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ARTICLE I.—*Antiquities of the Christian Church.*

1. *Denkwürdigkeiten aus der Christlichen Archæologie.* Bde I.—XII. 8vo. Leipzig, 1817–31. Von D. Johann Christian Wilhelm Augusti.
2. *Handbuch der Christlichen Archæologie.* Bde I.—III. Leipzig, 1836–7. Von D. Johann Christian Wilhelm Augusti.
3. *Die Kirchliche Archæologie.* Dargestellt von F. H. Rheinwald. 8vo. S. 569. Berlin, 1830.
4. *Handbuch der christlich-kirchlichen Alterthümer in alphabetischer Ordnung mit steter Beziehung auf das, was davon noch jetzt im christlichen Cultus übrig geblieben ist.* Von M. Carl Christian Friedrich Siegel. Bde I.—IV. Leipzig, 1835–38.
5. *Lehrbuch der christlich-kirchlichen Archæologie.* Verfasst von Dr. Joh. Nep. Locherer. 8vo. S. 194. Frankfort am Main, 1832.
6. *Die christlich-kirchliche Alterthumswissenschaft, theologisch-critisch bearbeitet.* Von Dr. Wilhelm Böhmer. Bde I.—II. 8vo. Breslau, 1836–9.
7. *Lehrbuch der christlich-kirchlichen Archæologie.* Von Heinrich Ernst Ferdinand Guericke. 8vo. S. 345. Leipzig, 1847.

THIS formidable array of authors comprises only those who, in Germany, have within the last thirty years, written on the
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through the revolutions of the world, have continued to please in every climate, under every species of government, through every stage of civilization; and therefore present the purest models of taste. Let them study the sacred Scriptures, the sublimest book that was ever written, and yet the most simple in thought and expression. Thus acting, they may acquire that ease and natural manner which is so distinguishing an excellency in writing; which shows the author in his own character, without art or disguise. There is an advantage which friends derive from the works of such a writer, when he is taken from them by death; he lives not only in their affectionate hearts, but also in that rich legacy which marks his character. The friends of Dr. Dwight still read his writings, distinguished for graceful familiarity and ease, and can hear him conversing with them, as he once did, in the parlour, and in the recitation room. And the pupils and friends of the Patriarch of our church who has lately been taken from us, have the privilege of conversing with him, in the writings he has left us, so peculiar for simplicity, bearing his own "image and superscription." We find the same unaffected manner of instruction, the same gentleness and tenderness which so feelingly impressed us, and we exclaim, "he being dead, yet speaketh."

L. Hengstenberg

ART. V.—*The Book of Revelation, expounded for the use of those who search the Scriptures.* By E. W. Hengstenberg, D.D., Professor of Theology at Berlin. Vol. I. Berlin, 1849. 8vo. pp. 632.* Vol. II., Part 1, 1850, pp. 405; Part 2, 1851, pp. 230.

A foreign work on the Apocalypse, from almost any pen whatever, would be welcome, just at present, as a grateful relief from the monotonous confusion of vernacular expounders. There are some subjects which the Germans have worn thread-

* Die Offenbarung des heiligen Johannes für solche die in der Schrift forschen erläutert von E. W. Hengstenberg, Dr. und Professor der Theologie zu Berlin. Erster Band.

bare, so that we cannot hear them quoted or appealed to without a feeling of impatience, and a wish to hear American or English authorities in preference. But among these subjects we are not disposed to reckon that of prophecy in general, or that of Apocalyptic exposition in particular. These have already been so roughly, nay, so violently handled by interpreters and prophets of our own, with such surprising unanimity of predilection for the theme, and such distressing want of it in the result, that we are ready to give ear to almost any voice, however feeble or anonymous, that speaks upon the subject from a distance and without participation in the previous strife of tongues. To such a voice from Germany our ears may be particularly open, on account of the comparative reserve with which the learned of that country have discussed the subject, and the small extent to which what they have done is known among ourselves.

If these considerations would incline us to regard with some curiosity and interest any German work of recent date upon the subject, how much more must we be anxious to discover the discoveries of such a man as Hengstenberg, the ablest of the German exegetical writers, as well as the best known among ourselves. It is needless to enumerate the circumstances which would naturally tend to excite this expectation. He was once a rationalist, and was brought to a fixed belief in Christianity by the critical study of the Bible itself. There is no man less liable to the reproach of believing as his fathers did, simply because they did believe so. His natural inclination is to extreme independence, and so far as human authority goes, to self-reliance. He never hesitates to throw aside the most time-honoured opinions, if he finds them to be groundless, with a decision always peremptory, often dogmatical, and sometimes arrogant. This characteristic quality of mind, while it cannot fail, in certain cases, to excite disapprobation, at the same time gives peculiar value to his testimony in behalf of old opinions, as the genuine product of his own investigations, and not a mere concession to authority.

