the whole book; at once its key and its illustration.*

The Proverbs of Solomon—"Mishlai"

THE RULES OF LIFE.

The Greek name is *Puroimiai*, which means any dark, clever, or sententious saying which shadows forth didactic truth. The Latin title in the Vulgate—*Proverbia*—gives us our English title, "Proverbs." But both of these are very poor representations of the Hebrew.

The Hebrew title, *Mishlai*, is from *Mashal*, to rule, to have or exercise rule. (See Genesis i. 18; iii. 16; Exodus xxi. 8.) Then He who rules gives the form or pattern which is to be followed. Hence as applied to words it means words which are to govern or rule the life. This is the design of the Book of Proverbs, so-called. It is the book of God's moral government of the Earth. It is not a collection of human wisdom, but of divine rules for life in the Earth. They may be applied with profit even by those who are dead and risen with Christ. Such have still to conduct themselves in a world into which sin has entered, but in which God is acting in a mysterious way in His providence, in a government which He exercises for the conservation of morality, and which manifests itself in the numerous perplexities of terrestrial life.

* For the structure of the whole of these five books the reader is referred to *A Key to the Psalms*, by the Rev. Thomas Boys, M.A. Published by Eyre and Spottiswoode, Great New Street, London, E.C. Five shillings.

Man deceives himself by pride, but here God undeceives him as to his many seductive illusions. Man underrates the power of the *tongue*, the power of *fools*, and the power of *women*. God shows the power of each and warns of their dangers.

As to the latter of these three, God shows how in His providential dealings He can over-rule sin as a judgment on sin. Sin came through the woman; and God shows in the beginning of the book the power of "a strange woman" to bring to ruin; continues with the miseries which an odious, brawling, contentious woman can entail; and ends with the power of a virtuous woman to bring to honour, happiness, and prosperity.

Thus the proud reasonings of man are silenced by the wisdom of God.

It may be useful to add that the book is quoted in the New Testament as follows:

Job iii. 11, 12	in	Heb. xii. 5, 6; Rev. iii. 19.
" iii. 34	"	James iv. 6.
" xi. 31	"	1 Peter iv. 18.
" xxv. 21, 22	"	Rom. xii. 20.
" xxvi. 11	"	2 Peter ii. 22.

Job—"E-yōv."

AN OPPRESSED ONE.

The meaning of the name of Job furnishes the key to the book. It is from the verb *Ah-yav*, to be an enemy to. Its first occurrence is Genesis xxii. 17, and its meaning is seen in Exodus xxiii. 22. The fem. noun *erāh* is the word "enmity" in Genesis iii. 15.

Job's name is a participle pass., and hence means *one on whom the enemy seeks to put forth his power*, an oppressed one.

We see the enmity recorded in the book seeking to bring Job to ruin, but at the close we see what the Holy Spirit by James calls attention to as "the end of the Lord." (James v. 11.) This is the great lesson.

When the enemy sought man's ruin in Paradise, "the end of the Lord" was announced in the promise of Him who should deliver and bless.

When he provoked David to number the people, "the end of the Lord" was to provide the site for the Altar and the Temple.

When he sifted the Apostles to get rid of the wheat, "the end of the Lord" overruled his efforts to the getting rid of the chaff.

When he wounded the heel of Christ on Calvary, the work was accomplished which ensures the destruction of his power.

Though he be the willing agent in "the destruction of the flesh" (2 Cor. v. 5), "the end of the Lord" uses it for the saving of the Spirit.

When he sends an angel to buffet God's saint (2 Cor. xii.), "the end of the Lord" is to use it as "a thorn for the flesh," and to overrule it for spiritual blessing.

Satan appears among "the sons of God," i.e., the angels, as *the Adversary* (see i. 6, margin), but "the end of the

Lord" is to send "a mighty angel" to lay hold of him and cast him into the bottomless pit.

Whenever he comes forth against a feeble saint, he meets the mighty God.

This is "the end of the Lord," and this is the lesson of the book of Job. Satan was allowed to bring all his forces to bear upon Job to compass his ruin, but "the end of the Lord" was to bring Job out of all his troubles, and to give a blessing twice as great as he enjoyed before.

So it will be not only with the individual saint, but with Israel. "The Jew's enemy" has ever said, according to his first words, "I will pursue," etc. (Exod. xv. 9), and has done his utmost to destroy the nation; but when the day shall come for Israel to learn the lesson which Job learnt, and "repent in dust and ashes," Israel too will find out what "the end of the Lord" means, and find the "double" blessing, "as the seed which the LORD hath blessed." See the whole of Isaiah lxi.

