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ART. I.

REASON AND REVELATION.

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More than two hundred years ago, Lord Bacon marked, "A treatise on the limits of reason in spiritual matters,"\* as a grand desideratum in the theological literature of the world. This deficiency still exists. Scraps of learning on this subject may indeed be found in various systems of theology; but an exhaustive discussion of it, such as is at all commensurate with its transcendent importance, we can nowhere find. This is to be more lamented, because of the good effects which such a treatise would naturally tend to produce. It "would be an opiate," says Bacon, "to stay and bridle, not only the vanity of curious speculations, wherewith the

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\* Advancement of Learning.

popular, and which no doubt is, are given in the frankness of Christian liberality and independence. Simple truth and fairness are intended, and it is believed, the amplest justice is maintained.

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**ART. VII.****ZECHARIAH.**

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By the Rev. T. V. MOORE, Richmond, Va.

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There is perhaps no part of the Bible about which ordinary readers have so little distinct knowledge as the Minor Prophets. Their brevity and obscurity demand an amount of study for their comprehension that few are willing to give, and hence they remain to many sealed books. The ordinary commentaries do not furnish a remedy for this difficulty. The purely critical expositions are too jejune for a heart that longs to reach the spiritual aliment that lies wrapped up in these sacred words; whilst the more popular commentaries are too superficial to satisfy one who thinks closely, and desires to understand exactly the meaning of the Spirit. If it were possible to combine the critical accuracy of the one, with the spiritual unction of the other, the result would be a style of exposition far more generally useful than either, adapted alike to the wants of the ministry, and the people. Having felt this want ourselves, we propose to make an effort to supply it, as far as one of these prophets is concerned, and if we fail to meet the exact demands of the case, we shall at least suggest the mode in which those demands ought to be supplied by others.

The critical aids to the understanding of Zechariah are not very many, or very valuable. The attention of scholars has

been so much directed to the larger books of the Old Testament, that this, in common with the other Minor Prophets, has received but little investigation, compared with its importance. The older commentators, such as Luther, Melancthon, Vitringa, Venemra and others, are inaccessible to most students, whilst the more recent, such as Blayney, Newcome and Henderson, are not satisfactory to ordinary readers. C. B. Michaelis and Hengstenberg are the most satisfactory that we have seen, but the one is too concise and the other too diffuse for ordinary purposes. Rosenmüller has copied Michaelis almost verbatim, except the sentences that contain some piety, without a word of acknowledgment, so that his exposition is nothing less than a plagiarism of the worst kind. Hengstenberg is decidedly the most able interpreter that is accessible to ordinary students, and to him, more than to any other expositor, are we under obligation in our studies on this prophet.

The name Zechariah (remembrance of Jehovah, or one whom Jehovah remembers,) was common among the Jews, as appears from the fact that four others besides the prophet are mentioned in the old Testament. Like Jeremiah and Ezekiel, he was a priest as well as a prophet. In the prophecy he is called the son of Barachiah, the son of Iddo; whilst in Ezra 5 : 1, 6 : 14, he is simply called the son of Iddo. From this fact it has been inferred that he was not the grandson of Iddo, but his son, and that Iddo and Barachiah are names for the same person. But the fact probably is, that his father died when he was very young, and therefore in the priestly genealogy he was reckoned as the son of his grandfather, a reckoning, which the flexibility of all terms of relationship among the Jews, made not uncommon.

Of his personal history we know but little, except that he entered early on the discharge of his prophetic duties, (ch. 2 : 4.) Some have supposed that our Lord referred to him in Matt. 23 : 35, when he speaks of Zechariah the son of Barachiah who perished between the porch and the altar. But there is no evidence whatever that this prophet thus died. There is a Zechariah, who died in this way, mentioned in

2 Chron. 24 : 21, to whom it is much more probable that the allusion is made. He was it is true the son of Jehoiada, but aside from the fact that double names are mentioned in the same way elsewhere, as in the case of Hobab; the more familiar name Barachiah might readily creep into the text from the margin to take the place of the less familiar Jehoiada, or to define the name Zechariah that was perhaps left without any patronymic. The reason for referring to him is found in the arrangement of the Hebrew Old Testament, by which 2 Chronicles is the last book in the volume, thus making Zechariah the last martyr of whom they would read, as Abel was the first.

His family seems to have returned from Babylon with the first expedition in the reign of Cyrus, and as this was eighteen years before the date of the prophecy, in which he is expressly called a young man, he must have been very young at the time of his return. He had seen the arresting of the erection of the temple by the successful machinations of the Samaritans in the Persian Court, and the depressed tone of the national character during the time that followed this arrest. He had witnessed the growth of that selfish greed for their own individual interests, and their neglect of the interests of religion, that was so mournful a characteristic of this period. He had also seen the creeping feebleness with which the work of rebuilding the temple was undertaken and prosecuted, when the edict of permission was again issued, by Darius Hystaspes. Now as the temple was to them the grand symbol of revealed religion, indifference to it was an undoubted symptom of backsliding and spiritual declension. It was therefore necessary that they should be stirred up to the discharge of their duty as to the temple, and awakened to a proper estimate of that great plan of mercy to the world, of which the temple and the theocracy were but symbols, in order that their zeal might have at once a right motive and a right direction. Hence Haggai was first raised up to rouse them to activity in building the temple, and two months later Zechariah followed to take up the same theme and unfold it

yet more richly to the minds of the people, by connecting the poor and passing present, with the magnificent and enduring future. The scope of the prophecy then is to produce a genuine revival of religion among the people, and thus encourage them in the right way to engage in the rebuilding of the temple.

The prophecy consists of four parts : I. *Introductory*, ch. 1 : 1-6 ; II. *Symbolical*, ch. 1 : 7 to the end of ch. 6, containing nine visions ; III. *Didactic*, chs. 7 and 8 ; and IV. *Prophetic*, ch. 9 to the end.

Our limits will only permit us to discuss the introduction and some of the visions, deferring the rest of the book to some future occasion. We shall first present a translation of the passage from the Hebrew, and then endeavor to develop its precise meaning and force.

#### I. INTRODUCTION. Ch. 1 : 1-6.

1. "In the eighth month, in the second year of Darius, came the word of JEHOVAH unto ZECHARIAH, SON OF BERECHIAH, SON OF IDDO, THE PROPHET, saying,
2. Angry hath JEHOVAH been toward your fathers with (*great*) anger.
3. Therefore say thou unto them, thus saith JEHOVAH OF HOSTS, Return ye unto me, saith JEHOVAH OF HOSTS, And I will return unto you, saith JEHOVAH OF HOSTS.
4. Be ye not as your fathers, unto whom the former prophets cried saying. Thus saith JEHOVAH OF HOSTS ; Return, I beseech you, from your evil ways, and from your evil doings ; But they did not hear, they did not attend unto me, saith JEHOVAH.
5. Your fathers, where are they ? And the prophets, do they live forever ?
6. But my words, and my statutes, which I commanded my servants, the prophets, Have they not overtaken your fathers ? And they returned and said ; (*after this,*) Like as JEHOVAH OF HOSTS hath thought to do unto us, According to our ways, and according to our doings, So hath he done unto us. "

The general meaning of this exordium is, God fulfilled all his threatenings to your fathers, therefore beware lest by dis-

obeying my voice, as they did that of the earlier prophets, you suffer as did your fathers. It was therefore a most suitable introduction to the discharge of his prophetic functions.

The reference of the prophet is to the threatening of conquest and captivity to their fathers, and to the fulfilment of that threatening that was then before their eyes. And how complete was that fulfilment! The land that once flowed with milk and honey was now lying in widowed desolation and barrenness. The hills on whose green terraces once hung the climbing vine and the generous olive, were now bare and rugged. The cities and villages once echoing to the busy hum of a happy people, were now in ruins, and all over their once beautiful land had God written *Ichabod*. Thus far the meaning is plain.

The only difficulty is in the logical coherence of v. 5, with what precedes it. It seems to place the fathers who sinned and the prophets who obeyed on the same footing, as sharing the same fate. Hence some have supposed the reference was to false prophets, a supposition that completely dislocates the whole passage and overlooks the current of thought.

The object of the exordium is to show the unchanging permanence of God's word, by contrasting it with the transitory nature of their fathers and the prophets, and it may thus be set forth more fully.

Let the fate of your fathers be a warning to you that you avoid the disobedience to the word of Jehovah, which brought upon them evils so desolating. For where are they now? Once they ruled and worshipped here as do you. The song of the Levite rang through the arches of the temple, the smoke of the victim ascended from its altars, their banners waved over these hills, and their armies struck terror into the hearts of their enemies. But where are they now? Some lie in slaughtered heaps, when the banner of Judah was trampled in the dust, and her bravest sons cut down like grass before the mower's scythe, by the fierce cohorts of the Assy-

rian. Some lie buried in the ruins of the holy city, which they sought to defend from the spoiler. Some are sleeping by the flashing waters of the Euphrates, far from the graves of their fathers, after weeping out a weary life beneath the willows that bend in the land of the stranger. Whilst some in the feebleness of tottering age have returned to lay their bones in the soil that is hallowed by the memories and hopes of Israel.

And why has this been their mournful history? Because they refused to listen to the warnings of the prophets. Hence even the prophets themselves were taken away. They warned, and wept, and prayed, but met only with stoning, reviling and hate. They toiled on to stay the coming judgments, but when their efforts were disregarded by the people, God in mercy took them away from the evil to come. Then the last barrier was removed and the torrent of wrath came dire and pitiless in its rush of fury and swept them away in its flood. Now as your fathers and the prophets alike have passed away, according to my word; as neither the wickedness of the one, nor the piety of the other, could arrest my threatened judgments, beware lest a like evil come upon you. that your prophets being disregarded, be also withdrawn, and the judgments you are daring come upon you for your disobedience.

This appropriate introduction was probably followed with exhortations to build the temple and restore the worship of God, that are not recorded, as their interest was local and temporary, for its date is three months anterior to the next portion of the prophecy, and we cannot suppose all that time to have elapsed without any prophetic teachings to the people. That there were such instructions, and that they were obeyed by the people, would seem probable from the consolatory character of the next divine utterance that is recorded by the prophet in these visions:

## II. THE VISIONS. Ch. 1 : 7 to end of ch. 6.

## VISION I. Ch. 1 : 7-17.

*The man among the myrtles.*

7. On the twenty-fourth day of the eleventh month, which is the month of Sebat, (*February*), in the second year of Darius, came the word of JEHOVAH to Zechariah, the son of Berechiah, the son of Iddo, the prophet, saying : I saw that night, and behold a man riding upon a red horse, and he stood among the myrtles in the valley, and behind him there were red, bay and white horses. And I said, 'My lord, what are these?' And the angel that talked with me, said unto me, 'I will show thee what they are.' And the man that stood among the myrtles answered and said, 'These are they whom JEHOVAH hath sent to walk throughout the earth.' And they answered the angel of JEHOVAH that stood among the myrtles, 'We have walked throughout the earth, and behold all the earth dwells and is at rest.' Then the angel of JEHOVAH answered and said, 'OH JEHOVAH of Hosts! how long wilt thou not pity Jerusalem and the cities of Judah, against which thou hast been angry these seventy years?' And JEHOVAH answered the angel that talked with me good words and consoling words.
14. And the angel that talked with me said unto me, Cry, saying,  
 Thus saith JEHOVAH of Hosts,  
 I am jealous for Jerusalem, and for Zion, with great jealousy.
15. And I am inflamed with great anger against the secure nations,  
 For I was but a little angry, (*against Jerusalem and Zion*),  
 But they aggravated the affliction.
16. Therefore thus saith JEHOVAH,  
 I am returned to Jerusalem with mercies,  
 My house (*temple*) shall be built in it, saith JEHOVAH of Hosts,  
 And a (*measuring*) line shall be stretched forth upon Jerusalem.
17. Cry also, saying, thus saith JEHOVAH of Hosts,  
 My cities shall also be extended by prosperity,  
 And JEHOVAH shall yet comfort Zion,  
 And shall yet choose Jerusalem.

The object of this vision, or waking trance, is to comfort the disheartened people in their labor, by showing them the fact that God was with them, although they were very lowly and despised. This done by exhibiting a symbolical picture of the theocratic people, which is explained to the prophet by an interpreting angel, who is not to be confounded with the angel of Jehovah, the central figure of the group.



He sees a grove of myrtles, a beautiful shrub, with glossy, dark green leaves, and white, star-like clusters of fragrant flowers, whose leaves exhaled their richest odor only when bruised. This was a symbol of the theocracy, the Jewish church and nation. The church is not a cedar, in its queenly pride, or an oak in its giant strength, but a lowly myrtle, humble, unpretending, and exhaling its sweetest graces when bruised by the weight of affliction. Such was the existing state of the theocracy, and hence the despondency of the people, who thought that so lowly a thing must be wholly overshadowed and destroyed by the proud and godless powers of the world.

But in the midst of these myrtles he sees a man on a red horse, whom we afterwards discover to be the angel of Jehovah, that divine person whom we trace all along the history of the Old Testament, in every manifestation of God to man, in visible form, until in the New Testament we find him manifest in the flesh. It is the second person of the mysterious trinity, the great Head of the church. The fact is thus symbolised that he is in the midst of the church, unseen, and hence though seemingly so feeble and lowly, she has this inhabitation as her glory and defence. The celerity and strength of every agency connected with the church, is set forth by the horses, the red color of which signified the fervor of at once the zeal and the wrath of these agencies, as at once sanguine and sanguinary; the white color, their triumphant strength, being the symbol of victory, and the bay, a combination of the two colors, showing the connection between these things in the arrangements made by God for the good of his church. The surrounding angels on horses set forth the fact that God has provided every species of agency for the supply and defence of his church, making the very powers of the world work to the promotion of her interests.

The attendant angels are sent to spy out the condition of the whole earth, and bring back the report (v. 11) that all nations were in peace and prosperity. But Judea was lying in desolation, Jerusalem in ruins, and the temple but partially rebuilt. Here was a state of facts that seemed to contradict

the promises of God to his people, and the threatenings of God to his enemies, and hence that tended to depress the one with doubt and inflate the other with pride. It was then time for God to work, and hence the divine angel begins (v. 12) to intercede for his people. Here then was an additional fact of great comfort. Not only does Christ dwell in the midst of his people, and watch over all that affects their condition, but he intercedes for them, and his intercession is never in vain. This appears from v. 13, where in answer to these intercessions God speaks comforting words to the angel, who was commissioned to speak to the prophet. These words are there recorded by the prophet in verses 14-17, and constitute the poetic exposition of the vision, in effect as follows.

