

THE SHEPHERD.

BY

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"THE SHEPHERD, THE FOUNDATION STONE OF ISRAEL."

GENESIS xlix. 24; ISAIAH xxviii. 16.

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INTRODUCTION.

THAT God takes thought for man, is a principle which lies at the foundation of all religion. His revelation of himself in his word (though not the highest proof), is in itself proof sufficient of this truth. He seeks to gather back his erring creature to himself, as the source of all good and of every blessing. "He hath devised means that his banished be not expelled from him."

Dark as is the path of man in his exile from Eden, it would be darker still were it not for this assurance; but in the very first promise made to our first parents, there is the distinct intimation of this purpose of God, and of the "means" already "devised" in the counsels of infinite love for the redemption of his fallen handiwork.

In the first chapter of this treatise, I have touched upon a subject which might be much more largely illustrated—that creation is full of typical objects fitted to set forth the glories of

the Creator, and amongst the rest this Shepherd character of his love. I have also sought to shew that the foundations of this glorious structure of truth are deeply laid in the Old Testament, "the Oracles of God" once committed to the chosen nation, but now, it is to be feared, little studied by them, and greatly overlooked by the majority of professing Christians. It seems to me, that the current of infidelity is setting at present in the direction of these ancient bulwarks of the faith, and that we shall see yet stronger efforts to overthrow these foundations of our religion.

Those who are familiar with the early heresies, know to what an extent the promulgators of these divided between the Old and the New Testament, ascribing the creation of the world and the establishment of the Mosaic economy to another being than to the God and Father of our Lord Jesus Christ. I delight, on the contrary, to trace out the perfect analogy which subsists between the exhibition of God in the created world,—in that given in the theocracy—and in the one highest and all-glorious proof of the love of God—the Only Begotten Son, given forth from his bosom for our salvation.

Not only do his wisdom, power, and goodness, shine forth beyond all our thought in each of these

spheres of observation, but there also exist links of intimate connection between them, which shew the same "One God and Father" in all.

Observation teaches us the perfect unity of archetypal ideas prevailing in the construction of the universe, so that no man of science could now entertain the preposterous notion of two Creators. The Ormuzd and Ahriman of the ancient Persian must yield to the declaration of Jehovah to Cyrus, "I am the Lord, and there is none else. I form the light and create darkness. I make peace and create evil. I the Lord do all these things."

It must, however, be understood, that unity in the midst of variety, and the utmost conceivable variety consistent with unity of design, characterise the (πολυποίκιλη σοφία) *much varied* wisdom of God, and that no narrow-minded view of his dealings can reach to the comprehension of the design. Yet such is, I fear, to a great extent the character of that scholastic theology which, rising with the growth of the power of Romanism, and especially fostering and favouring her designs, is still adhered to by a large number of Protestant commentators, as the means of explaining the Old Testament.

The one pervading principle of this theology is *Gentile-egotism*. What difficulty it must create in

the mind of an earnest-minded Jew, may in part be gleaned from the following pages, which are especially dedicated to those of this nation who take heed to the exhortation of the Lord: "Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. vi. 16.)

Such will find in these pages an attempt to trace out somewhat of the manifold wisdom of God in his dealings with Israel, not only those past, but those yet future, as developed by the light of prophecy, and will see that the Scripture testimony very expressly places as the *centre* of all these dealings the glory of the One Rock or foundation-stone of Israel. It is remarkable, that the first time the *Shepherd* from the bosom of Jehovah is mentioned by this name in Scripture, he is identified with this *Rock*, on which the faithful Israelite may repose his trust for eternity, and shall never be confounded—"From thence is the Shepherd, the Stone of Israel."

They will also see that the writer rests upon the principle, that "the gifts and calling of God are without repentance." It certainly does not appear to be worthy of God that he should begin to build, and that with infinite wisdom, a structure which he should be compelled to leave unfinished ;

so that all who pass by should say, "This calling of Israel was only for the purpose of the exaltation of us Gentiles, that we should take all their promises, and leave all the curses to their share, that we should use for the erection of our temple all the costly foundation-stones, and cast forth as rubbish all which suits not with our pleasure."

I believe that the glorious result of the accomplished superstruction will yet fully justify the infinite wisdom shewn by the Almighty Architect in laying the foundations, and that whatever he has greatly commenced, he will in the end greatly perform.

From the second to the seventh chapters of this work, the reader will find an examination of testimony from the Old Testament, bearing on the character of the Shepherd of Israel. The seventh chapter leads more distinctly forward to the New Testament display of the glory of Jesus, as God manifest in the flesh. The joy of the Shepherd is shewn to be in the exercise of restoring grace. The eighth chapter specially treats of the fruit of his work in blessing to the Church. The ninth chapter dwells on restoring grace, as in future to be shewn to Israel, and that first to Judah, then, as noticed in the tenth chapter, to the Ten Tribes. The eleventh chapter depicts the millennial gather-

ing of the nations, and the exalted position of Israel when re-ingathered to the Divine favour; whilst the twelfth shews the centralization of the earth in the city of Jerusalem in the latter day, as the city of the Great King, from whence the One Shepherd will rule his flock secure beneath the shadow of his love.

In issuing a *Second* Edition of this work, I may thankfully acknowledge that I have reason to believe that the first has not been altogether without a blessing, specially in reference to the chosen remnant of Israel. To these I commend the truths contained herein, having in the course of twelve years, since the first edition was published, found nothing more profitable. "Buy the truth, and sell it not." (Prov. xxiii. 23.) "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. iv. 7.)

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THE SHEPHERD.

CHAPTER I.

THE GOOD SHEPHERD—Mutual Knowledge of the Sheep and the Shepherd—Not a Fold, but a Flock—Appropriateness of the Sheep as a Type—Creation full of Types shewing forth Jesus—The Twenty-third Psalm.

THE character of our Lord as the Shepherd is one of the most interesting and attractive of those typical representations by which the activities of his love are made known to us in Scripture. The Church has ever loved to dwell and linger long upon the words of Jesus, by which he sets forth himself as the Good Shepherd; who, entering in God's own appointed way, and having the door of the Jewish fold opened unto him by the porter whom the prophets had foretold, could rightly call his own sheep by name; and, as sent from the bosom of the Father, could lead them out from that enclosure into fairer and wider pasturage; so that, being justified by faith, they might have

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peace with God, through his finished work; and might have access by faith into those realms of grace wherein they now feed, and moreover rejoice in hope of the glory of God. It is very sweet to reflect that he is come that we might have life, and that we might have it more abundantly; that the sheep are his own—that he values them at such a price as to give his life for them, and that the fruit of this salvation is intimate communion; so that he knows his sheep, and is known of them, even according to a pattern of infinite and eternal fellowship.¹ Thus we who were once sinners of the Gentiles, being gathered to the *one flock*² (no longer a fenced fold) with the elect remnant of Israel, rejoice together with them in hearing the voice of the *one Shepherd*.

But there are some considerations, especially in reference to the gathering out of these chosen

¹ "The knowledge of his sheep here spoken of (ver. 14, 15) is more than the mere *knowing by name*; it is a knowledge corresponding to the Father's knowledge of him; *i.e.* entire, perfect, all-comprehensive—and their knowledge of *him* corresponds to his of the Father; *i.e.*, is intimate, direct, and personal—both being bound together by holy and inseparable love."—Alford, Gr. Test., *in loc.*

² "The *μία ποίμνη* is remarkable—not *μία αὐλή*, as characteristically, but erroneously rendered in the English Version: not ONE FOLD, but ONE FLOCK; no one exclusive enclosure of an outward church, but one flock all knowing the one Shepherd, and known of him."—Alford, Gr. Test., vol. i., p. 736.

ones, which should lead us to enter more fully into the subject. The foundations of this beautiful structure of truth are deeply laid in the Old Testament, in those oracles of God committed to the trust of the nation, which he has foreknown and never cast away; though at present the branches of the ancient and good olive tree exhibit, in their broken-off state, a miserable spectacle of the fruits of unbelief; yet waiting that day which shall be as life from the dead to this fallen world, when he who broke them off shall graff them in again; for the gifts and calling of God are without repentance.

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Let us then search the volume of inspiration, and we shall find the view constantly presented to us of the shepherd-character of God, and that specially in connection with his people Israel; so that the glory of this character, which in the Divine counsel was in the fulness of time to be brought out perfectly in Jesus, is constantly foreshadowed by that Holy Spirit, who ever presents to the believer's view "the things of Jesus," even as a golden thread intimately entwined with the curiously-wrought web of Divine revelation throughout the sacred page.

The
Shepherd
Character of
God.

We may, perhaps, be permitted to say even more than this, and to conjecture, that when the Lord "established the world by his wisdom," he imprinted deeply in the very nature of the crea-

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tures which he made the capability of being constituted the fitting types to represent these heavenly realities. How well suited is the sheep to represent man as a creature specially needing to be cared for by an intelligence above his own; as ill-adapted to prosper when cast upon his own resources; as ill-provided with weapons of defence against superior enemies, if called upon singly to enter into conflict with them; and as finding his real security and happiness in that aggregate state of privilege to which his social nature well disposes him, when admitted into a flock under the care of a good shepherd.

Twenty-
third Psalm.

It is thus that, when we read Psalm xxiii., the believer feels that it is not a beautiful fancy, but a living reality, which represents him as a sheep under the shepherd-care of Jehovah—that the eye of David, when it rested on the flock lying down in the green pastures of Bethlehem-Judah, took up from thence a living picture of the care of the Lord, which might entitle him to say, “I shall not want;” and that from the image of the solitary sheep, safely led through the rugged passes of Akrabbim or of Engedi, the royal bard has brought a rod and a staff which may well support his failing steps, even when called to pass through the valley of the shadow of death.

This is not the poetry of fiction; it is *reality*, as seen under the eye of God. It is the linking

together of the old and of the new creation by him who is alike the framer of both. This beautiful *Cosmos*, this variously-ornamented universe, this multiplicity in unity, this grand development of the infinitely-varied wisdom of God, is but, as it were, a set of types incapable of being comprehended in their design, until, as put together by the creative Spirit in the holy word, they unite to spell the beauty and the glory of Jesus. Thus we see in "the Song of songs, which is Solomon's," how all that is fair and lovely in creation is gathered up by the wisest of men to adorn the subject of the union of the Prince of Peace with his Gentile spouse. However difficult to the comprehension of the natural mind, does not the glory of God shine through this to the mind of the believer? Why were the rose of Sharon and the lily of the valleys made so fair? Was it that they might be trampled under the foot of the wandering Arab? Or was it not, rather, that their beauties might be gathered up thus for the glory of the Creator, and used for the instruction of man by him who said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these"?

The truth regarding this beautiful psalm is that it expresses the deep need of our nature, as

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met by that Infinite One who alone can supply that need. "Lord, thou hast made us *for* thee," said Augustine,³ "and our heart is disquieted till it resteth *in* thee." Thus it is that, in expressing the feelings of the heart which, after all its wanderings, has found peace and rest in God, this psalm has so become entwined with the inner life and heartfelt conscious joys of the people of God.

³ "Fecisti nos propter te, et inquietum est cor nostrum donec requiescat in te."

CHAPTER II.

THE FLOCK AND THE SHEPHERD IN THE OLD TESTAMENT
—Restoration of Israel—Law of Redemption—Jacob's
last Words—The true Nazarite—Types of the Messiah
—The chosen Branch—The true Vine.

I HAVE said that in the Old Testament the flock CHAP. II.
is ordinarily *Israel*—the Shepherd *Jehovah* him- THE FLOCK.
self; and I now pass on to examine this subject
a little more closely in its prophetic aspect, as
applied to the coming of the Messiah; but will
first refer to one or two passages, to prove what I
have been saying.

Thus Jeremiah says, "He that scattered Israel
will gather him, and keep him, as a shepherd
doth his flock."¹ He who has scattered them is
Jehovah; He who will gather is the same. Again,
by the same prophet, the Lord declares, "My
people hath been *lost sheep*: their shepherds have
caused them to go astray; they have turned them
away on the mountains: they have gone from
mountain to hill, they have forgotten their *place*
to lie down in."² All that found them have de-

¹ Jer. xxxi. 10. ² Jer. l. (see margin) and comp. Ps. xxiii.

CHAP. II. voured them, and their adversaries said, "We
 THE FLOCK. offend not, because they have sinned against
 Jehovah, the habitation of justice, even Jehovah,
the hope of their fathers."

Restoration
 of Israel.

Therefore the Lord will take the work of their
 restoration in grace and in power into his own
 hands ; for he says :

"I will bring Israel again to his habitation, and he
 "shall feed on Carmel and Bashan, and his soul shall
 "be satisfied upon Mount Ephraim and Gilead. In
 "those days, and in that time, saith Jehovah, the
 "iniquity of Israel shall be sought for, and there
 "shall be none ; and the sins of Judah, and they
 "shall not be found ; for I will pardon them whom
 "I reserve."

Forgiveness
 of Sins.

Who can forgive sins but God only ? It is he
 who will make their temporal blessing and earthly
 re-establishment in their once forfeited possession
 to coincide with, and be the obvious expression
 of, spiritual redemption, restoration to his favour ;
 and their regaining, in their *kinsman*, and yet
 their *God*, that which they had sold away and
 could by no means have re-purchased, even the
 covenanted blessings of eternal salvation.

The
 Redeemer
 truly Man.

Let us next see that this Kinsman Redeemer,
 whilst truly bearing the intransferable name and
 character of Jehovah, is also as truly man.

To those who are familiar with the divine law,
 as given through Moses, I need scarcely urge that

this truth is involved in the very nature of re-
demption. Thus in Lev. xxv. 24:

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“And in all the land of your possession ye shall
“grant a redemption for the land. If thy brother be
“waxen poor, and hath sold away some of his posses-
“sion, and if *any of his kin* come to redeem it, then
“shall he redeem that which his BROTHER sold.”

Such is the law for the possessions; and for the
man himself:

“And if a stranger or a sojourner wax rich by thee,
“and thy brother that dwelleth by him wax poor,
“and *sell himself* unto the stranger or sojourner by
“thee, or to the stock of the stranger’s family: after
“that he is sold he may be redeemed again: ONE OF
“HIS BRETHREN may redeem him.”

It is, then, one of the brethren of the Israelite
who will redeem him out of the hand of the stock
of the stranger; and yet this mysterious branch
of Israel’s stem will in such wise be manifested,
that in the end the Lord can say, “That all flesh
shall know that I Jehovah am thy Saviour,³ and
thy Redeemer,⁴ the Mighty One of Jacob.”⁵

This seems to have passed in vision before Jacob

Law of
Redemption.
Jacob’s last
words.

³ “Thy Saviour” (מוֹשִׁיעַ), the verb in compound forms
the name Isaiah; *i.e.* the salvation of Jehovah.

⁴ “Thy Redeemer” (גֹּאֲלֶךָ), hence Jehovah acting the
part of a *kinsman*, for his was the right to redeem. See
the book of Ruth.

⁵ (אֲבִיר יַעֲקֹב) “the Mighty One of Jacob,” giving the
idea of God as *interfering with mighty power* on behalf of
his people.

CHAP. II. when, under the power of the prophetic spirit resting upon him, he called unto his sons, that they might hear from his lips, ere those lips were sealed in silence, that which should befall them in the last days. In the midst of his beautiful description of the blessing of Joseph, he represents this favourite son in a position which one might almost see depicted in Egyptian sculptures: "The arms of his hands were made strong by the hands of the Mighty One of Jacob." It is the same expression with that just quoted from Isaiah; and, from the idea of powerful help which it includes, seems naturally to lead on to the otherwise rather abrupt exclamation which follows: "From thence is the Shepherd, the stone of Israel;" not only from the bosom of God, but coming forth *from thence* to carry into effect the purposes of redeeming love and power, as mighty to save, and hence *the* stone of Israel. "Even the God of thy fathers," continues the aged patriarch, with touching reference to the experience of God's deliverance in his own chequered life, now drawing to its close, "who shall help thee, and the Almighty who shall bless thee;" and then he foretells a rich array of blessing resting upon the head of him who was "separate from his brethren;" or, literally, "*the Nazarite among (or from) his brethren.*"⁶

⁶ (נָזִיר אֶתְּיָו). Gen. xlix. 25, 26.

The Christian must surely see in this the prophetic announcement of him who was the true Nazarite to God from amongst his brethren, and on whose sacred head the benediction from on high ever rested. The very name by which his enemies distinguished him as the object of their scorn, was ordained to have a reference to this; for—

“He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

This is nowhere to be found in so many words in the prophets; and I incline to the opinion that it is a direct application of the type of Joseph's history to the true antitype—the Joseph, the unspeakable *gift* of God, the object equally of his father's love and of his brethren's enmity; predestined to be the ruler, yet delivered up by his brethren through envy, and sold for a few pieces of silver; tempted, and found faithful; raised from prison to power; and, whilst in prison, shown to be the revealer of secrets; hence the counsellor of the king, and the one before whom all are commanded to bow the knee; set over all the land of Egypt, and then revealing himself to his brethren as their Redeemer.

There is another figurative representation of the Messiah as being truly *man*, most gracefully set forth in Scripture by *the branch*, whose relation to

CHAP. II.

THE FLOCK.

The true Joseph.

Types of the Messiah.

CHAP. II. the parent tree naturally presents itself to the
 THE FLOCK. mind as if it were a filial dependence, so that
 the analogy is probably thus expressed in a manner more or less direct in most languages; but in Hebrew the vine branch (for instance) is directly called "the son of the vine."

Eightieth
 Psalm.

We are thus prepared to understand the eightieth Psalm, which speaks of the "Shepherd of Israel" in connection with prayer for the predicted restoration of the people:

"Give ear, *O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.*"

This is, then, an affecting prayer to Jehovah for conversion, accompanied by the figurative description of the distress of the nation:

"Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were

“covered with the shadow of it, and the boughs CHAP. II.
 “thereof were like the goodly cedars. She sent out THE FLOCK.
 “her boughs unto the sea, and her branches unto the
 “river. Why hast thou then broken down her hedges,
 “so that all they which pass by the way do pluck
 “her? The boar out of the wood doth waste it, and
 “the wild beast of the field doth devour it. Return,
 “we beseech thee, O God of hosts : look down from
 “heaven, and behold, and visit this vine ; and the
 “vineyard which thy right hand hath planted, and the
 “branch⁷ that thou madest strong for thyself. It is
 “burned with fire, it is cut down : they perish at the
 “rebuke of thy countenance.”

There is therefore *one chosen branch* on which the welfare of the whole tree depends—*one* made of the seed of Abraham according to the flesh, on whom the God of Israel can ever look with infinite delight. “*This* is my beloved Son, in whom I am well pleased ;” and to whom he can therefore say, “Thou art my servant, O Israel, in whom I will be glorified.” He is in his own Person *the true Israel*, the prevailing one with God, in the same sense in which all the good quality of the vine is seen to reside in this selected branch. Thus Jesus speaks of himself as the True Vine, and of his Father as the husbandman. This therefore leads us on most naturally to the next verse :

⁷ (יִצְחָק) Hebrew (of the vine).

CHAP. II. “Let thy hand be upon *the man of thy right hand*,
 THE FLOCK. “upon *the son of man whom thou madest strong for*
 “*thyself*. So will not we go back from thee: quicken
 “us, and we will call upon thy name. Turn us again,
 “O Lord God of hosts, cause thy face to shine; and
 “we shall be saved.”

The hope of Israel rests then upon “the Man of Jehovah’s right hand,” upon “the Son of Man whom he hath strengthened (or chosen) for himself.” In his exaltation through the hand of Jehovah upon him rests the turning-point of the repentance of Israel. “So will not we go back from thee.” Compare with this the sermon of the apostle Peter on the day of Pentecost.

Peter’s
 Pentecostal
 Address.

“This Jesus hath God raised up, whereof we all
 “are witnesses. *Therefore being by the right hand of*
 “*God exalted, and having received of the Father the*
 “*promise of the Holy Ghost, he hath shed forth this,*
 “*which ye now see and hear.* For David is not as-
 “cended into the heavens: but he saith himself, The
 “Lord said unto my Lord, Sit thou on my right hand,
 “until I make thy foes thy footstool. Therefore let
 “all the house of Israel know assuredly, that God
 “hath made that same Jesus, whom ye have crucified,
 “both Lord and Christ. Now when they heard this,
 “they were pricked in their heart, and said unto Peter
 • “and to the rest of the apostles, Men and brethren,
 “what shall we do? Then Peter said unto them,
 “Repent, and be baptized every one of you in the
 “name of Jesus Christ for the remission of sins, and
 “ye shall receive the gift of the Holy Ghost. For the

“promise is unto *you*, and to *your children*, and to *all* CHAP. II.
 “*that are afar off, even as many as the Lord our God* THE FLOCK.
 “*shall call*. And with many other words did he testify
 “and exhort, saying, Save yourselves from this un-
 “toward generation. Then they that gladly received
 “his word were baptized : and the same day there were
 “added *unto them* about three thousand souls.”

Compare also the address of Peter in the next chapter, and especially the peculiarity of his call to repentance, and the consequent promised restitution of all things :

“Repent ye therefore, and be converted, that your
 “sins may be blotted out, that the times of refreshing
 “may come from the presence of the Lord ; and He
 “shall send Jesus Christ, which before was preached
 “unto you : whom the heaven must receive until the
 “times of restitution of all things, which God hath
 “spoken by the mouth of all His holy prophets since
 “the world began.”