Three, the number of Divine perfection, is stamped upon the book in a remarkable manner.

It consists of three parts: (i.) The Introduction; (ii.) The Discourses; (iii.) The Conclusion.

(i.) The *Introduction* comprises three parts: (1) Personal; (2) The Adversary; and (3) Personal.

(ii.) The *Discourses* are comprised in three divisions: (1) those of Job with his Friends; (2) with Elihu; and (3) with Jehovah.

Those with the three friends likewise consist of three courses, and each course consists of three pairs of speeches.

Those with *Elihu* and *Jehovah* also consist each of three parts, while

(iii.) The *Conclusion* relates Job's (1) Vindication; (2) his Restoration; and (3) his Double blessing.

THE SPIRITUAL ASPECT OF THE SEVENTY WEEKS.

IN the ninth chapter of the Book of Daniel there is a prediction usually described as "The Prophecy of the Seventy Weeks." It is not, however, our intention at present to enter upon any chronological calculations, however interesting, or to touch upon that portion of the subject more than by a passing allusion. Our wish is to deal, under God's grace, with what is *primarily* set forth in the chapter, which is a far deeper subject than chronology; to note and to dwell upon the great central truth of the chapter by a comparison between the wonderful prayer of the prophet and the marvellous answer vouchsafed to him by the merciful God of Heaven; to note down the bearing this chapter has upon the general plan of the second portion of Daniel's Prophecy; to study the application of the same to the return of the Jews to the land now apparently re-commencing before our very eyes; and lastly, but not least, to draw a lesson for the benefit of our own souls from the peculiar position which Daniel occupied at the time, and from his conduct under the circumstances.

The Book of Daniel, like Isaiah and Zechariah, is divided into two clearly marked divisions, the first of which relates to the Gentile oppressors of Israel, the *external* enemies of the nation, and the second to the purging of the nation by the atoning sacrifice of Christ, the *internal* evil being eliminated by "a division among the people because of Him," and the final deliverance of the repentant nation, after passing through unprecedented sorrow and tribulation, by His return at the Second Advent.

In the first portion of the Book of Daniel there is no reference to the person of Messiah, as sin is not there in question. The second portion is divided into four parts, which bring out the work of Christ for the nation, and the nation's reception of it—thus:

(1) Chapter vii. Descent of the Son of Man in clouds.

(2) Chapter viii. Pollution of the sanctuary and resistance to the Prince of Princes.

(3) Chapter ix. The finished work of Christ in atoning for transgressions, sins, and sin in the nation.

(4) Chapters x. to xii. Consequent deliverance of the nation in the last days.

Thus, Nos. 1 to 3 refer to Messiah, and No. 4 to the people. And Nos. 1 to 3 are an epanodos—first predicted, last fulfilled. First the Atonement, then the pollution of the sanctuary, and then the descent of Messiah as Son of Man—an order inverse to the order of narration.

It will thus be seen that the ninth chapter in Daniel is strictly parallel to the fifty-third chapter in Isaiah.

The basis of both of them is Leviticus xvi., as expounded by the Holy Spirit in Hebrews ix. and x. *The Day of Atonement is in view.* It is in the scapegoat aspect that Messiah is said to be "cut off out of the land of the living," and the people's offences put out of God's sight, borne away to the land of forgetfulness, or to the depths of the watery abyss of Abaddon—at the conclusion of the third book of Psalms, which corresponds to the book of Leviticus,* say Psalms lxxxviii. and lxxxix.

The three Hebrew words severally rendered "transgressions," "sins," and "iniquity" in Daniel ix. and Isaiah liii. are the same as those used in Psalm xxxii. 1, 2; and severally translated in Romans iv. 1-7 † (R.V.) "transgressions," "sins," and "sin." The Gentile has "sins" and "sin"; to these the Jew added "transgression," or breach of the law. All three required to be put out of God's sight by the Atonement. Not that they were to be stopped altogether, but "not imputed."

"Blessed is the man whose transgressions are forgiven and whose sins are covered.

"Blessed is the man to whom the Lord imputeth not sin." Hence we are told, in Daniel ix. 24, "Seventy weeks are decreed upon thy people and upon thy holy city

A | to shut up the transgression,

B | and to seal up sins,

C | and to cover sin,

C | and to bring in everlasting righteousness,

A | and to seal up vision and prophet,

B | and to anoint a Holy of holies."