Another striking feature in his writings is their spirit of devotion and the proofs which they afford of deep experimental knowledge. The great doctrines of the Trinity, atonement,

and justification by faith, are evidently not held as mere speculative truths, but interwoven with his highest hopes and strongest feelings. Whatever may be his precise position with respect to the points of difference between the Lutheran and Calvinistic creeds, there can be no doubt that he holds fast to the doctrines of grace with as much tenacity as either Luther or Calvin; and that in reverence for Scripture, as an authoritative revelation, he is not a whit behind those great Reformers. His views of inspiration are particularly suited to command our confidence, when contrasted with the loose and vague opinions held upon that subject by Neander, and to some extent made current even here by his authority.

But besides the essential qualities of personal piety and general orthodoxy, there is something in the intellectual character of Hengstenberg that would naturally lead us to expect much from him upon such a subject. His turn of mind is eminently logical or rational. We know of no expositor in any language who so constantly and clearly states the reasons of his judgments. These, though sometimes erroneous, are always definite; distinctly apprehended by himself and clearly exhibited to others. At the same time, he possesses what is not always found in connection with this attribute, a remarkable power of generalization. If called upon to characterize his writings by selecting one distinctive feature, the first that would occur to us is the rare combination of minute exactness with entire freedom from all *petitesse*, and a strong taste and capacity for large and comprehensive views of truth. Nor do these views, generally speaking, exhibit anything of that poetical and dreamy vagueness which the Germans will persist in calling philosophical. So far is he from this extreme that he has sometimes been accused of having an English rather than a German mind; and although in the last half of the twenty years which have elapsed since he appeared as an interpreter of Scripture, there are some indications of a wish to wipe off this reproach, the attempt, if actually made, has been but partially successful. The change, so far as any can be traced, is rather in the style than in the mode of thought, and even in the former is confined almost entirely to the terminology. He talks more in his last than in his first publications of "the idea" and of ideality in

general; but he has tried in vain, if he has tried at all, to write obscurely, or to get rid of his common sense. The reproach, if such it must be called, of being an English thinker, is one which he will carry to his grave.

Naturam expellas furcâ tamen usque recurret.

Of Hengstenberg's learning we should not think it necessary here to speak, but for the fact that his standing as a scholar does not seem to be correctly understood by all among ourselves who are familiar with his name and his translated writings. In Germany, his philological talents and acquirements are rated at the highest value, even by some who dissent most widely from his theological opinions. His writings are peculiarly distinguished for the rare lexicographical talent incidentally displayed in his interpretations. Had he chosen to devote himself to this branch of philology, he would probably have taken rank above Gesenius, whom he equals in industry and judgment, and in several other requisites surpasses.

Besides possessing erudition in general and philological learning in particular, he is specially fitted for the task which he has here undertaken by his thorough knowledge of the Old Testament, acquired not merely by solitary study for a score of years, and public labour as a teacher in that department, but by the preparation of the works to which he owes his reputation, the Christology, the Genuineness of the Pentateuch, the book on Daniel, and the Exposition of the Psalms, with his minor but important publications on Tyre, Egypt, and the Prophecies of Balaam. These tasks have forced him, as it were, to master the Old Testament completely, and have brought him more particularly into contact with the very books and passages on which the exposition of the Apocalypse must rest; whereas some of the most eminent interpreters of that book, even in Germany, though accomplished Grecians and New Testament critics, are without reputation or authority in Hebrew learning. The advantage which this gives him, is not merely in reference to the language and interpretation of the Old Testament, but to the order of investigation. Instead of beginning at the end of the New Testament, divining its import, and transferring the precarious conclusions thus obtained to the Old Testament, he

has pursued the natural and rational order, first mastering the Hebrew prophets, and then applying the result of this investigation to a book which, in form and language, might almost be called a cento of Old Testament expressions. And this, too, not by reading up for the occasion, but by the patient, thorough, and successful toil of many years. Every one in the long series of his published works, has made a sensible advance in his preparation for the task which he has now undertaken and accomplished.

To this task he has long been looking forward, as he tells us in his preface, where we also learn that the immediate occasion of its execution was a long illness, by which his public labours were suspended, and during which he made the book of Revelation the constant subject of his thoughts, so that the outlines of his exposition were complete before his restoration, and he had only to fill in the details. A peculiar interest is imparted to this above his other works, by the synchronism of its composition with the late events in Germany, affording to the author's mind abundant confirmation of the truth of the predictions in this book of Scripture, and the correctness of his own mode of explaining them. The same cause has contributed to modify the form of his interpretation, so as to render it accessible to the whole class of educated readers, by transferring what is merely philological and critical from the text to the margin.