In the prophet Zachariah we have the very The Branch.
 clear description of the application of this figure
 to the Messiah ; for in the third chapter the high
 priest, Joshua, and his companions are addressed
 in the vision, to which we shall again refer, as
men of a sign,⁸ or typical men, under whom
 was represented, as in an acted scene, that which

⁸ אֲנָשֵׁי מוֹפֵת—men of a sign : “ particularly a sign, token, pledge, omen, given by a prophet for the accomplishing of something future.”—*Gesenius*.

CHAP. II. was to reveal the purposes of Jehovah in reference
THE FLOCK. to this chosen Branch; and then, in the sixth chapter, the same prophet is directed to take silver and gold, and make crowns, and set them upon the head of Joshua the high priest, and to speak unto him, saying, "Thus speaketh Jehovah of hosts, Behold the *man* whose name is The BRANCH; and he shall *branch up from under him*,⁹ and he shall build the temple of Jehovah;" that is to say, that in process of time the great Anti-type signified by this typical high priest would rise up, according to this foreshadowing, to perform all that was foretold concerning him.

⁹ ומתחתיו יצמח—literally thus. See the margin.

CHAPTER III.

The Promise to David—Subordinate Reference to Solomon
—Prophecies of Jeremiah and Isaiah—The Stem of Jesse
—The Virgin's Offspring—The Announcement of the
Angels.

IT was rather more than a thousand years before the coming of our Lord, when the word of the Lord was delivered by Nathan to David, after the royal worshipper had been purposing to build a house for Jehovah.

CHAP. III.

The Promise
to David.

“The Lord telleth thee that he will make thee an
“house. And when thy days be fulfilled, and thou
“shalt sleep with thy fathers, I will set up *thy seed*
“*after thee*, which shall proceed out of thy bowels,
“and I will establish his kingdom. *He shall build an*
“*house for my name*, and I will establish the throne of
“his kingdom for ever. *I will be his father, and he*
“*shall be my son*. If he commit iniquity, I will
“chasten him with the rod of men, and with the
“stripes of the children of men : but my mercy shall
“not depart away from him, as I took it from Saul,
“whom I put away before thee. And thine house and
“thy kingdom shall be established for ever before
“thee : thy throne shall be established for ever.”

CHAP. III. This promise, although having a subordinate
 Reference to Solomon. reference to Solomon, was certainly reserved, as
 to the full sense of its accomplishment, for the
 true Son of David, to whom belongs the glory of
 building the temple of the Lord.

Promise
 through
 Jeremiah.

After David and Solomon had been gathered to
 their fathers, and about four centuries had rolled
 over the land of Israel, the promise is thus further
 unfolded through the prophet Jeremiah (chap.
 xxiii):

“Behold, the days come, saith the Lord, that *I will*
“raise unto David a righteous Branch, and a King
“shall reign and prosper, and shall execute judgment
“and justice in the earth. In his days Judah shall
“be saved, and Israel shall dwell safely: and this is
“his name whereby he shall be called, THE LORD
“OUR RIGHTEOUSNESS.”

The Branch. We learn then, further, that this royal branch
 of David's line is the predestined Saviour, and
 that his wondrous name includes the glories of
 Jehovah; and yet in such guise, that Jehovah
 becomes the righteousness of his people, and that
 the Branch can be also called the Branch of
 Jehovah. (Isa. iv. 2.)

But it was through the prophet Isaiah that the
 chief revelation had taken place concerning this
 Branch to be raised up unto David, which is intro-
 duced with remarkable beauty and elegance of
 language; for when he has described the sign

which the Lord would give in the conception of CHAP. III.
 the virgin, and the name of her offspring being Promise through Isaiah.
 called Immanuel, or "God with us," he adds :

"For unto us a child is born, unto us a son is
 "given : and the government shall be upon his shoulder :
 "and his name shall be called Wonderful, Counsellor,
 "The mighty God, The everlasting Father, The Prince
 "of Peace. Of the increase of *his* government and
 "*peace there shall be no end, upon the throne of*
 "*David*, and upon his kingdom, to order it, and to
 "establish it with judgment and with justice from
 "henceforth even for ever. The zeal of the Lord of
 "hosts will perform this."

We must notice here, in passing, the intermixture of a description proper only to weak humanity (an infant borne on the breast), and the peculiar titles and prerogatives of the Most High, such as never could for a moment be ascribed to mere man ; and this the princely prophet declares should all coincide in this Son of David, whose reign, established in righteousness, should be increasing without end. The consumption of his enemies is not to be after the ordinary course of battle, but with burning and fuel of fire, whose devouring tempest of flame shall pass through the briers and thorns, and kindle in the thickets of the forest, till the whole land is darkened with the wrath of the Lord of hosts. And not only shall this apply to those over whom he might be expected to reign,

CHAP. III. but the lofty cedars of Lebanon shall be hewn
 down, and the haughty shall be humbled.

The pro-
 mised Stem
 of Jesse.

We then meet with an exemplification of the Lord's gracious dealing in raising up the lowly; for, turning to view the ancient and most honourable stem of Jesse's line, we behold it entirely humbled and prostrate. It no longer supports its ancient dignity, nor takes its place amongst the trees of the forest—the mighty ones of the earth. In so far as belongs to its regal power, it is cut down, and remains but as the stump of a tree amongst the grass—like the similar image of fallen greatness presented to Nebuchadnezzar as a presage of his approaching humiliation.

But lo! a Branch appears rising from the stem of *Jesse*, even a green shoot¹ from out of his roots, and the Spirit of Jehovah is seen to rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of Jehovah.

The Virgin's
 Offspring.

How beautifully this marks out the virgin-born Son of Jesse's line, with the lowly circumstances of his birth (hinted at, perhaps, by the reference to the humble shepherd-estate of *Jesse* as the progenitor, rather than to the royal state of *David*);

¹ נֶזֶר *Netzer*, from a root signifying "to be green." This has been thought by some to be connected with the name Nazareth, and with the passage above referred to.

and yet the infinite dignity of his person, and his consequent universal dominion!

CHAP. III.

The An-
nouncement
of Angels.

“And the angel said unto them, Fear not: for, “behold, I bring you good tidings of great joy, which “shall be to all people. For unto you is born this “day in the city of David a Saviour, which is Christ “the Lord. And this shall be *a sign unto you*; Ye “shall find *the babe wrapped in swaddling clothes* “*lying in a manger.*”

The swaddling clothes, perhaps, bearing some trace of the faded greatness of the family, and, at all events, indicating an amount of maternal care, little to be expected in the babe born in a manger, probably situated in a cave in the earth, as the early tradition records it. The sign therefore, as I should read it, was of the combination of the lowly and the exalted—the Immanuel, *God with us.*

CHAPTER IV.

The Son of David—The Gathering of the Nations—Israel the Servant—Judgment on Idolatry—The Elect Servant—Characteristics of the Elect Servant—Declaration concerning Israel—Christ's Mission to Israel.

CHAP. IV. WE have seen that the promised Son of David is

The Son of David. “the man whose name is *the Branch*,” even the

chosen branch of the vine of Jehovah's planting, and therefore is in himself *the* Israel in whom God is perfectly glorified. It is very important also to the understanding of the prophecy of Isaiah to trace out that he is specially *the* servant of Jehovah, who is brought into view in connection with Israel; and, as it were, “branching up from under” Israel, and taking up and perfectly fulfilling those responsibilities which rested upon the nation, and in which they failed.

Conclave of Nations.

For in chap. xli. the Lord summons a solemn conclave of the nations to a controversy, in the course of which he condescends to plead his own cause against the idol gods of the heathen, and to call their worshippers to come near together to judgment. The *nation* Israel is introduced into

the arena as the recipient of the favour of CHAP. IV.
 Jehovah, and as his servant in contrast with the The Nation
 of Israel.
 nations who rested on the protection of their
 false gods. (ver. 8.)

“But thou, Israel, art my servant, Jacob whom I
 “have chosen, the seed of Abraham my friend. Thou
 “whom I have taken from the ends of the earth, and
 “called thee from the chief men thereof, and said
 “unto thee, Thou art my servant; I have chosen thee,
 “and not cast thee away.”

And the Lord declares that his favour to them
 shall be so manifest, that all shall at length know
 that “the hand of Jehovah hath done this, and
 the Holy One of Israel hath created it. (ver. 20.)
 The Lord appeals in the first instance to his
 having raised up Cyrus, the righteous man from
 the east, to execute vengeance on idolaters (ver. 5),
 and to let go the Lord’s captives not for fee nor
 for reward—an evidence of his favour to Israel.
 He then calls upon the nations to put in their
 plea:

“*Produce your cause, saith Jehovah; bring forth*
 “*your strong reasons, saith the King of Jacob. Let*
 “*them bring them forth, and shew us what shall hap-*
 “*pen: let them shew the former things, what they*
 “*be, that we may consider them, and know the latter*
 “*end of them; or declare us things for to come. Shew*
 “*the things that are to come hereafter, that we may*
 “*know that ye are gods: yea, do good, or do evil, that*
 “*we may be dismayed, and behold it together.*”

CHAP. IV.

Prediction
concerning
Cyrus.

None of these false gods had predicted the advent of Cyrus; they were incapable of foretelling the future; therefore Jehovah saith:

"I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay."

And appeals to this prediction as against the silence of the false gods:

"Who hath declared from the beginning, that we may know? and beforetime, that we may say, It is true; yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words."

The judgment then is as to the idols:

Judgment
in Idolatry.

"Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you." For Jehovah *"first* said to Zion, 'Behold, behold them, and I will give to Jerusalem one that bringeth good tidings,' even a much more wonderful and glorious message:

"For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion."

They were "their own witnesses;" none appear to plead their cause in this august tribunal. But

this greater and more glorious announcement, CHAP. IV
 which is incontestably to prove the superiority Israel the
 and the prescience of Jehovah, what is it? Even Witness.
 the announcement of *his chosen servant* elect out
 of Israel, and yet distinguished from the nation
 Israel, when this grand scene is drawing towards
 its conclusion in chap. xliii.:

“Bring forth the blind people that have eyes, and
 “the deaf that have ears. *Let all the nations be*
 “*gathered together, and let the people be assembled:*
 “who among them can declare this, and shew us
 “former things? let them bring forth their witnesses,
 “that *they* may be justified: *or* let them hear, and
 “say, *It is truth. Ye are my witnesses, saith Jehovah,*
 “*and my servant whom I have chosen:* that ye may
 “know and believe me, and understand that I am He:
 “before me there was no God formed, neither shall
 “there be after me. I, even I, am Jehovah; and
 “beside me there is no Saviour.”

In this general assemblage of the nations, the
 nation Israel appears indeed as a witness for
 Jehovah, and the true Israelites are upheld and
 strengthened in their testimony; but at the same
 time there is the elect One, the chosen servant,
 the object of the infinite delight of the soul of
 Jehovah; who is brought into view as the chief
 witness, the principal person appearing on behalf
 of Jehovah in this remarkable congregation.
 There is this striking contrast betwixt the nation

34 CONTRAST BETWEEN ISRAEL AND THE ELECT ONE.

CHAP. IV. and the chosen One, that whilst the nation is
The Elect One. blamed in this very chapter as a people robbed
and spoiled, and as having become weary of
Jehovah, the elect One, on the contrary, is
perfectly approved and justified :

“Behold my servant, whom I uphold ; mine elect,
“in whom my soul delighteth ; I have put my spirit
“upon him : he shall bring forth judgment to the
“Gentiles. He shall not cry, nor lift up, nor cause
“his voice to be heard in the street. A bruised reed
“shall he not break, and the smoking flax shall he not
“quench : he shall bring forth judgment unto truth.
“He shall not fail nor be discouraged, till he have set
“judgment in the earth : and the isles shall wait for
“his law.”

Again :

“Who is blind, but my servant ? or deaf, as my
“messenger that I sent ? who is blind as he that
“is perfect, and blind as the Lord’s servant ? Seeing
“many things, but thou observest not ; opening the
“ears, but he heareth not. The Lord *is well pleased*
“*for his righteousness’ sake ; he will magnify the law,*
“*and make it honourable.*”

Contrast
between
Israel and
the Elect
One.

There is a contrast, then, as strongly drawn as
the difference between praise and blame can make
it, between the nation *as a servant*, and the Elect
One *as the chosen Servant* of Jehovah ; and the
work of redemption is placed consequently in his
hands, sole and alone.

“Thus saith God the Lord, he that created the CHAP. IV.
 “heavens, and stretched them out; he that spread The Elect
 “forth the earth, and that which cometh out of it; Servant.
 “he that giveth breath unto the people upon it, and
 “spirit to them that walk therein: I Jehovah have
 “called thee in righteousness, and will hold thine
 “hand, and will keep thee, and give *thee for a cove-*
 “*nant of the people, for a light of the Gentiles; to*
 “*open the blind eyes, to bring out the prisoners from*
 “*the prison, and them that sit in darkness out of the*
 “*prison house.* I am Jehovah: that is my name: and
 “my glory will I not give to another, neither my praise
 “to graven images.”

We must, therefore, no more confound the Elect Servant whom Jehovah upholds, with Israel called to the servant's place, than imagine that the Shepherd, whose title is the Lord Jehovah (in chap. xl.), is to be identified with Cyrus, because Jehovah says of this warrior-king, “He is my Shepherd, and shall perform all my pleasure;” and because under this Restorer of Israel and Re-builder of the temple, is shadowed forth a greater yet to come.

The Elect Servant¹ is able to stand in the *per-*

¹ The celebrated Jewish controversial writer Orobio contends that a false sense is given to the liii. Isaiah, through its being separated from the lii. It is, indeed, evident that the last three verses of the lii. belong to the subject, and they are therefore introduced here. This Jewish writer contends that the word “sprinkle” is mistranslated, and

CHAP. IV. *fectness of his own righteousness* before Jehovah,
 Perfection of
 the Elect
 Servant. and thence to be justified by him with such a
 justification as involves in itself that of all be-
 lievers. (See chap. I.)

that the passage should be rendered "so shall he cause many nations to speak." The servant of Jehovah is, according to him, Israel ; and he goes through an exposition of the chapter on this principle, that of the nations speaking of Israel ; but is embarrassed to make any sense of the contradictions which present themselves in such a view. His translator, indeed, admits that a portion of Orobio's elucidation is itself unintelligible, and consequently omits it. Some parts are well worth notice ; for instance, "As a tender plant, as a root out of a dry land," he expounds as "a tender plant, of which the roots are in dry and barren ground ; for there is no water to cherish and revive it. In such a case, it must necessarily become dry, its leaves must fall, and it loses all the beauties which nature had bestowed."

Surely this is far more appropriate to "the man of sorrows," to whom this world yielded only its thorn and its curse, than to "Israel in his miserable captivity," to some of whom the world is *now* affording the richest treasures of its wealth and honours. But Orobio had felt the power of the Inquisition, and we cannot wonder at his indignation against Christianity and Christians. "We have not even the satisfaction," he says, "or the pleasure to find our fortunes changed, when either from levity or necessity, we desert our holy religion, and adopt another. We remain as miserable and as despised as before ; those who have persuaded us to embrace Christianity or Mahometanism, abandon us, and give no credit to our conversion. There are no honours, no emoluments to which we can look forward. . . . Such is not the case with converts in other religions."

“He is near that justifieth me; who will contend CHAP. IV.
 “with me? let us stand together: who is mine Israel
 “adversary? let him come near to me. Behold, the remembered
 “Lord God will help me; who is he that shall con-
 “demn me? lo, they all shall wax old as a garment;
 “the moth shall eat them up.”

As compared with—

“Who shall lay anything to the charge of God’s
 “elect? *It is God that justifieth. Who is he that*
 “condemneth? It is Christ that died, yea rather,
 “that is risen again, who is even at the right hand
 “of God, who also maketh intercession for us”—

Whilst the place of the servant-nation is that
 of pardoned sinners.

“Remember these things, O Jacob and Israel; for
 “thou art my servant: I have formed thee; thou art
 “my servant: O Israel, thou shalt not be forgotten
 “of me. I have blotted out, as a thick cloud, thy
 “transgressions, and, as a cloud, thy sins; return unto
 “me, for I have redeemed thee.”

Moreover, the calling of the chosen servant of
 Jehovah, from his very birth, is that of bringing
 Israel (*the servant-nation*) again to Jehovah. For
 thus speaks the word of the Lord through the
 princely prophet Isaiah (who himself stood as a
 type in Israel of the greater One to come)² con-
 cerning this exalted Servant; whose name, from

² See Isa. viii. 16–18.

CHAP. IV. his very birth, was made mention of by Jehovah, even Jesus. (Comp. Isaiah xlix.)

“Listen, O isles, unto me ; and hearken, ye people,
“from far ; The Lord hath called me from the womb ;
“*from the bowels of my mother hath he made mention*
“*of my name.*”

And Luke i. :

“And the angel said unto her, Fear not, Mary : for
“thou hast found favour with God. And, behold,
“thou shalt conceive in thy womb, and bring forth a
“son, and shalt call his name JESUS. He shall be
“great, and shall be called the Son of the Highest :
“and the Lord God shall give unto him the throne of
“his father David : and he shall reign over the house
“of Jacob for ever ; and of his kingdom there shall be
“no end.”

Also compare with the declaration of the Lord Jesus, “I am not sent but unto the lost sheep of the house of Israel,” those succeeding verses in Isaiah, which point to this as his peculiar mission.

“And he hath made my mouth like a sharp sword ;
“in the shadow of his hand hath he hid me, and made
“me a polished shaft ; in his quiver hath he hid me ;
“and said unto me, Thou art *my servant, O Israel, in*
“*whom I will be glorified.* Then I said I have laboured
“in vain, I have spent my strength for nought, and in
“vain : yet surely my judgment is with Jehovah, and
“my work with my God. And now, saith Jehovah,
“*that formed me from the womb, to be his servant,*
“*to bring Jacob again to him,* Though Israel be not

“gathered, *yet shall I be glorious in the eyes of Jehovah,* CHAP. IV.
 “and my God shall be my strength. And he said, It ^{The Mission}
 “is a light thing that thou shouldest be *my servant* to ^{of Messiah}
 “raise up the tribes of Jacob, and to restore the pre-
 “served of Israel: I will also give thee for a light to
 “the Gentiles, that thou mayest be *my salvation unto*
 “*the end of the earth.*”

See also how the prophet anticipates the failure of his attempt “to bring Jacob again to the Lord” *at that time*; and how Jesus, on the eve of his crucifixion, commends the whole of his work to his father: “Yet shall I be glorious.”

“I have glorified thee on the earth: I have finished
 “the work which thou gavest me to do. And now,
 “O Father, glorify thou me with thine own self with
 “the glory which I had with thee before the world
 “was.”

CHAPTER V.

Redemption of Israel—Fifty-third of Isaiah—The Good Shepherd—The Sufferings of Christ—His Exaltation—The Divinity of Christ—The Smitten Saviour—The Treachery of Judas—Prophecy of Zechariah—Prophetic Psalms.

CHAP. V. ISRAEL was not to be gathered, except the penalty of their transgressions was first paid by the kinsman Redeemer; since “the prey must be taken from the mighty, and the *lawful captive* be delivered.”

For it is ever thus in the ways of God—the path of suffering leads to truest glory. It is as the lowly man of sorrows that Jesus met and overcame the proud usurper of the world; and when God has thus been glorified, when the requisitions of justice have been satisfied, we find all the springs of mercy gushing forth from the bosom of our God; and *full restoration* manifested to be the very joy of his heart, and the very purpose for which Jesus laid aside his glory; and gave himself for us, the just for the unjust, that he might bring us unto God.

Therefore the Lord speaks further on by his prophet thus :

CHAP. V.
Fifty-third
of Isaiah.