* There are five books of Psalms which correspond in their general significance according to their number and order with the five books of Moses.

† See our articles on Romans in the August to November months.

the second is more awful. In it there is a loathsomeness, a sensuality and a brutality that is appalling. "Men shall be lovers of themselves, having a form of godliness but denying the power." Living in sensuality and lust with the profession of godliness! That is what we may expect in the last days. Therefore "Let every one that names the name of Christ depart from all iniquity."

"And now, little children, abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

Contributed Articles.

"THE NAMES AND ORDER"

OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(Sixth Paper. Continued from page 192.)

The Five Megilloth.

These five scrolls form a constituent part of the Hagiographa, and in the most ancient manuscripts, as well as in the early printed editions, are given in the following order. This order is determined by the order of the Festivals on which they are read annually in the Synagogues; viz.—

1. The Song of Songs. On the Feast of the Passover.
2. Ruth. On the Feast of Pentecost.
3. Lamentations. On the Fast of the ninth of Abib.
4. Ecclesiastes. On the Feast of Tabernacles.
5. Esther. On the Feast of Purim.

The Song of Songs—"Sheer Hasheereem"

THE MOST BEAUTIFUL SONG.

In the Septuagint it is called ᾠσμα ᾠμάτων (*asma asmatōn*), and in the Latin Vulgate *Canticum Canticorum*, which all have the same meaning, the Song of Songs. The name *Canticles*, sometimes given to the book, it will be seen, is from the Vulgate.

Sheer Hasheereem is a Hebrew mode of expressing the superlative degree by repeating the noun in the genitive plural, meaning *the finest, the most beautiful, or the most excellent song*. The same figure (*Enallage*) is seen in such expressions as *Holy of holies* (Exodus xxvi. 33), *King of kings* (Ezek. xxvi. 7), *God of gods* and *Lord of lords* (Deut. x. 17), *Hebrew of the Hebrews* (Phil. iii. 5), the Heaven of heavens. (1 Kings viii. 27.)

Three individuals are the principal persons, and not two as is generally supposed; a shepherd, a shepherdess, and a king. The former is the object of the maiden's affection, and not the king. According to Dr. Ginsburg* "this song records the real history of a humble but virtuous woman, who, after having been espoused to a man of like humble circumstances, had been tempted in a most alluring manner to abandon him, and to transfer her affections to one of the wisest and richest of men, but who successfully resisted all temptations, remained faithful to her espousals, and was ultimately rewarded for her virtue."

If the *interpretation* thus refers to a true story, then it is open to anyone to make an *application* of the narrative.

The Jewish Commentators apply it to Jehovah and Israel. Christian Commentators apply it to Christ and the Church; but in either case the maiden must represent the one beloved; the shepherd, the one who loves her; and the king, the one who would come between with temptations and allurements.

Read at the Passover it might be applied to Israel going forth to the One of whom it is said, "He loved the people," and despising all the riches and treasures of Egypt. The Passover was specially marked by expressions of love, exhibited in various ways.

Ruth—"Ruth"

A FRIEND.

This book is called simply by the name of Ruth, which means *a friend*, especially one brought in and made an intimate companion. It is from the root *rahaḥ*, to feed or nourish, to afford sustenance; then, to feast upon or delight in any one (Prov. xiii. 20; xxviii. 7; xxix. 3), to treat as a friend.

Thus the book tells how Jehovah delighted to take this Moabite stranger and bring her into blessing with His chosen people, uniting her so closely in blessing as to make her an ancestress of David the king, and of David's Son and Lord, as shown in the genealogy with which the book closes. It tells also of that redemption on the ground of which Gentiles are able to rejoice with God's people Israel.

Read at the Feast of Pentecost, it surely intimated how at that Feast Jehovah would pour out His Spirit upon all flesh (Joel ii. 28), as recorded in Acts ii. 16-21 (fulfilling Joel ii. 28), and thus bring *Gentiles* into blessing, causing them to "rejoice with His people," as shown in Acts x-xiii.

Pentecost was not the foundation of the Church, but preliminary to "the day of the Lord," when the "glory" should follow the "sufferings." We know, however, how the offer of Acts iii. 19-26 was rejected. (Acts xiii. 45-52.) And then the "Mystery" or secret of the Church was revealed to Paul about this time, for Acts xiii. was about "fourteen" years before 2 Cor. xii. 2, when he says that he received the "abundance of the revelation."