A book thus generated, could not fail to be highly interesting and instructive, whatever might be thought of the author's exegetical conclusions. And accordingly we find that, apart from the truth or falsehood of the meaning which he puts upon the prophecy, the volume is full of valuable matter. The text of the Apocalypse is adjusted with the utmost care and skill, according to the most approved principles and usages of modern criticism, with constant reference to the latest helps and best authorities. Of the text thus ascertained, we have a new translation, executed in that accurate yet spirited style for which the author is distinguished. We have also a translation, and in many cases a masterly exposition, of the most important passages, both of the Old and New Testament, cited as proofs or illustrations. This is a characteristic feature of the book, and of the author's habitual unwillingness to take for granted, or at

second-hand, any thing that requires or admits of direct and fresh investigation. The facility with which even eminent interpreters too frequently rely upon the labours or authority of others, as to these incidental but important matters, and content themselves with laying out their strength upon the questions more immediately before them, renders more remarkable this incidental part of Hengstenberg's exposition, which, we do not hesitate to say, has added less, though much, to the bulk of the volume, than it has to its permanent and sterling value.

What has just been said applies not only to the explanation of particular passages or texts, but also to the clear, and in many cases, new and striking views incidentally presented, as to the scope and character of whole books, and their mutual relations. These are the more entitled to respect as the result of long continued and profound investigation, not of mere generalities, but of the most minute details. As we have not room to exemplify this general statement by quotation, we must be content to justify it by referring to the various suggestions, scattered through the volume, with respect to the mutual dependence and close concatenation of the latest canonical epistles, which are still too commonly regarded as detached and independent compositions, and the corresponding mutual relations of the latest prophecies. These passages are particularly interesting from the skill with which some of the very repetitions and resemblances, adduced by skeptical critics as proofs of spuriousness and later date, are not only shown to warrant no such inference, but used as illustrations of the organic unity and settled plan which may be traced throughout the Scriptures, and which stamp it as a multiform but undivided whole.

From what has now been said it will be seen that, in our judgment, this would be a valuable addition to exegetical literature, independently of the principles on which the Apocalypse is there expounded, and the results to which the exposition leads, and to which we must now turn the attention of our readers. In so doing, we shall not confound them or perplex ourselves, by any attempt at a comparison or parallel between the views of Hengstenberg and those of others, but simply state the former, leaving such as feel an interest in the history of the interpretation, to distinguish for themselves, as far as they are

able and desirous, between things new and old. We may, however, note the fact in passing, that the writer most frequently cited in this work is Bengel, although there are occasional quotations from Vitringa, Bossuet, and the modern works of Ewald, Lücke, Bleek, and Züllig. Of the vast apocalyptic literature extant in the English language, the only trace we find is a rare quotation from Mede, or reference to him, and a correct but very general statement of the English millenarian doctrine as to one important passage. There is nothing more curious indeed in the theological literature of modern Germany, than the general silence, if not ignorance, of its learned men, as to the history of opinion in Britain and America, except where some eccentric or anomalous vagary of belief and practice has been accidentally or otherwise transplanted to the continent of Europe. It is sometimes as amusing as it is instructive to read thorough, clear, and masterly analyses of such fungous excrescences as Darbyism, Irvingism, Southcotism, &c., even in systematic works which are entirely blank as to the controversies and discussions which have agitated England and America for many generations, with respect to the doctrines of atonement and regeneration. In the present case, however, this blissful ignorance of Anglo-Saxon deeds and doctrines, on the part of one of the most learned Germans of the age, is an advantage, and a strong recommendation of the work, because, as we have said, it records the independent testimony of a great exegetical writer on a favourite subject of our own interpreters, yet without the least direct collision or collision.

With respect to the author of the book of Revelation, Hengstenberg not only holds decidedly, but proves conclusively, that it was written by the man to whom a uniform tradition has ascribed it—John, the Apostle and Evangelist, the son of Zebedee, and the son of thunder. We mention this, which may to many seem a small thing in itself, or at least a work of supererogation, because a vast amount of misplaced ingenuity and learning has been spent by certain modern German critics in the effort to demonstrate that the book, if not the work of John Mark, which is Hitzig's paradoxical assumption, was composed by another and inferior John, or by some nameless writer

of a later date. In this, as in other branches of apologetical theology, new forms of opposition call for new modes of defence, and the German front of infidelity can no more be resisted by the same means that disarmed the French philosophers and English deists, than a modern fortification can be carried by the rams and catapults of ancient warfare. The time was when all this might, however, have been left to be managed by the Germans in their own way, on the principle of letting the dead bury their dead. But now, when cheap translations of such books as those of Strauss are brought into extensive circulation, and made still more dangerous by the general tendency to German laxity of thought and principle with which the public mind is now infected, it would be something worse than folly to ignore the existence of the evil, or to despise the homogeneous remedy which Germany herself affords us, in the writings of her learned, orthodox, and pious men. To these remarks, which have a more important bearing on the general subject, than on the particular question which occasioned them, we merely add, in reference to the latter, that while it is satisfactorily disposed of in the introduction, a more detailed discussion of it is contained in the supplementary dissertations which accompany the last volume, and to supply the place of what is usually called an Introduction. This inversion of the customary order was occasioned in the present case, as in that of the work upon the Psalms, by the impatience of the author or the public for the appearance of a part before the whole was finished.