“ Behold, *my Servant shall deal prudently*, he shall
“ be exalted and extolled, and be very high. As many
“ were *astonished at thee* ; *his visage was so marred*
“ *more than any other man, and his form more than*
“ *the sons of men*. So shall many nations be astonished
“ at him ; the kings shall shut their mouths at him ;
“ for *that* which had not been told them shall they
“ see ; and *that* which they had not heard shall they
“ consider. Who hath believed our report ? and to
“ whom is the arm of the Lord revealed ? For he
“ shall grow up before him as a tender plant, and as a
“ root out of a dry ground : he hath no form nor
“ comeliness ; and when we shall see him, *there is no*
“ beauty that we should desire him. He is despised
“ and rejected of men : a man of sorrows, and ac-
“ quainted with grief : and we hid, as it were, our
“ faces from him ; he was despised, and we esteemed
“ him not. Surely he hath *borne our griefs and*
“ *carried our sorrows* : yet we did esteem him stricken,
“ smitten of God, and afflicted. But he *was wounded*
“ *for our transgressions, he was bruised for our iniqui-*
“ *ties ; the chastisement of our peace was upon him ; and*
“ *with his stripes we are healed*. All we like sheep
“ have gone astray ; we have turned every one to his
“ own way ; and *the Lord hath laid on him the iniquity*
“ *of us all*. It was exacted, and he was made answer-
“ able ; yet he opened not his mouth : he is brought
“ as a lamb to the slaughter, and as a sheep before her
“ shearers is dumb, so he openeth not his mouth. He
“ was taken from prison and from judgment : and who

CHAP. V. "shall declare his generation? for he was cut off out
 Fifty-third "of the land of the living: *for the transgression of*
 of Isaiah. "my people was he stricken. And he made his grave
 "with the wicked, and with the rich in his death;
 "because he had done no violence, neither *was any*
 "deceit in his mouth. Yet it pleased the Lord to
 "bruise him; he hath put him to grief: when thou
 "shalt make his soul an offering for sin, he shall see
 "his seed, he shall prolong his days, and the pleasure
 "of the Lord shall prosper in his hand. He shall see
 "of the travail of his soul, and shall be satisfied; by
 "his knowledge shall my *righteous servant* justify
 "many; for he shall bear their iniquities. Therefore
 "will I divide him a portion with the great, and he
 "shall divide the spoil with the strong; because *he*
 "*hath poured out his soul unto death; and he was num-*
 "*bered with the transgressors; and he bare the sin of*
 "*many, and made intercession for the transgressors.*"¹

¹ Ver. 15. Οὕτω θαυμάσονται. ἔθνη πολλά ἐπ' αὐτῷ.—LXX.
 "So shall many nations be astonished at him," forming a
 counterpart to ver. 14.

LIII.—Ver. 2. ὡς παιδίον, ὡς ῥίζα ἐν γῇ διψώσῃ.—LXX. "As
 a child, as a root in a thirsty land."

Ver. 3. ὅτι ἀπέστραπται το πρόσωπον αὐτοῦ.—LXX.

According to Orobio, the Hebrew means, "He appeared
 to hide his face."

Ver. 4. Orobio says, that "Israel should be considered
 smitten of God and afflicted, while on the other hand,
 nothing is more repugnant to good sense, than that the
 Almighty God of heaven and earth should afflict himself
 and be *smitten with leprosy*—which in Hebrew is the true
 meaning of the expression, stricken of God," referring to
 Deut. xxviii. 60, 61. This is remarkable, when taken in
 connection with the evident typical meaning of leprosy, as

Is it not, then, most evident that the servant of Jehovah, who undertakes to glorify him in caring for the flock, must not shrink from the whole responsibility of the work, but that when the flock is found to be diseased with sin, and when "it is exacted" of him and he is oppressed" by the requirement, the Good Shepherd *must needs* give his life for the sheep; he must meet the lion and the

CHAP. V.

The Good Shepherd's care.

used to set forth sin. Compare also Matt. viii. 16, 17. "Jesus had put forth his hand and *touched* the leper, saying, I will; be thou clean."

It shews to what a difficulty the Jewish interpreter was driven, that he is willing to have his countrymen accounted a set of lepers rather than adopt the evident reference to the Messiah! Alford (in his Greek Test. vol. i. p. 68) says, that the Jews, from this prophecy, had a tradition that *the Messiah should be a leper*. They felt, it seems, the force of the application.

Ver. 8. "The land of the living (Orobio says) evidently means the land of Israel, Jerusalem. David alludes to the land of the living so continually, that it is impossible to doubt it, and Ezekiel also terms Jerusalem the land of the living. She is so called, because when Israel possessed her he lived a spiritual life. The continual burnt-offering sacrificed to God, *produced effects that united the created with the Creator*; but Israel *can no longer offer such holocausts unto God*. *He will not receive them save in his holy city, which, from this particular privilege, is termed the land of the living.*"

Where is then the hope of Israel? only in Him who "gave Himself for us, an offering and a sacrifice unto God for a sweet-smelling savour!"

² שׁוֹׁׁ "To press a debtor," in Deut. xv. 2, 3. Gesenius gives this as the second meaning.

CHAP. V. bear and pluck the flock out of their hands ; he
 Self-sacrifice of the Good Shepherd. must not flee when he sees the wolf coming, but
 in this conflict with Satan he must pour out his
 soul unto death ? Thus :

“ Christ also suffered³ for us, leaving us an example,
 “ that ye should follow his steps : who *did no sin*,
 “ *neither was guile found in his mouth : who, when he*
 “ *was reviled, reviled not again ; when he suffered, he*
 “ *threatened not ; but committed himself to him that*
 “ *judgeth righteously : who his own self bare our sins*
 “ *in his own body on the tree, that we, being dead to*
 “ *sins, should live unto righteousness : by whose stripes*
 “ *ye were healed.* For ye were *as sheep going astray ;*
 “ but are now returned unto *the Shepherd* and Bishop
 “ of your souls.”

He must needs then be as truly *man* as he is
 also truly partaker of the ineffable name of
 Jehovah,⁴ even of

³ Orobio contends (in his preface) that “ the Christians
 have established the truth of the gospel on Isaiah liii.,”
 and therefore he argues that the apostle Paul *ought* to have
 cited it in the Epistle to the Hebrews. He has not the
 candour to notice that the apostle Peter, more especially
 the apostle of the circumcision, refers directly to it in the
 passages cited, neither does he notice that the conversion
 of the Ethiopian eunuch was the result of the evangelist
 Philip’s beginning “ *at this same scripture,*” and preaching
 unto him Jesus.

⁴ יהוה (the punctuation, and consequently the true pro-
 nunciation, uncertain). “ I (ever) shall be (the same) that
 I am (to-day).” Comp. Apoc. i. 4, 8. *Ges.*

The mighty God, whose matchless power
Is ever new and ever young,
And firm endures whilst endless years
Their everlasting circles run.

CHAP. V.

Exaltation
of Jesus.

Consequently

“We see Jesus, who was *made a little lower than*
“*the angels for the suffering of death*, crowned with
“glory and honour, that he, by the grace of God,
“should taste death for every man. For it became
“him, for whom are all things, and by whom are all
“things, in bringing many sons unto glory, to make
“*the captain of their salvation* perfect through suffer-
“ings. For both he that sanctifieth and they who are
“sanctified are all of one: for which cause he is not
“ashamed to call them brethren. Saying, I will
“declare thy name unto my brethren, in the midst of
“the church will I sing praise unto thee. And again,
“I will put my trust in him. And again, behold I
“and the children which God hath given me. *Foras-*
“*much then as the children are partakers of flesh and*
“*blood, he also himself likewise took part of the same;*
“*that through death he might destroy him that had the*
“*power of death, that is the devil; and deliver them*
“who, through fear of death, were all their lifetime
“subject to bondage. For verily he took not on him
“the nature of angels! but he took on him *the seed of*
“*Abraham*. Wherefore in all things it behoved him
“to be made like unto his brethren, that he might be
“a merciful and faithful high priest in things pertain-
“ing to God, to make reconciliation for the sins of
“the people. For in that he himself hath suffered

CHAP. V. "being tempted, he is able to succour them that are
 The Good "tempted." ⁵
 Shepherd
 the equal of
 Jehovah.

In tracing down the stream of time from the era of the prophet Isaiah till about two centuries nearer to the period when God was indeed manifest in the flesh, and the great mystery was accomplished whereon are suspended all the hopes of the human race for time and eternity, we find that this Shepherd, although *a man*, is declared by the prophet Zechariah to be the *fellow of Jehovah*; and moreover he is such a Shepherd as could be smitten with the sword, and the sheep under his care could, for a season, be scattered abroad.

"But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my

⁵ Ver. 8. *ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ*, LXX., "For His life is taken from the earth," so read by the eunuch in Acts viii.

Ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον, "For the iniquities of my people he was led to death."

This is important as giving the independent testimony of these translators before the time of our Lord's advent to the sense as it is given in our version. Orobio contends that to translate it literally it ought to be, "I have struck *them*, not I have struck him."

I do not understand how he translates in this manner: "For the transgression of my people was the stroke upon him," as in the margin of our Bibles, seems to be the literal version.

“youth (*the antitypical David*⁶). And one shall say CHAP. V.
 “unto him, What are these wounds in thine hands? The smitten
 “Then he shall answer, Those with which I was Saviour.
 “wounded in the house of my friends. Awake, O
 “sword, against my shepherd, and against the man
 “that is my fellow, saith the Lord of hosts : smite the
 “shepherd, and the sheep shall be scattered : and I
 “will turn mine hand upon the little ones.”⁷

Moreover, the prophet, as personating this shepherd appointed of Jehovah (chap. xi. 4), is instructed to enact this most remarkable typical scene.

“And I said unto them, if ye think good, give me
 “my price ; and if not forbear. So they weighed for
 “my price thirty pieces of silver. And *Jehovah said*
 “unto me, Cast it unto the potter ; a goodly price that

⁶ We may notice here the exemplification of the prevailing *typical* structure of prophecy. Taken literally, it would be difficult to find a meaning ; but as referring to Christ as *the David* of God's flock, it coincides beautifully with Ps. lxxviii., which traces the dealings of the Lord with his people, “made to go forth like as from Egypt,” and left finally in the hands of David, the shepherd-king : “He chose David also his servant, and *took him from the sheepfolds* : from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart ; and guided them by the skilfulness of his hands.”

⁷ Orobio says, that “when the prophet announces to Israel a Messiah, every attribute that will distinguish him is prophesied likewise. His life is not to be cut off at the early age of three and thirty years, but evidently will be

CHAP. V. "I was prized at of them. And I took the thirty
 The pieces of silver. "pieces of silver, and cast them to the potter in the
 "house of the Lord."

Thus are we instructed that *the thirty pieces of silver* (the price of a servant, Ex. xxi. 32), was the miserable proof of Israel's blindness, when for this paltry sum Judas betrayed his Master. The rulers of Israel weighed for the price of the Elect and Chosen Servant, the value of a slave gored by an ox; but behold Jehovah counts this their estimate of himself—"A goodly price that I was prized at of them!" Therefore Jesus is to be honoured as Jehovah, for this was all fulfilled in him (see Matt. xxvi., xxvii.):

"Then one of the twelve, called Judas Iscariot, "went unto the chief priests, and said unto them, "What will ye give me, and I will deliver him unto

long, even to patriarchal; he is to govern the people, not to die for them (!) Perhaps at that age his reign will not even have commenced. Isaiah could not, then, address this verse to any save the Jewish people," etc. etc.

How then could Daniel say (chap. ix. 26), that after threescore and two weeks *shall Messiah be cut off*, but not for himself? (or, as in the margin, *and shall have nothing*). The death and resurrection and ascension to glory of Christ, His coming again—these are the keys to unlock the prophecies; wanting these, I do not wonder at the half-concealed contempt with which Orobio regards the prophets of his own nation, and his exaltation of the *law*, as the alone and sufficient guide for Israel.

“you? And they covenanted with him for thirty CHAP. V.
 “pieces of silver. And from that time he sought Zechariah’s
 “opportunity to betray him. . . . Then Judas, which prophecy.
 “had betrayed him, when he saw that he was con-
 “demned, repented himself, and brought again the
 “thirty pieces of silver to the chief priests and elders,
 “saying, I have sinned in that I have betrayed the
 “innocent blood. And they said, What is that to us?
 “see thou to that. And he cast down the pieces of
 “silver in the temple, and departed, and went and
 “hanged himself. And the chief priests took the
 “silver pieces, and said, It is not lawful to put them
 “into the treasury, because it is the price of blood.
 “And they took counsel, and bought with them the
 “potter’s field, to bury strangers in. Wherefore that
 “field was called, The field of blood, unto this day.
 “Then was fulfilled that which was spoken by the
 “prophet, saying, And they took the thirty pieces of
 “silver, the price of him that was valued, whom they
 “of the children of Israel did value; and gave them
 “for the potter’s field, as the Lord appointed me.”

Thus it was through suffering the utmost re-
 jection by the people whom he came to save, that
 Jesus, the mighty Saviour, filling up the type
 delivered by Moses, redeemed his people. For
 by giving himself as a ransom and a sacrifice, he
 redeemed “the *lawful* captives” from the prey
 of the mighty one, as the same prophet shews us
 in chap. iii. :

“And he shewed me Joshua the high priest stand-
 “ing before the angel of the Lord, and Satan stand-

CHAP. V. "ing at his right hand to resist him. And *the Lord*
 "said unto Satan, *The Lord rebuke thee, O Satan ;*
"even the Lord that hath chosen Jerusalem rebuke
"thee : is not this a brand plucked out of the fire ?
 "Now Joshua was clothed with filthy garments, and
 "stood before the angel. And he answered and spake
 "unto those that stood before him, saying, Take away
 "the filthy garments from him. And unto him he
 "said, Behold, I have caused thine iniquity to pass
 "from thee, and I will clothe thee with change of
 "raiment. And I said, Let them set a fair mitre upon
 "his head. So they set a fair mitre upon his head,
 "and clothed him with garments. "And the angel of
 "the Lord stood by. And the angel of the Lord pro-
 "tested unto Joshua, saying, Thus saith the Lord of
 "hosts ; If thou wilt walk in my ways, and if thou
 "wilt keep my charge, then thou shalt also judge my
 "house, and shalt also keep my courts, and I will give
 "thee places to walk among these that stand by.
 "Hear now, O Joshua the high priest, thou, and thy
 "fellows that sit before thee : for they are men of a
 "sign : for, behold, I will bring forth *my servant* the
 "BRANCH : For behold the stone that I have laid
 "before Joshua ; upon one stone shall be seven eyes :
 "behold, I will engrave the graving thereof, saith the
 "Lord of hosts, and *I will remove the iniquity of that*
"land in one day."

The plea of
Satan.

Thus it appears that Satan has a rightful claim against the high priest, who stands as a representative of his people ; and what that powerful plea for condemnation is we gather from Psalm cix. 6 to be the national rejection of the Messiah.

How is this to be set aside? We see that Satan CHAP. V.
Joshua the High Priest. has obtained the place of power against the criminal, as standing at his *right hand* to resist him. Moreover, Joshua has nothing to plead in his own defence; his defiled garments are a sufficient indication of his lamentable prostration. Under these circumstances the cause of the accused is taken up by the LORD, who says unto Satan, "The Lord rebuke thee, O Satan, even the LORD that hath chosen Jerusalem, rebuke thee." Is there not here an appeal to the Father's sovereign judgment on the part of the Lord, who undertakes to plead the cause of the poor criminal, having bared his own bosom to the stroke of the sword of justice, in order that *mercy* might have her free course, and yet *justice* remain unimpeached, that the brand might be plucked out of the burning, but so as by the hand that was once nailed to the cross?

How else can the apparent *duality* be explained, whilst in both instances the intransferable name *Jehovah* appears?

We then meet with the explanation to which we have alluded, that Joshua and his fellows are but *typical* men, and that the real substance of the scene is to be presented in the fulness of time in the person of the Servant of Jehovah, who, as the true High Priest of his people, made atonement by becoming himself, as the representative

CHAP. V. of the people, the sin-offering on their behalf.
 The Branch. Thus was the council of peace between them
 both—between the Father and the Son.

“And speak unto him, saying, Thus speaketh the
 “Lord of hosts, saying, Behold *the Man* whose name
 “is the BRANCH; and he shall grow up out of his
 “place, and he shall build the temple of the Lord:
 “even he shall build the temple of the Lord; and *he*
 “*shall bear the glory*, and shall sit and rule upon his
 “throne; and he shall be a priest upon his throne:
 “and the council of peace shall be between them
 “both.”

It may not be amiss to observe that the word
 “Branch” is rendered by the Septuagint by ἀνα-
 τολή, a word which equally means the sun rising.
 It is therefore used in this latter sense, and with
 the reference as above, in Luke i. 78, where
 Zacharias says, “The day-spring (ἀνατολή) from
 on high hath visited us.”

The twenty-
 second
 Psalm.

Passing on (in the Hebrew Bible) from the
 Prophets to the Psalms, there is yet one portion
 (the xxii. Psalm) to which I must direct my
 readers' attention, because it contains so dis-
 tinctly the language of the suffering Messiah—
 the very words uttered by Jesus on the cross,
 when, as bearing away the sins of his people, and
 as the anti-typical scapegoat laden with their
 transgressions, he cried out, “My God, my God,
 why hast thou forsaken me?” The language also

of the deriding beholders is here recorded—"All CHAP. V.
they that see me laugh me to scorn: they shoot The twenty-second Psalm.
out the lip, they shake the head, saying, he
trusted on the Lord that he would deliver him:
let him deliver him, seeing he delighted in him."
We have, moreover, the whole scene of the cruci-
fixion passed in review before us, even to the
minutest particular. The very language uttered
by the Lord upon the cross, and also, that used by
his deriders and persecutors, is here narrated by
the inspired Penman as if he had himself been a
spectator of the scene. The touchingly tender
complaint of the Sufferer, mingled with the un-
speakably grand affiance of his faith, arrest the
mind, and all the particulars of the scene of
lawless violence taking the place of justice are
narrated. "For," saith he, "*dogs*⁸ have compassed
me (the unclean Gentiles): the assembly⁹ of the
wicked (the congregation of the *Israelites*) have
enclosed me: *they pierced my hands and my feet.*
I may tell all my bones: they look and stare upon
me. They part my garments among them, and cast
lots upon my vesture." Then the prophetic vision
leads us through the death and resurrection of

⁸ כלבים "In the East, troops of fierce, half-famished dogs without masters, are often wandering around the towns and villages, whence fierce and cruel men are sometimes called dogs (Ps. xxii. 17, 21.)."—*Ges.*

⁹ עדת "The congregation of the *Israelites*."—*Ges. in loco.*

CHAP. V. the Lord to those scenes of triumph with which

The twenty-
second
Psalm. the psalm ends.¹⁰

¹⁰ These prophecies seem to have been widely extended amongst the nations ; for Tacitus (*Hist.* v. 13) records—
“Plurimis persuasio inerat antiquis sacerdotum literis contineri eo ipso tempore fore ut *valesceret Oriens* (that the *ἀνατολή* should arise) profectique Judeâ rerum potirentur.”

There is nothing surprising in this, for an expectation so full of hope and promise could not be hidden under a bushel. In the same manner the Hindoos have treasured up the *first promise* in their literature, for “out of woman,” say they, “comes the Liberator.” “The seed of the woman shall bruise the serpent’s head.”

CHAPTER VI.

Prophecy of Ezekiel—The Bad Shepherds—The Lord will feed His own Sheep—The One Shepherd—The true David (Beloved)—Old Testament Testimony—Restoration of Israel—Answer to Orobio—Restoration of Judea—Reception of Bar-Cochab—The Faith of a Jew—Efficacy of the Gospel—Christ's Power and Love—Coming of Messiah.

NEARLY four centuries after both David and CHAP. VI. Solomon had passed to their rest, the word of the Prophecy of Ezekiel. Lord came to Ezekiel, saying, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?"

Self-denying preference of the interest of the flock to his own is, then, the first duty of a shepherd, according to the word of the Lord. How beautifully this is illustrated in Jesus!

The Lord then particularizes the misdoings of the shepherds thus:

"Ye eat the fat, and ye clothe you with the wool, "ye kill them that are fed: but (1) *ye feed not the*

CHAP. VI. *flock.* (2) *The diseased have ye not strengthened,*
 Prophecy of Ezekiel. “neither have ye (3) *healed that which was sick,* (4)
neither have ye bound up that which was broken,
neither have ye (5) brought again that which was
driven away, neither have ye found that which was
 “lost; but with force and with cruelty have ye ruled
 “them. And they were scattered, because there is no
 “shepherd: and they became meat to all the beasts of
 “the field, when they were scattered. My sheep
 “wandered through all the mountains, and upon every
 “high hill: yea, my flock was scattered upon all the
 “face of the earth, and none did search or seek after
 “them.”

This is exceedingly valuable, as showing us, *by contrast*, that which was so eminently glorious in the character of the Good Shepherd, whom, in the fulness of time, Jehovah sent; for

“He came to Nazareth, where he had been brought
 “up: and, as his custom was, he went into the syna-
 “gogue on the sabbath day, and stood up for to read.
 “And there was delivered unto him the book of the
 “prophet Esaias. And when he had opened the book,
 “he found the place where it was written, The Spirit
 “of the Lord is upon me, because he hath anointed
 “me to (1) *preach the gospel to the poor; he hath sent*
 “me (4) *to heal the brokenhearted, to preach (5)*
 “*deliverance to the captives,* and (3) *recovering of sight*
 “*to the blind, (2) to set at liberty them that are bruised,*
 “to preach the acceptable year of the Lord. And he
 “closed the book, and he gave it again to the minister,
 “and sat down. And the eyes of all them that were

“in the synagogue were fastened upon him. And he CHAP. VI.
 “began to say unto them, This day is this scripture The bad
 “fulfilled in your ears. And all bare him witness, shepherds.
 “and wondered at the gracious words which proceeded
 “out of his mouth.”

I have thus marked five particulars in which this blessed One fulfilled the will of Jehovah towards the flock in that which the shepherds had neglected. There is yet one feature in the character of the bad shepherds, in Ezekiel, “Neither have ye sought that which was lost,” the full and remarkable antithesis to which is reserved, to be brought out in the Lord’s teaching, and applied to himself in the parable of *the lost sheep*.