Jerusalem and Zion are laid waste it is true, but not in anger, so much as in chastising love. God still loves them, and is jealous of any estrangement of their affections from him, and when estranged he chastises them to bring them back. This was his object in using the heathen as instruments of chastisement, but the spirit in which they executed this office has provoked his wrath. He designed only to inflict a slight chastisement, but they rioted in the sufferings of his people with wanton cruelty. They mocked their sorrows and taunted them with their abandonment. Hence God will punish these heathen, and will bestow mercy on his people, cause the temple to be built, the city to be enlarged, and prosperity to return to the land.

These predictions were not merely promises of temporal prosperity, such as the theocratic people received in the times of Ezra, Nehemiah, and the Maccabees; but of that better prosperity which took place when the spiritual temple was laid on the chief corner stone, and its stately proportions, all garnished with prophets, apostles and martyrs, went slowly up, preparing for its culmination in the New Jerusalem that shall descend from heaven as a bride prepared for her husband. Literally they were fulfilled, but they have a wider

fulfilment yet in progress. The threatenings against God's enemies have been fulfilled in like manner. It seemed as vain a fulmination of displeasure for an obscure Jew, amid the ruins of Jerusalem, to predict calamity to magnificent Babylon, as for some humble preacher in our mountains to utter threats against London or Paris. Yet this Jew uttered the word of Jehovah, and the elements of ruin, in their remotest lurking-places, heard the summons and came up each on its mission of destruction. And now, all that remains of Babylon is a heap of desolation, whilst the church is lengthening her cords and strengthening her stakes to fill the whole earth. Hence, all that this vision predicted has thus far been fulfilled, a guarantee of a yet ampler fulfilment in the future.

As the Jewish people are usually regarded by the prophet in their theocratic character, as the form in which the church then existed, the general doctrines of these visions are applicable to the church in every form in which she exists. Some of these doctrines as set forth in this vision are,—

(1). The church is externally an humble and lowly thing, neglected, often despised by the gay and wicked world, a grove of myrtles, rather than the cedars of Lebanon. V. 8.

(2). She has, however, an unseen glory, that the world knows not of; for Christ dwells in her midst, full of love, invested with all power, sending his angel messengers to do his work, and preparing everything for her final triumph. V. 8, 9.

(3). The hour of darkest desolation to the church, and of haughtiest triumph to her enemies, is often the very hour when God begins his work of judgment on the one, and returning mercy on the other. V. 11.

(4). Christ intercedes for his people, when they need it most, and his intercession is always prevalent. V. 12, 13.

(5). God will have all our hearts, for he is jealous of sharing his glory with another. V. 14.

(6). God often uses instruments to chastise his people, which when he has done with them he breaks and casts into the fire. V. 15.

(7). The church of God shall yet triumph over every obstacle, and vanquish every foe. V. 16, 17.

(8). The promises and threatenings of God, though slow, are sure. They have eternity for the range of their fulfilment.

VISION II. Ch. 1 : 18-21.

*The four horns and four artificers.*

18, 19. And I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, 'What are these?' And he answered me, 'These are the horns that have scattered Judah, Israel 20, 21. and Jerusalem.' And JEHOVAH showed me four artificers. And I said, 'What do these come to do?' And he replied, saying, 'These are the horns that have scattered Judah, so that a man could not lift up his head; but those are come to terrify them, to cast out the horns of the nations which lifted up the horn over the land of Judah to scatter it.'

The meaning of this vision is by no means obscure. Among the Orientals a horn was the symbol of power. Being a pastoral people, and finding the strongest of the herd always furnished with horns, the horn became the natural symbol of power and pride. To lift up the horn, was to be proud of conscious strength; to have horns coming out of the hands, was to have power in the hands, &c. The number four has given rise to many fanciful conjectures, but undoubtedly refers to the four cardinal points of the compass, which include every possible direction, and so represent all possible enemies. Wherever the people of God turned, there was a power to oppose them. Such was the condition of the Jews then, with the Assyrian, Chaldean and Samaritan on the north, the Egyptian on the south, the Philistine on the west, and the Ammonite and Moabite on the east, they were encircled with foes.

But there also appeared four artificers, whether carpenters or smiths does not appear from the original, and depends on whether the horns were wooden or metallic, a fact not stated. But their office was to break the horns in pieces. The gist

of the vision lies in the coincidence of the numbers of the artificers and horns. For every horn there was a cleaving artificer to beat it down ; for every enemy there was an antagonising instrument to counteract it, already provided by God. Hence, although on all sides there were enemies to oppose the erection of the temple, and the completion of the city, there was provided by God a neutralizing and counteracting power adequate to destroy them all.

The event has verified the prediction. The temple went up, and the city was builded, in spite of all the efforts of opposing enemies, and now those enemies have passed away, and their gorgeous cities are but heaps of desolation. In its narrowest scope, therefore, the vision has been verified, and the promise intended to encourage the lingering people in erecting the temple has been fulfilled. But its sweep was much wider than the Jews, considered in their national capacity. It referred to them as the theocracy, and hence these promises are made to the church, and declare the great truth that the gates of hell shall never prevail against it. Such has been the fact thus far, and such will it ever be, for he that is with her is more than they that are against her. For every evil there is a remedy ; for every enemy, a deliverer. The evil will be allowed to come, and the enemy to assail, but at the appointed hour, the fraying artificer shall come forth to neutralize the one and vanquish the other.

#### VISION III. Ch. 2.

##### *The man with the measuring line.*

1. And I lifted up mine eyes, and looked and behold a man, and in his
  2. hand a measuring line. And I said, Where art thou going ? And he said unto me, To measure Jerusalem, to see what is its breadth,
  3. and what is its length. And behold, the angel that talked with me
  4. went forth, and another angel came out to meet him, And said unto him, Run, speak to this young man, (*Zechariah*), saying, Jerusalem shall inhabit villages,
- For the multitude of men and cattle in her midst.

5. And I will be to her, saith JEHOVAH, a wall of fire around,  
And for a glory will I be in her midst.
6. Ho ! Ho ! fly then from the north country, saith JEHOVAH,  
For as the four winds of heaven have I scattered you, saith JEHOVAH.
7. O Zion ! deliver thyself, thou that dwellest with the daughter of Ba-  
bylon.
8. For thus saith JEHOVAH of Hosts :  
After the glory hath he sent me to the nations that spoiled you,  
For he that toucheth you, toucheth the pupil of his own eye.
9. For, behold, I will shake my hand over them,  
And they shall be a spoil to their own servants ;  
And ye shall acknowledge that JEHOVAH of Hosts hath sent me.
10. Sing and rejoice, O daughter of Zion, for behold I come ;  
And I will dwell in thy midst, saith JEHOVAH.
11. And many nations shall be joined to JEHOVAH in that day,  
And shall be to me for a people,  
And I will dwell in the midst of them,  
And thou shalt know that JEHOVAH of Hosts hath sent me unto thee.
12. And JEHOVAH shall inherit Judah his portion, in a land of holiness,  
And shall choose again Jerusalem.
13. Be silent, all flesh, before JEHOVAH,  
Because he is arisen from the habitation of his holiness.

The apparatus of this vision is very simple and easily understood. A man is seen with a measuring line, (as in Ezek. 40 : 1-3,) who is probably the angel of the covenant, the Son of God, who goes forth to measure Jerusalem. This indicates at once that the church should be enlarged, and that Christ was to be the author, and definer of this enlargement. The interpreting angel having left him was met by another messenger from the measuring angel, who directed him to run to Zechariah, indicating thus the spirit with which God's messengers serve him. Those who would do God's will aright must neither crawl, nor walk, but run with eager alacrity. Zechariah is called a young man, not only on account of his age, but also in allusion to his subordinate relation to the angels, as *παῖς*, *puer*, *garçon*, and boy, are used in their respective languages, to indicate relation rather than age, being applied often to servants who have long passed the years of boyhood. The substance of this communication is that Jerusalem shall be enlarged, and attain a high measure of prosperity,

and that her enemies shall be overthrown. This poetical exposition of the vision is contained in v. 4-13. This we will briefly explain.

V. 4. "Jerusalem shall inhabit villages," *i. e.*, shall so spread out as to extend beyond her narrow walls, and reach the adjacent villages: and her security shall be such that she shall not need the protection of walls to guard her from the incursion of enemies. Literally, this was fulfilled in the subsequent great growth of the city. But its reference was mainly to the church of which Jerusalem was but the theocratic symbol. The narrow walls of the Mosaic forms were to be thrown down, and her limits extended to those who were then beyond these boundaries, and this with the most perfect safety and advantage. It is at least a curious coincidence that when this enlargement actually did take place, the dwellers in villages (*pagani*) became synonymous with those to whom heathenism had been driven gradually from the centres of population, until at last having reached and converted these very *paganos* (pagans,) Jerusalem in very deed inhabited the villages.

But is there not something unsafe in this unwalled extension? Is there not danger in simplifying the forms of the spiritual Jerusalem, as well as in extending beyond the walls of the literal Jerusalem? The answer is no! for (v. 5,) God will be to her a wall without and a glory within, furnishing a security and a splendor far more glorious than any external munitions. Hence they might labor for that extension whether in the narrower form of the work then before them, or the wider form of that enlargement that was yet future, with unwavering confidence and hope.

As there were yet a number of Jews in Babylon, the angel urges them to return, first, because of the judgments to come on Babylon, ("the land of the North,") and secondly, because of the blessings to come on Jerusalem. This is done in v. 6, 7, in terms that need no explanation. The words "after the glory," in v. 8, mean besides the glory promised in v. 6, over and above this glory, the Lord hath sent me, (not the

prophet, but the angel of the covenant,) to punish your enemies, for whoever injures you, injures himself in the tenderest part, the pupil of his own eye. It is a prediction of judgment to all the enemies of God's people, beginning with Babylon, a prediction that was soon and terribly fulfilled on that proud and guilty city.

V. 9, repeats this threat, using a gesture of menace, and predicts that they should be a spoil to their servants, which was literally fulfilled when the Persians conquered Babylon, and ruled where they once served, and shall yet be more widely fulfilled in God's subjugation of all his enemies.

V. 10, predicts that coming of the covenant angel that first took place in the incarnation, and shall be more perfectly fulfilled only when he comes the second time without sin to salvation.

V. 11, announces the conversion of the Gentiles, and the general recognition that shall be made of Christ's messianic character and divine mission.

V. 12, proclaims the future restoration of the Jews to their ancient relation to God.

V. 13, is a grand peroration, in which the prophet loses sight of the present and addresses the distant future. God seems to be slumbering and delaying his judgments, and hence men are growing bold and impious. But see! he arises like a giant refreshed with slumber, and comes forth to do his strange and terrible work. Be silent therefore all flesh before this dread apparition!

Some of the doctrines of this vision are :

(1). *The divinity of the Messiah.* In v. 10, 11, we have one Jehovah sending another, and the Jehovah sent is identified with the angel of the covenant, who was to come and dwell in the church, whom we know to be Christ. Hence unless there are two distinct Jehovahs, one divine and the other not, Christ, the Jehovah angel of this passage is divine.

(2). *The true glory of the Church.* It is not in frowning battlements of bounding rites and ceremonies, however moss-grown, and venerable, not in pompous and imposing external-



ities, but in the indwelling glory of the invisible God. This is her best protection, as it is her highest dignity. V. 5.

(3). *The ultimate extension of the Church.* Though now feeble and despised, she shall one day include many nations, and every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the father. V. 11.

(4). *Delay of punishment is no proof of impunity.* God often seems to be asleep, but he is only awaiting the appointed time, but in the end, when all seems as it was from the foundation of the world, the herald cry shall go forth, be silent O earth, for Jehovah is aroused to his terrible work, and the day of his wrath is come. Let men kiss the Son whilst he is yet in the way, before his anger is kindled but a little, and they perish before him like stubble before the whirlwind of flames.

[TO BE CONTINUED.]

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## ART. VIII.

### BRIEF REVIEWS.

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*A History of the Articles of Religion*, to which is added a series of Documents from A. D. 1536 to A. D. 1615: together with illustrations from contemporary sources. By Charles Hardwick, M. A., Fellow of St. Catherine Hall, Cambridge, Deighton. (New York, Schribner.) 1851.

This volume, although more particularly designed as a manual for theological students, contemplates, as its next important end, the instruction of those lay members of the Church of England who are interested in the elucidation of the Book of Common Prayer. In pursuing these objects, the reverend author commences in the first two of the eleven chapters, into which the work is divided, with a general outline of the course taken by the Reformation in England, which, as all acquainted with the subject are aware, travelled downwards from the highest to the lowest orders of the people. The first step was taken by Henry VI. (1425) in his letter to

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ART. I.

ISAAC TAYLOR ON WESLEY AND METHODISM.

BY THE EDITOR.

Wesley is an historical character, and Methodism an historical fact; and both occupy a prominence on the page of history which gives them an obtrusive notoriety. If, during the lifetime of the one and the infancy of the other, they were regarded as incidental and transitory, destined to remerge into that silent abyss into which all the trivial and isolated events of an age inevitably return, the opinion which thus consigned them to oblivion has since received its contradiction in that bold, monumental relief with which they both now stand defined on the field of the past half-century; and the position to

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## ART. IV.

## Z E C H A R I A H .

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By the Rev. T. V. Moore, Richmond, Va.

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(CONTINUED FROM P. 136.)

## VISION IV. Ch. 3.

*Joshua the High Priest before the angel of JEHOVAH.*

1. And he showed me Joshua, the high priest, standing before the angel
2. of JEHOVAH, and Satan standing at his right hand to accuse him. And JEHOVAH said to Satan.  
     JEHOVAH rebuke thee O Satan!  
     JEHOVAH rebuke thee! he that chooses Jerusalem!  
     Is not this a brand plucked from the fire?
3. And Joshua was clothed in filthy garments and stood before the angel.
4. And he answered and spake to those who stood before him, saying,  
     Take the filthy garments away from him; and he said to him, (*Joshua*)  
     Behold I take away from thee thy sins, and they shall clothe thee
5. with festal garments. Then I said, let them place a clean tiara upon  
     his head; and they placed a clean tiara upon his head, and they put  
     garments upon him, and the angel of JEHOVAH was (*still*) standing
6. (*there.*) And the angel of JEHOVAH answered to Joshua, saying,
7. Thus saith JEHOVAH of hosts,  
     If thou wilt walk in my ways, and if thou wilt keep my laws,  
     Thou shalt judge my house, and also keep my courts,  
     And I will give thee guides among these that are standing here.
8. Hear, I beseech thee O Joshua, the high priest,  
     Thou and thy colleagues who sit before thee,  
     For men of omen are they;  
     For behold I bring my servant, BRANCH.
9. For behold the stone which I have laid before Joshua,  
     Upon this one stone shall there be seven eyes,  
     Behold, carving I will carve it, saith JEHOVAH of hosts,  
     And I will remove the sin of the land in one day.
10. In that day, saith JEHOVAH of hosts,  
     Ye shall call every man to his neighbor,  
     Under the vine and under the fig-tree.