Another controverted point, on which he takes decided ground, and forcibly maintains it, is the period of John's life at which the book was written. This he denies to be the reign of Galba, when Jerusalem was still standing, when the chief persecutions of the Christians were begun and carried on by Jews, and when the errors fostered in the Church were those of Jewish origin and character. In opposition to this chronological hypothesis, he clearly shows that the unanimous testimony of the ancients, properly so called, is, that the Revelation was imparted during John's exile in the isle of Patmos, near the end of the long reign of Domitian, many years after the destruction of Jerusalem, when the Jews, as a nation and a church, had ceased to

exist; when their influence on Christianity was no longer felt, at least directly, and when the evils which assailed or threatened it, both of a physical and moral kind, proceeded from Gentile spite and heathenish corruption. The answer given to this question has, of course, a most important bearing on the whole interpretation, and virtually solves many minor exegetical problems.

We need scarcely say that Hengstenberg rejects with scorn the notion that the Book of Revelation is a mere poetical fiction, or an allegorical description either of past events or of the contemporary state of things, and regards it as being, in the highest sense, a prophecy, intended to exhibit in the most impressive form the future fortunes of the Church, under precisely the same inspiration which gives authority to the predictions of the Old Testament. As to the form of this great prophecy, he understands it to be borrowed from the Hebrew Scriptures, and especially from two of their most prominent and characteristic features, the ceremonial institutions of the law, and the symbolical imagery of the prophets. So far from understanding these in their original and proper import, as descriptive of a state of things like that which existed under the old economy, he supposes the apocalyptic prophet to have used them for the very reason that the old economy was gone for ever, and that its external forms might therefore be employed, without the danger, or at least without the necessity of misapprehension, to express the realities which they did in fact foreshadow.

From this it follows, as a general principle of Hengstenberg's interpretation, that the names and numbers of this book are all symbolical; that no mere man, with the unavoidable exception of the prophet himself, is expressly mentioned by his proper title; that Antipas, and the Nicolaitans, and Jezebel, &c., are all enigmatical descriptions; and that the usual computations, as to years and centuries of real time, are (with the grand exception of the Millennium,) a mere waste of arithmetic. The simple statement of this theory will no doubt quite destroy the interest which may have been previously felt by some in the details of the interpretation. As the office which we have assumed is not that of an advocate or judge, but a reporter, we feel no obligation to defend or to determine the truth of this hypothesis. We

only wish that we could spread before our readers, on a smaller scale and in a manageable compass, the remarkable display of biblical learning and analogical reasoning, by which the author himself here maintains it. As it is, however, we can only hint, that by combining the acknowledged cases of symbolical representation which the book contains, with the extraordinary proofs of unity and systematic purpose, which, if not in every instance novel, are at least presented in a new light, and urged with a new power, he succeeds in making out a case which nothing but the blindest prepossession can deny to be plausible, and which nothing but the clearest and the strongest counter evidence can demonstrate to be false.

Another law which governs his interpretation is derived not so much from an induction of particulars in this case, as from the whole course of his previous prophetic investigations. The result of these, as is well known to the readers of his other publications, is, that the Old Testament predictions, as a general thing, are not so much descriptions of particular events, as formulas exhibiting sequences or cycles of events, which may be verified repeatedly, the costume of the spectacle presented to the prophet being borrowed from one or more of the particular fulfilments, which, however, are themselves to be regarded as mere specimens or samples of whole classes, genera or species, comprehending many of the same kind. This principle is here applied to the Apocalypse, which is therefore represented as a panoramic view of the vicissitudes through which the Church was to pass until the end of time, presented not in chronological order, but by genera and species, showing all the *kinds* of change to be expected, rather than the actual experience of single periods.

Closely connected with this view of the *subject* of the book is that which the author entertains as to its *structure*. The main fact which he assumes, in opposition to most interpreters, is that the Apocalypse is not a continuous prediction relating to successive periods, but a series of parallel predictions each including the whole history of the Church from the beginning to the end, but differing from each other in the figurative mode of exhibition and in the prominence given to certain objects in the several different parts respectively. This may be reckoned

the essential feature of his plan, from which it derives its peculiar character, and is therefore entitled to a more particular description. The principle itself is defended *a priori* on the the ground of prophetic usage or analogy, and *a posteriori* from the consistency and clearness of its exegetical results. The whole book is divided into seven "groups," the theme of all which is substantially the same, to wit, the fortunes of the Church hereafter, *i. e.* from the date of the Apocalypse itself, and each of which affords a view, not of a part but of the whole. The differences between the groups are like those seen in the same landscape when surveyed from different points of observation, or through different media, or with very different degrees of light, so that what is dimly seen in one case is seen clearly in another; that which in one view occupies the foreground, is transported to the background in the next; the light is thrown on that which was before in shadow, and the mutual relations of the figures are indefinitely varied. Thus the Devil is not introduced at all in the earlier scenes, although his agency must be assumed from the beginning.