Now we see by the succeeding verses, that since the under-shepherds, to whom for a season the task had been confided, had altogether failed in the discharge of the solemn trust, the Eternal One himself undertakes the charge :

“Therefore, ye shepherds, hear the word of Jehovah ; As I live, saith the Lord God, surely because
 “my flock became a prey, and my flock became meat
 “to every beast of the field, because there was no
 “shepherd, neither did my shepherds search for my
 “flock, but the shepherds fed themselves, and fed not
 “my flock ; therefore, O ye shepherds, hear the word
 “of Jehovah ; thus saith the Lord God ; Behold, I
 “am against the shepherds ; and I will require my
 “flock at their hand, and cause them to cease from
 “feeding the flock ; neither shall the shepherds feed

CHAP. VI. "themselves any more; for I will deliver my flock
 The Lord "from their mouth, that they may not be meat for
 will feed His "them. For thus saith the Lord God; *Behold, I,*
 own sheep. "*even I, will both search my sheep, and seek them out.*
 "As a shepherd seeketh out his flock in the day that
 "he is among his sheep that are scattered; so will I
 "seek out my sheep, and will deliver them out of all
 "places where they have been scattered in the cloudy
 "and dark day. And I will bring them out from the
 "people, and gather them from the countries, and will
 "bring them to their own land, and feed them upon
 "the mountains of Israel by the rivers, and in all the
 "inhabited places of the country. *I will feed them in*
 "*a good pasture, and upon the high mountains of*
 "Israel shall their fold be: there shall they lie in a
 "good fold, and in a fat pasture shall they feed upon
 "the mountains of Israel. *I will feed my flock, and I*
 "*will cause them to lie down,* saith the Lord God. *I*
 "*will seek that which was lost, and bring that which*
 "*was driven away, and will bind up that which was*
 "*broken, and will strengthen that which was sick:* but
 "I will destroy the fat and the strong; I will feed
 "them with judgment."

And how exactly the character of Jesus is that of the Shepherd Jehovah, executing this gracious purpose of love, we have before seen; but the proof that the virgin-born man of sorrows is indeed, and no other, the One to fulfil this council of grace, is found further on in the chapter, where, after further remonstrance with the hirelings, the Lord speaks thus:

“Therefore will *I save my flock*, and they shall no
 “more be a prey ; and I will judge between cattle and
 “cattle. And I will set up *one shepherd* over them,
 “and he shall feed them, even *my servant David* ; he
 “shall feed them, and *he shall be their shepherd*. And
 “*I the Lord will be their God, and my servant David*
 “*a prince among them*. I the Lord have spoken it.”

CHAP. VI.

The One
Shepherd.

Thus we see that all the great and glorious things which Jehovah pledges himself to take into his own hands, and to effect for his chosen people, after having fully proved the incompetence of merely human shepherds to fulfil this delegated responsibility, he now solemnly assigns to *One Shepherd*, whom he will set over them to feed them, even *his servant David*. “And I, Jehovah, will be their God, and my servant David (*i.e.* the Beloved) a prince among them. I, Jehovah, have spoken it.” Who is, then, this *servant shepherd*, this prince amongst his brethren of Israel, whose actions are so entirely those of Jehovah, that it is no breach of promise to commit all into his hands ; but, on the contrary, the most perfect fulfilment of those glorious words : “For thus saith the Lord Jehovah ; *Behold, I, even I*, will both search my sheep, and seek them out, *as a Shepherd* ?”

Surely no one but the true Beloved, the true
 Son of David—God and man in one blessed person
 —can be intended here, even Christ Jesus, who—

The true
Beloved.

CHAP. VI. — “Being in the form of God, thought it not robbery
 “to be equal with God : but emptied himself (ἐαυτὸν
 “ἐκένωσεν) of his glory, and took upon him the *form*
 “*of a servant*, and was made in the likeness of men :
 “and being found in fashion as a man, he humbled
 “himself, and became obedient unto death, even the
 “death of the cross. Wherefore God also hath highly
 “exalted him, and given him a name which is above
 “every name : that at the name of Jesus every knee
 “should bow, of things in heaven, and things in earth,
 “and things under the earth ; and that every tongue
 “should confess *that Jesus Christ is Lord*, to the
 “glory of God the Father.”

The true
David.

This is the Beloved, the true David, who shall truly feed the flock of God ; for, beautiful as the Christian knows that type of the Messiah to be, which is found in the history of him who was taken from the sheepfold to be the ruler of God’s people Israel, yet do all men also know that *power* influenced his character most unfavourably ; and that he did not scruple to sacrifice Uriah, and some of his most faithful subjects also, to his own fleshly lusts. It is not then in David, but in the Son of David, that we anticipate the fulfilment of such a crowning promise ; and one which comprehends within its ample limits such glorious manifestations of the infinite grace of Jehovah.

I have thus shewn that the foundations of the glorious truth respecting the Shepherd from the bosom of the Most High—the God-man Redeemer

—were laid broadly and deeply in the Old Testament Scriptures. CHAP. VI.

I should sum up the testimony to the Shepherd as found in the Old Testament under the following heads: Old Testament testimony.

1. That the Eternal One, the Infinite Jehovah, presents himself to us as the Shepherd of his people, and in contrast to all merely human shepherds, as the unfailing Being, whose resources are equal to the emergencies of his people, and his power equal to his love.

2. That Jehovah is pleased to delegate this charge to One whom he variously styles his Fellow, his Beloved, his Chosen One, his Servant in whom he will be glorified.

3. That this Servant of Jehovah is truly man, though owned as the Fellow of Jehovah.

4. That, as undertaking the care of the flock of God, he renders himself subject to all the responsibilities arising from the evil condition in which the flock is found; and the necessity of bringing the flock, redeemed from all evil, home to God.

5. Hence the stripes by which the flock are healed are laid upon the Shepherd; and he is led to reply concerning the wounds in his hands, that they are wounds which he has received in the house of his "friends." He is compelled to cry out in the agony of desertion. The sword of divine justice smites him, and Jehovah lays upon

CHAP. VI.

Old
Testament
testimony.

him the iniquities of all the flock. Yet so great is the dignity of his person that, when he is sold by Israel for the vile price of a slave, it is Jehovah who feels that indignity as offered to himself.

6. The fruit of this work of the Shepherd of Jehovah is the full redemption of the flock; their restoration, in the first place to the favour of God, and consequently to the enjoyment of all the earthly privileges which had been forfeited by failure on their part.

Restoration
of Israel
twofold.

7. The restoration of Israel thus effected is twofold, the temporal re-establishment of the people being the manifest expression of their spiritual re-ingathering to the favour of God, according to the original promise in Deuteronomy.

“And it shall come to pass, when all these things
“are come upon thee, the blessing and the curse,
“which I have set before thee, and thou shalt call
“them to mind among all the nations, whither the
“Lord thy God hath driven thee, and *shalt return*
“*unto the Lord thy God, and shalt obey his voice*
“according to all that I command thee this day, thou
“and thy children, with all thine heart, and with all
“thy soul; that *then the Lord thy God will turn thy*
“*captivity*, and have compassion upon thee, and *will*
“*turn and gather thee* from all the nations, whither
“the Lord thy God hath scattered thee. If any of
“thine be driven out unto the outmost parts of heaven,
“from thence will the Lord thy God gather thee, and

“from thence will he fetch thee: and the Lord thy CHAP. VI.
 “God will *bring thee into the land which thy fathers* Answer to
 “*possessed*, and thou shalt possess it; and He will do Orobio.
 “thee good, and multiply thee above thy fathers. And
 “the Lord thy God will *circumcise thine heart, and*
 “*the heart of thy seed, to love the Lord thy God with*
 “*all thine heart, and with all thy soul, that thou*
 “*mayest live.*”

In doing this, I have sought to answer the arguments of Orobio,¹ who is, I conclude, the most able Jewish writer who has yet taken the

¹ Isaac Orobio was a Spanish Jew, who lived about the conclusion of the seventeenth century. The persecuting bigotry of Spain compelled him, with many of his co-religionists, to conceal with the greatest caution the fact of his being in heart a son of Israel. He studied philosophy, and became a lecturer in the University of Salamanca, but was there thrown into the Inquisition, and endured every species of torture that barbarous tribunal could inflict, cruelties so excessive, that he frequently found himself imagining his past life a dream; and he would ask himself whether he was indeed Don Balthazar Orobio. However, all the persecutions could not wring from him the avowal of his true sentiments, which would have condemned him to the flames. He was at length liberated, and left Spain for France, and finally for Amsterdam, where, under the shelter of Protestant toleration, he avowed his opinions, which were published after his death by a Jew named Henriquez, in a French translation. My extracts are taken from a little work called “Israel Defended, by Isaac Orobio,” translated from the French, and printed expressly for the use of young persons of the Jewish faith [not published], London, 1838.

CHAP. VI. field against the truth of Christianity; and writing
Answer to as I do with especial reference to, and desire for
Orobio. the help and blessing of, any who may be finding
their way (through grace) from the midst of the
educational prejudices of that nation, I must not
omit to direct their attention to the *conditional*
promise on which the Lord suspends the blessing
in the above quotation from Deuteronomy. I
know that the Lord will, in his own time, pour
upon the house of David, and upon the inhabitants
of Jerusalem, the spirit of grace and of suppli-
cation; and they shall look upon him whom they
have pierced, and they shall mourn for him as one
mourneth for his only son, and shall be in bitter-
ness for Him as one that is in bitterness for his
first-born. Then shall the promise which was first
suspended conditionally on the old covenant be
taken up in all the fulness of grace, and fulfilled
under the New Covenant—God himself, by his
Spirit, writing the conditions on the heart of
Israel—thus bringing to pass repentance to-
wards himself, and faith towards the Lord Jesus
Christ.

But, in the mean time, I would press upon
them that there is *still* a controversy with them
as a nation on the part of Jehovah their God—
that still they ought to look upon themselves as
not having “obeyed his voice,” and as *not* having
returned unto the Lord; otherwise his favour

would be a manifest thing towards them, and they would be gathered as a repentant and believing people under the care of the Shepherd of Jehovah.

CHAP. VI.

Restoration
of Judea.

I believe that the course of events is rapidly opening up to the Jews the way of return to their own land in their unconverted state; that we shall ere long see

“That holy land,
Over whose acres walked those blessed feet,
Which [eighteen] hundred years ago were nailed
For our advantage to the bitter cross,”

peopled again by Jews, retaining their national hatred to His name; and that Christians should be prepared to tell them that they *may* again plant the Mount of Olives, and seek to render it a garden as of old; they may again build their temple, and offer therein sacrifices as of old; but, rejecting the One Sacrifice, they should beware, lest that come to pass which is spoken by Zechariah (chap. xi.) in connection with their having sold Jehovah their God for thirty pieces of silver:

“And the Lord said unto me, Take unto thee yet
“the instruments of a foolish shepherd. For, lo, I
“will raise up a Shepherd in the land, which shall
“not visit those that be cut off, neither shall seek the
“young one, nor heal that that is broken, nor feed
“that that standeth still: but he shall eat the flesh
“of the fat, and tear their claws in pieces.”

CHAP. VI. Confirmed thus by the Lord Jesus :

“I am come in my Father’s name, and ye receive
 “me not : if *another shall come in his own name, him*
 “*ye will receive.*”

Reception of
 Bar-Cochab.

The reception by the chief rabbis of Israel of the impostor, Bar Cochab (the self-styled Son of a Star), and the cruel chastisement inflicted by the Emperor Hadrian on the people, in consequence of his revolt, are probably but pre-intimations of the coming consummation of the apostasy of man from God, and consequent judgment. This must precede the re-ingathering of Israel (as *Jezreel*, the true seed of God), to the mountain of his inheritance in the land which he has provided for them.

“Because thou hast forgotten the God of thy salva-
 “tion, and *hast not been mindful of the rock of thy*
 “*strength*, therefore shalt thou plant pleasant plants,
 “and shalt set it with strange slips : in the day shalt
 “thou make thy plant to grow, and in the morning
 “shalt thou make thy seed to flourish : but the harvest
 “shall be a heap in the day of grief and of desperate
 “sorrow.”

The true way to be preserved from such planting and from such reaping, is to “believe on the Lord Jesus Christ,” and to be saved from all false shepherds.

Anecdote.

The writer once asked an intelligent and leading

Jew what he thought of the restoration of his people to their own land, and was struck with the propriety of his answer: "I believe it, because God has said it." Alas! then, why not believe on him to whom all the prophets bear witness; for

CHAP. VI.

Christ's
power and
love.

"Through this Man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Why not believe that this grace is worthy of him who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in? Is not the tenderness of his love equal to the greatness of his power? Does not the 147th Psalm combine the celebration of both these attributes of God, as connected with the restoration of Israel?

"The Lord doth build up Jerusalem: *He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names.* Great is our Lord, and of great power: *his understanding is infinite.*"

Has not the Lord Jesus infinitely shewn forth his great power, in union with his tenderest love, to the outcasts, in thus taking our nature upon him to redeem the lost? Is not the "Shepherd"

CHAP. VI. Jehovah, whose amazing condescension was intimated by Isaiah in the fact of his having his hire with him, and his wages before him? How else could his coming be proclaimed to the cities of Judah in such a servant-form and lowly guise? And yet that the *announcement* of His coming should be, "Behold your God!"

Coming of
Messiah.

For thus said the voice of prophecy, spoken by Isaiah more than seven centuries before the coming of Christ in the flesh, when the king, who should have had a shepherd's heart for the people, was selfishly consoling himself with the thought that there should be peace and truth in his days.

"Comfort ye, comfort ye *my people*, saith *your God*. Speak to *the heart* of Jerusalem." (Isa. xl.) And what then follows that should be thus full of the sweet honey of God's choicest promises, of warfare accomplished, of iniquity pardoned? Have we not the very language in which John the Baptist announced the approach of the Messiah? And then, further, the commission given to her who should, after the Eastern fashion, herald the glad tidings.

"O thou that bringest good tidings to Zion, get thee up into the high mountain. O thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, *be not afraid*, say unto the cities of Judah, Behold your God! Behold, the Lord Jehovah will come with strong hand, and his

“arm shall rule for him: behold, his hire⁴ is with
 “him, and his wages before him, he shall feed his
 “flock *like a shepherd*: he shall gather the lambs
 “with his arm, and carry them in his bosom, and
 “shall gently lead those that are with young.”

CHAP. VI.

The comfort
of the flock.

This would, indeed, be suited comfort for the flock of God in the season appointed by him; for where shall strength for so great a task be found, but in the arm of him who made us? and where shall love and patience exist sufficient for the toil, but in the breast of him who counts the sheep to be his own peculiar possession?

Should these pages meet the eye of any one of the seed of Abraham, who may not yet have received the knowledge of the true Isaac—the true Child of Promise—may I ask such a one to read the gospels through, with prayer; and to judge, in the presence of the Father of Lights, who gives to all liberally and without upbraiding the wisdom they seek at his hand, whether the character of Jesus there portrayed be not indeed the very embodying of those promises given of old through the prophets of the Shepherd of Jehovah? Whether he be not indeed God manifest in the flesh?

But let me add one word, that it must be with

⁴ שָׂכָרוֹ “His hire.”—*Ges.* Compare Ex. xxii. 15: “If it be a hired thing, it came for *his hire*.” מַעְלָתוֹ “His wages.” (No. 2, *Ges.*). Compare Lev. xix. 13: “The *wages* of him that is hired shall not abide with thee till the morning.”

CHAP. VI. a penitent heart that this truth should be sought into; even as John the Baptist came preaching repentance to Israel, in order to herald the coming of the Messiah; so in the case of the individual, it is not the proud, but the conscience-stricken sinner, who will find this healing balm of Gilead, and the Physician that is there.

CHAPTER VII.

The Grace and Condescension of Jesus—Reception of Publicans and Sinners—Christ's Reception by the Jewish Teachers—Blindness of the Jewish Leaders—Christ's solicitude for the Lost Sheep—Christ the Creator—This World perhaps the only Fallen One—Parable of the Lost Sheep—Indirect Reproof of the Priests—Jesus at the Well of Jacob—God manifest in the Flesh—Search for the Lost Sheep—The Shepherd's Hire—The Goel or Redeemer—Search continued till the Lost is found—Capture of the Lost Sheep.

I WOULD now direct the attention of my reader to CHAP. VI.
one portion of the New Testament, as shewing The grace and con-
forth the glory of Jesus in the marvellous words of descension of Jesus.
love and grace which were poured into his lips—
that remarkable teaching which shewed forth that
he spoke indeed that which he had received of his
Father.

When the Lord of love and might came in person to the cities of Israel, he was gladly listened to by the common people, and in chap. xv. of Luke we read :

“Then drew near unto him all the publicans and
“sinners for to hear him.”

CHAP. VII. That is to say,¹ they crowded round him, and hung upon the words which flowed from his lips.

“And the Pharisees and scribes murmured, saying, “This man receiveth sinners, and eateth with them.”

Reception
of Publicans
and Sinners.

The publicans and sinners were persons who had lost caste altogether amongst their countrymen—their character was gone, and therefore the Pharisees and scribes were greatly scandalized that one, who was looked upon as more than a prophet, should thus countenance such. They murmured, some apparently saying, “This man receiveth sinners,” and others responding, “Yes, and even eateth with them,” that being the token of the greatest amity and concord.² We can a little understand their feelings, when we remember the holiness of the law of Jehovah, and the awful boundary line which had marked off the people from even touching the mount whilst the glory of God was upon it, and now One sent from God makes peace with sinners at once! How stumbling to all their cherished sanctity! How contrary to the only holiness of which mere man can have any notion, from his own thoughts! For separation from evil is only to be effected,

¹ Ἦσαν δὲ αὐτῷ ἐγγύστες, they “were busied in drawing near,” “were continually about him.”—Alford, Gr. Test., vol. i. p. 528.

² διεγγύζον implies rather “one to the other responsively.”—Alford, Gr. Test., vol. i. p. 529.

according to human judgment, by withdrawal CHAP. VII.
from sinners; and all experience proves that a man is likely to participate in the tone of the moral atmosphere which he breathes.

Where then was the grand source of their erroneous appreciation of the Lord's conduct? Evidently in their not being prepared to recognize him as God manifest in the flesh, as the Shepherd from the bosom of Jehovah; who had laid aside for a season the ineffable brightness of that light which no man can approach unto; and had come into this world of darkness and sin as one who could not by any possibility be contaminated with even the slightest measure of its pollution. It was as coming down from heaven, not to do his own will, but the will of him that sent him, that he must seek and save the lost, must needs put himself into association with sinners, and give them the gracious assurance:

Christ's
reception by
the Jewish
teachers.

"All that the Father giveth me shall come to me;
"and him that cometh to me I will in no wise cast
"out."

The substance of this truth (it seems to me) they ought to have learnt from the Old Testament; and were responsible for this neglect, as our Lord said on other occasions, "Ye do err not knowing the Scriptures." I do not dwell upon the state of heart which led to this failure, except that we know the root of it to have been in that they had

CHAP. VII. not the love of God in them, and were exposed to the power of darkness.

Blindness of
the Jewish
leaders.

These guides of the people hence became blind leaders of the blind, causing the people to fall into the ditch of perdition; and our Lord, if he would care for the flock, must "spoil the glory" of these shepherds, and (according to Zechariah xi.) must "cut them off;" but as being himself *the* Shepherd appointed to "feed the flock," he would if possible seek to save even some of the scribes and Pharisees; and Nicodemus and others are witnesses that his labour of love was not altogether in vain.

Thus he who was Wisdom's self incarnate took his stand between the poor sinners on the one hand—whom he wished *not* to countenance in their sins, but to deliver *out* of their sins—and on the other the self-righteous advocates of God's *holiness*, who were without a sense of his love; and with that infinite wisdom with which he ever disentangled the most intricate and perplexing questions (his glory ever shining forth the more brightly under circumstances of trial), he now gave forth the three divine parables, which occupy this chap. xv. of Luke. To these I should confidently appeal; as conveying to the spiritual mind a deeper conviction of the divinity of Christ than even the evidence of a miracle wrought before the eyes could afford. The latter would strike

the outward senses ; but this, with an ever deepening conviction, proves to the inner man that when Jesus speaks it is indeed as the One who had rightful authority to assert his essential Godhead. This assertion is not only implied in such expressions as the “*I say unto you,*” but is interwoven with the whole substance of the instruction of this chapter. CHAP. VII.

Thus, in the introduction of the first parable, He speaks as the Possessor of heaven and earth, appealing to the sentiments connected with possession in the heart of man. Christ speaks as Creator.

“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?”

Let us remember the grand description of the majesty of God, as connected with his Shepherd character of love in chap. xl. of Isaiah, and see how analogous it is ; for thus saith the prophet :

“Lift up your eyes on high, and behold who hath created these things, *that bringeth out their host by number* : he calleth them all by names, by the greatness of his might, for that he is strong in power ; not one faileth.”

He is then the Creator and Upholder of the ninety and nine that went not astray. He is the Shepherd of all the hosts of heaven that rest in Shepherd of the ninety and nine.