This vision is of less obvious interpretation than the preceding, perhaps for the reason that its truth lies nearer the deepest throbbings of the human heart. A sense of sin, and a feeling of hopeless ill-desert, is one of the deepest emotions of a heart that has been touched by the Holy Spirit. It is the ever recurring state of the human heart, both individually and collectively, because it rests on the ever during relations that connect man and God. A sense of sin fairly awakened produces despair, if we are thrown back on the resources of reason. We cannot hope in God, for we tremble before his justice. Thus it was with the Jewish church at this time. They felt that they had sinned and hence had no ground in themselves to hope for God's favor. They knew that their priests had also been unfaithful, and hence they had no hope in them. Why then go forward with the temple, when both priest and people must defile rather than hallow its courts? Was it not presumption to expect that their labor would be accepted? These were the suggestions of Satan to their hearts, to deter them from their work, suggestions with which the people of God are alas! too familiar to this day. God will not accept so vile and faithless a heart, so lame and mutilated a service as you render him, says the tempter, therefore you had better abandon it all, and enjoy sin at least if you cannot enjoy holiness. This brings us to the heart of the vision. It is designed to show the people of God, that their personal demerit is no ground for distrusting the mercy of God, for he receives them not because of their own righteousness, but that of another; and that at this particular period, the unworthiness of the priesthood was no reason for their destruction and the overthrow of the temple, as they were typical, and the end of their institution was not yet served. Such is the general purport of it.

The scene is laid in the temple. Joshua the high priest is seen standing before the Divine angel performing the functions of his office. He is not as some suppose arraigned for trial, with Satan as his accuser, but is standing in his official character to represent the people and the priesthood. He repre-

sents the people in his character as priest, and the priesthood in his character as high priest. This representative character must be carefully noted, as it contains the essence of the vision. He stands as the representative of the theocratic people, and the priestly order as then existing. But he is clothed in filthy garments, the common symbol of sin. Both people and priesthood feel that they are sinful and unworthy, and hence fear to hope for a blessing from a holy God on their labors. Satan then stands to accuse them in the person of their representative, representing thus these suggestions of the tempter to which we have alluded. "You are not fit to appear before God, and there is nothing in you that can be pleasing to him, therefore abandon his service, which you are only polluting, and act out your character in your conduct, by indulging openly in sin and rebellion."

Here then God gives his answer to the tempter. "Begone, false fiend! Blacken not the glorious gospel by such lying suggestions! It is not Jerusalem that chooses Jehovah, but Jehovah that chooses Jerusalem. It is not the burning brand that plucks the hand, but the hand that plucks it. Hence though Jerusalem, the people of God, whom Joshua represents, are all covered with sin as with a garment, I have chosen them in spite of this sin, not that they should continue in it, but that they should be freed from it."

Then to show that it was not their righteousness but another's that was the ground of their acceptance, and that it was not to encourage them in sin, but to remove it, the divine angel commanded v. 4, that these filthy garments (the symbol of sin,) should be removed, and festal robes, (the symbol of imputed righteousness,) should be put on him, thus setting forth the great and consoling doctrine of a gratuitous justification because of the merits of the Redeemer. This and this alone can comfort the heart of the penitent, whether a solitary monk, weeping and striving in the convent of Erfurth, or a desponding people brooding in discouragement over the ruins of Jerusalem.

Here then the prophet interposes, (v. 5,) to bring to view .

the second main thought of the vision. The first had reference to Joshua representing the whole people, who are assured that God will not destroy them because of their unworthiness. But now for their more immediate comfort, to quell their fears as to the priesthood, the prophet desires a token to be given of the continuance and official purity of this order, and hence asks that a clean tiara or priestly mitre be placed on his head, to indicate that this purification was complete, both in its nature and in its extent. This was done, (v. 5,) whilst the angel of the Lord was standing there, to show his approval of, and interest in this process. Vs. 6, 7, show the conditions annexed to this forgiveness. It was a salvation *from* sin, not *in* it; and connected with obedience. This obedience then was connected with a promise of reward. This reward was judging God's house and guarding his courts, which included supreme authority in sacred things, such as was assigned to the priesthood. The last clause of the verse is worthy of special note. *Mahalakeim*,\* means those who cause to go, who guide or lead, and as the allusion is to the angels who are standing by, it is a promise of angelic guidance and aid in the path of duty, such as we find elsewhere in both the Old and New Testament. The cheering encouragement of this, every trembling heart can understand.

V. 8, presents another reason for encouragement. The priesthood would not be destroyed because of its typical character. *Anshee-mopheth*, means, *men of omen*, men who shadow forth something future, (see Isa. 8: 18, 20: 3:) in other words typical men, whose office foreshadows something to come. What this was is then declared, "my servant **BRANCH**." These are undoubted appellations of the Messiah. He is called "servant" in such passages as, Isa. 42: 1, 49: 3, 50: 10; Ezek. 34: 23, &c.; and *Branch*, in Jer. 23: 5, 33: 15. This designation is given to him to indicate his original obscurity, and the gradual development of his character. The type then would continue until the coming of the anti-type, the order foretoking the Messiah would not cease until he

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\* It is the Chaldaic form of the Hiphil participle of *Halak*.

came, and hence they could go on in the erection of the temple, in which these priests were to minister.

V. 9, gives the reason for the fulfilment of this glorious promise. Every thing seemed so desolate, that there was no hope of such a blessing, as the coming of the Messiah. God declares that although his people were thus obscure and desolate, he had never lost sight of them. He represents his people, or the theocracy by a stone, a *single* stone (*Ehad*), lying before Joshua, as if worthless. But he says that on this one stone are "seven eyes." Seven being the number of perfection, the seven eyes represent the all-seeing eye of Jehovah, and show the sleepless regard which he bestows upon his church. The image of a stone was selected, because the main work of the theocratic people then was the erection of a temple. God assures them that he has not cast it aside, but would yet polish and chisel it, and make it suitable for its glorious destiny. The removal of sin "in one day," refers to the perfection of the atonement to be made by the Messiah, which needs not daily repetition like the sacrifices of the priesthood, but "by one offering he perfected forever them that are sanctified." Heb. 10: 14.

V. 10, refers to the security and peace that should reign in the Messianic period, first in the heart of the penitent believer, then in the bosom of the faithful church, and then at last in the glories of the latter day and heavenly rest. 2 Kings 18: 31 shows that this was a familiar image of prosperity and peace. Thus as in all these visions, the prophet connects the present with the future, the passing and perishing with the unchanging and eternal. Some of the doctrines are

(1). The divinity of Christ. The Jehovah angel of v. 1 is called Jehovah in v. 2, and this Jehovah angel, as appears from other passages, especially Haggai 2: 6, 7, and Malachi 3: 1, compared with Mark 1: 2, we know to be Jesus Christ.

(2). Satan's temptations are never so subtle or so powerful as when they assume the form of penitence and humility. But the greatness of our sin, only magnifies the greatness of the mercy that pardons it.

- (3). The origin of our salvation and the ground of our hope are in the love and grace of God, and not in our own worthiness or merit. V. 2.
- (4). We are saved by the imputed righteousness of Christ and not by our own merits. V. 4.
- (5). A gratuitous justification furnishes no excuse for inaction and sin, but leads to more entire obedience. V. 7.
- (6). Fidelity in God's service shall be gloriously rewarded. V. 7.
- (7). Angelic guidance shall be given to the faithful people of God. V. 7.
- (8). The ceremonial system of the O. T. typified Christ. V. 8.
- (9). The atonement of Christ is perfect, and needs no addition of penances or human merits.
- (10). The tendency of true religion is toward peace and prosperity, to men individually and collectively. V. 10.

## VISION V. Ch. 4.

*The golden candlestick, and the two olive trees.*

1. And the angel who spoke with me returned, and awaked me as a man
2. who is awaked from his sleep; and he said unto me, what seest thou?  
And I said, I have looked and behold a candlestick all of gold, and a bowl on the top of it, and its seven lamps upon it, and seven tubes to
3. each lamp on the top of it: and two olive trees, one on the right hand
4. of the bowl, and one on the left hand. And I answered and spake to the angel that talked with me, saying, 'What are these my lord?'
5. Then the angel that talked with me answered and said unto me, 'Dost thou not know what these are?' And I said, no, my lord.
6. Then he answered and spake unto me, saying, This is the word of JEHOVAH unto Zerubbabel, saying,  
Not by might, and not by power, but by my spirit,  
Saith JEHOVAH of Hosts.
7. Who art thou, thou great mountain before Zerubbabel?  
Be a plain! He shall bring forth the top stone with shoutings,  
Grace! Grace unto it.
- 8, 9. And the word of JEHOVAH came unto me saying, The hands of Zerubbabel have founded this house, and his hands shall finish it, and
10. thou shalt know that JEHOVAH of hosts hath sent me unto you. For who will despise the day of small things? For they shall rejoice and



- see the plummet in the hand of Zerubbabel, these seven eyes of JEHO-
11. VAH, they run to and fro in the whole earth. And I answered and said unto him, What are these two olive trees on the right hand of
  12. the candlestick, and on the left? And I answered again and said unto him, What are the two olive branches which through the tubes of gold
  13. pour out the golden oil from themselves? And he answered unto me, saying, Knowest thou not what these are? And I said, no, my lord.
  14. These are the two sons of oil, that stand by the Lord of the whole earth.

A pause seems to have occurred after the preceding vision, and the prophet, for a time, to have relapsed into his ordinary and normal state. This state compared with the prophetic ecstasy, was as sleep to waking; the ordinary state of the soul being so insensible to those impressions that were made upon it in the prophetic condition. But he was soon roused from that state by the angel and bidden to look. He saw a candlestick of gold with a bowl on the top, having seven lamps, and each lamp furnished with seven feeding tubes, making forty-nine in all, and two olive trees standing beside the candlestick, from the two crowded branches of which the clustering olives were pouring a constant supply of golden colored oil into tubes that led into the bowl. The prophet enquires into the meaning of this vision and after some delay is told, v. 6, that it conveys the truth that in carrying on the work of the church, it is not by human power that it is either to be advanced or retarded, but by the strength of God.

The candlestick represented the Theocracy, the church of God, an image of great beauty, showing her mission to be a light-bearer in a dark world. The material, gold, indicated the purity, preciousness and indestructibility of all that pertained to her. The seven lamps, and seven times seven tubes indicated, by the use of the number of perfection, the manifold modes by which her light was to be given out, and the manifold modes by which grace was to be imparted. The olive trees represented the source of that grace, the spirit of God, from whom comes forth all supplies of strength for the church.

Here then were these lamps burning continually, lamps that

man's hand did not make, and does not feed, and yet supplied from a source that is exhaustless, the living trees that stand beside the candlestick. Now if the strength to do God's work comes from God, the weakness of man is no obstacle, for when he is weak then is he strong. Zerubbabel may have but few visible resources, but the work was one that after all was to be done by God, and not by man, and however feeble the church might seem to be, there was more for her than against her. Hence as the Jew gazed on this ceaseless flow of strength and grace, he could forget the feebleness of man in the un-failing supply of the power of God.

But there were obstacles in the way, like a great mountain. These obstacles should be prostrated like a plain before him, v. 7, so that the work should be completed, the top-stone laid, and it should be seen that all was of grace. Hence they should not falter in the work before them.

V. 10, rebukes them for despising the feebleness of the church in external resources, and overlooking her true glory. That glory lay in the fact that God's eye (the seven eyes) was upon her in love, and although those eyes see all that is in the earth, the most mighty and most magnificent, yet they see nothing that is mighty enough to destroy the church, or magnificent enough to eclipse her true glory. The plummet (*stone of tin*, Heb.) in the hand of Zerubbabel indicated that the work was there going forward to completion.

The meaning of the olive trees, or as the prophet sees more distinctly, of the two olive branches, is next explained. The two questions are asked, and the first left unanswered in vs. 11, 12, to draw special attention to the duality of the olive branches. To what does this refer? The answer is to the two anointed ones that minister before God. Who are these? They refer to some standing channel of blessing from God, and are alluded to again in Rev. 11: 3, 4, in terms that cannot be mistaken. Without entering at length into the reasons for the opinion, we simply affirm that they refer to a duality of gracious manifestation from God, corresponding to a duality of necessity in the nature of man. There are two

grand evils to be overcome, guilt and pollution, and they demand two standing sources of blessing, the one to remove the guilt by atonement, the other to remove the power of sin by giving a higher power of holiness. These two sources are embodied in two official forms, the only two that were connected with the theocracy as permanent elements, the sacerdotal and regal orders. They existed once in Melchisedek but were ever afterwards divided, as in Moses and Aaron, Joshua and Zerubbabel, &c., &c., until the time of the Messiah who again combined them in his own person, and who by his work, made his people kings and priests unto God. This duality marked all the manifestations of God, for it rested on a deep necessity of human nature, and it was then embodied in the persons of Joshua and Zerubbabel. Since then they were so essential to the theocracy, the people need not suppose that God would allow them to perish, but would continue them in existence until he should come who was a priest after the order of Melchisedek. Such are the teachings of this vision, and some of its doctrines are :

(1). The church is the same under both dispensations, for the promises made to her then are only fulfilling now, showing that then and now she was the same church. The candlestick is the same, though the tubes may be changed, and the church is the same, though her official channels be totally altered.

(2). It is not only unwise but it is wicked to be disheartened because of the external feebleness of the church, compared with the work she has to do, and the enemies she has to encounter. God is her strength, her glory and her hope, and to despair of her is to deny God.

(3). The doctrine and discipline of the church ; the truth and power that God has lodged in her organization and her ordinances, are still the standing channels through which the spirit pours the oil of grace and strength, and hence should both be kept pure and unclogged.

## VISION VI. Ch. 5: 1-4.

*The flying roll.*

1. Then I turned and raised my eyes, and looked, and behold a flying roll.
2. And he (*the interpreting angel*) said unto me, "What dost thou see?"  
And I said, "I see a flying roll, in length twenty cubits, and in breadth
3. ten cubits." Then he said unto me,  
"This is the curse that goes forth before the face of the whole land,  
For every thief shall be cut off according to this side,  
And every perjurer shall be cut off according to that side.
4. I have caused it to go forth, saith JEHOVAH of hosts,  
And it shall go into the house of the thief,  
And into the house of him that swears falsely by my name,  
And it shall dwell in the midst of it,  
And it consumes their house, and its wood and its stone."