The first group is that of the Seven Epistles, co-extensive with the first three chapters. The second is that of the Seven Seals, which occupies the next four chapters. Then comes the group of the Seven Trumpets, filling also four chapters. These three groups or series are considered as preparatory to the four which follow. Then the Three Foes of the Kingdom of God occupying three chapters, (xii.—xiv.) The fifth group is that of the Seven Vials, (ch. xv., xvi.) forming a prelude to the sixth, (xvii.—xx.) in which the destruction of the Three Foes is predicted. The whole is wound up by the seventh group, (xxi. 1—xxii. 5,) that of the New Jerusalem, and a general conclusion, (xxii. 6—21,) corresponding to the opening of the book. In order to carry out this distribution, Hengstenberg assumes several episodes or interludes of considerable length, for which he thinks it easy to account on his hypothesis; one, for instance, comprising the entire seventh chapter, and another the tenth with a part of the eleventh.

These "groups," it will be seen, are not like the "acts" of a dramatic poem, to which others have endeavoured to assimilate the principal divisions of the book. The acts of a drama are

and must be chronologically successive, each exhibiting a certain subdivision of the whole time of action, and none including the denouement or catastrophe, except the last. But according to Hengstenberg, each group contains a drama in itself, and each winds up with a catastrophe, or rather with the catastrophe common to them all, after which the scene is shifted, not for the purpose of continuing the action, but of recommencing it, and, in one case at least, going back to a point of time still more remote than that at which the series began at first. At the same time, all these parallel predictions, although each is self-contained, are connected with each other as the links of one chain, which would be broken by the loss of either. This may be rendered clearer by a rapid glance at each of the first four groups in order. The general title or inscription is contained in the first three verses, where the book is described as a revelation, made to John by Jesus Christ himself, of things to be soon accomplished, which Hengstenberg understands not merely of the incipient fulfilment, but of the first of those distinct fulfilments, which were to follow one another in a series, or cycle, to the end of time.

The remainder of the first chapter constitutes the special introduction to the first great division of the book, the Epistles to the Seven Churches, namely, those in and over which John's apostolical ministry was immediately exercised for many years, and through which the instruction here afforded, though directly adapted to their actual condition, may be rightfully extended to all times and places, without any gratuitous assumption of a typical or double sense, beyond what is involved in the nature of the case. The description of our Lord, contained in this introductory chapter, is supposed to have an intimate connection with what follows, the images presented being such as were precisely best adapted both to comfort true believers, and bring sinners to repentance, so that this vivid exhibition of Christ's majesty and justice, is a kind of emblematical summary of what is afterwards expressed in words.

The Angels of the Seven Churches, Hengstenberg denies to be either guardian angels, or mere messengers, or diocesan bishops, or individual pastors, but regards them as ideal representatives of the ministry, eldership, or governing body in the

several churches. In this connection, he briefly but decidedly repudiates the doctrine of Vitranga and his school, that the Christian Church was organized on the model of the Jewish Synagogue, which, at least in its details, was a human institution of no great antiquity, whereas its real model was the simple patriarchal eldership, which lay at the foundation of the whole theocratical system, and yet was suited, in itself, to both economies or dispensations.

The Seven Epistles themselves are then explained as introductory to the prophecies which constitute the subject-matter of the book, and as intended to prepare those immediately addressed, not only for the following predictions, but for the events predicted, by exhibiting the spiritual nature of the gospel, and its bearing on the hopes of individuals, as well as of the Church at large; of which the readers of the book might easily have lost sight, in the blaze of prophetic imagery, by which so many have in every age been blinded to every thing except the mere outside of Christianity. Thus understood, the striking dissimilitude between the Seven Epistles and the rest of the Apocalypse, instead of indicating different writers, or incongruous and wholly independent compositions from the same pen, is really a strong proof of unity of purpose, because it places in the forefront of the prophecy the very corrective which was necessary to preserve it from abuse.

One point, upon which Hengstenberg lays great stress, as a key to the true date, and also to the just interpretation of the book, is the total and obvious unlikeness of the state of things described or pre-supposed in these epistles, to that which we know to have existed at the time of Paul's labours in the very same region. The points of difference which he specifies are, first, the declension of the churches in proconsular Asia from the warmth of their first love, and that strength of faith, so frequently commended in Paul's epistles; and secondly, the entire disappearance of that Judaic form of Christianity which caused so much perplexity to the preceding generation, until swept away by the destruction of Jerusalem.