CHAP. VII. security under his sheltering arm. Much has been said of late about "more worlds than one;" and, whatever view we take of the arguments brought forward, we must surely admit the PROBABILITY, that in all the immense and, *to us*, boundless and infinite regions of creation, the wisdom of the Almighty Architect is displayed as clearly as we see it is in this visible world of ours:—a creative wisdom, delighting in pouring forth its immeasurable stores of variety, filling our sphere of observation with objects which we may contemplate with an ever-deepening admiration of the omniscience displayed in the minutest atoms of organized beings which the microscope brings under our vision; as well as in the fragmentary remains of vast and almost fabulous forms, the tenants of primeval ages of the world, which geology brings forth to light.

This world perhaps the only fallen one.

But amidst all that science reveals, or which imagination can grasp, we search in vain for any *fallen world* but this one which we inhabit. We may well hope and trust that it is only the *one* amongst *the hundred* that has gone astray.

Deeper grace shown in the Shepherd.

But what then? The going astray of the one sheep, brings out into active exertion the *capabilities* of the shepherd; which else had slumbered in inactivity. This is well known to impart to the shepherd character, in the wild and inhospitable regions of the earth, a degree of skill, of

power, of endurance; in a word, a capacity for CHAP. VII.
achievements, such as cannot belong to those
merely used to the tame routine of ordinary life.
We have stood by the shepherd's side while he
narrated the perils he encountered in going after
the lost sheep; and in mountain districts have
been filled with admiration at the skill with
which he guided his flock. How powerless, how
helpless a creature, would an inhabitant of one of
our great cities be in the midst of a snow-storm
on the mountain, such as the shepherd is com-
pelled to encounter oftentimes in his search!

Now to apply all this to the object in hand.
We are certainly led to understand that the fall
of man has given occasion to the display of
depths of grace in the character of God such
as were never before revealed; such as even the
angels desire to look into:

“According as he hath chosen us in him *before the*
“*foundation of the world* . . . having predestinated
“us unto the adoption of children by Jesus Christ
“unto himself, according to the good pleasure of his
“will, to the *praise of the glory of his grace*, wherein
“he hath made us accepted in the Beloved.”³

It is thus, then, that we have the character of
God brought out to view in all its infinite loveli-
ness; for “God so loved the world that he gave

³ Ephesians i.

CHAP. VII. his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

His love
shown for
the lost
sheep.

Thus, in the parable, the whole energy of the shepherd is turned aside from the ninety and nine. He *leaves* them, and his solicitude for the *one* lost sheep carries him out in the activities of service far away into the wilderness. He shews himself to be a shepherd indeed, worthy of the name.

The sheep
not valued
by the
guides of
the flock.

Observe, moreover, the force of indirect reproof of the self-constituted guides of God's flock—the scribes and Pharisees. The sheep were none of theirs, and they had no real value for them. The publicans and sinners—poor lost ones!—might wander to the pit of hell; and fall in there without one sigh from them, "whose *own* the sheep were not." Not so with the compassionate Jesus; and yet they could afford coldly to censure him when employed in seeking thus to win them back! Well might he say, "All that ever came before me were thieves and robbers, but the sheep did not hear them!"

Jesus at the
well of
Jacob.

He left the ninety and nine in the wilderness, and thence upon this sin-stained earth we have the privilege of recording the footsteps of our God; for, leaving all the stellar worlds, so far as we can know, without any such tokens of his presence, he came down from heaven to save the lost; and, weary with his journey, when toiling

under the heat of the midday Syrian sun, he sat CHAP. VII.
down by the well of Jacob, to converse with one
poor sinner, and to lead her to the fountain of
living waters.⁴

Yes, God manifest in the flesh ! This is indeed God mani-
fest in the
flesh.
THE mystery, the foundation-stone of our religion,
the wonder of heaven, and the joy of earth. Well
might the angelic hosts bid him welcome at his
birth with such strains as these : "Glory to God
in the highest, and on earth peace—good will to
men !"

But not only did the shepherd undertake the
search after the lost one, but he succeeded in it
perfectly ; he went after that which was lost *until*
he found it.

In this the parable corresponds most exactly
with the reality ; and that which Jesus speaks is
divinely true ; though we must remember that, at
the time he spoke it, appearances all ran counter
to this, and might seem to falsify his assertion.

I have mentioned in an earlier portion of this
treatise, that the servant of Jehovah was sent, in
the first instance, to seek to reclaim the lost sheep

⁴ "Recordare Jesu pie
Quod sum causa tuæ viæ
Ne me perdas illa die,
Quærens me sedisti lassus,
Redimisti crucem passus,
Tantus labor non sit cassus."

CHAP. VII. of the house of Israel; and that, according to the language of prophecy, "though Israel be not gathered," he was increasingly rejected by the nation whom he came to save.

Moreover, John the Baptist had heralded his coming as the Lamb of God which taketh away the sin of the world; and lo! in the place of a world without sin, the world was about to commit its crowning sin in the rejection of God's choicest gift—in the crucifixion of God's beloved Son.

The Shep-
herd's hire.

Again, I have said that, as the Shepherd, he was to have his "hire" and his "wages;" and I understand this of those who, being accepted in the Beloved, are indeed one with the true David; those in whom he shall see the travail of his soul and be satisfied; the many justified by the knowledge of God's righteous servant, justified by faith in him.

The Goel or
Redeemer.

I might have said that, as the Redeemer, he accepts the responsibility of purchasing the inheritance, cumbered as it is by the poverty-stricken one; and her claims upon him, who through this mighty one, the Boaz of her strength, becomes the Ruth, the satisfied one, and the fruitful mother of blessings. As the Second Adam he must have his Eve, fashioned from his own person in the hour of his deathlike slumber; that, as the Bridegroom, he must have the bride, even the church; for Christ *loved the church, and gave himself for*

it; that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. CHAP. VII.

Now in all these ranges of glory, the Lord goes after that which he seeks *until he finds it*. He doeth according to his will, whether among the armies of heaven or the inhabitants of the earth; and, however much liberty he may be pleased to allow to the free will of man, and however much of license may be conceded to Satan, we do not find that the Lord is a debtor either to the good will of man or the bad will of Satan; although both man and Satan exactly concur in working out his designs. He works "according to the good pleasure of his will," as well as "to the praise of the glory of his grace."

Thus in the parable we find the shepherd not only going after the sheep, but seizing it fast; laying it on his shoulders, and (however much it may struggle under his hand to be free) allowing it no freedom again to lose itself in the wilderness. He beareth it home with rejoicing.

What a false picture would it be to represent a shepherd as taking all this trouble to go into the wilderness for the sheep; and yet leaving it to the sheep to choose for itself, whether it would listen to his voice and follow him back, or whether it would still follow its own wild will, and remain

CHAP. VII. in the desert world. Would he so risk the question
The True of the recompense of his toil? I trow not.
Shepherd.

Such, at all events, is not the shepherd whom Jesus portrayed to his listening hearers. Neither is Pelagian doctrine the doctrine taught by scripture. It is the cherished fruit of that proud independence of God, which is all that man has gained by the fall. "Lord of himself, that heritage of woe," man may well boast of his free will as the fruit and the reward of his revolt from God. But this free will can of itself but lead him deeper into the wilderness, and to an ever-increasing distance from God. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."⁵

⁵ Rom. ix.

CHAPTER VIII.

The Joy of the Shepherd—Psalm xxii.—The Declaration of the Shepherd Statement—Mary at the Sepulchre—The New Pastures—Mary's Surprise—Christ's Message to His Brethren—The Apostle John—The Gift of the Father—Isaiah viii.—The Church the Body of Christ—Cunning of Satan—Believing Jews and Gentiles—The New Song—Isaiah xxv.—The Final Restoration.

“AND when he cometh home, he calleth together CH. VIII.
“his friends and neighbours, saying unto them, The joy
“Rejoice with me, for I have found my sheep which of the
“was lost.” Shepherd.

The Lord here most strikingly reveals to us the truth, that *the joy of restoration is the joy of God.*

Moreover he depicts to us in the parable this *future* joy as the actuating motive in the heart of the shepherd, supporting him amidst his toil by the prospect of the return home, bearing with him the fruit of his labour.

Now this was exactly his own support amidst the awful sufferings of the cross. “For the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

CH. VIII. Guided, then, by Psalm xxii., which we have
 Psalm xxii. seen speaks with such wondrous exactness of his sufferings, we will seek to enter a little into the joy set before the shepherd's heart, sustaining him in the midst of the terrible agony, ere that loving heart broke for us.

The declaration of the Father.

In verse 22—"I will declare thy name unto my brethren"—we have the statement of that blessed truth which Jesus hastened to announce unto his disciples, at the earliest moment after his resurrection; when it became an established fact, that the Father had really adopted poor orphan children of Adam's race into the blessed position and privilege of *sons*, through him who is the "first-born amongst many brethren." Jesus, in his truly divine prayer to the Father, as recorded in John xvii., had said of his disciples (ver. 26), "These have known that thou hast sent me. And I *have declared unto them thy name, and will declare it*: that the love wherewith thou hast loved me may be in them, and I in them." But he does not, in this passage, speak of the disciples as "brethren," for he had not yet risen from the dead. This was a truth to be brought out in its own glorious fulness on that ever memorable first day of the week; when Mary, weeping, sought the body of Jesus amidst the angelic attendants on that sepulchre.

Jesus presented himself before her view, as alive

from the dead ; and yet not a phantom—not a disembodied spirit, but having flesh and bones, and capable of being touched by the hand, as well as seen by the eye—partaker of a new and risen life, wholly beyond the conditions of this mortal life of ours, and not in any way necessarily subject to the laws under which existence is maintained by the race of Adam. His life depended not on the vital air ; he was not impeded by the closed doors ; he *needed* no longer a place where to lay his head ; he lived a divine life ; realising in its full fruition the complete blessedness of Psalm xxi.

CH. VIII.

Mary at the sepulchre.

“The king shall joy in thy strength, O Lord ; and
 “in thy salvation how greatly shall he rejoice ! Thou
 “hast given him his heart’s desire, and hast not with-
 “holden the request of his lips. Selah. For thou
 “preventest him with the blessings of goodness ; thou
 “settest a crown of pure gold on his head. *He asked*
 “*life of thee, and thou gavest it him, even length of*
 “*days for ever and ever.* His glory is great in thy
 “salvation : honour and majesty hast thou laid upon
 “him. For thou hast made him *most blessed for ever :*
 “thou hast made him exceeding glad with thy coun-
 “tenance.”

These were then the *new pastures* of fair and resurrection-life ; into which he, as the Shepherd, having himself gone before, was about to “lead out” his sheep ; and when he leadeth them out he calleth his own sheep by name. So that it was, perhaps, not without significance that Jesus saith

The new pastures.

CH. VIII. unto her, *Mary*.¹ At all events we can understand that every one who shall be called thus by name by the Lord, and owned in the coming day of glory, will possess a peculiar value in his eyes; and when he shall reveal himself to them, it will not be according to the preceding salutation whilst she was looking upon him as the gardener, though that was gentle and gracious—"Woman, why weepest thou? Whom seekest thou?" This is now changed for the language of friendship long enjoyed, of communion begun amidst the shady retreats of Bethany, and to be renewed in a higher and more perfect state of being.

Mary's
surprise.

"Jesus saith unto her, Mary. She turned herself, "and saith unto him, Rabboni; which is to say, "Master."

But this was but for an instant, as it were, to awaken in her soul the perfect recognition of him whom she had worshipped before as "the resurrection and the life." She could not yet herself participate in this new and wondrous existence; nor could she understand the new power of communion which was to be established in the gift of the Comforter. She must not yet put off the mortal garment, neither was he himself as yet

¹ *Μαριάμ*, see Alford's Gr. Test. Compare "for thou hast found grace in my sight, and I know thee by name." (Ex. xxxii.)

arrayed in the full glory of the vestures of immortality. CH. VIII.

Christ's message to His brethren.

He had not yet ascended, and it was in his ascension that this glorious change was to pass upon him.

“Jesus saith unto her, *Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.*”

These, then, are the *brethren* of Christ ; and he was looking forward to the joy of declaring, and that to eternity, the Father's name, with all its untold depths of infinite delight, to these individually precious ones ; each one of whom he knows *by name*, and they find grace in his sight. Every one of these will be *like him* in the glory, for they shall see him as he is ; and each and every one will not only be like the children of a king, but will, in the day of his manifestation, be manifested with him as sons of God, *confessed as such* by the whole universe.

“Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.”

And one of those who received the message, even the beloved apostle, when taught to respond fully to the good tidings, exclaims :

CH. VIII. — “Behold, what manner of love the Father hath
 “bestowed upon us, that we should be called the sons
 “of God: therefore the world knoweth us not, because
 “it knew him not.’ Beloved, now are we the sons of
 “God, and it doth not yet appear what we shall be :
 “but we know that, when he shall appear, we shall be
 “like him ; for we shall see him as he is.”

These, then, individually, personally, beloved ones, are the “hire” and the “wages” given by Jehovah to his Shepherd, and as the expression of the Father’s love, are thus peculiarly precious unto Jesus.

“*All that the Father giveth me shall come to me :*
 “and him that cometh to me I will in no wise cast out.
 “For I came down from heaven, not to do mine own
 “will, but the will of him that sent me. And this is
 “the Father’s will which hath sent me, that of *all*
 “*which he hath given me I should lose nothing*, but
 “should raise it up again at the last day.”

The gift of
 the Father.

Concerning the whole of this gift (παῦν ὁ δέδωκέν) it is the Father’s will that his Chosen One should receive it *entire* in the day when he makes up his jewels—not one, not even the least or the feeblest, being found wanting ; for the true Israel must have his full hire out of Laban’s flocks ; and, moreover, the gift must be itself perfected in resurrection-beauty ; and therefore he will present it to himself a glorious church, not having *spot* (speaking of imperfection) or *wrinkle* (telling of

old age) or any such thing; but that it should be CH. VIII.
holy and without blemish.

Thus, whilst for a season Jehovah hides his Isaiah vii.
face from Israel, whilst Israel is not gathered, and
the shepherd's work is *so far* in abeyance, this
other wondrous secret counsel is brought to light,
and the true servant of Jehovah can say, in the
language of Isaiah, chap. viii. :

“Bind up the testimony, seal the law among my
“disciples. And I will wait upon Jehovah, that hideth
“his face from the house of Jacob, and I will look
“for him. Behold, *I and the children whom Jehovah*
“*hath given me are for signs and for wonders in Israel*
“from Jehovah of hosts, which dwelleth in Zion.”

These beloved ones, then, in their collective
capacity, form the Church,² or congregation, of
which Jesus, when on the cross, thus further
speaks: “I will declare thy name unto my breth-
ren: in the midst of the congregation will I praise
thee.”

This Mystical Body, then, has no members The Church
the congrega-
tion of
Christ's
brethren.
which will not appear around Christ in glory.

“For whom he did foreknow, he also did pre-
“destinate to be *conformed to the image of his Son*,
“that he might be *the first-born among many brethren*.
“Moreover *whom* he did predestinate, *them* he also
“called: and *whom* he called, *them* he also justified:
“and *whom* he justified, *them* he also glorified.”³

² Heb. ^לקהל—ἐκκλησία, Septuagint.

³ Romans viii.

CH. VIII.

Not external
Christendom

Satan appears specially to seek to hide this truth, and is ever presenting what *he* calls "the church" before the eyes of poor sinners, instead of Christ. He thus deludes myriads of christened Gentiles, a generation "pure in their own eyes, and yet not washed from their filthiness,"⁴ and also scandalises the Jews, oppressed as they have been by this great Babylon, and from whom he thus conceals the dignity to which all from amongst them, as well as amongst the Gentiles, are called, for :

"For he is our peace, who hath made *both one*, and
" *hath broken down the middle wall of partition* between
" us ; having abolished in his flesh the enmity, even
" the law of commandments contained in ordinances ;
" for to make in himself of *twain one new man*, so
" *making peace* ; and that he might reconcile both
" unto God in one body by the cross, having slain the
" enmity thereby : and came and preached peace to
" you which were afar off, and to them that were nigh."⁵

Believing
Jews and
Gentiles
one body.

The believing Jew is called along with the believing Gentile into *one body*, even to form the mystical Bride of Christ, and to be a fit "help-meet" for him whilst rejoicing in glory, fully sharing in the deepest affections of his heart, and in all his purposes of love, and grace, and power, towards the universe of his creatures.

We find thus exhibited in the Church the per-

⁴ Prov. xxx. 12.

⁵ Ephesians ii.

fection of *restoring grace*. The infinite distance at CH. VIII.
 which sin had placed man from his Creator has The perfec-
 tion of
 restoring
 grace.
 all been bridged over by the Creator's love ; for it
 seemed well, in the counsels of the Godhead, that
 in Jesus

“Should all fulness dwell ; and, having *made peace*
 “*through the blood of his cross*, by him to reconcile all
 “things unto himself ; by him, I say, whether they
 “be things in earth, or things in heaven. And you,
 “that were sometime alienated and enemies in your
 “mind by wicked works, yet now hath he reconciled
 “in the body of his flesh through death, to present
 “you holy and unblameable and unreprouable in his
 “sight.”

Then again all the ravages of sin and Satan, as
 regards these redeemed ones, are more than done
 away ; for the remembrance of sin put away, and
 iniquity forgiven, tends for ever to exalt their joys.

“And they sung a new song, saying, Thou art Iniquity
 forgiven.
 “worthy to take the book, and to open the seals
 “thereof : for thou wast slain, and hast *redeemed us to*
 “*God by thy blood out of every kindred, and tongue,*
 “*and people, and nation ;* and hast made us unto our
 “God kings and priests : and we shall reign on the
 “earth.”

And then the mysterious fruit of sin in the
 ordained dissolution of the bond which unites
 body, soul, and spirit is completely set aside, and
 even triumphed over.

CH. VIII.

“Behold, I shew you a mystery ; We shall not all
 “sleep, but we shall all be changed, in a moment, in
 “the twinkling of an eye, at the last trump : for the
 “trumpet shall sound, and the dead shall be raised
 “incorruptible, and we shall be changed. For this
 “corruptible must put on incorruption, and this mortal
 “must put on immortality. So when this corruptible
 “shall have put on incorruption, and this mortal shall
 “have put on immortality, then shall be brought to
 “pass the saying that is written, *Death is swallowed*
 “*up in victory*. O death, where is thy sting ? O grave,
 “where is thy victory ? The sting of death is sin ; and
 “the strength of sin is the law. But thanks be to
 “God, which giveth us the victory through our Lord
 “Jesus Christ.”

Death swal-
 lowed up.

Death is *swallowed* up in victory, as in the case of Jordan, as soon as the feet of the priests that bare the ark (*Christ*, in a figure) were dipped in the brim of the water, that the waters which came down from above stood, and those that came down from the sea of the plain failed, and the people passed over on *dry ground*. Jordan was driven back.

Then the abounding grace of the Lord is manifested in his tender care for those who seem the most helpless.

“But I would not have you to be ignorant, brethren,
 “concerning *them which are asleep*, that ye sorrow not,
 “even as others which have no hope. For if we be-
 “lieve that Jesus died and rose again, even so them

“also which sleep in Jesus will God bring with him. CH. VIII.
 “For this we say unto you by the word of the Lord,
 “that we which are alive and remain unto the coming
 “of the Lord shall not prevent them which are asleep.
 “For the Lord himself shall descend from heaven with
 “a shout, with the voice of the archangel, and with
 “the trump of God : and the *dead in Christ shall rise*
 “*first* : then we which are alive and remain shall be
 “caught up together with them in the clouds, to meet
 “the Lord in the air : and so shall we ever be with
 “the Lord.”

Then also shall take place the complete reunion Broken links
restored.
 of those broken links which have united together
 the family of God on earth ; they shall be taken
 up again in heavenly brightness, and the *joy of*
restoration, God's own joy, shall be poured through
 every vessel ; for

“What is our *hope*, or *joy*, or *crown of rejoicing* ?
 “Are not even *ye in the presence of our Lord Jesus*
 “*Christ at his coming* ?”

Then shall Paul meet his beloved Thessalonians,
 and present them as a rich wreath of immortal
 flowers, gathered with unwearied pains on earth,
 to adorn the brows of him for whom, when here
 below, no diadem was allotted but the cruel crown
 of thorns.

Then shall each saint meet and recognize every
 beloved brother and sister in the family, and all
 shall fully know that, though weeping may have

CH. VIII. endured for the night-season of the world's history,
yet shall songs of joy, even the alleluias of innumerable voices, usher in the gladness of the resurrection morning ; for

“When he cometh home, he calleth together his
“friends and neighbours, saying unto them, Rejoice
“with me ; for I have found my sheep which was
“lost.”

CHAPTER IX.

Restoring Grace—Attributes of the Servant—Resurrection
the Answer to Satan—Hosea—Blessedness of the Meek—
Antitypical Scenes—God's choice of Judah—Zechariah
xii.—The Remnant of Israel—Joseph and his Brethren.

THE next sphere of action in which the restoring CHAP. IX.
grace of the Shepherd of Israel is manifested, is Restoring
grace as to
Israel.
that of his own peculiar people in the yet future
day; when he shall take up again, in resurrection
power, the work of gathering Israel, which ap-
peared to fail under his hand when on earth; and
this is the next prospect which passes in vision
before him while on the cross, as our twenty-
second psalm further shows:

“Ye that fear Jehovah, praise him; all ye the seed
“of Jacob, glorify him; and fear him, all ye the seed
“of Israel. *For he hath not despised nor abhorred the*
“*affliction of the afflicted; neither hath he hid his face*
“*from him; but when he cried unto him, he heard.* My
“praise shall be of thee in the great congregation: I
“will pay my vows before them that fear him. The
“*meek* shall eat and be satisfied: they shall praise the
“Lord that seek him: your heart shall live for ever.”