The import of this vision is threatening, to show that the object of the prophet was to produce genuine penitence. The parts are significant. A roll, probably of parchment, is seen, 30 by 15 feet, the exact dimensions of the temple porch, where the law was usually read, showing that it was authoritative in its utterance, and connected with the theocracy. Being a written thing, it showed that its contents were solemnly determined, beyond all escape or repeal. It was flying, to show that its threats were ready to do their work, and descend on every transgressor. It was unrolled, or the dimensions could not have been seen, to show that its warnings were openly proclaimed to all, that none might have an excuse. It was written on both sides, to connect it with the tables of the law, and show its comprehensive character. One side denounced perjury, a sin of the first table, the other stealing, a sin of the second; and both united in every case where a thief took the oath of expurgation to acquit himself of the charge of theft. This hovering curse would descend in every such case, into the house of the offender and consume even its most enduring parts, until it had thoroughly done its work of destruction.

The immediate application of this vision was to those who

were neglecting the erection of God's house to build their own, and thus robbing God, and forswearing their obligations to him. On such the prophet declares a curse shall descend, that will make this selfish withholding of their efforts in vain, for the houses they would build should be consumed by God's wrath.

But the general teaching of this symbol is capable of its widest application. Withholding what is due to God, either in heart or life, is combined robbery and perjury. For those who thus sin, God has prepared a ministry of vengeance. There is something most vivid and appalling in this image of the hovering curse. It flies viewless, and resistless, poisoning like a falcon over her prey, breathing a ruin the most dire and desolating, and when the blind and hardened offender opens his door to his ill-gotten gains, this mystic roll, with its fire-tracery of wrath, enters into his habitation, and fastening upon his cherished idols, begins its dread work of retribution, and ceases not until the fabric of his guilty life has been totally and irremediably consumed.

VISION VII. Ch. 5: 5-11.

*The woman in the Ephah.*

5. Then the angel that talked with me went forth, and said unto me, Lift up, I pray thee, thine eyes, and see what this is that goeth forth.
6. And I said, What is this? And he said, This is the ephah which goeth
7. forth, and he said, This is their eye in all the land. And behold a talent of lead was lifted up. But this is a woman that is sitting in the
8. midst of the ephah. And he said, This is wickedness. And he thrust her down into the midst of the ephah, and he cast the stone of lead
9. upon its mouth. And I raised my eyes and saw, and behold two women came out, and the wind in their wings, for they had wings like the wings of a stork, and they raised the ephah between earth and hea-
10. ven. And I said to the angel that talked with me, Where do these
11. carry the ephah? And he said unto me, to build for it a house in the land of Shinar: and it (*the house*) shall be settled and fixed on its own base.

This vision, like the preceding is of a warning character, and somewhat more obscure in its symbolical apparatus. **A**

dim outline rises to the eye of the prophet, to which the angel calls his attention, but which he cannot at first distinctly make out. The angel tells him that it is an ephah, a very common dry measure containing about three pecks. He then sees a mass of lead containing about a *cwt.*, lifted up above the measure, and on looking more closely he sees a woman in the measure. This woman is then violently thrust down into the measure, and the mass of lead laid upon its mouth, after which two winged women carry it away into the land of Shinar, where it was to be permanently deposited in a house prepared for it there.

The general meaning of this is to show, that when the measure of the people's wickedness became full, then their punishment should come, and they should again be carried into the land of their enemies in exile, not for seventy years, but for a long time. As the flying roll symbolized the certainty and completeness of their punishment, so this vision indicated its swiftness and mode. The ephah is selected simply as a common dry measure, to symbolize the thought that there is a certain measure of sin beyond which the people cannot go with impunity. The woman sitting in it, represents the Jewish people, by a common figure. The phrase, "this is their eye in all the land," v. 6, simply means, this is that to which the people are looking, or tending, viz., to fill up the measure of their sin, and when they have filled up the measure of their sin, God will lay upon them their punishment. When the prophet perceives the woman in the measure, he is told that this is (represents) wickedness, i. e., that of the Jewish people. The mass of lead, symbolizes the heavy judgment that God was holding over them, and which at the fullness of time he would allow to fall. Accordingly the wicked woman is thrust down into the small measure, crushed and doubled together, and the heavy weight laid upon her to keep her thus prostrate. Then there appear two winged messengers, with outstretched pinions, as if the wind was raising them up, and their wings were strong for flight like those of the stork. There were two because it required two persons to

lift such a measure. They symbolized the messengers of God's wrath that should desolate Judea, and banish the people. They were to carry it into Shinar which is here the symbol for an enemy's country, and not the exact country to which they were to be exiled. There it was to be put in a house, shut up, and this house to be built strongly and securely for a permanent habitation, to show that this exile would not be like the first, a brief sojourn, but a long, weary and enduring banishment from the land of their fathers, when their resting should not be on God, or on the rock Christ Jesus, but on "their own base," they should be left to themselves, weighed down like lead with judicial blindness, stupidity, darkness and hardness of heart.

The vision then predicted what happened four hundred years afterwards, when the measure of their iniquity being full by the rejection and murder of the Messiah, their hearts being gross and their ears heavy, the hour of vengeance came. Then appeared the Roman eagles, and after the most desperate struggle, the Jewish nation was crushed, and scattered to the four winds, wandering in enemies' countries, not resting on the promise of God, but weighed down with leaden obstinacy, and resting on their own works and righteousness. How striking the symbol! how fearful the fulfilment!

Every man has his measure of sin, and until it is filled his punishment delays. God waits to remove that sin, but if man persists in his wickedness, the crushing weight shall fall, and the wicked man shall be driven from the presence of God, and left to himself, to his own sinful and lawless nature, to reap as he has sowed. The image is a most fruitful one, but we cannot enlarge.

VISION VIII. Ch. 6: 1-8.

*The four chariots.*

1. And I turned and lifted up mine eyes and saw, and behold four chariots came out from between two mountains, and the mountains were
2. mountains of brass. In the first chariot were red horses; and in the
3. second chariot black horses; and in the third chariot white horses;

4. and in the fourth chariot piebald and fleet (*or strong*) horses. And I answered and said unto the angel that talked with me, "What are these,
5. my lord?" And the angel answered and said unto me, "These are the four winds of the heavens, going forth from standing before the Lord
6. of the whole earth. That which has the black horses goes forth to the north country, and the white go forth following them; and the
7. piebald go forth to the south country." And the fleet went forth, and they desired to go that they might walk through the earth; and he said, "Go, walk through the earth," and they walked through the earth!
8. And he cried to me, and spake to me saying, "Behold these that go forth into the land of the north have quieted my spirit in the land of the north."

The scene of this vision is in all probability the valley of Jehoshaphat, which lies between mount Moriah and the mount of Olives. The reason for selecting this spot was its proximity to the temple, which was the standing symbol of the theocracy. This was the nearest spot to the temple, accessible to chariots, and hence the most suitable for locating a vision which referred to the theocracy. The prophet saw four chariots coming forth from between two mountains of brass. The chariot being used mainly in war, and on great state occasions, was a symbol of authority, and owing to its warlike use, of judgment. The number four has the same significance here as in the four winds of Daniel, the four cherubs of Ezekiel, the four angels at the four corners of the earth in the Apocalypse, and the four horns and four artificers of the second vision. Alluding to the four points of the compass, it is the symbol of universality, a judgment that goes in every direction. The two mountains were the mountains that stood around Jerusalem, on one of which the temple stood. They symbolized the immovable foundation on which the theocracy rested, viz, the promise and purpose of God, and to give strength to this symbol, the mountains are represented as brazen. Brass being a much more valuable metal, both absolutely and relatively to the ancients than it is to the moderns, it served to indicate at once the strength of the protection with which God surrounds the church, like a mountain of brass, and the resistless might that accompanied the judg-



ment that was thus threatened. The duality of the mountains, is probably not significant, or if so has essentially the same meaning with the two olive trees of vision fifth. But it probably refers only to the locality of the temple, which being on Moriah, a chariot could only approach it by coming between two mountains. The chariots, or winds had been stationed at the temple, awaiting the commands of God, and having received their commands the prophet sees them going forth to obey them. The colors of the horses are significant. Red, the color of blood indicates carnage; black, sorrow and death; white, victory; and piebald, a combination of them all, with the additional epithet of strong or fleet, to show the nature of the judgments to be inflicted. The angel declares these chariots to be the four winds of heaven, that are often in Scripture the symbols of the means employed by God to execute his will. Two of the chariots go toward the north, the country of Babylon; one toward the south, Egypt, (these being the two greatest enemies of Israel at that period;) and one, the red probably, here also called fleet, went through all the earth, so as to include all possible enemies. More chariots are sent against Babylon than Egypt because of her greater cruelty and guilt. God explains the vision by declaring that the chariots that went forth against Babylon had appeased his wrath by inflicting punishment on that country, and it follows that the same is true of the other chariots, although the fact is not specifically mentioned. Such is the vision.

The general meaning of it is very clear. The enemies of the church shall be punished, is the motto of the picture, and the purport of the vision. The immediate application of the truth was to the existing circumstances of the Jewish church, but it contains a general proposition or law of the divine procedure that is now in fulfilment, and will so continue until the restitution of all things spoken of by the holy prophets since the world began. Following the preceding vision, which denounced wrath on the Jews, it declares that after the Jews have been punished, God will destroy their enemies, who will

also be the enemies of the church. Now, as the threatened punishment of the Jews is not yet completed, so this punishment which was to follow that completion is also incomplete, and the main fulfilment yet to come.

We have therefore in this vision an instance of what has been called the continuous fulfilment of prophecy. This takes place when the prophecy is not so much a simple prediction of facts, as the annunciation of a great principle of divine procedure, in the garb of existing and well known facts, but yet equally applicable to other facts all along the history of God's dealings with man. Thus the most abstract and formulated statement of the essence of this vision is, the enemies of the church shall be punished. Its immediate application was to Babylon and Egypt, the existing representatives of the ancient enmity of the serpent's seed, but this application is of course but a single one, that does not exclude the future examples of this principle of the divine government, that may and must arise. This is wholly different from the old double sense of prophecy, and is a most obvious and reasonable canon of interpretation.

And how striking the fulfilment of this threatening, when we remember the circumstances under which it was made. Could the haughty nobles of Babylon, in the gorgeousness of its magnificence, and the pride of its power, have heard the threatening of this obscure Jew, amidst the ruins of Jerusalem, with what derision and contempt would they have treated the threat! The anathema that was so feebly uttered against the mightiest and richest city of the world, to the eye of sense, seemed like the ravings of lunacy. Yet that feeble whisper was the uttered voice of Jehovah, and the elements of ruin in their remotest lurking place heard the summons, and began to come forth. Slowly and silently did they come up to this dread work, and yet surely and resistlessly, until the glory of these high palaces was dimmed, and the magnificence of these gardens and temples was covered, and now the winds whistle through the reeds of the Euphrates, where Babylon then sat in her pride; and loneliness, desolation and

death are stationed there the sentinel witnesses of the truth that His word returns not to him void, that His spirit is quieted in the land of the north.

Egypt also was yet proud and powerful, Memphis still sat in her queenly pride by the old and solemn Nile, and Thebes still retained the glory of that wonderful architecture that yet amazes the world. They had stood thus from the hoariest antiquity, and how should it be thought that at the bidding of the descendant of an Egyptian slave, this ancient magnificence would depart. Yet this bidding was obeyed, and wave after wave of desolation swept over this haughty land, until now the pyramids, the sphinxes and the temples of the mighty past, but mock the degenerate baseness of the mournful present.

Thus was it later in history with Greece and Rome, thus shall it be with guilty and godless Europe, thus shall it be with every enemy of the church, who attempts to thwart the designs of God in the world. But as the final development of this vision of judgment was to be subsequent to the completion of the threatened punishment of the Jews, we know that it has not yet received its last and mightiest fulfilment. That shall take place only when the Lord descends from heaven with a shout, with the voice of the archangel and the trump of God, and when he shall be revealed from heaven in flaming fire taking vengeance on all his enemies. Then, and not until then, shall this vision receive its last, its most terrible, and complete fulfilment, in the dread scenes of that day for which all other days were made.

VISION IX. Ch. 6: 9-15.

*The crown on Joshua's head.*

9. 10. And the word of Jehovah came unto me saying: Take of (*them of*) the captivity of Heldai, of Tobijah, of Jedaiah, and go thou in that day, and go to the house of Josiah the son of Zephaniah, who (*all*)  
 11. have come from Babylon: and take thou silver and gold, and make crowns, and place them on the head of Joshua the son of Josedech, the  
 12. high priest. And speak to him saying, Thus saith Jehovah of Hosts: Behold a man whose name is BRANCH,

- From his place shall he grow up,  
 And he shall build the temple of Jehovah.
13. And he shall build the temple of Jehovah,  
 And he shall bear majesty,  
 And he sits and reigns upon his throne,  
 And is a priest upon his throne,  
 And the council of peace shall be between them both.
14. And the crowns shall be to Helem and to Tobijah, and to Jedaiah,  
 and to Hen the son of Zephaniah, for a memorial in the temple of Je-
15. hovah. And the far off shall come and build in the temple of Jeho-  
 vah, and ye shall know that Jehovah of Hosts hath sent me unto you,  
 and it shall be thus (*to you*) if ye will listen to the voice of Jehovah  
 your God.

This vision concludes the revelations of that memorable night, and they end as they began, like other revelations of God, in Christ. In this closing vision, or rather living tableau, which he was commanded to have made in concluding the visions of the night, two things demand investigation: (1,) the symbolic action, and (2,) the meaning of it, as explained by God himself.