The first epistle to the Church at Ephesus describes that Church as zealous for the truth in opposition to heretical errors, but as having lost the first warmth of its spiritual affection, and

therefore calls it to repentance. The Nicolaitans here mentioned are identified as Balaamites, or followers of Balaam, by an etymological affinity between the names, as well as by the nature of the heresy itself, as here described.

The Church at Smyrna is addressed in the second epistle, as alike free from great sins and great merits, and the exhortation to repentance is accordingly exchanged for an earnest admonition to be bold and faithful. The comparatively good condition of this church may have been connected with the ministry of Polycarp, which probably began long before the date of the Apocalypse.

The Church at Pergamus appears in the third epistle, not entirely free from Nicolaitan corruption, yet eminently faithful in the midst of severe trials. The *Antipas* here mentioned is supposed by Hengstenberg to be an enigmatical title, and he seems to concur in the opinion of an old interpreter, that it means *against all*. At the same time, he believes the person immediately designated by it to be Timothy, who suffered martyrdom in Asia about the time of John's residence in Patmos.

The church at Thyatira, founded perhaps by Lydia, Paul's convert at Philippi (Acts xvi. 14,) presents a kind of contrast to the church at Ephesus, which showed a commendable zeal against error, but had left its first love, whereas this was still maintained at Thyatira, but without sufficient firmness in withstanding error. Instead of the common text, *the* (or *that*) *woman*, in chap. ii. 20, Hengstenberg adopts Jachmann's reading, *thy wife*, which he explains to mean the weaker and more deceivable part of the community. by whose means a corruption of the truth had been admitted, here represented as false prophecy, and designated as of heathen origin by the use of the name *Jezebel*, the wife of Ahab, at whose instigation the unlawful worship of Jehovah, under the forbidden form of golden calves, was exchanged for that of Baal; so that Balaam and Jezebel may both be regarded as historical types of the corrupting influence exerted on the Church by heathenism.

In the fifth church, that of Sardis, we have still another phase of spiritual character and state presented, namely, that of a nominal or formal Christianity, without its reality and power,

and an appropriate exhortation to the few who still continued undefiled, to strengthen what remained and was ready to perish.

The sixth epistle, to the Church in Philadelphia, contains the only instance, in this group or series, of allusion to the Jews as either persecutors or seducers, and encourages the feeble church to disregard the arrogant malignity of those who falsely claimed to be the Church of God by virtue of their natural descent, but who were really the "synagogue of Satan," a description which must surely be offensive to those Christians of our own day, who are not ashamed to dote upon the Jews as such. In opposition to this error, Hengstenberg understands it to be taught here and elsewhere, that there has never been more than one true Israel or chosen people; that this body, even under the old dispensation, was a mixed one, free access being even then afforded to all heathen proselytes; that this same body was continued afterwards, and is perpetuated now in the Christian Church, not merely as the antitype, but as the actual continuation or successor of the old Church, the uncorrupted part of which was the basis, nucleus, or germ of the new organization.

The Church of Laodicea is described, in the seventh and last epistle, as lukewarm, *i. e.*, neither heated by divine love, nor aware of its own coldness, but though really destitute of what was requisite to spiritual life and health, engrossed by the delusion of its own abundance and prosperity, from which it is exhorted to escape by repentance, and to seek supplies in Christ.

These epistles Hengstenberg regards as containing a direct historical description of the spiritual state of the principal churches where John laboured—a state, however, which was not peculiar, or confined to them, but may be renewed in any age or country. Hence, although as really adapted to the wants of those immediately addressed, as Paul's or any other apostolical epistles, they are at the same time indirect predictions of certain spiritual changes and varieties which the Church may be expected to experience, through all the periods of her earthly progress. It is therefore equally gratuitous to argue that because they relate to local and temporary circumstances, they have only a fortuitous connection with what follows; or on the other hand, that because they form a part of this great prophecy, the churches here addressed are not the churches which

were really so called, but mere ideas, types, or emblematical descriptions of the Church at large, in its various spiritual states and aspects.

These internal vicissitudes are not those of any particular period or periods in the history of the Church, but may all co-exist in different portions at the same time, as well as follow one another, at successive times, in the same part or in the Church at large. According to this theory, the Seven Epistles constitute a substantive prophecy, including the whole field of history, and when this is concluded, the prophet does not pass to a new period, but begins afresh, in order to exhibit the same thing in a new light, and to make other parts of his great subject prominent. This second group or series is that of the Seven Seals, in which the prophet is caught up into heaven, and there witnesses the convocation of a great assembly, with a view to the protection of the persecuted Church against its mortal enemy, the world. The disclosure of God's purposes is represented by the gradual opening of a book or roll, with seven seals, the removal of which, one by one, reveals a part of the great mystery. The instrument or agent in this revelation is the Son of God, who appears both as the Lion of the tribe of Judah, and as a sacrificial Lamb, not merely ready to be slain, but slain already. As the judgments thus prophetically threatened were to be inflicted in the present life, there was need of some assurance that the saints should not be sharers in them. This assurance is afforded in a form analogous to that of the antecedent threatening, by an episode which occupies the seventh chapter, and in which the Church is first assured of the divine protection in this world, and then of everlasting glory in the world to come. The final triumph of God's people and destruction of his foes is sublimely expressed by a single verse, which, according to the usual division of the text, is the first of the eighth chapter, but which Hengstenberg considers as the close of the second group or series. When the seventh seal was opened, there was silence in heaven, considered as the stage or scene on which this great drama was presented. The half hour does not denote the actual duration, but the time of the scenic exhibition which John witnessed. The silence itself is that of death to the enemy, of late so noisy, and of calm repose