CHAP. IX. There seems to be peculiar beauty in this touching appeal to the seed of Jacob, because a *suffering* Messiah has always been a difficulty to them.

Orobio says (p. 125), that "the servant of God must have three especial attributes."

The suffering Messiah.

The first, "the power to see his seed, his generation, his happy prosperity. (Comp. Isa. liii.)

"The second consists in a long life, which is the blessing of the Lord, ever granted to his children and those who observe his solemn law.

"The third especial attribute is, that the will or pleasure of the Lord will prosper in his hand."

On the second topic he says:

"The blessing of a long life, too, cannot apply to their Messiah; his death at the early age of thirty-three, must convince us it was not of him the prophet spoke. A violent and premature death is often *an evident sign of the wrath of God*, who would thus remove from the world those persons who offend him; and who might, by precept and example, lead others to the same."

This extract elucidates the feeling of Israel as depicted in Isaiah liii.: "We did esteem him stricken, smitten of God, and afflicted."

Orobio seems never to have read the description of the long life and abundant progeny of *the wicked* in Psalm xvii.

The answer to all such unfounded accusations is to be found in this—that God *heard* his beloved

Son, and answered him in resurrection; so that, in CHAP. IX.
 a far higher and nobler assembly than even "the Christ heard
in resurrec-
tion. august Sanhedrim," his righteousness shall be
 proclaimed; and his praise shall be of Jehovah
 in the great congregation of the universe, united
 to bow the knee to him.

But first must Israel be gathered; and we shall
 find this also to be a work of complete restora-
 tion.

In the first place, I must notice their spiritual
 restoration.

Hosea, in the commencement of his prophecy Gathering of
Israel.
 —a portion often misunderstood—represents the
 difference between the real Israel of God, which
 he terms "Jezreel," or the seed of God, and the
 mere spurious professors of covenant relationship
 to him. These latter are in judgment rejected.¹
 "Yet," the Lord saith, concerning *the whole twelve
 tribes reunited*—

"The number of the children of Israel shall be as
 "the sand of the sea, which cannot be measured nor
 "numbered; and it shall come to pass, that in the
 "place where it was said unto them, Ye are not my
 "people, there it shall be said unto them, Ye are the
 "sons of the living God. Then shall *the children of*

¹ No immorality is implied in the prophet himself, the
 blame rested on the wife, who proves unfaithful to him.
 Thus (in the exact language of Scripture) it is said of
 Jezreel, that the prophet's wife bare *him* a son—of the
 others simply "she bare a son."

CHAP. IX. *"Judah and the children of Israel be gathered together,*
 The Israel of God. *"and appoint themselves one head, and they shall
 "come up out of the land ; for great shall be the day
 "of Jezreel."*

It is, as explained by the Apostle Paul—

*"For they are not all Israel, which are of Israel :
 "neither, because they are the seed of Abraham, are
 "they all children : but, In Isaac shall thy seed be
 "called. That is, They which are the children of the
 "flesh, these are not the children of God : but the
 "children of the promise are counted for the seed."*²

"The meek" then, as our psalm expresses it,
"shall eat and be satisfied ;" those who, having
 learned by the Lord's discipline, shall be prepared
 for his righteous reign.

Judah first. The restoration of Judah will first engage our
 attention ; for it was first Judah's thought to sell
 his brother. It was he who said, "Come, and let
 us sell him ;"³ and it is Judah who becomes the
 leader in confession.

*"And Judah and his brethren came to Joseph's
 "house ; for he was yet there : and they fell before
 "him on the ground. And Joseph said unto them,
 "What deed is this that ye have done ? wot ye not
 "that such a man as I can certainly divine ? And
 "Judah said, What shall we say unto my lord ? what
 "shall we speak ? or how shall we clear ourselves ?
 "God hath found out the iniquity of thy servants."*⁴

² Rom. ix. 6-8.

³ Gen. xxxvii. 26, 27.

⁴ Gen. xliv. 14-16.

So in the antitypical scenes. It is Judah who CHAP. IX.
first conceives the thought of selling the True Antitypical
Joseph; for Judas, by his very name Iscariot,⁵ scenes.
is pointed out to be of that tribe, as was our Lord
himself; and therefore the treachery was the more
malignant. Jesus was in Bethany (a village of
Judah), in the house of Simon the leper, who had
this possession in his own tribe, when the son of
Simon, Judas Iscariot, takes offence at the waste,
as he considered it, of the ointment, "and from
that time he sought opportunity to betray him."

The Lord chose this tribe "to be the ruler," ⁶ God's choice
and gave the word, "Judah shall go up first;" ⁷ of Judah.
but failure began here also; and with Judah all
Israel stumbled, when Achan took of the accursed
thing, for he also was of this tribe.⁸

So "it is evident that our Lord came out of
Judah;" and he is indeed "the Lion of the tribe
of Judah," who shall (as the once slain Lamb)
open the seals, and shall assume universal do-
minion; but out of the same tribe also came the
traitor, and all Israel stumbled with him.

But it was "the men of Judah" who "came
and anointed David king over the house of Judah
in Hebron;" and they further vindicated their
fidelity to him whom God had chosen in the days

⁵ קריית—Joshua xv. 25.

⁷ Judges i. 2.

⁶ 1 Chron. xxviii. 4.

⁸ Joshua vii. 1.

CHAP. IX. of Rehoboam, for "there was none that followed the house of David but the tribe of Judah only."⁹

Zechariah
xii.

So in the work of gracious restoration, this tribe is first visited; for we read in Zechariah:

"The Lord also shall save *the tents of Judah first*,
 "that the glory of the house of David and the glory
 "of the inhabitants of Jerusalem do not magnify
 "themselves against Judah. And I will *pour upon*
 "*the house of David, and upon the inhabitants of Jeru-*
 "*salem, the spirit of grace and of supplications: and*
 "*they shall look upon me whom they have pierced, and*
 "*they shall mourn for him, as one mourneth for his*
 "only son, and shall be in bitterness for him, as one
 "that is in bitterness for his firstborn." In that day
 "shall there be a great mourning in Jerusalem, as
 "the mourning of Hadadrimmon in the valley of
 "Megiddon. And *the land shall mourn*, every family
 "apart; the family of the house of David apart, and
 "their wives apart; the family of the house of
 "Nathan apart, and their wives apart; the family
 "of the house of Levi apart, and their wives apart;
 "the family of Shimei apart, and their wives apart;
 "all the families that remain, every family apart,
 "and their wives apart. In that day there shall be
 "a fountain opened to the house of David and to
 "the inhabitants of Jerusalem for sin and for un-
 "cleanness."¹

The work of the Lord then goes forward in the land, in judgment mingled with mercy:

⁹ 1 Kings xii. 20.

¹ Zech. xii.

“And it shall come to pass, that *in all the land*, CHAP. IX.
 “saith the Lord, *two parts therein shall be cut off and*
 “*die*; but the third shall be left therein. And I
 “*will bring the third part through the fire, and will*
 “*refine them as silver is refined, and will try them as*
 “*gold is tried: they shall call on my name, and I will*
 “*hear them: I will say, It is my people: and they shall*
 “*say, The Lord is my God.*”

It is the one-third only that are spared and The spared one-third.
 spiritually blessed and acknowledged by Jehovah
 as “his people.” Those who are now flocking to
 Jerusalem should remember this.

Thus we see that the Lord will reveal himself Joseph and his brethren.
 to his brethren of the house of Judah; and, even
 as Joseph “fell upon his brother Benjamin’s neck,
 and wept, and Benjamin wept upon his neck,
moreover he (*also*) kissed all his brethren, and wept
 over them, and after that his brethren talked with
 him.” So there will be a manifestation to Judah
 first of all, and then, in order, to the rest of Israel;
 for it is thus that the Lord will at length, in
 amazing grace, overcome their unbelief according
 to the pattern given in the Apostle Thomas.

“But Thomas, one of the twelve, called Didymus,
 “was not with them when Jesus came. The other
 “disciples therefore said unto him, We have seen the
 “Lord. But he said unto them, Except I shall see in
 “his hands the print of the nails, and put my finger
 “into the print of the nails, and thrust my hand into
 “his side, I will not believe. And after eight days

CHAP. IX. "again his disciples were within, and Thomas with
 The Lord's "them : then came Jesus, the doors being shut, and
 feet stand on the Mount "stood in the midst, and said, Peace be unto you.
 of Olives. "Then saith he to Thomas, Reach hither thy finger,
 "and behold my hands ; and reach hither thy hand,
 "and thrust it into my side : and be not faithless, but
 "believing. And Thomas answered and said unto
 "him, My Lord and my God. Jesus saith unto him,
 "Thomas, *because thou hast seen me, thou hast believed :*
 "blessed are they that have not seen, and yet have
 "believed."

So in the day of restoration :²

"*His feet shall stand in that day upon the mount of*
Olives, which is before Jerusalem on the east, and the
mount of Olives shall cleave in the midst thereof
toward the east and toward the west, and there shall
be a very great valley ; and half of the mountain
shall remove toward the north, and half of it toward
the south. And ye shall flee to the valley of the
mountains ; for the valley of the mountains shall
reach unto Azal : yea, ye shall flee, like as ye fled from
before the earthquake in the days of Uzziah king of
Judah : and the Lord my God shall come, and all the
saints with thee."

Thus will the true Joseph say, as it were, unto
 them :

"And, behold, *your eyes see, and the eyes of my*
brother Benjamin, that it is my mouth that speaketh
unto you."

² Zech. xiv. 4, 5.

CHAPTER X.

The Ten Tribes—Scattering of Israel—Present State of Israel—The Valley of Dry Bones—Spiritual Restoration of Israel—Restoration Complete and Final—Prophecies of Jeremiah—Loving-kindness of Jehovah.

As regards the Ten Tribes, we learn from the CHAP. X. prophet Ezekiel the manner of their restoration, Restoration of the Ten Tribes. which the Lord will effect for his own name's sake. It seems that there will be a striking analogy to the wilderness-journey of the Israelites of old, and that the rebels will be purged out on their way to the land.

“And that which cometh into your mind shall not
“be at all, that ye say, We will be as the heathen, as
“the families of the countries, to serve wood and stone.
“As I live, saith the Lord God, surely with a mighty
“hand and with a stretched out arm, and with fury
“poured out, will I rule over you : and I will bring
“you out from the people, and will gather you out of
“the countries wherein ye are scattered, with a mighty
“hand, and with a stretched out arm, and with fury
“poured out. *And I will bring you into the wilderness
“of the people, and there will I plead with you face to
“face. Like as I pleaded with your fathers in the*

CHAP. X. “wilderness of the land of Egypt, so will I plead with

The rebels
purged out.

“you, saith the Lord God. And I will cause you to
“pass under the rod, and I will bring you into the
“bond of the covenant: and I will *purge out from*
“among you, the rebels, and them that transgress
“against me: I will bring them forth out of the
“country where they sojourn, and they shall not enter
“into the land of Israel: and ye shall know that I
“am the Lord.”

When gathered back into the land, the Lord will there magnify his grace in their spiritual restoration. For thus saith the Lord:

Scattering
of Israel.

“And I scattered them among the heathen, and
“they were dispersed through the countries: according
“to their way and according to their doings I judged
“them. And when they entered unto the heathen,
“whither they went, they profaned my holy name,
“when they said to them, These are the people of
“Jehovah, and are gone forth out of His land. But
“I had pity for mine holy name, which the house of
“Israel had profaned among the heathen, whither they
“went. Therefore say unto the house of Israel, Thus
“saith the Lord God; I do not this for your sakes, O
“house of Israel, but for mine holy name’s sake, which
“ye have profaned among the heathen, whither ye
“went. And I will sanctify my great name, which
“was profaned among the heathen, which ye have
“profaned in the midst of them; and the heathen
“shall know that I am Jehovah, saith the Lord God,
“when I shall be sanctified in you before their eyes.
“For I will take you from among the heathen, and
“gather you out of all countries, and will bring you

"into your own land. *Then will I sprinkle clean water* CHAP. X.
 "upon you, and ye shall be clean : from all your filthi- A new heart
 "ness, and from all your idols, will I cleanse you. A and a new
 "new heart also will I give you, and a new spirit will spirit.
 "I put within you : and I will take away the stony
 "heart out of your flesh, and I will give you an heart
 "of flesh. And I will put my spirit within you, and
 "cause you to walk in my statutes, and ye shall keep
 "my judgments, and do them. And ye shall dwell in
 "the land that I gave to your fathers ; and ye shall be
 "my people, and I will be your God. I will also save
 "you from all your uncleannesses : and I will call for
 "the corn, and will increase it, and lay no famine upon
 "you. And I will multiply the fruit of the tree, and
 "the increase of the field, that ye shall receive no more
 "reproach of famine among the heathen. Then shall
 "ye remember your own evil ways, and your doings
 "that were not good, and shall loathe yourselves in
 "your own sight for your iniquities and for your
 "abominations. Not for your sakes do I this, saith
 "the Lord God, be it known unto you : be ashamed
 "and confounded for your own ways, O house of
 "Israel. Thus saith the Lord God : *In the day that*
 "*I shall have cleansed you from all your iniquities I*
 "*will also cause you to dwell in the cities, and the*
 "*wastes shall be builded. And the desolate land shall*
 "*be tilled, whereas it lay desolate in the sight of all* The desolate
 "that passed by. And they shall say, This land that land tilled.
 "was desolate is become like the garden of Eden ; and
 "the waste and desolate and ruined cities are become
 "fenced, and are inhabited. Then the heathen that
 "are left roundabout you shall know that I Jehovah
 "build the ruined places, and plant that that was

CHAP. X “desolate: I Jehovah have spoken it, and I will do
 ——— “it.”¹

Present state of Israel. Then follows the striking description of the present state of the house of Israel, destitute of the life-giving Spirit:

The Valley of Dry Bones. “The hand of the Lord was upon me, and carried
 “me out in the spirit of the Lord, and set me down
 “in the midst of the valley which was full of bones,
 “and caused me to pass by them round about: and,
 “behold, there were very many in the open valley;
 “and, lo, they were very dry. And he said unto me,
 “Son of man, can these bones live? And I answered,
 “*O Lord God, thou knowest.*”²

The first answer to this pathetic appeal is in a command to “prophesy;” which word of the Lord does not, however, *give life*, but collects the scattered members, and prepares them for receiving life.

Clothed with flesh. “Again he said unto me, Prophesy upon these bones,
 “and say unto them, O ye dry bones, hear the word of
 “Jehovah. Thus saith the Lord God unto these bones;
 “Behold, I will cause breath to enter into you, and ye
 “shall live: and I will lay sinews upon you, and will
 “bring up flesh upon you, and cover you with skin,
 “and put breath in you, and ye shall live; and ye
 “shall know that I am the Lord. So I prophesied as
 “I was commanded: and as I prophesied, there was a
 “noise, and behold a shaking, and the bones came
 “together, bone to his bone. And when I beheld, lo,

¹ Ezekiel xxxvi.

² Ezekiel xxxvii.

“the sinews and the flesh came up upon them, and the skin covered them above : but *there was no breath in them.*” CHAP. X.

Then the prophet is directed thus :

“Then said he unto me, Prophecy unto the wind, ^{Breath comes into them.} prophesy, son of man, and say to the wind, Thus saith the Lord God ; *Come from the four winds, O breath,* and breathe upon these slain, that they may live. So I prophesied as he commanded me, and *the breath came into them, and they lived,* and stood up upon their feet, an exceeding great army.”

Next follows the explanation of the vision :

“Then he said unto me, Son of man, *these bones are the whole house of Israel* : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God : Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel.* And ye shall know that I am Jehovah, *when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land* : then shall ye know that I Jehovah have spoken it, and performed it, saith Jehovah.”

It must next be observed, that the spiritual restoration thus effected is complete as regards both Israel and Judah ; for thus saith the Shepherd, the Stone of Israel : Spiritual restoration of Israel.

CHAP. X.

“Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar King of Babylon hath broken his bones. Therefore thus saith Jehovah of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And *I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*”³

Iniquity of Israel and sins of Judah pardoned.

Nothing can be more evident, than that Israel has never yet been restored by Jehovah from the captivity—the long captivity⁴—into which

³ Jer. l.

⁴ “Israel well knew,” says Orobio, “that the visit of their God, vouchsafed them in their return from Babylon, was not the general redemption which was promised. All their miseries in Jerusalem were sufficient proofs. It was for this reason many of the Jews preferred remaining in slavery. Their prophets reprov’d not their decision; they knew the termination of their captivity had not yet arrived. How could they imagine the return from Babylon was the sanctification God had promised to the children of Israel, when *the absolute and manifest proof of this redemption was the circumcision of the heart, the love which they and their children would bear their Redeemer—the restoration of the whole people?*

“The children of Israel left Babylon so stained with crime, they dared not then expect this supreme felicity.

their sins have plunged them; and that, when restored, the pardon both of Israel and Judah will be complete, and the streams of cleansing grace, in the case of both, will be absolutely efficacious.

CHAP. X.

The new covenant.

“Behold, the days come, saith Jehovah, that I will
 “make *a new covenant* with the house of Israel, and
 “with the house of Judah: not according to the cove-
 “nant that I made with their fathers in the day that
 “I took them by the hand to bring them out of the
 “land of Egypt; which my covenant they brake, al-
 “though I was an husband unto them, saith the Lord:
 “but this shall be the covenant that I will make with
 “the house of Israel; After those days, saith Jehovah,
 “*I will put my law in their inward parts, and write it*
 “*in their hearts; and will be their God, and they shall*
 “*be my people.* And they shall teach no more every
 “man his neighbour, and every man his brother,

The law written in their hearts.

. The situation of Israel at that time is clearly portrayed by those affecting passages which we read of in Ezra and Nehemiah. ‘Their sins,’ say these holy men, ‘exceed those of their fathers; some treading wine and oil-presses on the Sabbath. The priests of the Lord unite themselves with women of Ashdod, though their piety should be an example to their brethren; they have defiled the priesthood, and the covenant of the priesthood and of the Levites.’ Their sins at length became so heinous, that a Christian author justly observes, God had his sword ever lifted up over Israel—that he chastised him in his wrath, from the time of his departure from Babylon, till the final destruction by the Emperor Titus. Josephus relates the iniquities, the assassinations, robberies, incest, which the children of Israel committed after their return from Babylon: a sovereign priest sacrificed his brother in the sacred

CHAP. X. "saying, Know Jehovah : for *they shall all know me,*
 "from the least of them unto the greatest of them, saith
 "the Lord : for I will forgive their iniquity, and I will
 "remember their sin no more. Thus saith Jehovah,
 "which giveth the sun for a light by day, and the
 "ordinances of the moon and of the stars for a light
 "by night, which divideth the sea when the waves
 "thereof roar ; Jehovah of hosts is his name : if those
 "ordinances depart from before me, saith Jehovah,
 "then the seed of Israel also shall cease from being a
 "nation before me for ever. Thus saith Jehovah ; If
 "heaven above can be measured, and the foundations
 "of the earth searched out beneath, I will also cast off
 "all the seed of Israel for all that they have done,
 "saith Jehovah." ⁵

edifice, another sold the priesthood, another suffocated the sovereign pontiff in wine, and his assistants solemnised the most sacred festival by cutting each other's throats in the temple. Such was the fear of God, such the holiness brought from Babylon. Hardened in their crimes, they provoked the Lord to send the Romans to exterminate them, as Moses had threatened in Deuteronomy. Can the Christian authors affirm, that such are to be the effects of the redemption promised by the law and the prophets ?" (p. 53.)

"The children of Israel, far from being released from their many afflictions, are scattered all over the world. They are more so now, than they were six hundred years before the advent of the Christian Messiah. It is scarcely possible now to recognise them as a nation ; for their opponents cannot assert, that Titus burned our Temple, sacked our city, and cut the throats of our children, before this miraculous redemption. *This second captivity has been much more cruel than the first.*" (p. 113.)

⁵ Jer. xxxi.

Confirmed by Ezekiel.

CHAP. X.

I now pass on to show that the restoration will be in other respects complete and final.

Restoration
complete
and final.

The thirty-seventh chapter of Ezekiel will again help us in this matter ; for the next typical scene is the following :

“The word of the Lord came again unto me, saying,
 “Moreover, thou son of man, take thee one stick,
 “and write upon it, *For Judah*, and for the children
 “of Israel his companions : then take another stick,
 “and write upon it, *For Joseph, the stick of Ephraim*,
 “and for all the house of Israel his companions :
 “and join them one to another into one stick ;
 “and they shall become one in thine hand. And
 “when the children of thy people shall speak unto
 “thee, saying, Wilt thou not shew us what thou
 “meanest by these ? say unto them, Thus saith the
 “Lord God ; Behold, I will take the stick of Joseph,
 “which is in the hand of Ephraim, and the tribes of
 “Israel his fellows, and will put them with him, even
 “with the stick of Judah, and *make them one stick*,
 “*and they shall be one in mine hand*. And the sticks
 “whereon thou writest shall be in thine hand before their
 “eyes. And say unto them, Thus saith the Lord God ;
 “Behold, *I will take the children of Israel from among*
 “*the heathen, whither they be gone, and will gather them*
 “*on every side, and bring them into their own land :*
 “*and I will make them one nation in the land upon the*
 “*mountains of Israel ; and one king shall be king to*
 “*them all : and they shall be no more two nations,*
 “*neither shall they be divided into two kingdoms any*
 “*more at all : neither shall they defile themselves any*

No more two
kingdoms.