(1). *The symbolic action.*

A deputation of Jews had brought gold and silver from Babylon to Jerusalem to aid in the erection of the temple. This deputation consisted of four men, who represented those by whom they were sent. This representative character appears in their names, which are significant, and which, in two cases, are changed, to call attention as it would seem to their significant character. Heldai, which means robust, is changed for Helem, which means strong; Tobijah means the goodness of God; Jedaiah is, God knows; and Josiah, which signifies God founds, is changed for the kindred name Hen, grace, whilst the name of his father Zephaniah means God protects. In consequence of the peculiar grammatical construction of one clause (*asher bau mibbabel,*) it has been supposed that Josiah was not of the deputation, but a resident of Jerusalem at whose house they lodged, and this would seem to have been the interpretation of our English translators, by their transposition of this clause to another part of the verse. But the

position of it after the name of Josiah seems to be designed to indicate him as one of the number, and giving the relative (*asher*) its usual meaning, we have a clear and consistent sense. It is only necessary to suppose that Josiah was the treasurer of the deputation, and that the gold and silver were at his house, to see why it was necessary to go there to obtain it for this symbolic purpose. The prophet was commanded to take the other members of the deputation, and obtain from the whole of them, a portion of the precious metals they had brought with them from Babylon. Of this metal he was to make crowns, or perhaps one crown compounded of two or more parts, such as Christ is represented as wearing, Rev. 19: 12, (many crowns or diadems). The verb is singular. This diadem, or combined crown was to be placed on the head of Joshua the high priest, to set forth a great fact in the future, which is explained in the succeeding verses. The symbolic action then was, to take the gold and silver of the deputation, and make a crown which was first to be placed on the head of Joshua, and afterwards hung up as a memorial in the temple.

(2). *The explanation of this symbolic action.*

There are two points involved in this explanation, 1st., what is meant by putting the crown on Joshua; and 2d., why the material was taken from the treasure brought by the deputation.

1st. What did the crowning of Joshua signify? Joshua, as high priest, we have seen in Vision IV., to be himself a typical person, and hence was fitted to receive this symbolical act, which was significant of an investiture with kingly authority. This kingly authority could not be promised to Joshua individually, for the office was limited to the family of David. It must then have referred to him in his typical character, as the representative type of the Messiah. This is put beyond doubt by the epithet Branch, which is really one of the appellations of the Messiah, as may be seen in Jer. 23: 5, 33: 15, and Zech. 3: 8. Hence the crowning of Joshua was a typical representation of the conferring of kingly power on the Messiah.

We have in vs. 12, 13, a description of the Messiah. The phrase "from his place shall he grow up," is a description of his obscure origin. He shall not openly descend from heaven, in visible glory and greatness, but shall slowly grow up out of the earth, in lowly humiliation. This was true of him as a man, for he was the humble carpenter's son for thirty years, and grew slowly in the shade as a Nazarene. It was true of him as Messiah, for he was a root out of a dry ground, despised and rejected of man. It has been true of him as a recognized Saviour in the world, for his church began as a little flock, and is yet in a minority among men. It is true of him as a life in each heart, for Christ is formed within us the hope of glory gradually, first the blade, then the stalk, and then the full ear in the stalk. Hence this phrase is strikingly descriptive of the Messiah as he has been actually manifested in the person of Jesus.

The building of the temple of Jehovah, which is repeated for emphasis, to show its prominence in his work, is explained by Christ himself, when he says, "destroy this temple, and in three days I will build it again," which in like manner has its full significance only in that church which is at once the body of Christ, and the spiritual temple founded on apostles and prophets, with that corner stone which the builders rejected.

Bearing the majesty, refers to the kingly glory that shall be his, in spite of his lowly origin. He shall bear the crown. This is more fully expressed by the words "he shall sit," (i. e. securely and permanently) "reign," as a king, though the beginning of his kingdom is thus obscure.

His character is more fully set forth in the next phrase, "a priest upon his throne," which asserts the kingly and priestly character of Messiah, as it is asserted in Ps. 110: 4, "thou art a priest forever after the order of Melchisedek," i. e., a kingly priest, and a priestly king.

The phrase in v. 13, "the counsel of peace shall be between them both," refers to the union of the priestly and kingly offices in the work of redemption. "The counsel of peace" is the counsel that produces peace, and this is done by Christ

in the exercise of these two offices, by one of which he purchases redemption, and by the other applies it; by the one expiates sin, and by the other extirpates it; and thus reconciling man and God, causes peace on earth and good will to man. We have then in these words a full description of the atoning work of the Messiah, and the application of that work in the development of the church.

We are now able to see, 2dly, why the material for the crown was taken from the gold brought by the deputation. It was to typify the introduction of the Gentiles into the church. This is directly asserted in v. 15, "and the far off," (the very expression used by Paul in Eph. 2: 17, to designate the Gentile Ephesians, "you that are afar off") shall come and build in the temple of Jehovah, and carry forward his glorious kingdom. This is then an exact parallel to Ch. 2: 11, 8: 10, Isa. 60: 9, 10, and many other passages of a like purport. The silver and gold were brought from the distant captives, and the crown was to be hung up in the temple as a memorial of the fact, that the distant outcast nations were coming, and would one day be admitted to the full privileges of the church. The condition of this blessing is then given in the words that follow, declaring that if the theocratic people are faithful they shall retain their privileges, but if unfaithful, they shall be cut off, and the wild olive branches grafted into the original tree, and that the fulfilment of this prophecy would prove his divine mission as a prophet.

We have here then a proclamation of the missionary character of the church. Christ is yet a Branch, yet growing, and not yet revealed, and hence men reject him. But he is yet a king, despite of the lowliness of his church, and the wickedness of men, and as such we must acknowledge him. It is only by resting upon him as a priest and as a king that our souls can find peace. We must be pardoned by his atonement, and governed by his laws, or we can never be at peace. To those who refuse to receive him in these offices, he will come again in power and great glory, to take vengeance on all his enemies.

The crown that yet hangs in the temple, is a call to missionary activity. We may be able to do but little, so were the Jews in Babylon, but that little must be done, and God will bless us. We cannot go in person to this work, neither could they, but we may send our representatives as they did, to act in our place. Men are found willing to go far hence among the Gentiles, and only ask the church to enable them to do so, and wo! to the church that refuses to respond. Obedience is the condition of inheritance, and if we refuse to listen to God, God will refuse to listen to us, and will cast us off from his kingdom as he did the faithless Jews, and we remain as do they, a fearful memorial of the danger of neglecting the commands of God. How shall the far off hear without a preacher and how shall they preach except they be sent. The missionary activity of the church is the circulation of her life-blood; suspend this and she swoons, stop it, and she dies.

[TO BE CONTINUED.]

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## ART. V.

### THE FUNDAMENTAL ELEMENT OF CHURCH GOVERNMENT.

By REV. LOVICK PIERCE, D. D., Ga.

(CONCLUDED.)

The two former articles, on the divine nature and order of church government, were intended to stir up the minds of ministers and church members, on the subject of church government; in whose hands it is most likely Christ did deposite the disciplinary law, and the execution of it, when organizing and establishing his church.

We found but a brief account, and that not explicit, but to



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ART. I.

ZECHARIAH.

By Rev. T. V. MOORE, Richmond, Va.

(CONTINUED FROM P. 232.)

The prophecy of Zechariah was divided by us into three parts, viz: I. *Symbolical*, chs. 1—6. II. *Didactic*, chs. 7, 8. III. *Prophetic*, chs. 9—end. The first part, which consisted of nine visions, having been considered in previous articles, we now take up the second part, or the didactic teachings, in regard to a particular subject, which however we shall also find to be connected, like the symbolic visions, with prophetic announcements in regard to the future.

The occasion that called forth this portion of the prophecy,  
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was a question of casuistry. There was but one fast appointed by the Mosaic law, the day of atonement, and this was rather an incident connected with the day, than a prominent part of its observances. But in process of time other stated fasts were instituted among the Jewish people, which gradually became very stringent in their binding authority. One of these was on the anniversary of the capture of Jerusalem by Nebuchadnezzar, the 17th day of the 4th month; or the month Thammuz, answering to the moon of July. A second was on the 9th day of the 5th month, Ab; (August,) commemorating the burning of the city by Nebuzaradan, and the destruction of the holy and beautiful house of their fathers. A third was on the 3d day of the 7th month, Tishri, (the moon of October,) in memory of the massacre of Gedaliah and others by Ishmael, as recorded in Jer. 41 : 1-10. A fourth was on the 10th of the 10th month, Tebeth, (January,) the day that Nebuchadnezzar commenced the siege of Jerusalem. These were all merely human appointments, but like all similar additions to God's ordinances, they soon obtain a control over the minds of the people that led them into superstition. They were observed with great care doubtless during the captivity, and even after the return of the people from Babylon. But after the return, a question as to the propriety of their continuance arose in the minds of some, for the solution of which they desired the declaration of the prophet. Having been instituted on account of special reasons, the query was, when the reasons are removed, shall the observances continue? *cessante ratione, cessatne ipsa lex?*—When the city is reinhabited, and the temple rebuilt, shall we continue to mourn steadily their destruction? To answer these queries, a delegation was sent to the prophet, who, before replying to the direct question, reproves in ch. 7, the superstitions that had accumulated around the fasts, and then in ch. 8, answers the query in distinct and specific terms.

The following analysis will set forth the train of discussion pursued by the prophet.

## ANALYSIS.

I. A question about the propriety of continuing the stated fasts under the altered circumstances of the people, brings a delegation to the prophet to solve this doubt. Ch. 7 : 1-3.

II. The answer of the prophet.

(1.) A reproof of the selfish and godless motives that inspired their observances. v. 4-7.

(2.) An exhortation to the performance of weightier matters of the law, by the example of their ancestors, who, in spite of the warnings of the prophets to this effect, neglected these duties and were severely punished. v. 8-14.

(3.) A further exhortation to obedience by promises of the future prosperity of Jerusalem. Ch. 8 : v. 1-8.

(4.) An exhortation to the vigorous prosecution of the erection of the temple by reason of the manifest favour of God already shown, and the fulfilment of the promises already made. v. 9-12.

(5.) A further motive to obedience drawn from the future extension of the theocratic blessings to the heathen. v. 13-17.

(6.) Having thus prepared their minds for the answer to the question about fasts, the prophet declares that they were all to be set aside as incongruous to the joyful condition of the theocracy. v. 18-19.

(7.) He then concludes with a prediction of the calling of the Gentiles, of great dramatic beauty, thus linking the humble and struggling present with the magnificent and conquering future, and showing that all these passing duties of the present, were significant and important only because of their connection with the mightier unfoldings of the purposes of Jehovah in the scenes of the latter-day glory. v. 20-23.

The preliminary facts are stated in ch. 7 : 1-3.

1. "And it was so in the fourth year of Darius the king, that the word of Jehovah was to Zechariah in the fourth (day) of the ninth month,
2. in Chisleu. And Bethel sent Sherezer and Regem Melech, and their
3. men, to pray before the face of Jehovah; and to speak to the priests which were in the house of Jehovah of Hosts, and to the prophets,

saying; Ought I to weep in the fifth month, separating myself, as I have done for so many years?"

The date of this transaction was two years after the symbolic visions of the preceding portion, and the temple was therefore advanced near to its completion. The condition of the theocracy was prosperous and promising, so that the people began to doubt the propriety of indulging mournful memories of the past, when there was so much to excite joyful hopes of the future.

The only difficulty in these verses is in the second, where our version translates it "when they had sent unto the house of God Sherezzer, &c." This makes the singular verb (*yish-la*) impersonal, and makes *Beth-el* an accusative, referring it to the temple. But the temple is never called *Beth-el*, but *Beth-Jehovah*, as in v. 3, and moreover the use of it in this clause would be rather tautological, as the latter part of the verse explains the where, and the why of this mission. Hence Hengstenburg, following Lightfoot, refers *Beth-el* (the house of God,) to the congregation, or the people of Israel. But this is equally unauthorised. There are instances of this tropical use of *beth*, referring to the people of Israel, but as far as we are aware of them, always in connection with *Jehovah* the covenant name of God, and never with *El*, which only expresses an attribute which belongs in smaller measure to creatures. *Beth-el* is uniformly used as the name of the old city of Luz, where the ark was for so long a time kept, and which for this reason was regarded as one of the sacred cities of the land. We are therefore compelled by usage to give it the same signification here, and the sense is a perfectly good one. The people of this old and sacred city would naturally be among the first to discuss such questions as these, and to send to Jerusalem for their solution. Hence it is said "Bethel sent," or the inhabitants of Bethel sent, &c., and in the reply it is intimated that the query was from a single city, for it is said, v. 5, "speak unto *all* the people of the land;" as if to assure them that the reply was designed to have a scope

wider than the source of the question. We see no reason then for departing from the usual meaning of the terms. The fast of the 5th month is mentioned, because that was the commemoration of the destruction of the temple, an observance which would seem incongruous after the temple was rebuilt.

The deputation was sent first to pray, perhaps that God might solve their doubts, or bestow a fresh prosperity on Israel, and afterwards to seek at the mouth of His ministers the solution of their difficulties. The phrase *haloth p'ne*, means to stroke the face, then to flatter by caressing, then to supplicate, or pray. See Ex. 32: 11; 1 Sam. 13: 12.

But the Jewish people needed something more than information in regard to the continuance of this fast. The whole doctrine of fasting had become overlaid with an incrustation of formalism and superstition that needed to be broken up. Fasting had become not a means but an end, a mere form, as it is in Mohammedan and Papal countries at this day, and had attached to it an *opus operatum* efficacy that wholly destroyed its real value. They thought that God must bless them, indeed was bound to bless them, if they rigidly observed these outward rites, whatever was their inward character. Thus formalism in religion acted in the time of the restoration, precisely as it has acted in every subsequent period in the history of the church, leading men to be scrupulous about the mint, anise and cumin, the postures, costumes and rubrics of religion, whilst the weightier matters of justice toward man, and piety toward God, were neglected and forgotten. Hence before a mere question of ritual observance could be settled, it was important that their minds should be set right on the deeper questions of their spiritual relations to God. The prophet then, instead of answering the question about the fast of the 5th month, proceeds to rebuke them for their selfish and stupid will-worship, and their ignorance in regard to the whole subject of fasting, not only as to this, but as to all the stated fasts that they had been observing.

4. 5. "Then was the word of Jehovah of Hosts to me, saying: Speak unto all the people of the land, and to the priests, saying, When ye

fasted and mourned in the fifth and seventh month, these seventy years,  
6. did ye fast unto me, unto me? And when ye ate, and when ye drank, was it not to yourselves that ye were eating, and to yourselves that ye were drinking?"

The grand error of all their observances, was that they were "without God;" not done because of his command, not supported by his authority, not directed to his glory, and not therefore deserving his approbation. The repetition of the phrase "unto me," at the close of the 5th verse, is emphatic, and gives the key to the passage. Their fasting and feasting were alike selfish and godless, alike wanting in elevated aim, and alike centered on themselves. The radical principle of all piety, reference to God, was wanting in all their conduct, and hence before asking questions about the form, it were better to secure the substance; before raising questions about the outward manifestations of piety it were better to assure themselves that they have piety itself.