to God's afflicted people, "where the wicked cease from troubling, and the weary are at rest."

Having thus brought the prophetic history once more to its conclusion, the inspired seer begins again and traverses the same field in a third group or series, that of the Seven Trumpets. It is, of course, impossible by abstract or quotation to give any just idea of the learned and ingenious arguments by which our author vindicates this method of dividing and distributing the parts, against that preferred by many eminent interpreters, who, influenced perhaps in some degree by the accidental or conventional position of the verse at the beginning of the eighth chapter, suppose the seven trumpets, if not the whole remainder of the book, to be included in the seventh seal. The point to which his reasonings all converge, however, is that the starting-point, the stages, and the goal may all be distinctly traced and fixed in each of these divisions, which must therefore be co-ordinate and parallel, and cannot be related to each other as the whole to a part, or the genus to its species.

This new scene, or rather this new drama, opens with a vision of seven angels, each provided with a trumpet, which are sounded in succession, and at every blast a portion of the future is disclosed, precisely as at the opening of the Seven Seals. This exact correspondence seems to show, not merely that the seals and trumpets are mere scenic signs of revelation or discovery, but also that the things disclosed are substantially the same in either case. For if they had reference to successive periods, however different the events of those two periods might be, the divine communication of them to the prophet could hardly have been naturally represented by the opening of seals in one case, and by the blowing of trumpets in the other. On the contrary, if merely a new aspect of the same great period was to be presented, it was altogether natural that this varied exhibition of the same thing should be figuratively represented by a different mode of publication; and if the predominant feature in this new view was to be the prevalence of war, it could not have been more appropriately signified than by the blowing of the martial trumpet.

The seven trumpets, and the several disclosures which they represent, are so distinguished and arranged as to form two

classes. The first four announce judgments on four great divisions of the world, to wit, the Earth, the Sea, the Rivers, and the Sky. These are followed by the flight of an angel, or according to the text adopted by the modern critics, an eagle, denouncing three woes on the earth, which are then successively promulgated by the blowing of the last three trumpets. There is also a significant distinction with respect to the space allotted to the two bands of trumpets, the second being described with far more fulness and minuteness than the first. The supposition that this difference was meant to represent the last disclosures as more fearful than the first, may perhaps be considered as confirmed by the fact that the injuries announced by the first four trumpets are restricted to the third part of the earth, &c., whereas, in the other three, there is no such limitation.

To this group, as well as to the one before it, there is added an interlude, contained in ch. x. 1—xi. 13, and intended to strengthen both the prophet and the Church for the approaching trials. This is interposed between the sixth and seventh trumpets, as the other was between the sixth and seventh seals. At the end of the eleventh chapter, we have reached a point beyond which progress is impossible, the same point too with that at the end of the seventh or beginning of the eighth, to wit, the final triumph and unresisted reign of God and Christ. Here then, according to analogy, the drama recommences, and a new group or series is begun, namely, that of the Three Enemies of God and his People. These are the Dragon, the Sea-Monster, and the Earth-Monster. We have first a vivid scenic exhibition of the enemies themselves. The dragon is the devil, in his belligerent and persecuting character. The two beasts or monsters are his representatives and instruments on earth. The sea-monster is the great opposing worldly power, presented, first collectively or in the aggregate, and then in the successive phases, under which the warfare against God and his people has been manifested. The land-monster represents that earthly, sensual and devilish wisdom, by which this great opposing power has at all times been seconded and strengthened. The description of these formidable enemies, (in ch. xii.—xiii.) is followed (in ch. xiv.) by an anticipated view of their destruction and the triumph of God's people, the full disclosure

of this glorious issue being reserved for a later group or scene of the grand drama. The fifth group or series is that of the Seven Vials (ch. xv. xvi.,) exhibiting the seven plagues by which the beast, the godless worldly power, is accompanied, not at one time merely, but throughout all ages. This forms the prelude to the sixth (ch. xviii.—xx.), in which the destruction of the Three Foes of God and his Kingdom is depicted, beginning with the beast as the instrument, and ending with Satan as the prime agent. The seven heads of the beast denote as many phases of triumphant and God-defying heathenism; five of these, viz. the Egyptian, Assyrian, Babylonian, Persian, and Macedonian, had already fallen at the date of the Apocalypse. The Church was then persecuted by the sixth, the Roman empire, the downfall of which is predicted in ch. xvii., and vividly described in ch. xviii. Chapter xix. opens with a triumphal song over this event, followed by another which anticipates the downfall of all other enemies. The ten horns on the seventh head of the beast are the ten barbarian monarchies which rose out of the ruins of the Roman empire. Having been used as instruments of vengeance, they are now themselves destroyed. This being the last phase of the Heathenish Ascendency, the two beasts themselves experience the same fate with their followers and adherents.