CHAP. X. "more with their idols, nor with their detestable things,
 "nor with any of their transgressions: but I will save
 "them out of all their dwelling-places, wherein they
 "have sinned, and will cleanse them: so shall they be
 "my people, and I will be their God. And David (the
 "Beloved) my servant shall be king over them; and
 "they all shall have one shepherd: they shall also walk
 "in my judgments, and observe my statutes, and do
 "them. And they shall dwell in the land that I have
 "given unto Jacob my servant, wherein your fathers
 "have dwelt; and they shall dwell therein, even they,
 "and their children, and their children's children for
 "ever: and my servant David shall be their prince for
 "ever. Moreover I will make a covenant of peace with
 "them; it shall be an everlasting covenant with them:
 "and I will place them, and multiply them, and will
 "set my sanctuary in the midst of them for evermore.
 "My tabernacle also shall be with them: yea, I will be
 "their God, and they shall be my people.⁶ And the
 "heathen shall know that I the Lord do sanctify
 "Israel, when my sanctuary shall be in the midst of
 "them for evermore."

The Lord's
 sanctuary in
 the midst.

This is so full, that I am tempted to quote no more; but yet cannot but add from Jeremiah the following passages, which enable us to enter into the joy of God in their restoration:

A name of
 joy.

"And I will cause the captivity of Judah and the
 "captivity of Israel to return, and will build them, as
 "at the first. And I will cleanse them from all their
 "iniquity, whereby they have sinned against me;

⁶ Compare Rev. xxi.

“and I *will pardon all their iniquities*, whereby they
 “have sinned, and whereby they have transgressed
 “against me. And it shall be to me a NAME OF JOY,
 “a praise and an honour before all the nations of the
 “earth, which shall hear all the good that I do unto
 “them: and they shall fear and tremble for all the
 “goodness and for all the prosperity that I procure
 “unto it. Thus saith the Lord; Again there shall
 “be heard in this place, which ye say shall be desolate
 “without man and without beast, even in the cities of
 “Judah, and in the streets of Jerusalem, that are
 “desolate, without man, and without inhabitant, and
 “without beast, *the voice of joy, and the voice of glad-*
 “*ness, the voice of the bridegroom, and the voice of the*
 “*bride, the voice of them that shall say, Praise the*
 “*Lord of hosts: for the Lord is good: for His mercy*
 “*endureth for ever: and of them that shall bring the*
 “*sacrifice of praise into the house of the Lord.* For I
 “will cause to return the captivity of the land, as at
 “the first, saith the Lord. Thus saith the Lord of
 “hosts; Again in this place, which is desolate without
 “man and without beast, and in all the cities thereof,
 “shall be an habitation of shepherds causing their
 “flocks to lie down. In the cities of the mountains,
 “in the cities of the vale, and in the cities of the south,
 “and in the land of Benjamin, and in the places about
 “Jerusalem, and in the cities of Judah, shall the flocks
 “pass again under the hands of him that telleth them,
 “saith the Lord. Behold, the days come, saith the
 “Lord, that *I will perform that good thing which I*
 “*have promised* unto the house of Israel and to the
 “house of Judah. In those days, and at that time,
 “will I cause *the Branch of righteousness* to grow up

CHAP. X.

Performance
 of that good
 thing
 promised.

CHAP. X. "unto David; *and he shall execute judgment and*
 "righteousness in the land. In those days shall Judah
 "be saved, and Jerusalem shall dwell safely : and this
 "is the name wherewith she shall be called, *The Lord*
 "*our righteousness.*"⁷

Again :

Israel
planted in
the land
assuredly.

"Behold, I will gather them out of all countries
 "whither I have driven them in mine anger, and in
 "my fury, and in great wrath ; and I will bring them
 "again unto this place, and I will cause them to dwell
 "safely : and they shall be my people, and I will be
 "their God : and I will give them one heart, and one
 "way, that they may fear me for ever, for the good of
 "them, and of their children after them : and I will
 "make an everlasting covenant with them, that I will
 "not turn away from them, to do them good ; but I
 "will put my fear in their hearts, that they shall not
 "depart from me. *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.*"⁸

Fruit of the
loving-kind-
ness of
Jehovah.

And in the following, all this joyful restoration
 is shown to be the fruit of the everlasting loving-
 kindness of Jehovah :

Reunion of
the ten tribes
with the two.

"At the same time, saith the Lord, will I be the
 "God of all the families of Israel, and they shall be
 "my people. Thus saith the Lord, The people which
 "were left of the sword found grace in the wilderness ;
 "even Israel, when I went to cause him to rest. The
 "Lord hath appeared of old unto me, saying, *Yea, I*

⁷ Jer. xxxiii.

⁸ Jer. xxxii.

“have loved thee with an everlasting love: therefore CHAP. X.
“with loving-kindness have I drawn thee. Again I will Gathering
“build thee, and thou shalt be built, O virgin of Israel: from the
“thou shalt again be adorned with thy tabrets, and north
country and
the coasts of
the earth.
“shalt go forth in the dances of them that make
“merry. Thou shalt yet plant vines upon the moun-
“tains of Samaria: the planters shall plant, and shall
“eat them as common things. For there shall be a
“day, that the watchmen upon the mount Ephraim
“shall cry, Arise ye, and let us go up to Zion unto
“the Lord our God.⁹ For thus saith the Lord; Sing
“with gladness for Jacob, and shout among the chief
“of the nations: publish ye, praise ye, and say, O
“Lord, save thy people, the remnant of Israel. Behold,
“I will bring them from the north country, and gather
“them from the coasts of the earth, and with them the
“blind and the lame, the woman with child and her
“that travaileth with child together: a great company
“shall return thither. They shall come with weeping,
“and with supplications will I lead them: I will
“cause them to walk by the rivers of waters in a
“straight way, wherein they shall not stumble: for I
“am a father to Israel, and Ephraim is my first-born.
“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. For the Lord hath redeemed Jacob,
“and ransomed him from the hand of him that was
“stronger than he. Therefore they shall come and
“sing in the height of Zion, and shall flow together

⁹ Ver. 6. Shewing the reunion of the ten tribes with the two in worship at Jerusalem.

CHAP. X. "to the goodness of the Lord, for wheat, and for wine,
 Israel satisfied with the goodness of Jehovah. "and for oil, and for the young of the flock and of
 "the herd : *and their soul shall be as a watered garden ;*
 "and they shall not sorrow any more at all. Then
 "shall the virgin rejoice in the dance, both young men
 "and old together : for I will turn their mourning into
 "joy, and will comfort them, and make them rejoice
 "from their sorrow. And I will satiate the soul of
 "the priests with fatness, and *my people shall be*
 "*satisfied with my goodness*, saith Jehovah.¹

Well might the prophet, after narrating this vision and its sweet conclusion—

"For I have satiated the weary soul, and I have
 "replenished every sorrowful soul"—

add also,

"Upon this I awaked, and beheld ; and my sleep
 "was sweet unto me ;"

for no words could more graciously express the purposes of the everlasting love of Jehovah towards his people than those which proclaim his determination that *his people* (Israel thus restored) shall be *satisfied with his goodness*. This sums up all.

¹ Jer. xxxi.

CHAPTER XI.

Extension of Blessing to the Gentiles—Abrahamic Covenant—Millennial Scene—The Natural Branches—Restitution of all Things—Abraham the Friend—Israel the Servant and Witness—Conditional Promises to Israel—Israel a Peculiar Treasure—Theocracy—National Worship—Israel the Depository of the Testimony—Mimicry of Christendom—False Interpretation of Scripture—The Stone of Israel—The High Calling of Israel.

WE now turn to the still wider sphere of joy CHAP. XI.
and blessing and restoration, in Psalm xx., to Extension of
blessing to
the Gentiles
which the hope of the Lord was directed amidst
the darkness of the crucifixion—perhaps whilst
the sun hid his light from the scene of man's
rebellion against his Maker.

“All the ends of the world shall remember and turn
“unto Jehovah; and all the kindreds of the nations
“shall worship before thee. For the kingdom is to
“Jehovah: and he is the Governor among the nations.
“All they that be fat (“the rich,” Ges.) upon earth
“shall eat and worship: all they that go down to the
“dust shall bow before him.”¹

¹ I do not quote the remainder of the verse, which, perhaps, might be translated differently, and taken in connexion with the remainder of the psalm, so as to harmonize with the end of Isaiah liii. The Septuagint differs entirely.

CHAP. XI. This presents to us, not, indeed, as yet a world without sin, but still a world in which the great purposes of God are carried out according to the original conception of that restoration to which he set his hand, when he said first to Abram—

“Get thee out of thy country, and from thy kindred,
 “and from thy Father’s house, unto a land that I will
 “shew thee: And I will make of thee a great nation,
 “and I will bless thee, and make thy name great; and
 “thou shalt be a blessing: And I will bless them that
 “bless thee, and curse him that curseth thee: and *in*
 “*thee* shall all families of the earth be blessed.”

Abrahamic
 covenant.

In Abraham, therefore, or in the covenant of grace vouchsafed to him, we behold the ancient and good olive stock planted in the earth, concerning which we are instructed by the apostle Paul, that Israel shall at length blossom and bud, and fill the face of the world with fruit. That which we behold now is indeed very different, for the natural branches of this good olive tree remain for the most part broken off, and only a few small twigs, as it were, are left, amongst which there is grafted in, contrary to nature, one large branch of the wild olive tree, bearing, we must suppose, abundant leafy honours, according to its nature, but little fruit; and over this hangs the threat of excision with the conditional “If thou continue in his goodness, otherwise thou also *shalt be cut off*.” It is not the few branches of the old olive

tree—it is not the remnant of Israel—to whom this is spoken, it is the boastful Gentile branch, which is apt to consider itself irrevocably fixed in the favour of Jehovah, and displacing for ever the ancient covenanted people, whilst entering on the full enjoyment of their promises.

CHAP. IX.

The Gentile branch shall be cut off.

In the opening of the millennial scene we behold the excision of this wild olive branch; the beast,² and the false prophet, have together brought it to ruin. The natural branches, on the contrary, are grafted into their own olive tree.

Millennial scene.

The natural branches.

² The analogy of Scripture would seem to lead us to the conclusion that “the beast” spoken of in Rev. xix. is the individual head of the restored Roman empire. The word beast (*θηρίον*) seems highly descriptive of *power* apart from such *intelligence* as God can recognize—such as gratifies the weak and foolish tendency to “hero-worship” in the present day.

The false prophet (*ψευδοπροφήτης*) seems to have much in common with *the liar* (*ὁ ψεύστης*) the antichrist of the apostle John. We may reasonably conjecture that the Pope, shorn of his temporal dignity, and in some manner separated from Rome, comes to his end as “the false prophet” at Jerusalem.

These *individual persons* (if we understand right) are to be cast *living*, “*these two*,” into the fire burning with brimstone (*ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θεῷ.*)

In Daniel vii., the little horn, with eyes like the eyes of a man (the *ἐπίσκοπος*, or “universal bishop,” apparently) and “a mouth speaking great things,” in like manner involves, in his destruction, the fourth or Roman empire.

“I beheld then because of the voice of the great words

CHAP. XI.

The good
olive tree.

“And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree : how much more shall these, which be the natural branches, be grafted

“which *the horn* spake : I beheld even till *the beast was slain* and *his body destroyed, and given to the burning flame.*”

Three things it seems to me would assist in the harmonizing these prophecies.

1. That the Pope should be transferred to Jerusalem.
2. That he should be stript of temporal power, and become simply the false prophet.
3. That he should proceed somewhat further in the course already begun ; and, denying the Father and the Son, should lead simply to the worship of the beast.

Two, *at least*, of these seem to be discussed at present ; and the doctrine of “the immaculate conception,” recently decreed, makes a very near approach (to say the least) to the third ; for if the blessed Virgin was not a woman with Adam’s nature, how could her Son be that which is presented to us in Scripture ?

From the TIMES, July, 1856.

“The idea of the separation of the spiritual from the temporal power of the Pope seems to be gaining ground among the clergy at home and abroad ; but it is particularly in Italy, and in Rome itself, that the abdication of that power is looked upon as inevitable, and the only safe solution of an important question. ‘It is imagined in France, observes the Abbé Michon,

“‘That the eminent members of the clergy of Rome hold greatly to the temporal power of the Pope. That opinion is, indeed, so rooted in the religious world, that to speak of the Sovereign Pontiff as freed from his temporal mission, is the same as to say that there is no Pope at all. Now,

“into their own olive tree? For I would not, brethren, CHAP. XI.
 “that ye should be ignorant of this mystery, lest ye Its branches
 “should be wise in your own conceits; that blindness grafted in
 “in part has happened to Israel, until the fulness of again.
 “the Gentiles be come in. *And so all Israel shall be*
 “*saved*: as it is written, there shall come out of Sion

except the party at Rome, who are naturally interested in the maintenance of the present organization, there is a considerable number of superior men who anticipate such a solution, and who, far from being frightened at it, either for the Papacy or for the Church, await on this point the will of Providence, and are ready to hail a separation, from which, according to them, the Church must derive immense benefit. These men are found among the congregations with whom the thought of directing souls by temporal means least prevails, and who have preserved the ideas of Christian independence and the poverty of their holy Founder; these are found even in the Sacred College.

“In fact, the ideas on that point have so advanced at Rome that last year the question of the separation of the temporal power was formally mooted in full consistory by one of the most eminent men of the Roman Church, Cardinal Marini, who, in a remarkable address, to which no contradiction was given, declared that the temporal power attached to the spiritual sovereignty of the Pope was the great obstacle to the welfare of the Church. The Cardinal examined the question from every point of view. He dwelt particularly on the fact that Rome, being the first Power of the world in its spiritual character, had become, by its connexion with temporal authority, a paltry State of the fourth or fifth rank; that, consequently, this power only diminished its spiritual and moral greatness, and that the spiritual power did not in any degree exalt the petty sovereignty of which it supported the burden.

“Indeed, the Sovereign Pontiff is himself so much imbued with these ideas, that in the month of December,

CHAP. XI. "the Deliverer, and shall turn away ungodliness from

So all Israel
shall be
saved.

Thus we find that Jesus is, according to the same epistle, "a minister of the circumcision for the truth of God, to confirm the promises made

1854, during the Convocation of the Bishops for the proclamation of the Immaculate Conception, and in a secret meeting at the Vatican, at which only the French bishops were present, he expressed a wish to know from them if, in the event of being forced by political causes to quit his States, he could count on a friendly reception in France. It is hardly necessary to say what the answer was. France, where so many sincere Catholics are still found, would be too happy to realise the engagement, accepted in her name, by our venerable bishops.'

"On the question of transferring to Jerusalem the seat of the Papal authority, the Abbé Michon says :

"'In the course of the year 1855, while the war in the East was in all its force, and when a complication of affairs might be dreaded in Europe, that solution was proposed to the Pontifical Government. Complete liberty of action was guaranteed to the Sovereign Pontiff at Jerusalem ; the means of maintaining, in an honourable manner, his high dignity, were secured to him ; while a railroad from Jerusalem to Jaffa would render the communication of the Papacy with Europe as rapid as from Rome itself. The proposition, at first, was not agreeable to the political world at Rome, who were unwilling to exchange a residence in a great and splendid city for that of the humble Jerusalem. But in the face of new complications the proposition would encounter less opposition, if the more reflecting persons at Rome accepted that plan, as the most honourable for the Papacy, though it might impose on some men sacrifices which are evidently not beyond the strength of souls that are seriously Christian.'

unto the fathers," as well as that the Gentiles CHAP. XI.
might glorify God for his mercy.

In the times of the restitution of all things, Restitution
of all things
which now open upon our view, we are taught especially this lesson, that "the gifts and callings of God are without repentance."

"The Abbé examines the question theologically; and, as to whether the Pope can transfer the apostolic seat to any other place than Rome, he says :

"The greater number of theologians declare for the affirmative. They maintain that the Sovereign Pontiff is perfectly free to establish himself where he pleases. According to them Jesus Christ gave the Primacy to Peter, but did not make him Bishop of Rome, and in what place soever he may be, the Pope still preserves his primacy. Bellarmine, whose authority is above suspicion, says : "The Bishop of Rome is not the successor of Peter, but of the act of Peter, and not from the first institution of Jesus Christ, for Peter need not have chosen that particular seat, as he did the first five years; and in that case, at his death, neither the Bishop of Rome nor of Antioch would have succeeded him, but only the person whom the church elected. He could have remained at Antioch, and then the Bishop of Antioch would have succeeded him." The Papacy is, therefore, inherent in the successors of Peter, in what place soever be the seat. When Pius VI., dying at Valence, expressed his regret at ending his days in exile, the Cardinal who attended him was quite right when he said, "Holy Father, the Pope is everywhere in his country."

"It is remarkable that the little pamphlet of the Abbé Michon, who is, according to all accounts, a highly exemplary clergyman, and the author of several works on religion, has not been noticed in any of the Ultramontane prints."

CHAP. XI.

All that God has greatly purposed, in the end it will be found that he has greatly performed, working all things after the counsel of his own will.

The one
chosen
nation.

Thus the seed of Abraham, the friend of God, in the line of Isaac, the son of promise, constituted the one chosen nation, whom "he formed for himself to shew forth his praise." In his wonderful dealings with Israel, he has, from the beginning, designed to make known his name *in all the earth*, as in the following particulars :

1. In the destruction of Pharaoh. (Exod. ix. 16.)
2. In dividing the Red Sea. (Isa. lxiii. 12, 14, 12.)
3. In the signs and wonders in Egypt. (Jer. xxxii. 20.) See Jethro's acknowledgment. (Exod. xviii. 11.)
4. In driving out the Canaanites. (1 Chron. xvii. 21.)
5. In executing vengeance on their foes. (Psalm lxxxiii. 18.)
6. In sparing them continually, "being to them a little sanctuary in all places," and at length restoring them. (Ezek. xx.)
7. In the miracles and evidences of Divine Power attending their restoration. (Jer. xvi. 14, 15.)
8. In their present desolation, and (Deut. xxix. 22-29.)

9. In their future glory. (Jer. xxxiii. 9; comp. CHAP. XI.
Deut. xxvi. 9; Ezek. xxxvi. 27, 28.)

In all these particulars Israel stands forth as a ^{Israel the servant and witness.} servant and witness for Jehovah amongst the nations, and even infidels feel the difficulty of disposing of this witness. I may say that it is irresistible to every mind capable of weighing the evidence derived from history, and that it declares the truth, the power, the faithfulness of their covenant-God, and also his Being and Unity as the one lawgiver of heaven and earth.

The mission of "the church" was different, although harmonious and in accordance in so far as that both declare the glory of God. It was not the recognition of any nation, but of an *election from out of the nations*, and its witness is more directly to the glories of Jesus, *which the world refuses to know*. This witness is sustained in *individual* believers by the indwelling power of the Holy Ghost.

"But ye are a chosen generation, a royal priesthood,
"AN HOLY NATION, a peculiar people; that ye should
"shew forth the praises (or virtues, margin) of him
"who hath called you out of darkness into his marvel-
"lous light."

The solemn call and inauguration of Israel took ^{Call and inauguration of Israel.} place almost immediately on their deliverance out of Egypt, for we read thus in Exodus xix.:

CHAP. XI.

“In the third month, when the children of Israel
 “were gone forth out of the land of Egypt, the same
 “day came they into the wilderness of Sinai, and
 “Moses went up unto God, and the Lord called unto
 “him out of the mountain, saying, Thus shalt thou
 “say to the house of Jacob, and tell the children of
 “Israel; Ye have seen what I did unto the Egyptians,
 “and how I *bare you on eagles’ wings, and brought you*
 “*unto myself*. Now, therefore, if ye will obey my
 “voice indeed, and keep my covenant, then ye shall be
 “*a peculiar treasure unto me above all people*: for all
 “the earth is mine. And *ye shall be unto me a kingdom*
 “*of priests, and an holy nation*. These are the words
 “which thou shalt speak unto the children of Israel.”

Conditional
 promises to
 Israel.

All was at that period suspended conditionally on their obedience, and how much both they and the church have failed it is not my purpose now to enquire; I am occupied with their restoration, and the fulfilment of all this in glory in the future day.

As regards the first particular, that God’s purpose was to bring them *unto himself*, I take one passage out of many from Isaiah xi.:

“And it shall come to pass in that day, that the
 “*Lord shall set his hand again the second time to*
 “*recover* the remnant of his people, which shall be
 “left, from Assyria, and from Egypt, and from Pathros,
 “and from Cush, and from Elam, and from Shinar,
 “and from Hamath, and from the islands of the sea.
 “And he shall set up an ensign for the nations, and
 “shall assemble the outcasts of Israel, and gather

“together the dispersed of Judah from the four corners CHAP. XI.
 “of the earth. The envy also of Ephraim shall depart,
 “and the adversaries of Judah shall be cut off: Ephraim
 “shall not envy Judah, and Judah shall not vex Eph-
 “raim.”