Lamentations—"Ey-chah"

ALAS! or, O HOW!

The English title is from the Latin *Lamentationes*. The Septuagint has Θρήνοι (*Threenoi*), meaning the same thing.

The Hebrew *Ey-chah* is an exclamation of pain and grief—a howling, wailing cry.*

It is the first word of the book, and fitly describes its character.

The Massorah and the Rabbins point out that the word was used three times of Israel by three prophets.

1. Moses, of Israel in her glory and pride. (Deut. i. 12.)
2. Isaiah, of Israel in her dissipation and sin. (Isa. i. 21.)
3. Jeremiah, of Israel in her desolation. (Lam. i. 1.)

This book is appropriately read on the Fast of the ninth of Abib. For on that day is commemorated five great calamities which befel the nation.

* Commentary. Longmans, London, 1857.

* It is preserved in our word *jackal*.

1. The return of the twelve spies, and the decree of the forty years' wanderings in consequence of the rebellion of the people.
2. The destruction of the first Temple by Nebuchadnezzar.
3. The destruction of the second Temple by the Romans under Titus.
4. The taking of Bether by the Romans under Hadrian, when 580,000 were slain.
5. The ploughing of Zion like a field, in fulfilment of Jer. xxvi. 18, &c.

The five elegies are arranged in a remarkable manner :

The *first two* (chapters i. and ii.) consist of 22 long verses of three lines each, each verse respectively commencing with the successive letters of the alphabet.

The *third* (chap. iii.) consists of 66 verses (3 × 22), each triad of verses commencing with the same letter; e.g. the first three lines commence with א (*Aleph*), the next three with ב (*Beth*), and so on through the 22 letters of the alphabet.

The *fourth* (chap. iv.) is arranged in 22 long verses of two lines each, also arranged acrostically.

The *fifth* (chap. v.) Lamentation is resolved into a prayer, and the acrostic arrangement gives way before the outburst of emotion. The only connection with the alphabet is that the number of the verses corresponds with the number of letters (22).

Ecclesiastes—"Cohelah"

THE ASSEMBLER.

Our title Ecclesiastes comes from the Vulgate through the Septuagint. Ἐκκλησιαστής, *one who sits or speaks in the Assembly*—a member of the Ecclesia or Assembly, hence our word Ecclesiastic. Luther called it *Prediger*, hence our alternative title "or the Preacher."

The Hebrew word *Cohelah* occurs seven times in the book.

a | Three times at the beginning (i. 1, 2, 12).

b | Once in the middle (vii. 27).

a | Three times in the end (xii. 8, 9, 10).

Dr. Ginsburg points out in his Commentary on this book that *Cohelah* is not a proper name but an *appellative*, because in xii. 8 it has the article, and in vii. 27 it is construed with a feminine verb.

As to its meaning, it is derived from *Cahal*, *to call* (from which our English verb *to call* has come). Then it means to call together, assemble. Hence *Cohelah* means Collectress. References to the passages where the verb occurs show that it is *invariably* used for collecting *persons*, especially for religious purposes. The actual signification therefore is "*an assembler of scattered people into the more immediate presence of God; a gatherer of those far off from God.*" Solomon did thus gather the people. (1 Kings viii. 1, 2, 5.)

Well therefore may this book be appropriately read at the feast of Tabernacles, for its burden is that "under the sun" all is vanity. Here, we dwell only in Tabernacles, and wait for the abiding realities to which the "greater than Solomon" will presently *assemble* and *gather* His people.

Esther—"Esther"

A STAR.

The title of this book bears the name of the principal character in it, in the Hebrew and its Versions. Otherwise it

begins with the words, "Now it came to pass in the days of."* In the Hebrew this sentence consists of two words, *va-yehi beemai*. The first of these words, *va-yehi* (now-it-came-to-pass), sounded in the ears of the old Rabbis like the word *uor*. The Greek (*ouai, ouai*) and Latin (*vae*) had a similar sound and character.

There is a tradition from the time of the Great Synagogue that whenever a Scripture commences with these words it always marks impending catastrophe.

Five Scriptures are pointed out as thus commencing, but to these we may add the fact that though events associated with sadness are to be related, yet they are in each case followed by other events which end in blessing.