The prime foe, Satan, still survives, and is yet to have a temporary triumph; but before this he is bound and rendered harmless to the Church, now at length in the ascendant, for a thousand years, (ch. xx. 1—6.) It is rather unfortunate for the effect of Hengstenberg's interpretation, that while he confidently sets down every other number and measure of time in the Apocalypse as merely symbolical, he no less confidently represents the millennium of chapter xx. as a literal period of a thousand years. The grounds on which he vindicates this seeming inconsistency are chiefly these: that this whole group, unlike the rest, is chronological in character; that this number is repeated ten times, showing that it is to be strictly understood; and finally that ten and its multiples are sometimes used as round, but never as symbolical numbers in Scripture.

The millennium, according to our author, is the thousand years from the crowning of Charlemagne to the beginning of the

present century. During this period the Church has been paramount throughout the civilized world, to the exclusion of heathenism in all its forms. Satan has not been allowed to tempt the nations back to their former state. But now he is unbound again, and the Church begins to be environed by the most malignant form of gentilism, not that of gross idolatry, but that of a malignant anti-christian infidelity, in its various phases of pantheistical neology, revolutionary democracy, and socialistic anarchy. In this part of the interpretation, it is easy to trace the influence of contemporaneous events in European and especially in German politics, which have evidently operated on the mind of Hengstenberg precisely as the great events of their times did on Bengel and Vitringa. In either case the great majority of readers will suspect that the proximity of these events has given them an undue magnitude in the expounder's field of vision.

This view of the millennium is one of the three salient points of Hengstenberg's interpretation. Another, really involved in this, is his indignant and contemptuous rejection of the theory which identifies the beast with Papal Rome, a theory, as he asserts, of modern origin, the product of temporary causes, and utterly untenable on any consistent principles of exposition. The third point is his similar rejection of all previous solutions of the enigmatical number of the beast which he maintains is explicable only from some scriptural analogy, since all the other symbols, types, and enigmas of the book may be distinctly traced to the Old Testament. The number of a man he explains to mean, not a number denoting a man's name, but an ordinary intelligible number. The number itself he finds in Ezra ii. 13, the only place where it occurs in conjunction with a name, which name he therefore holds to be the one intended, viz. *Adonikam*, "the Lord arose or has arisen," a formula expressing the arrogant and blasphemous pretensions of the beast.

With respect to the closing chapters, we need only add, that they contain the final overthrow of Satan, the judgment of his followers, the renewal of the present frame of nature rendered necessary by the banishment of sin, and the description of the New Jerusalem, or new condition of the Church under this

altered state of things, which last is the theme of the seventh and concluding group or series.

The simple statement of our author's exegetical method and conclusions has more than occupied the space allotted to the whole subject, and must therefore be allowed to pass for the present without note or comment, the materials for which, we need not say, are abundantly furnished even by the meagre outline which we have been tracing for the information of such among our readers as have not access to the work itself. We state in conclusion that, although the book is far more popular in form than any of the author's earlier exegetical productions, a demand seems to exist in Germany for something still more suited to the wants of ordinary readers, and an abridgment by another hand, but no doubt with the author's sanction, is announced, and has perhaps appeared already.

Elihu Riggs.

ART. VI.—*Did Solomon write the Book of Ecclesiastes?*

PROFESSOR STUART, in his recently published commentary on this book, comes to the conclusion that Solomon was not its author. Let us look at the grounds on which this conclusion is based. These, as presented by Professor Stuart, are three: (1.) The use of certain expressions which do not seem natural in the mouth or from the pen of Solomon: (2.) A state of the nation implied in Ecclesiastes different from that existing in the days of Solomon: and (3.) The style and diction.

Under the first head, Professor Stuart instances the following passages:

1. Eccl. i. 12, "I, the Preacher, was king over Israel in Jerusalem." Professor Stuart says, "The preterite tense here (I was) refers of course to a past time, and it conveys the idea that, when the passage was written, he was no longer king. But Solomon was king until his death, and could therefore never have said, 'I was king, but am not now.' Then again, how passing strange for him, as Solomon, to tell those whom he was addressing that he was *king in Jerusalem!* Could he