But some might be disposed to plead ignorance as an excuse. The prophet meets this evasion by telling them that this very ignorance was culpable in them, for they had the teachings of the former prophets on this very question of fasting.

7. "Are not these the words which Jehovah cried by the hand of the former prophets, when Jerusalem was inhabited and in peace, and also her cities round about her, and when the south and the plain was inhabited."

The English version makes "words" the object of a verb understood, thus making the verse an expostulation for disobedience, rather than an additional asseveration. But as the particle *eth* is sometimes used to designate the subject of the verb, it is more natural to take it so here, thus obviating the necessity for any ellipsis. These are not novelties that are spoken in your ears, or words that have had no corroborating proofs. Are they not the very teachings of the older prophets? Did not Isaiah (ch. 58,) and others assure you that it was not such a fast that God had chosen? Did they not warn your fathers, when all was yet prosperity, that such con-

duct would bring a curse on the land? And did not that curse descend and depopulate Jerusalem, and those regions round about her, that once were crowded with life? Has not God then taught you alike by his word, and his providence, and can you under such circumstances urge the plea of ignorance? If you follow your fathers in their sin, must you not also follow them in their suffering?

But that there might be no doubt in regard to the duties omitted, and the teachings neglected, the prophet gives an epitome of both in the following verses.

- 8, 9. "And the word of Jehovah was to Zechariah saying. Thus speaketh Jehovah of Hosts saying: Judge the judgment of truth, and work  
10. kindness and compassion, every man toward his neighbour: and the widow, and the fatherless, the stranger and the poor, do not oppress, and do not devise evil in your hearts, any man against his neighbour."

These were the instructions given to their fathers by the former prophets, but how these were received, and what were the consequences of this reception, are next pointed out.

11. "But they (*your fathers*) refused to hear, and presented a refractory shoulder (*one that refused to wear the yoke,*) and made heavy their ears  
12. against hearing: And their heart they made an adamant against hearing the law, and the words which Jehovah of Hosts did send in his spirit by the hand of the former prophets, wherefore there was great  
13. wrath from Jehovah of Hosts. And it came to pass, that as He cried and they did not hear, so they cry and I hear not, saith Jehovah of  
14. Hosts. And I scattered them to all nations whom they knew not, and the land was desolate after them, so that none went out or came in, and they made the land of desire to be desolate."

The meaning of these verses is very obvious. The disobedience of their fathers, and the punishment that followed, are held up to warn them against following in their footsteps. As they refused to wear the yoke of obedience, God laid upon them the yoke of oppression, and as they hardened their hearts like the diamond against God's word, God broke these hard hearts by His judgments. When these judgments came down on them, they cried to God, but as they had refused to hear him, he then refused to hear them. The change of tense in v. 13, from the preterite in the first clause to the future in

the second is not accidental, but designed to show that the action is still continued, which is the force of the Hebrew future in such a connection as this. See Nordheimer's Grammar, § 967, 1. a. The meaning is that God had refused to hear their cry, and continued to do so even to the present time. Thus they had closed the throne of grace against themselves, and opened the throne of judgment. From this throne came forth the mandate of destruction, like a whirlwind, scattering them among their enemies, and leaving their pleasant land desolate, and desolate by their own wilful and persevering disobedience.

Having urged them to obedience by the fate of their fathers, the prophet next urges them by promises drawn from the future prosperity of Jerusalem. Ch. 8: 1-8.

- 8: 1. "And the word of Jehovah of Hosts was to me saying,  
 2. Thus saith Jehovah of Hosts,  
 I was jealous toward Zion with great jealousy,  
 And with great fury was I jealous toward her.  
 3. Thus saith Jehovah, I have returned to Zion,  
 And I will dwell in the midst of Jerusalem,  
 And Jerusalem shall be called 'city of the truth,'  
 And the mountain of Jehovah, 'mountain of holiness.'"

The metaphor of the first verse is so common and obvious as to require no explanation, and yet it is full of instruction. God demands the whole heart, and will not be content with a divided throne. As the husband cannot brook the estrangement of his wife's affections to a rival, so God cannot allow the bestowal of our affections supremely to any other object. This is idolatry, and as such will be punished with intense severity, either in this world or in the next. But he assures them, v. 3, that this outburst of anger is past, and that now he has returned to Jerusalem with his former love, and will dwell in her midst. God's presence in heaven creates all its bliss, and God's presence on earth will make it an antepast of heaven. But this will manifest itself in an appropriate way. God is truth and holiness, and they who enjoy his presence must partake of both. Hence Jerusalem was to be



a city of truth, and Moriah a mountain of holiness. These phrases which are drawn from Isaiah, are used in the same sense as in the older prophet, and refer to the theocracy whose seat was in Jerusalem, and therefore predict not simply the temporal enlargement of the nation, but the permanent enlargement of the church. This future prosperity is further described in the next verse.

4. "Thus saith Jehovah of Hosts,  
There shall yet sit old men and old women,  
In the streets of Jerusalem,  
And the man whose staff is in his hand for multitude of days.
5. And the streets of the city shall be full of boys and girls,  
Playing in the streets of it."

The image here presented is one of great force and beauty. The city rises before us as the glow of sunset begins to steal over Olivet, and the lengthening shadows begin to warn the laborer home. The streets are not silent or deserted, as they have hitherto been, but there sits the old man gazing on the scenes of peaceful beauty before him, while the aged companion of his earlier years sits by his side, to enjoy with him the freshening breeze that comes cool and sweet from the distant sea, while before them and around them are the merry shout, the joyous glee, and glad gambols of happy childhood, whose ringing echoes mingle sweetly with the tinkle of the bells and the lowing and bleating of the flocks that come softly from the hills as they hie them homeward to the nightly fold. There is an exquisite beauty in this picture which would strike a Jewish mind with peculiar force, to whom the promise of old age and posterity was one of the richest that could be made. Indeed, the presence of the two extremes of life, is one of the usual signs of prosperity. Old age and childhood not only grace a community, the one by its venerableness, and the other by its beauty, but they also prove its peace and prosperity. When war, famine, pestilence or anarchy, have been raging, there are but few of either class, for their feebleness makes them the earliest victims. Hence in the streets of Jerusalem, there were but few of either in her desolation, for

even those who did remain abstained from coming forth from their houses through fear. But the time was coming when security would be so general, that old and young would meet in the peaceful streets without fear of molestation or injury.

In looking at the wider scope of this prediction, which sets forth the enlargement of the church, although we may not say that it refers to the children of the church whose connection with it has been sealed by the baptismal blessing, yet we will say, that no language could, with more significance and beauty, set forth this fact in the New Testament church, than this beautiful promise, of the children that shall be seen in the streets of the holy city.

But there seemed to be something almost incredible in these promises, and their faith was staggered by the very greatness of the blessing. It is therefore added, to meet this feeling,

6. "Thus saith Jehovah of Hosts,  
If it is wonderful in the eyes of the remnant of this people in these days,  
Is it also wonderful in my eyes, saith Jehovah of Hosts?"

The common error of men in regard to God, is judging of him by themselves. Under the influence of this error, the Jews thought such promises incredible. But God assures them that they must not judge him by themselves, for though to their pusillanimous weakness, it seemed a thing too wonderful for belief, yet it was not so to his mighty and unlimited strength.

7. "Thus saith Jehovah of Hosts,  
Behold, I am he saving my people,  
From the land of the east, and from the land of the setting sun.  
8. And I will lead them, (*viz. from these lands to Jerusalem,*)  
And they shall dwell in the midst of Jerusalem,  
And they shall be my people,  
And I will be their God, in truth and righteousness."

The terms of this prediction carry us beyond any facts at that time existing and refer to events then future. It predicts

a return of the Jews from the west as well as the east, whilst at this time, the only dispersion existing, was toward the east in Babylon. Hence an universal dispersion is implied in this universal restoration, the terms, from east to west, being inclusive of the entire earth. This general dispersion did not occur until the final fall of Jerusalem, since which there has been no general restoration of the Jews, either in a literal or a figurative sense. Hence the main facts predicted, are yet future. That they include a literal restoration of the Jews to their own land is probable, but that this is the main purport of the prophecy, is just as improbable. There is something more than a mere political restoration required by the general drift of the prophecy, which is spiritual and not temporal, and which therefore demands a spiritual reunion to the spiritual theocracy, or the blood-bought and blood-washed Church of God. And this is particularly demanded by the covenant formula of v. 8, "they shall be my people, and I will be their God," which is always the exponent of spiritual blessings, and the fact is put beyond all question by the explanatory addendum, "in truth and righteousness," which expressly affirms that this restoration and union are not to be outward, visible and temporal, but inward, invisible and spiritual.—They will be a sincere and justified people, as He will be a true and pardoning God. Hence, whilst the general sense of the prophecy has been fulfilled in every case wherein prosperity was bestowed on the Jewish nation before the advent of Christ, its terms have never been fully met by any event that has yet occurred, and we are to look for the grand restoration among those latter-day things that are to complete the restoration of all things spoken of by the holy prophets before the world began.

Having predicted this future prosperity to the theocracy, he uses this as a motive to urge them to the energetic prosecution of the rebuilding of the temple. V. 9-12.

9. "Thus saith Jehovah of Hosts.

Strengthen your hands, ye that in these days hear these words

By the mouth of the (*same*) prophets who (*were*) in that day,

When the house of Jehovah of Hosts was founded,  
That the temple might be built.

10. For before these days there was no hire of a man,  
And hire of a beast, there was also none.  
And to him going out and coming in, (*the traveller,*)  
There was no peace from the enemy,  
And I stirred up all men, every man against his neighbour.”

He urges them to carry forward the great work of the temple, as the proper mode of testifying their faith and hope in God, and enforces these urgencies by an appeal to their experience. The same prophets that promised prosperity at the foundation of the temple, (*viz.* himself and Haggai,) now promised yet greater prosperity if that temple was pushed on to final completion. He challenges an investigation into the truth of the predictions then given, and shows their fulfilment before their eyes. Then all was confusion, insecurity and trouble. Labor was not rewarded, for no man had the means of doing so, or the secure enjoyment of his property to induce him to employ either man or beast. Robbers and marauding parties of their enemies infested the country so much, that no man could travel through it without danger of becoming a victim. And to this external peril there was added internal strife, every man against his neighbour, so that all was anarchy and confusion. Such was the condition of affairs when the temple was founded, but as they prosecuted this work, prosperity and peace began to return, and now the whole aspect of things was changed, giving token that God had opened the windows of heaven and poured out upon them a blessing. Hence they had evidence before their eyes of the faithfulness of God to the words of his holy prophets. The continuance of this returning prosperity is then further promised.

11. “But now, not as in the former days, (*will*) I (*be*)  
To the remnant of this people, saith Jehovah of Hosts.  
12. For the seed shall be safe, (*Hcb. of peace,*)  
The vine shall give her fruit,  
And the earth shall give her produce,  
And the heavens shall give their dew,  
And I will cause the remnant of this people to inherit all these things.”

The argument here is from the past to the future, as God has fulfilled his promises heretofore, so will he hereafter. Therefore go forward with this work. And when we ascend from the temporary facts that called forth this appeal, to the more unchanging ones that are connected with them, we find the same principle to be true. The faithfulness of God to his church and people in the past, is a guarantee that he will not forsake them in the future, and an encouragement to go forward in the great work of erecting the spiritual temple, of which this material temple was but the outward symbol. Let our hands be strong in this great work, by remembering the fact that God has ever been faithful to his promises in the past, and therefore will continue to be faithful to them in the future.

That the extended view we have taken of the prophecy is the true one, appears yet further from the next paragraph, in which the calling of the Gentiles is distinctly predicted, first implicitly and then explicitly.

13. And it shall be, that as ye have been a curse among the nations,  
 Oh house of Judah, and house of Israel,  
 So I will save you, and ye shall be a blessing;  
 Fear not, (*therefore,*) strengthen your hands."

The words *q'lalah*, and *b'rachah*, are here used, not in the sense of being a source of curse and blessing to the heathen, so much as an example of it so striking as to become proverbial. As the nations were accustomed to curse one another, by wishing that they might be as the Jews, so prostrate was their condition, so hereafter to wish this would be a form of benediction instead of malediction, so great would be their prosperity. For this concrete sense of these terms, see II Kings, 22 : 19; Jer. 24 : 9, and Gen. 12 : 2; Ps. 21 : 7.

14. "For thus saith Jehovah of Hosts,  
 As I determined to punish you (*the house of Israel*)  
 When your fathers provoked me,  
 Saith Jehovah of Hosts,  
 And I repented not,
15. So, on the contrary, I have determined, in these days,

To do good to Jerusalem, and to the house of Judah,  
Fear not.

16. These are the words which ye must do, (*obey*,)  
Speak the truth, every man to his neighbour ;  
Truth and the judgment of peace judge in your gates ;
17. Devise not evil in your hearts, each man against his neighbour,  
And an oath of falsehood do not love,  
For all these are the things which I hate, saith Jehovah."

The form of address in v. 14, furnishes an illustration of the organic unity in which the theocratic people were regarded by God. He says, "as I determined to punish *you*," when the determination was really to punish their fathers, with whom they were however connected in this organic unity of the visible church. A parallel but yet more striking instance of the same thing, is found in Haggai, 2 : 5 : "According to the word which I covenanted with *you* when ye came out of Egypt," where the remoteness of date was so great, as to make the form of expression possible only in view of this federal unity, under the aspect of which, God delights to contemplate his Church. Those who deride Abrahamic covenants, and covenant relations and blessings, as mere sectarian figments, have with Esau's blindness, though not, we trust, with Esau's guilt, undervalued their birthright.

The argument is, that as the threatened punishment has been so faithfully inflicted, so the promised blessing will with equal fidelity be bestowed, and the argument is *a fortiori*, if the work of severity, so alien to God's character has been inflicted with such inflexible determination, how much more shall that of goodness, which is so much more consonant to his nature ?

The conditions of this promised blessing are set forth in v. 16, 17, and the demonstrative *heleh* with which the passage opens, indicates that a contrast is drawn between these things, and the mere ritual and rubrical questions that had engaged so much of their attention. As if he had said, the question of humanly ordained fasts is a very trifling one, for *these* are the weighty matters of the law, the observance of which is the great duty of the people. Do these things, and the mi-

nor questions of ceremonies will soon be decided. The sins specified are those that it seems were most rife, falsehood, perjury, fraud, and injustice. The expression "in your gates," shows that the reference is to judicial procedure, as the gate of the city was the place where such business was transacted. The reason given for avoiding these sins, viz. because God hated them, is instructive, for it brings out the great principle of piety that runs through all revelation that religion consists in loving what God loves, and in hating what God hates, our nature being thus brought into conformity with His. When this is done, the creature has reached the completeness of its development, and hence this is the grand rule of conduct and attainment.