(1) Genesis xiv. 1. begins with the war between the four kings and the five, and the troubles of Lot; but ends in the blessing of Abraham by the priest of the Most High God.

(2) Ruth i. 1 begins with the famine in the land of Israel; but ends with joy in the marriage of Ruth, who thus became the ancestress of David's Son and David's Lord.

(3) Isaiah vii. 1 begins with war against Jerusalem; but issues in the blessing of the promised Saviour. "Behold, a virgin shall conceive, and bear a son, and shall call His name Emmanuel."

(4) Jeremiah i. 3 begins with the events in the days of Jehoiakim, when was accomplished "the carrying away of Jerusalem captive"; but the promise of restoration is not far off. (See verse 11, &c.)

(5) Esther i. 1 begins with the threatened cutting off of the nation; but ends with their joyful deliverance.

So that the times of trouble are in each case rehearsed in order that the final blessing may stand out all the more gloriously.

To the above examples we may add one from the New Testament, making *six* in all, Luke ii. 1, which needs no comment.

Most Bible Students know that the Divine name is not written in this book. The Talmud† suggests the reason by asking, "Where do we get Esther from the Law?" The answer is given, "Deut. xxxi. 18, and I will surely hide my face." In this book it is seen how the people forsook God, how He hid His face from them, and how that though He delivered them, His name is *hidden in the book* in the form of four Acrostics, which are the pivots on which the whole history turns. ‡ (To be concluded in our next, D. V.)

THE RE-ORGANIZATION OF BABYLON THE GREAT.

IN the way in which the subject of the Babylon of the Apocalypse has been covered with traditional teachings, arising out of partial studies of the subject, differing widely in character, it will now need much grace to go back to the pure Word of God, and endeavour to discern the root principles that govern the whole matter, without going outside it—except by way of illustration only.

* The two of the five *Megilloth*, which are *historical*, both begin with these words.
† *Kelim*, 139.

‡ See *The Name of Jehovah in the Book of Esther*, by the same author, price twopence.

gathered unto it, to the name of the Lord, to Jerusalem." Why the capital of this world is going to be, not London, not Paris, not any city on earth, but Jerusalem; that will be the capital of the earth, and we read that "all the nations will be gathered unto it, to the name of the Lord, to Jerusalem." Read the rest of the story in the following verse.

From these and similar passages I do most heartily believe that Jesus will sit on David's throne at Jerusalem, and shall be King not only of Israel, but King of kings and Lord of lords.

(2) A KINGDOM AND PEOPLE.

Now just a word about the kingdom. Notice these words of the disciples (they are about to lose their Lord; He is going away from them), "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6.) Some say they were very carnal, very earthly. Well, the Lord did not say so; but some people seem to know more than the Lord. The Lord did not rebuke them for the question. He didn't say the Kingdom is not going to be restored to Israel. He said, "This is not your present concern; your present concern is to be filled with the Spirit, to be My witnesses to the end of the earth."

Let us turn to Jeremiah xxxi. 10, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Now notice the expression, "He that scattered Israel." Has Israel been scattered? Certainly. Will Israel be gathered? The same Lord that scattered Israel shall gather Israel. Yet what do you think a preacher said to me? (He is a good man, preaches the Gospel, has a very large Bible-class on the other side of the Atlantic; I have attended his Bible-classes when he had 1500 people present.) In one of our ministers' meetings we were having a social time, that is, one had a sermon, another had an exegesis, and that day I had a Bible-reading on Romans xi. 25, 26, concerning Israel's present blindness and future salvation. I was trying to show them that God would restore and save Israel, and we must not be conceited (oh, how conceited the Church has grown; it thinks that it has got to convert this world!); and while our brother was speaking, I was thinking of a man who actually went out from Boston to India to convert all the part he went to. He was there several years, and it was not converted. He grew discouraged, got sick, and came home to Boston; but there his eyes were opened to see that he had made a mistake, that he should have gone to preach the Gospel for a testimony, to complete the Church. And this returned missionary, having had his eyes opened to see the truth of the Lord's coming, and what his proper commission was, actually asked the same board to send him out again. They looked at him in surprise, and said, "We sent you out before, but you came back." He said, "I have had my eyes opened, and if you will send me out again I will preach in the power of the Spirit, not to convert all the country, but help to gather out a people for Christ." They sent him, and he is there now preaching as he never preached before, and not discouraged any more.