This is restoration in *effectual grace*, and by the hand of God himself, admitting of *no failure*.

As regards the second point, that “Israel should be a peculiar treasure unto Jehovah,” I also content myself with one passage from Hosea ii. : Israel a peculiar treasure.

“And I will betroth thee unto me for ever ; yea, I
 “will betroth thee unto me in righteousness, and in
 “judgment, and in loving kindness, and in mercies. I
 “even betroth thee unto me in faithfulness : and thou
 “shalt know the Lord. And it shall come to pass in
 “that day, I will hear, saith the Lord, I will hear the
 “heavens, and they shall hear the earth ; and the earth
 “shall hear the corn, and the wine, and the oil ; and
 “they shall hear Jezreel.”

The third particular (“a kingdom of priests”) A kingdom of priests. is brought out in connexion with the passage read by our Lord in the synagogue at Nazareth from Isa. lxi., which, in continuation, gives the following view of restored Israel :

“And strangers shall stand and feed your flocks, and
 “the sons of the alien shall be your ploughmen and
 “vinedressers. But *ye shall be named the Priests of*
 “*the Lord*: men shall call you the Ministers of our
 “God : *ye shall eat the riches of the nations*, and in
 “their glory shall ye boast yourselves.”

CHAP. XI. There remains the fourth point of Israel's restored blessing ("an holy nation"). It will suffice at present to cite from Isa. lx. :

An holy
nation.

"Thy people also shall be all righteous : they shall
"inherit the land for ever, the branch of my planting,
"the work of my hands, that I may be glorified."

Wisdom displayed in the
Theocracy

Everything relating to this chosen nation implied the care and wisdom of Jehovah in the theocracy of Israel, as established through the ministration of Moses. It is the exhibition of consummate (even *divine*) wisdom in the arrangement of everything for the glory of God and the good of man. All was designed to educate them for the knowledge and the enjoyment of the favour of their God. The very land was to feel the condition of the chosen people, and to yield her increase or be cursed with sterility, according as they were faithful or rebellious. They had an earthly sanctuary where God dwelt in the midst of them, a chosen tribe of Levitical servants, ministering continually in holy things, and by constantly recurring sacrifices, keeping ever under the eye³ the shadows of heavenly truths, even of

³ For a *national* dispensation, it seems needful that there should be appeal to the outward senses—

"Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus."

It is Satan's craft to mix this principle up with the present dispensation, which is one of *faith* and *not* of sight

good things to come. Then the whole nation (at CHAP. XI. least all the males) were called together three National worship, and order. times in the year, to celebrate the feasts of Jehovah, these ever tending to the truest patriotism united to fervent worship, and also constantly reminding the people of their common brotherhood as a nation, and keeping bright the links of connection between tribe and tribe, and between all and the one God of Israel. Then the distribution of the land and the right of redemption, together with the release in the year of jubilee, tended most powerfully to counteract the avarice and selfishness of the individual, and to render impossible the vast gulf which, in modern society, severs the poor from the rich. Whilst in the very manner of reaping, and of leaving the corners of the field and the gleanings for the poor, the stranger and the fatherless, they were taught lessons of *charity*; on the other hand, the sabbatical days and years were intended to be to them lessons of visible and manifest *faith* in the care and in the faithfulness of their Divine Lawgiver, and *hope* was kept alive in the breast even of the poor and the destitute, by the periodical returning of the jubilee, with its joyful

(John xx.), one of *election* and not of *nationality*, and upheld by the presence of the "Comforter," instead of resting on outward display of divine glory, as was the case in the past and will be in the future age.

CHAP. XI

sound of release to the debtor, or redemption to the bondsman; and to all, its promise of yet more glorious, more heavenly blessings to come. Socialism and secularism were alike impossible under this theocracy; and despotism, though a thing made possible by reason of the people's sin, was yet limited by such salutary restrictions as greatly to lessen the evil. The continually recurring questions as to clean and unclean tended to give them an exercised conscience towards their God, and all was hedged in by the ordinance which marked them out as the visible seed of Abraham, and partitioned them off as a sacred enclosure for the Lord—a cultivated garden enclosed from the waste wilderness of the world.

Israel the
depository
of the
testimony.

And for what end was all this care bestowed upon them? Was it simply that their failure should render obvious the truth, that man, at his best estate, is altogether vanity? Was it nothing more than that this nation should become the depository of the oracles of God, and that its types should be ever pointing forward to the advent of him, the Shiloh to whom the gathering of the people shall be?

Important as these objects doubtless are, there was surely something more stable, more enduring, designed to proceed from all this handiwork of the Almighty.

I scarcely need say that this higher object could

not be that wretched mimicry of all this which is presented to us in Christendom, and that alone consistently by her who knows how to hold forth to the nations a cup sweetened to their taste, but foul to the last degree under the eye of the Searcher of hearts.

CHAP. XI.

Mimicry of
this in
Christen-
dom.

How stumbling the old effete theology, which upheld this kind of interpretation, must ever have proved to the sincere Israelite, imbued with veneration for the Old Testament, may be understood by the following quotation from Orobio. He writes as to the "spiritual" meaning put upon these passages in order to construct out of them the Babylon of Rome's supremacy:

"They imagine three Jerusalems, three Zions, and two Israels."

"If it be Israel mentioned in the passages they quote, it is the spiritual, that is, the nations who have embraced the Christian religion, and not the temporal, or, in other words, the Jewish seed of Abraham. If the text affirm that Israel and Judah shall return to the land of their fathers, to possess it for ever, they uphold that this land is heaven, and those who have acknowledged the Messiah are Israel and Judah. The wars and desolations of which the prophet speaks are also taken in a metaphorical sense. We must believe, according to them, that it is the struggle of vice

False inter-
pretation of
Scripture.

CHAP. XI. with virtue, impiety with justice. The sacred
 "Spiritual"
 interpreta-
 tion (so
 called). temple, so minutely described by Ezekiel, the
 choirs, the porticos, the apartments, are the various
 orders of cardinals, priests, monks, abbots, bishops,
 and religionists found among the Catholics. Thus,
 to annihilate the proofs which we expect will
 mark the fulfilment of the divine promise, they
 confound heaven with earth, this world with
 paradise, the holy city with the assemblage of
 Christians; Israel, Jacob, and Judah with the
 Gentiles; the disorders of war with the spiritual
 opposition of vice to virtue; the temple, evidently
 temporal as it is, with the salvation of souls, the
 religion they profess, etc.

"These vain distinctions would, however, better
 pass as clever inventions than as arguments
 capable of proving the truth of their belief.
 Nothing can be more opposed to sound reasoning
 than to say, We must not read or understand the
 sacred passages as they are written, but merely in
 the sense which they wish them to express; a
 prohibition which would almost authorize the
 atheist to defend his pernicious opinions and
 libertinism of spirit."

In my judgment it is not only the safest course
 to receive "the sacred passages as they are writ-
 ten," but it is the only course to arrive at a
 reasonable conviction of the wisdom displayed in

the Mosaic economy. Does not our Lord himself CHAP. XI.
shew us that a path of divine skill in the architect would not tend to failure in the building?

“For which of you, intending to build a tower,
“sitteth not down first, and counteth the cost, whether
“he have sufficient to finish it? Lest haply, after he
“hath laid the foundation, and is not able to finish it,
“all that behold it begin to mock him, saying, This
“man began to build, and was not able to finish.”

Now, in the restoration of Israel, we behold no such inconsequential results, but, on the contrary, those most perfectly in accordance with the design displayed in all the foundations, and moreover, all resting on, and shewing forth, the glory of the Shepherd, “THE STONE OF ISRAEL.”

The Mosaic
economy
vindicated
in its
restoration.

The builder of Babylon might stamp his name on every brick, in order that the work might be known to be his, and to his glory; but the Almighty Architect can go much further than this, and cause the very least of his creatures to demonstrate his infinite skill.

“Part of thy name divinely stands
On all thy creatures writ,
They shew the labour of thine hands
Or impress of thy feet.”

And it is thus with restored Israel; for this nation, thus divinely schooled for so many rolling centuries, becomes at length the *protoplast* of the

CHAP. XI. new creation, and the point of centralization for the world in its millennial day.

The high
calling of
Israel.

And with all their sad lapse, and miserably low estate at the present, are they not the aristocracy of the world? Can any shew a pedigree or privileges equal to theirs:

“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”

The original promise to Israel was, therefore, given in these terms (Deut. xxvi.):

High above
all nations.

“And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to *make thee high above all nations which he hath made*, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.”

and will be fulfilled in the millennial day.

“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.”

CHAPTER XII.

Jerusalem the Centre of the Earthly Kingdom—Isaiah lx.
—The Temple—The Chosen City—The Glory of the
Last Days.

I COME next to the important consideration, that CHAP. XII.
from the beginning Jerusalem has been, according <sup>Jerusalem
the centre of
the earthly
kingdom.</sup>
to the purpose of the Most High, the centre and
metropolis of the earth,¹ “the city which the
Lord had chosen out of all the tribes of Israel to
put his name there.”

“Beautiful for situation, *the joy of the whole earth*,
“is Mount Zion, on the sides of the north,² *the city of*
“THE GREAT KING.”

This centralization, it is obvious, is a most
necessary feature in the well-ordering of the world.
It is not without Satanic craft and artifice, doubt-

¹ 2 Chron. xii. 13.

² Ps. xlvi. “The sides of the north,” *ירכתי עפון*, the
northern *border* (of Judah’s inheritance). Compare Gen.
xlix. 13, where the same word is used. The place which
the Lord chose was on the extreme north of Judah, and,
as it were, “between the shoulders of Benjamin.” (See
Deut. xxxiii. 12.)

CHAP. XII.

Called to
arise and
shine.

less, that first Babylon and then Rome have been set up as the central city, in which Satan would concentrate all his forces against the Lord of all. Now it would seem that Jerusalem is again coming into view, and that the great adversary will seek to make this city the centre of his power; and this effort on his part will apparently bring on the closing scenes of this dispensation.

But when the usurper has been overthrown, and the "briers and thorns" consumed by him who knows how to deal with the wicked (as David in his last words declares), then shall the chosen city hear the joyful address, calling to her, on the part of her covenant-keeping God:

Isaiah lx.

"Arise, shine; for thy light is come, and the glory
"of Jehovah is risen upon thee. For, behold, the
"darkness shall cover the earth, and gross darkness
"the people: but Jehovah shall rise upon thee, and
"his glory shall be seen upon thee. And the nations
"*shall come to thy light, and kings to the brightness of*
"*thy rising.* Lift up thine eyes round about, and see:
"all they gather themselves together, they come to
"thee: thy sons shall come from far, and thy daughters
"shall be nursed at thy side. Then thou shalt see,
"and flow together, and thine heart shall fear, and be
"enlarged; because the abundance of the sea shall be
"converted unto thee, the forces of the nations shall
"come unto thee. The multitude of camels shall
"cover thee, the dromedaries of Midian and Ephah;
"all they from Sheba shall come: they shall bring

“gold and incense; and they shall shew forth the CHAP. XII.
 “praises of Jehovah. All the flocks of Kedar shall
 “be gathered together unto thee, the rams of Nebaioth
 “shall minister unto thee: they shall come up with
 “acceptance on mine altar, and *I will glorify the house*
 “*of my glory.*”

The temple will therefore be again “the house The Temple again the house of God's glory.
 of God's glory,” the sacrifices will be restored in
 that temple, rebuilt according to the concluding
 chapters of Ezekiel, and then all the earth will
 be called to the solemnities there again insti-
 tuted.

The chapter I am quoting shews that “all the
 ends of the earth will then” indeed “remember,
 and turn to Jehovah;” and they will show their
 humble obedience in bringing his people again
 with honour and triumph to their own land and
 city.

“Who are these that fly as a cloud, and as the doves The ships of Tarshish and the isles wait on Israel.
 “to their windows? Surely the isles shall wait for me,
 “and the ships of Tarshish first, *to bring thy sons from*
 “*far, their silver and their gold with them, unto the*
 “*name of the Lord thy God,* and to the Holy One of
 “Israel, because he hath glorified *thee.* And the sons
 “*of strangers shall build up thy walls,* and *their kings*
 “*shall minister unto thee:* for in my wrath I *smote*
 “*thee,* but in my favour have I *had mercy on thee.*
 “Therefore thy gates shall be open continually; they
 “shall not be shut day nor night; that men may bring
 “unto thee the forces of the nations, and that their

CHAP. XII. "kings may be brought. For the nation and kingdom
 Zion a joy of many generations. "that will not serve thee shall perish; yea, those
 "nations shall be utterly wasted. The glory of
 "Lebanon shall come unto thee, the fir tree, the pine
 "tree, and the box together, to beautify the place of
 "my sanctuary; and I will make *the place of my feet*
 "glorious. The sons also of them that afflicted thee
 "shall come bending unto thee; and all they that
 "despised thee shall bow themselves down at the soles
 "of thy feet; and they shall call thee, The city of
 "Jehovah, *The Zion of the Holy One of Israel*.
 "Whereas thou hast been forsaken and hated, so that
 "no man went through thee, I will make thee an
 "eternal excellency, a joy of many generations. Thou
 "shalt also suck the milk of the nations, and shalt
 "suck the breast of kings; and thou shalt know that
 "I Jehovah am *thy Saviour and thy Redeemer, the*
 "*mighty One of Jacob*. For brass I will bring gold,
 "and for iron I will bring silver, and for wood brass,
 "and for stones iron: I will also make thy officers
 "peace, and thine exactors righteousness. Violence
 "shall no more be heard in thy land, wasting nor
 "destruction within thy borders; but thou shalt call
 "thy walls Salvation, and thy gates Praise. The sun
 "shall be no more thy light by day; neither for
 "brightness shall the moon give light unto thee: but
 "Jehovah shall be unto thee an everlasting light, and
 "thy God thy glory. Thy sun shall no more go down;
 "neither shall thy moon withdraw itself: for Jehovah
 "shall be thine everlasting light, and the days of thy
 "mourning shall be ended. Thy people also shall be
 "all righteous: they shall inherit the land for ever,
 "*the branch of my planting, the work of my hands,*

“that I may be glorified. A little one shall become CHAP. XII.
 “a thousand, and a small one a strong nation: I
 “Jehovah will hasten it in his time.”

It is then “the place of the feet of Jehovah” (not “heaven his dwelling-place”), the place once afflicted by the nations, “trodden down of the Gentiles,” which will be thus gloriously exalted.

Ezekiel gives us, if possible, more expressly The chosen city. and with more minute particulars, the details of the restored glory of the chosen city:

“And he said unto me, Son of man, the place of
 “my throne, and *the place of the soles of my feet*,
 “where I will dwell in the midst of the children of
 “Israel for ever, and my holy name, shall the house
 “of Israel no more defile.”

This prophet also gives us the name of the city Jehovah-Shammah. as from that day Jehovah-Shammah, or “the Lord is there;” and Zechariah shows us the extension of the blessing to the nations, and their participation in the joy:

“Thus saith the Lord of hosts; It shall yet come
 “to pass, that there shall come people, and the in-
 “habitants of many cities: and the inhabitants of one
 “city shall go to another, saying, Let us go speedily to
 “pray before the Lord, and to seek the Lord of hosts:
 “I will go also. Yea, many people and strong nations
 “shall come to seek the Lord of hosts in Jerusalem,
 “and to pray before the Lord.”

CHAP. XII. Isaiah tells us, in his second chapter :

The glory of
the last days.

“ And it shall come to pass in the last days, that the
“ *mountain of the Lord’s house shall be established in*
“ *the top of the mountains*, and shall be exalted above
“ the hills ; and all nations shall flow unto it. And
“ *many people shall go and say, Come ye, and let us go*
“ *up to the mountain of the Lord, to the house of the*
“ *God of Jacob ; and he will teach us of his ways, and*
“ *we will walk in His paths : for out of Zion shall*
“ *go forth the law, and the word of the Lord from*
“ *Jerusalem.*”

Centraliza-
tion of the
earth.

The centralization of the earth, which through various agencies is now being rapidly brought about, will doubtless be claimed and used by the usurper—the present “ prince of this world ”—for his own purposes ; but when he is overthrown, and shut up in the abyss, how gloriously will all tend to the realization of this picture : “ The law shall go forth out of Zion, and the word of the Lord from Jerusalem ! ”

The One
Ruler.

Then will be solved the great question of government, which in every age has exercised the faculties of the wisest of mankind, without their being able to rest on any perfect solution of the difficulty. It is not good to have many rulers, as Homer sang in his day,⁴ and as the tyrannical violence of *democracy* confirms in our era ; but then where shall the

⁴ Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω
Εἰς βασιλεὺς.—*Iliad*, ii. 204-5.

ONE RULER be found who is fitted to the mighty task?

CHAP. XII.

Alone fitted
to universal
government.

“Plato,⁵ in his treatise on the laws, has acknowledged the difficulty, if not the impossibility, of establishing a permanently beneficial government, without the interposition of the Deity; and, in the helplessness of man, he seems to cry out for God. He tells us that in the happy age, *i.e.* the golden, when all outward blessings were in abundance, and were spontaneously produced without the labour of man, Saturn, perceiving that no mortal could govern man without becoming insolent, unjust, and oppressive, placed, as kings and governors of states and cities, not any individuals of the human race, but certain divine beings (*δαιμόνια*) of superior race to ours, just as in the management of our cattle we do not appoint oxen to govern oxen, or goats to take the care of goats; but conscious of our superiority, we direct those inferior creatures ourselves. ‘The object of this tradition,’ says he, ‘when employed for the truth, is to teach us that in those states where a man and not a God has the rule, there can be no escape from evils and troubles.’ With this idea strongly impressed on his mind, he looks about for a perfect legislator, but seems to think the search fruitless; the desiderata for such a benefactor, in his opinion, would be great power, whether derived

⁵ *Inquirer*, vol. ii. p. 105.

CHAP. XII. from nobility of birth or any other source, added to temperance and justice of character, and the gift of eloquence, such an one as he seems to think Nestor was in the days of Homer, but such as, in his days, could nowhere be found; 'and if,' says he, 'there can be such an one anywhere discovered now, or shall be hereafter, blessed is his life, and blessed are those who listen to the precepts which come from his wise and temperate lips: and, indeed, we may lay it down as a general rule, for any government, that where the greatest power is united in the same individual, with the greatest wisdom and temperance, there will be established the best polity and the best laws, *and in no other way can they ever be produced.* Let this be taken as an oracular saying, and let it be considered as proved, that, on the one hand, it is most difficult to establish a good polity in any state, and that, on the other hand, if that should ever take place which I have mentioned [the appearance of such a legislator], it could be most readily and easily effected.' "

Fulfilment
of the last
words of
David.

It is to the fulfilment of the last prophetic words of the royal prophet that we must look for the realization, the more than realization, of the vision which floated before the mind of the Grecian sage; for

"David, the son of Jesse, said, and the man raised
"up on high, and anointed of the God of Jacob, and

“the sweet psalmist of Israel said, The Spirit of the CHAP. XII.
 “Lord spake by me, and his word was in my tongue.
 “The God of Israel said, the Rock of Israel spake to
 “me, *He that ruleth over men must be just, ruling in*
 “*the fear of God. And he shall be as the light of the*
 “*morning, even a morning without clouds; as the tender*
 “*grass springing out of the earth by clear shining after*
 “*rain.*”

The world will no longer be a kingdom of darkness, in the midst of which error triumphs, and meek-eyed Hope waits for the morning star of a brighter day. All will then be ordered not only in *grace*, but in *power*, according to the righteous rule of him who will then be indeed known in all the glory of his character, *the One Shepherd*,⁶ ruling his flock, and causing them to lie down in safety—*the Stone of Israel*, on whose immutable truth the true Israelite has ever rested, and none of whose words will prove to have fallen to the ground; for in that day it shall be said:

“Sing, O daughter of Zion; shout, O Israel; be
 “glad and *rejoice with all thy heart*, O daughter of
 “Jerusalem. The Lord hath taken away thy judg-
 “ments. He hath cast out thine enemy: the king of
 “Israel, even Jehovah, is in the midst of thee: thou
 “shalt not see evil any more. In that day it shall be
 “said to Jerusalem, Fear thou not: and to Zion, Let
 “not thine hands be slack. *The Lord thy God in the*

The One
Shepherd
ruling his
flock in
safety.

⁶ Ezek. xxxvii. 24.

CHAP. XII. *“ midst of thee is mighty ; he will save, he will rejoice
“ over thee with joy ; he will rest in his love, he will joy
“ over thee with singing. I will gather them that are
“ sorrowful for the solemn assembly, who are of thee,
“ to whom the reproach of it was a burden. Behold,
“ at that time I will undo all that afflict thee ; and I
“ will save her that halteth, and gather her that was
“ driven out ; and I will get them praise and fame in
“ every land where they have been put to shame. At
“ that time will I bring you again, even in the time
“ that I gather you : for I will make you a name and
“ a praise among all people of the earth, when I turn
“ back your captivity before your eyes, saith the Lord.”*

Ἔρχου Κύριε Ἰησοῦ.

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