The prophet now at length proceeds to answer the question about fasts, and answers it more fully than it had been asked. The query was only in regard to a single fast, that which commemorated the burning of the city and temple, but the prophet adduces all the fasts, and gives the same rules regarding them all. They were all to be turned into days of rejoicing.

18. "And the word of Jehovah of Hosts was to me, saying,

19. Thus saith Jehovah of Hosts,

The fast of the fourth (*month*), and the fast of the fifth,

And the fast of the seventh, and the fast of the tenth,

Shall be to the house of Judah for joy and gladness,

And for festal observances,

Therefore love the truth and peace."

For the fast of the fourth month (Thammurz 17th,) in which Jerusalem was captured, see Jer. 52 : 6, 7 ; for that of the fifth month (Ab. 9th), see 2 Kings 25 : 8 ; for that of the seventh month (Tishri 3d), for the massacre of Gedaliah see Jer. 41 : 1-10 ; and for that of the tenth month (Tebeth 10th), the beginning of the siege of Jerusalem, see 2 Kings 25 : 1, and Jer. 52 : 4. So far from the continuance of these days of fasting, they were to be changed into days of festivity, so great would be the blessing on the people. When God makes the sun shine, the tear drops should be dried ; and when

his blessing comes upon us, the memory of our sorrows should be used only to enhance our present joy. But the moral condition of this is reiterated, "love truth and peace." God will bless, but not in spite of man's wickedness.

The ground of this joy is then more fully set forth, and shown to be the conversion of the Gentiles, or the enlargement of the church from its narrow Jewish form to its wide and comprehensive universality in the Messianic period.

20. "Thus saith Jehovah of hosts,  
It shall yet be that peoples shall come,  
And the inhabitants of many cities.
21. And they shall go, the inhabitants of one (*city*) to another,  
Saying, 'Let us go to pray before Jehovah  
And to seek Jehovah of Hosts.'  
'I will go also.'
22. And they shall come, many peoples and many nations,  
To seek Jehovah of Hosts in Jerusalem,  
And to pray before Jehovah.
23. Thus saith Jehovah of Hosts,  
In those days (*it shall be*) that they shall seize (*viz* : )  
Ten men from all the tongues of the nations,  
They shall seize the skirt of a man (*that is*) a Jew,  
Saying, 'We will go with you,  
For we have heard that God is with you.' "

The form of this prophecy is highly dramatic. The scope of it is to predict the introduction of the Gentiles into the theocracy, and the consequent enlargement of the church. This is described by a bold and beautiful personification. A movement is seen among the nations that have hitherto hated the Jews, a pervading and powerful movement, that stirs them to their remotest extent. The inhabitants of one city run to another in their eagerness, and cry, "let us go to pray before Jehovah, &c." The instant response of each one thus addressed is, "I will go also." The intensity of the feeling is set forth partly by the abruptness of the expressions, and partly by the intensive verbal form *nelecha haloch* let us go, going, i. e. let us all certainly and speedily go, lest we be too late. Thus they start not by ones and twos, but in crowds to hasten to Jerusalem, that they may secure the favor of God.



As they near the holy city, they run to seize the outer garment of a Jew, ten of the crowding Gentiles eagerly surrounding one of the Jews, to cast in their lot with them, to become one of their number, and to share their privileges because they have heard, that God is with them. The numbers ten and one are used in that definite for an indefinite sense, which we have in English in the expression "ten to one," and which is common in the Bible, see Gen. 31 : 7, Lev. 26 : 26, &c. The phrase "from all the tongues of the nations," is of course an easily understood idiom for nations using all the different languages. To seize the hem of the garment is a gesture of earnestness, importunity, and perseverance, which is emphatic were it done by only a single person, but when done by ten persons, it becomes significant of an intensity of anxiety, and a depth of conviction, of the very highest grade.

When this prediction was uttered nothing seemed more hopelessly improbable than its fulfilment. The Jews were a poor, despised, obscure tribe in the heart of Syria, whose existence was only known to the mighty world by their furnishing a trophy to the victorious arms of Babylon. Greece was just rising in the firmament of human history, and as she ascended to her brilliant zenith, her track was marked by the sweeping of the phalanxes of Alexander and the legions of Antiochus over the hills and valleys of Judea. And yet this prophecy remained unfulfilled. Rome was then in the rugged feebleness of her wolf-nursed infancy, and slowly continued to grow until she reached that gigantic stature in which she ruled the earth, and her conquering legions under Pompey again swept over this fated land, and even desecrated the places of her holy solemnities. Five hundred years rolled away, and yet this prophecy remained unfulfilled, indeed seemed further from fulfillment than when it was uttered.

But at length the time arrived, and there came to Jerusalem "men out of every nation under heaven—Parthians, Medes and Elamites, and the dwellers in Mesopotamia, and in

Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," all came up to Jerusalem to seek the face of Jehovah, and from the lips of a Jew they heard words that caused them to cry out "Men and brethren what shall I do?" They scattered to their own homes again, and carried with them the strange words that had so deeply moved their souls, and being followed by these wonder working men, there soon began to work a new life among the nations of the earth, and this life took hold in its origin and efficacy upon a Jew. Greece with her polished dialectics, Rome with her mailed mightiness, Asia with her soft voluptuousness, all submitted to the authority of a Savior who was a Jew; all rested their hopes for eternity upon a Jew; and soon received as divinely inspired the words and writings of men who were Jews. And for nearly two thousand years the mightiest intellects and largest hearts of the race, have breathed the spirit and studied the words of men who were Jews, and have sought as the most precious boon of existence the privilege of being covered with a robe of righteousness that was wrought by the divinely incarnated hands of one who, is of the seed of Abraham after the flesh, though as to his higher nature, God over all blessed forever. And at this day there are literally men of all nations, and kindreds and tribes and people, who are laying hold of the skirt of him that is a Jew, and casting in their lot with those whom God chose to be a people for himself, and resting their hopes on that crucified Jew, who is the Saviour of the world. Hence thus far, the prophecy has been amply fulfilled, but its grandest fulfilment is yet to come when Jerusalem shall arise from the dust of her degradation, and Moriah be crowned with the symbols of a pure worship, and Olivet echo to the songs of the ransomed of Zion who shall return with joy and everlasting gladness. Then and not until then shall this prophecy have its grandest and fullest fulfilment, in the glory of the latter-day restoration of Israel.

And it is beautiful to remark the diffusive missionary spirit

that must accompany this great enlargement to Israel, showing as it does the identity of all true religion. The inhabitants of one city shall not be content with idly waiting until another city shall hear of these glad tidings, nor shall they merely send by another, but they shall *go*, and themselves urge this great duty of seeking the Lord, and urge by the powerful suasion of example. "Let us, *go*," with its loving earnestness shall then meet with the glad response, "I will go also." And as clouds and doves to their windows shall they come, and lay hold, by a faith that will take no denial, of him who is the only name under heaven by which men can be saved. Thus the kingdom of heaven shall suffer violence, and the violent shall take it by storm. How beautifully all this comports with the religion of the New Testament in its living and glowing form, we need not point out; and how exactly the teachings of the prophet in regard to fasts and external ceremonies correspond with the teachings of Christ and Paul, we need not unfold at length, but only refer the thoughtful reader to their coincidences, as instructive proofs that after all, the Religion of the Bible is the same, by whomsoever taught, and the Old and New Testament, but different stages in the growth of the same great tree of life, whose leaves are for the healing of the nations. May every Christian resort to its balm-breathing leaves more constantly and earnestly, and he shall find them ever rich with angels food that shall give his soul her daily bread.

[TO BE CONTINUED.]

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ART. I.

THE COLERIDGEAN VIEW OF THE ATONEMENT.

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By Rev. John F. Petherbridge, M. D., West River, Md.

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The reading public are under many obligations to the Messrs. Harper for their recent edition of the "complete works of Samuel Taylor Coleridge, unquestionably one of the deepest thinkers and most suggestive writers of the age. Profound in our admiration of the man, and professing to have had the horizon of our thought greatly extended by the writer, it is with becoming humility we would record our dissent from his statement of a vital doctrine of our holy religion. In all ages of the church's history the doctrine of the atonement has been considered fundamental. In the system of theology we adopt, it is the central truth, around which revolve all the

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This is a glorious state, but we should not lose sight of the fact, that it was the death of Christ that reconciled God to man, and thereby made this state attainable to us. We should be careful not to give so undue a prominence to one of the sides of redemption, as to overlook its other, and equally important one; and this is what, we conceive, has been done by the great and the good Samuel Taylor Coleridge.

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**ART. II.****Z E C H A R I A H.**

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By **Rev. T. V. Moore, D. D.,** Richmond, Va.

(CONTINUED FROM P. 321.)

We have in previous articles considered the symbolical and didactic division of the prophecy of Zechariah, and we now take up the third or prophetic portion, so called because of the more exclusively future reference of its contents. It is unnecessary to discuss the question of its authorship, which like every possible, if not impossible question, has been raised by German critics. All external evidence is in its favor, and aside from matters of style that are sufficiently explained by the difference of subject, the only argument that is urged, and the only one that is obviously felt is, that it predicts events later than the time of Zechariah, and hence could not have been written by him! If it is admitted that he wrote it, it must be admitted that there is such a thing as divinely inspired writing, and the only escape from this conclusion is to deny that he wrote it, and to support this denial by precisely such arguments as would prove that the author of the *Essay on the Sublime and Beautiful* could not be the author of the *Reflections on the French Revolution*! Such posi-

tions carry with them, to every well ordered mind, their own refutation.

The prophecies of this portion of the book have a very wide range, extending from events shortly after the time of Zechariah to the coming of Messiah, and thence to the yet unknown future. The ninth chapter contains three distinct prophecies. (1.) The conquests of Alexander in Syria and Palestine, v. 1-8; (2.) The lowly King Messiah, v. 9-12; (3.) The Maccabean deliverance, v. 13—end.

*The Syrian Conquests of Alexander.*

CH. 9 : 1-8.

1. "A burden—the word of Jehovah on the land of Hadrach,  
And Damascus shall be its rest,  
For to Jehovah is the eye of man,  
And all the tribes of Israel.
2. Also Hamath shall border on it,  
Tyre and Sidon because it is very wise.
3. And Tyre has built for herself a strong hold,  
And has heaped up silver as dust,  
And gold as the mire of the streets.
4. Behold the Lord will dispossess her,  
And will cast into the sea her bulwark,  
And she shall be consumed with fire.
5. Ashkelon shall see it and fear,  
Gaza (*shall see it*) and tremble greatly,  
And Ekron, for her reliance is disgraced,  
And a King shall perish from Gaza,  
And Ashkelon shall not be inhabited.
6. An alien shall dwell in Ashdod,  
And I will destroy the pride of the Philistines.
7. And I will remove his blood from his mouth,  
And his abominations from between his teeth,  
And he that remains, even he, shall be for our God,  
And he shall be as a prince in Judah,  
And Ekron as the Jebusite.
8. And I will encamp around my house because of the army,  
Because of the passer by, and because of the returner,  
And the exactor shall no more pass through them,  
For now I see with mine eyes."

V. 1. This prophecy most obviously predicts the conquests of Alexander the Great in the countries that bordered the Holy Land. Its introduction here is appropriate, because it refers to a state of facts that would affect the Theocracy, and would also at the same time affect the enemies of Israel.

The word "burden" seems to be a sort of title or motto to the prophecy to indicate its minatory character. It is never prefixed to prophecies of any other character, and seems to be an appropriate inscription to such predictions, that hang in the Bible, like dark clouds, surcharged with a burden of wrath. The metaphor is so natural and common, that it is wonderful that any attempt should be made to deny the obvious significance of this word as marking those utterances of prophetic inspiration that contain heavy tidings.

The precise country referred to under the name of Hadrach, is not very clear. It is generally applied to a city and country near Damascus, of which however we know so little that their very existence is denied. Hence it is regarded by others as a symbolical name, (the strong—weak,) and referred to Persia. Which of these interpretations is correct, cannot, perhaps, in the present state of our geographical knowledge, be determined, and on either supposition, the general meaning of the prophecy is the same.

"And Damascus shall be its rest." This is a parallel passage to ch. 6 : 8, where it is said that the anger of the Lord shall rest on the north country. The meaning is that a permanent judgment shall rest on Damascus, implying that this judgment should not be of a wholly destructive character, and hence Damascus remains until the present day.

The next clause assigns the reason for these judgments, and hence begins with the particle "for." The common interpretation of the phrase, "to Jehovah is the eye of man," makes it an expression of the providence of God, but if "eye" retains its ordinary signification, it should be in construction with Jehovah and not with man, to express the fact that the oversight of Jehovah was directed to man. Hence "eye" is here taken in the sense of superintendence. But

still there seems to be a want of naturalness in the phrase, that may be obviated by giving it the sense of *ad spectus*, a sense that it has in several passages. (See Num. 11 : 7 ; Ez. 1 : 4 ; Dan. 10 : 6, &c.) The meaning then would be that the relative aspects of the world and the people of Israel had come up before God, he had seen their situation, and hence would bring judgments upon the one whilst he protected the other. The general idea is clear, that these judgments are brought upon the lands in question because the attention of God was directed to them, as well as to the tribes of Israel, and would equalise any apparent anomalies in their relative conditions.

V. 2. Hamath, which lay at the entrance to Palestine from Damascus, should not only border on Damascus in territory, but also in treatment, and should lie in the track of the conquering invader. Pursuing his southern course he should reach Tyre and Sidon, whose conceit of wisdom and godless pride must be punished.

Tyre and Sidon were two of the oldest and richest cities in the world, the one famed for its arts and manufactures, especially in glass and pottery, the other for its commerce. The fine harbor of Tyre had made her the depot for the rich stream of Asiatic trade whose current has always enriched the channels through which it flowed, and her merchant princes were among the rulers of the world. Having almost a monopoly of the carrying trade of the Mediterranean, her wealth became enormous, and her inhabitants lived in a style of luxury that has but few parallels in history. Like Venice in modern times, she became arrogant and contemptuous in her feelings toward other nations, and especially towards the Hebrews, because of their comparative poverty. Hence that offensive pride alluded to in this verse.