People will not all get converted in Dunoon, and if we think we are going to convert the whole of Dunoon we will get discouraged; but if we preach for a witness, a people will be gathered out. "Now He that scattered Israel will gather Israel, and put Israel in their own land in due time," and they shall be the missionaries to the world.

The only thing that I can find in the whole Bible that God says He will do with all His heart and all His soul is to put Israel in their own land. And Jeremiah xxxii. 41 is the only verse I have found with that peculiar expression, "Yea, I will rejoice over them to do them good, and I will plant them in

this land assuredly with my whole heart and with my whole soul." Now notwithstanding this fact, that good brother in America said, "Stearns, the Jews are no more to God than the Indians of our country." "Well," I said, "you will see. I believe what God tells me." And that man to-day is preaching and holding large Bible-classes. He said also, "I would as soon take a candle to help me to see the sun, as take the Old Testament to help me to understand the New." What strange people are in the pulpit! Therefore I said last night, "We cannot believe the preachers, we must believe God." When any man takes you to the word of God believe what God says. (3) THE WHOLE EARTH.

Notice how God will set up His kingdom in Ezekiel xxi. 27, "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it him." There is the overturning, overturning, overturning, till Jesus comes, and He shall have a kingdom; and as we read in Daniel vii. 27, "It will be a kingdom under the whole heavens, or on the whole earth, that has yet to be filled with the glory of the Lord."

May these three verses be written in your hearts, Numbers xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Isaiah xi. 9, "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The first two of these are in close connection with the forgiveness of Israel as a nation. He says, "I have pardoned Israel." Then He adds that the earth shall be filled with the glory of the Lord; so in Isaiah xi. The restoration goes further than the throne, and the kingdom, and the people; the restoration of Christ will accomplish, will reach to, the dominion given to man in the beginning of Genesis i. 26, "God said, Let us make man . . . and let them have dominion over fish, fowl, cattle, and all the earth."

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(Concluding Paper. Continued from page 209.)

Daniel—"Daniel."

GOD WILL JUDGE.

THIS book is named after the Prophet who received these revelations of coming judgment. His name, divinely given, agrees with the character of the book. It is the Apocalypse of the Old Testament, as the Apocalypse is the Daniel of the New Testament.

Dani-el means *God is Judge*, or *God will judge*; and Bab-el means *the Judgment of God*.

The part which has specially to do with the Gentiles is written, not in Hebrew, but in Chaldee, e.g., ii. 4-vii. 28, because that portion refers to the course and character of Gentile power.*

The Book reveals God's judgment of Israel and Jerusalem in delivering them into the power of the Gentiles; and God's

* So Ezra iv. 8-vi. 19, and vii. 12-27, where Israel is under Gentile power; and Jer. x. 11, which is a message to the Gentiles.

judgment of the Gentiles as given into the hands of "the Son of man." (vii. 9-14, 22.)

The title borne by Christ is "the Son of man," for this is His title as Judge.*

Daniel is referred to by Ezekiel (xiv. 14-20), and by Christ. (Matt. xxiv. 15.) The Prophecy is therefore on the authority of Christ Himself, is genuine and authentic, and formed in His day an integral part of the Hebrew Canon.

Ezra-Nehemiah—"Ezra-Nehemiah."

THE PROTECTION AND CONSOLATION OF JEHOVAH.

These two books are always presented as one in the MSS., and the early editions of the printed Hebrew Bible. The Massorah treats them as one, under the single name of Ezra.†

The *Sedarim* or order of sections for public reading are ten in number, and run through what we call the two books without a break, the first beginning with Ezra i. 1, and the tenth with Nehemiah x. 1 to end.

Ezra means *He surrounded, protected, or helped*, while Nehemiah means *comforted by Jehovah, or the consolation of Jehovah*. These books record, therefore, the events which show how Jehovah protected and comforted His people in times of trouble and difficulty, delivering them out of the hand of all their enemies.

Chronicles—"Divrai Hay-yahmeem"

THE LORD'S WORDS ON MAN'S WORKS.

The two books of Chronicles (like Samuel, Kings, and Ezra-Nehemiah) form only a single book in the MSS. and early printed Hebrew Bibles. The enumeration of the twenty-five *Sedarim* runs right through the two books without a break.

Unlike other books, it is not named from the first word or words, or from the author, or from the principal subject matter; but it has come down to us with this special title. No one can tell us by whom it was given. It comes with the same authority as the text.

Divrai Hay-yahmeem means literally *words of the days*. It is difficult to find an English equivalent which shall exactly represent this expression. "*The course of events*," or "*current events*," or "*annals*," &c. have been suggested, but they fail to represent the idea that these are *words*, and Divine *words concerning those events*: the Divine comment and judgment of those works, rather than the mere historical chronicle of them.

The Greek translators called the book Παραλειπόμενα (*Paralipomena*), *Things omitted*, because they saw that many things are recorded here which are not contained in the parallel histories of Samuel and Kings.

Jerome discarded this, and called the book *Chronica* or *Liber Chronicorum*, from which we have our English title "Chronicles."

The point of the Book is this—that while the same events are recorded, they are viewed from a different standpoint. In Samuel and Kings we have the *facts* of the history; here we have the Divine *words* and thoughts about those facts. In

the former books they are regarded from *Man's* standpoint; here they are viewed from the *Divine* standpoint.

Hence in Samuel (i Sam. xxxi.) we have the bare history of Saul's death, but in i Chronicles (x. 13, 14) we have the Divine "WORDS" on that event. "So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it and enquired not of the LORD: therefore He slew him, and turned the kingdom unto David the son of Jesse." In i Samuel it was the true fact that the Philistines slew him; but in i Chronicles we are taken behind the history, and it is revealed to us that it was the LORD's doing.

So the actions of the Kings are represented as they stood in connection with the LORD or with His service.

A key to the design of the whole book is furnished by the way in which Hezekiah's reign is presented in the two books of Kings and Chronicles respectively. Hezekiah's reign consisted of two great classes of events—*Religious* and *Secular*; his Reformation of the Worship of Jehovah, and the ordinary historical events.

In Kings, the Religious Reformation is dismissed in *three* verses; while the Secular history has *eighty-eight* verses, or three chapters, devoted to it (2 Kings xviii. 7-30, xix. and xx.).

In Chronicles it is just the opposite. Three chapters (2 Chron. xxix., xxx., and xxxi.) or *eighty-four* verses are devoted to the great Religious Reformation; while one chapter (xxxii.) suffices to record the Secular history.

Other parallels may be similarly traced and worked out.

Thus we have the divine *words* respecting man's works, illustrating to us the important fact that "the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (i Sam. xvi. 7.)

(5) THE DIVISIONS OF THE BOOKS.

It is prescribed in the Law that every Israelite should carefully and regularly read its contents (Deut. iv. 9; xxxii. 46; xxxi. 10-12. Josh. i. 8; Psalm i. 2, &c.) From the impossibility to carry this out on the part of those who were engaged in daily labour, or who could not afford to buy the expensive scrolls, there arose the custom of the public reading of the word of God on the Sabbath-day.

There are two separate ways in which the text is divided.

The *first* is one in which the Pentateuch is divided into *fifty-four* sections, so that the Law may be read through in the course of each year. These are called *Parashiyoth* (from *Parash* to separate*) and are generally marked in the MSS. with the letter פ (*Pe*). Of these Genesis contains 12, Exodus 11, Lev. 10, Numb. 10, Deut. 11.

The *second* way is one in which the whole of the Old Testament is divided into *four hundred and fifty two* sections, so that it may be read through on the Sabbath, in three years. These are called *Sedarim* (from *Sadar*, to arrange in order), and are marked in the MSS. with the letter ס (*Samech*). These do not necessarily coincide with the *Parashiyoth*.

Besides these there was the still further division of the

* See *Things to Come* for November, 1894, p. 96. 29, Paternoster Row.

† See Dr. Ginsburg's *Introduction to the Hebrew Bible*. 25, New Oxford Street, London, W.C.

* Hence the word *Pharisee*.

Prophets, not consecutively, but into *fifty-four* sections, which we may call Special or "*Proper Lessons*." These might be read instead of the law. They are called *Haphtara* (from *Phatar*, to open, liberate, or free), signifying the *liberating lesson*, i.e., according to Dr. Ginsburg the lesson which liberates from the injunction to read the Pentateuch. See Acts xiii. 15, 27; xv. 21; Luke iv. 17.

These articles have now been reprinted and published separately by Messrs. Eyre and Spottiswoode, Great New Street, London, E.C., price 4d. In the complete edition will be found Tables of these *Parashiyoth* and *Haphtara*, together with information as to the further divisions into *Sedarim*, *Chapters*, and verses.

THE INDICTMENT OF BRITISH-ISRAELISM.

IT is written in the sure word of God,
 "Dan shall judge his people,
 As one of the tribes of Israel.
 Dan shall be a serpent in the way,
 An adder in the path,
 That biteth the horse's heels,
 So that his rider falleth backward."

This is both future and pre-millennial. The reference is, moreover, plain to all persons whose minds have not been warped in any way. It is the cause of *Israel* that Dan will hinder. Further—and this we emphasize—great cunning and subtlety will be employed in order that the poison may effectively work. The double emblem of the "serpent in the way" and the "adder in the path" prevents any misconception as to the extreme deceptiveness that is to characterise Dan in this matter. Nor can there be a particle of room for doubt in any candid mind that the judgeship of Dan has for its object the hindrance of God's purposes, with regard to the deliverance of *Zion* and the restoration of the throne of *David*.

Oh that Christians had all believed the teaching of Paul's Epistles! One mourns to think how few have ever read them understandingly. How full of bustle are many of our teachers, rushing to and fro, saying to themselves everywhere, Testify, testify, testify! Yet those chapters in Romans, which should have been the foundation of their teaching, remain in so many instances a complete blank.

The conclusion of the Apostle's testimony to the churches, as seen in 2 Thessalonians, is a pithy statement as to the way in which the sin of the earth will come to a head at some period after the rapture of those "in Christ." He speaks of a "mystery of iniquity," or "lawlessness,"* and of its final outbreak as the "lie," or *Pseudos*.

The *Pseudos* has to do with the earth, and God's purpose with the earth, which centres in *ZION*.

Now, just as Satan used *Jewish* observances to hinder

the power of *Christianity* in the days of the Apostle, as *Zion* has now once more come into God's remembrance, so must we expect him to prepare the way of hindering the *national restoration* by some movement having as a leading feature a veneering of *Christianity*.

Does not British-Israelism meet the exigencies of the case?

It has what Dr. Hagan calls "arguments," and with which, he rightly infers, we do not greatly concern ourselves. But that is because they only go to prove historical facts, which in the main, we not only do not deny, but cast back upon them as the very basis of the indictment against the movement.

First, we do not deny that the tribe of Dan emigrated. It never took the inheritance that God appointed to it by lot; and even the lands it seized in Bashan it finally left as early as the days of Solomon, accompanying the Phœnicians almost everywhere, into which race it (together with some individuals of the other tribes of Galilee) had largely intermarried, planted itself in all parts of Europe, giving the name of Dan to rivers, places, and towns where it made settlements, after the name, not of Abraham, but of Dan its father. Of course, we do not admit the exclusive application of this to the United Kingdom. The mischief begun in England may yet spread to the whole of Europe. Denmark, Norway, Sweden, Russia, Spain, Germany, Austria, Turkey, and Greece can all claim Dan, and it is well known that Napoleon claimed Spartan descent.

So, also, as regards Ephraim and the "House of Israel" generally. The best solution that has been offered of the whereabouts of "the ten lost tribes" is that they came over from Asia into Europe, and are "as the sand of the sea." But they are not the *only* lost peoples. Where are the Elamites, Edomites, and Moabites? And why is England to be separated off from Europe in regard to them? If they are among us, they are mixed up and hidden, because the earth is not yet re-divided according to "kindreds," and Ephraim is "not a people."*

It is likely, then, that Anglo-Israelism, under another name, will extend to the whole civilized world; for the Beast is nothing less. He rises from the sea; not merely from "the Great Sea," as in Daniel. He takes in chronologically the whole of Satan's opposition to Israel, which began with Egypt under Pharaoh.

The potter's clay of Daniel ii. is *not* democracy. The plain scriptural interpretation of it seems to be that given in Jeremiah xviii. and xix., and in Isaiah xxix., 16; xli. 25; xlv. 9, and lxiv. 8. It is an emblem of *Israel*.

The old view of the historical school of prophecy as to the potter's clay in the image is, then, apparently the right one—right at least as to its *conclusion*. They held that it applied to the mixed hordes that swept over Europe and finally broke up the Roman Empire.

Everything is, therefore, preparing for a Pseudo-Israel, as soon as the Turk falls, and when Asia Minor is open to trade and civilisation. Let Europe but recognise that it is an amalgam of the Roman Empire and the House of Israel, and that America, Canada, and Australia here come into

* It was working in his own day; therefore it was not popery, which did not commence to work till some centuries later.

* See our article on *The Re-organization of Babylon the Great* in the number for May.