V. 3. Old Tyre had been built on the continent, but owing to its greater exposure to invasion, another city was erected on an island about half a mile from the shore. The prophecies of Isaiah and Ezekiel seem to have been directed against Old Tyre, and were fulfilled to the letter by Nebuchadnezzar,



who razed the city to its very foundations and left it a heap of ruins. After the overthrow of Old Tyre, the Tyrians concentrated their strength on the island, surrounded it with a double wall 150 feet high, filled in with 25 feet of earth, which together with the surrounding sea, made the city apparently impregnable. This is the "strong hold" mentioned by the prophet, and her flourishing commerce had at this time made silver and gold to be heaped up in her coffers like the dust of the streets. For the prophet to predict her overthrow, would be like a modern seer to predict the razing of Gibraltar or the sacking of London. Yet it was precisely then that he declared that this proud queen of the waters should be overthrown.

V. 4. It is here predicted that the Lord would dispossess her from her strong seat, cast her girdling bulwark into the sea, and that she should be consumed with fire. Two hundred years passed away, and still Tyre sat in her queenly pride on the throne of the seas, and no power on earth seemed likely to attempt the fulfilment of this prophecy. At length there appeared on the shore an army of Greeks, who demanded the surrender of the city. But they were without a navy, and without any means even of reaching these mighty walls, or arresting for a moment the commerce that thronged her ports, and we cannot wonder that the Tyrians derided the presumption of the young chieftain. But her hour was come. Alexander after various expedients, finally resolved to take the ruins of Old Tyre, and run a mole from the shore to the island, which after incredible labor he did, thus fulfilling another prophecy, that the very dust of Old Tyre should be scraped off, and her stones, timber and dust be laid in the midst of the water! See Ezek. 26 : 4, 12, &c. Having completed this mole, he took the city after a siege of seven months, put to the sword about 10,000, enslaved 30,000, and burnt the city with fire, thus, against the most stupendous improbabilities, fulfilling this remarkable prophecy to the very letter.

V. 5, 6. These verses describe the conquering march of

Alexander along the shore, and depict the terror that the Philistian cities felt when they heard that even Tyre (which is called the reliance of Ekron) had been overthrown. This we know from history to have been the precise track of Alexander, and so completely have these prophecies been fulfilled, that the traveller can hardly discover the sites of some of these once proud and powerful cities. The perishing of a king from Gaza, is the destruction of her form of government and her subjugation; the dwelling of an alien in Ashdod is the banishment of the native population; and the destruction of the pride of the Philistines is the overthrow of those external means of attack and defence in which they placed their pride.

V. 7. The removal of his blood from his mouth, would seem by the parallel phrase to refer to the overthrow of idolatrous practices, one of which was the drinking of sacrificial blood.

In the clause, "and he that remains, even he, shall be for our God," it is intimated that this ruin shall not be total, but that some would remain, who should afterwards be converted to God. This conversion is illustrated by comparing those alluded to among the Philistines to the Jebusites, who were incorporated into the Theocracy, after their subjugation by David. "Ekron as the Jebusite" is there explanatory of the same conversion that is expressed in the parallel clause, "he shall be a prince in Judah." This prediction received its fulfilment in the time of Christ, when a great multitude from Tyre and Sidon came to him, (Luke 6 : 17,) and when churches were planted along these coasts that Paul visited, and from which in the Dioclesian persecution there went up a great cloud of witnesses.

V. 8. The question would naturally arise here to the Jew, will not this temple which we are now building be in danger when such a conqueror is ravaging Palestine? Is he not likely to attack Jerusalem, and undo all this work of our hands? The prophet assures them that the temple is safe, because God will encamp around it because of this invading

army. And it is a remarkable fact, that when Alexander was advancing upon Jerusalem with great fury, he was arrested by a dream, and induced not only to spare it, but also to confer upon it great privileges. Hence in this narrowest sense the prediction has been completely verified.

But as the temple was only a symbol of the Church, the promise must have its widest fulfilment only in the glorious antitype, that church that is kept as the apple of God's eye, and against which the gates of hell shall never prevail.

There is something of very solemn instruction in this prophecy. Never has sin more proudly entrenched herself than in godless, but magnificent Tyre. Never has every element of earthly prosperity seemed more completely under control than in her case. And yet they were all swept like chaff before the whirlwind of the wrath of God, when the time for the fulfilment of his threatenings had come. Hence though nations now trample on law and right, and seem long to flourish in their sin, let not the child of God be impatient. Let him remember that two hundred years passed away after the utterance of these threatenings against Tyre, and she seemed stronger than ever, and yet when the day of doom had dawned, the galleys that left her on their stated voyages, the peerless queen of the seas, when they returned, found her but a bare and blackened rock, a lonely monument of the truth, that our God is a consuming fire. If then God thus executes his threats even on a mighty commonwealth, in spite of his delay, let not the fact that judgment against an evil work is not executed speedily cause the hearts of the sons of men to be fully set in them to do evil. Let men remember that it is a falsehood to violate a threatening as much as to violate a promise, and that God will not make himself a liar to save man in his sins.

*The lowly King Messiah.*

CH. 9 : 9, 10.

9. " Rejoice greatly, daughter of Zion,  
Shout for joy, daughter of Jerusalem,

- Behold! thy King cometh unto thee,  
 Just, and endowed with salvation, is he,  
 Lowly and riding upon an ass,  
 And upon a foal, the son of she-asses.
10. And I will cut off the chariot from Ephraim,  
 And the horse from Jerusalem,  
 And the bow of war shall be cut off,  
 And he shall speak peace to the nations,  
 And his dominion (*be*) from sea to sea,  
 And from the river to the ends of the earth."

That this passage applies to Christ is beyond all refutation. It was exactly fulfilled in his history, when he made his triumphal entry into Jerusalem, and is referred to him expressly by the Evangelist. See Matt. 21 : 4, 5. It contains expressions from older Messianic prophecies, the reference of which is generally admitted: it was always so understood in the Jewish church, until Christians used it as an argument in favor of Christ: and, finally, it can be consistently applied to none other. Hence we are justified in taking it as a jubilate, addressed to the church in view of her king, who is described as (1) just, (2) endowed with salvation, (3) lowly, (4) externally poor, "riding on an ass;" and whose kingdom (v. 10) is declared as to its character to be, peaceful, (v. 10,) and as to its extent, universal.

V. 9. The Theocracy, or church, is called to rejoice because of the coming of her king. The kingly office of the Messiah, which was conferred upon him for the accomplishment of the work of redemption, is often alluded to as ground for rejoicing. See Ps. 2, &c. The ground of this rejoicing is expressed in the words succeeding, to be the character of the king and the nature and extent of his kingdom.

(1) He is "just." The righteousness here referred to is not his priestly but his kingly righteousness, that rigorous justice of his reign in virtue of which no good should be unrewarded and no evil unpunished. In the unequal allotments of the present, when the good so often suffer and the bad so often escape, it is surely ground for rejoicing that the king

under whose rule this dispensation is placed is just, and will render to every man according to his work.

(2) He is "endowed with salvation." The word *nosha* is a difficult one here, and has received a great deal of attention from interpreters. Being in the niph'al or passive conjugation, it would literally be "saved," "protected" or "delivered." This would give a good sense, but rather a tame one, compared with the other characteristics named in the prophecy. Hence it is usually taken in a secondary sense, as expressing not simply the reception of a salvation, but its possession as a gift that was capable of being bestowed upon others. The same word occurs in this sense elsewhere, as Deut. 33 : 19, Ps. 33 : 16, &c. The meaning then would be that God was with him, in spite of all his lowliness, sustaining him in the mighty work he had undertaken, and that this protection was bestowed upon him not as individual but as a king, a representative of his people, so that he would not only enjoy it himself, but possess the power of bestowing it upon others. Hence while his inflexible justice might make us tremble in our sin, the fact that he was also endowed with a free salvation, and a salvation which he could bestow as a kingly right, would remove these fears and enable us to rejoice in this coming king.

(3) He was to be "lowly." This word *ane* is sometimes rendered meek, because of the Greek word used in the quotation of this passage in Matt. 21 : 5, which has this meaning. But as the word *ane* always refers to lowliness of outward circumstances, and *anav* to lowliness of disposition, Hengstenburg and others allege that the evangelist did not mean to endorse the absolute accuracy of the Septuagint translation of the word, but simply to quote it as a well known version. If the usual sense of the word be given, the church would be summoned to rejoice because of the humiliation of her king. And however incongruous such a ground of rejoicing may seem to be to men generally, the heart that is crushed with penitence or grief will comprehend the reason of this

summons. Had this august king been as sorrowless as he was sinless, had he been a robed seraph or a crowned monarch, the poor and suffering could never have approached him with confidence, for he could not have sympathized with them in their sorrows. But when he comes to us as one who can be touched with a feeling of our infirmities, we welcome him with joy, and understand why we are called to rejoice, because he comes to us as the lowly king. It is marvellous that expositors should have found so much difficulty here, when the reason of this call to rejoice might have been found in the yearnings of their own hearts for the sympathy of one who has himself tasted sorrow. Surely a suffering child of God can understand how blessed a thing it is to have a Saviour king who has known himself what it is to suffer.

(4) He was to be externally in poverty, "riding upon an ass, and upon a foal, the son of she-asses." This is a prediction of poverty, for although in earlier times kings rode on asses, after the time of Solomon, they were never so used, horses having taken their place. The employment of the horse in war also made the use of the ass an indication of peace as well as of poverty. The two members of the sentence are in the form of a climax, the use of an untrained colt being less honorable than that of a full grown animal. The plural "she-asses," is merely the indefinite plural, as in Gen. 21 : 7, where sons is evidently used for the indefinite son, since Sarah had but a single son. The exact fulfilment of this prophecy in the entrance of Christ into Jerusalem was merely a specific illustration of the general prediction, not the entire object of the prediction itself. Its range was much broader than this single event, and indeed would have been substantially fulfilled had this event never occurred. The specific fulfilment however rivets the prophecy more absolutely to Christ.

V. 10 describes the peaceful character of the Messiah's kingdom in metaphorical terms, such as are used elsewhere for the same purpose. The chariot and horse are of course

those used in war, and their removal is equivalent to the cessation of warfare.

The extent of this kingdom is indicated *first* by the fact that he would "speak peace to the nations," (*goyim*, Gentiles,) and hence would rule beyond the limits of Israel; and *secondly*, by the phrase from "sea to sea," &c., which, by comparison with Ps. 72, and other passages, will be found to express absolute universality, being equivalent to the known world. The Euphrates and the Mediterranean were the geographical limits of the earth as known to the Hebrews, and by introducing one into the first member of the parallelism, and the other into the second, the universality of the Messiah's kingdom was emphatically declared.

That the tendencies of Christ's kingdom are to universal peace and universal piety, we need not pause to argue, and that these tendencies shall yet be fully embodied, we believe as well from the voice of history as from the word of prophecy. We have only to patiently labor, and patiently wait, and the white banner of the lowly king shall in due time be unfurled from every mountain top, and over every valley, and men be brother-murderers and brother-haters no more.

This beautiful prediction of the Messiah is a sort of episode, where the longings of prophecy for this mighty future seemed to burst forth, as if irrepressible. These involuntary gushings up of the prophetic hopes are exceedingly touching and beautiful. The prophet then returns to a nearer future in the succeeding verses.

*The Maccabean Deliverance.*

CH. 9 : 11-17.

11. "Also thou—in the blood of thy covenant  
I have sent forth thy prisoners,  
From the pit, and there is no water in it.
12. Return to the strong hold, O prisoners of hope!  
Even to-day (*am I*) declaring, I will render double to you.
13. For I have bent to me Judah,  
The bow have I filled with Ephraim,

And I have raised up thy sons, O Zion!  
 Against thy sons, O Javan!  
 And have made thee as the sword of a mighty man.

14. And over them Jehovah will appear,  
 And his arrow goes forth like lightning,  
 And the Lord Jehovah shall blow the trumpet,  
 And he goes forth in the storms of the south.
15. Jehovah of hosts will protect them,  
 And they eat, and they trample under foot the sling-stones,  
 And they drink, and make a noise as from wine,  
 And they are full as the altar-bowls,  
 And as the corners of the altar.
16. And Jehovah their God will save them in that day,  
 As a flock (*will he save*) his people,  
 For as gems of a diadem are they lifted up in his land.
17. For how great is his goodness!  
 And how great his beauty!  
 Corn makes the young men to grow,  
 And new wine the maidens."

The key to this passage lies in v. 13, where a revolt of the chosen people against the sons of Javan, (Ionia or Greece), is predicted. There was no such collision between the Jews and the Greeks, except under the successors of Alexander. Hence the prophecy must refer to the times of the Maccabees. It was natural that, after predicting the conquests of Alexander, some allusion should be made to the important events succeeding.

V. 11. "Also, thou"—. The prophet here turns to the Theocracy to assure them that, in view of the covenant relation, they should be delivered during the troublous times that must precede the coming of the lowly king. "In the blood of thy covenant," means on account of the covenant sealed with blood, referring to the Sinaitic covenant, which guaranteed protection to the chosen people while in the path of duty. The imprisonment in a pit where there was no water, is a metaphor drawn from the deep wells often found in dungeons, into which they lowered prisoners in special cases, and is a figurative representation of the distress that would be occasioned by the successors of Alexander. How great this



distress was may be learned from history. Palestine was the battle-ground of contending rivals for empire, and suffered the usual calamities of such a position. But these sufferings reached their height under the ravages of the cruel Antiochus, who rifled and polluted the temple, murdered and enslaved thousands of the people, and attempted to overturn the religion of Jehovah, and establish the worship of Jupiter. His enormities were so great that the image of the prophet was by no means exaggerated. But these very severities were doubtless the means of preventing a national apostacy. The mild rule of the Ptolemies might soon have seduced the Jews from their allegiance, but the terrible persecutions of Antiochus only made them cling more obstinately to the faith of their fathers.

V. 12. The image of the dungeon in v. 11, suggests that of the strong hold, which is simply a metaphor for divine deliverance. God calls the people to return to him, and he will protect them. The phrase "prisoners of hope," means prisoners who have hope—a hope resting on the covenant. He then assures them that great as was their affliction, their prosperity should be doubly greater.

The next two verses are addressed to the Greeks, and declare, by two images, the deliverance that God would work. When it is remembered that at this time the Greeks were an obscure people, scarcely known beyond their own borders, this prophecy becomes one of the most remarkable in the Scriptures.

V. 13. God appears here as a warrior, taking Judah for his bow, and Ephraim for his arrow, and bending the weapon against the enemies of Zion.

Then addressing Zion and Javan alternately he declares that he will make Zion like the sword of a mighty man, i. e. irresistible and invincible.

V. 14 changes the image to that of a tempest, the arrowy flashes of whose lightning and the trumpet-peals of whose thunder, make it an army of resistless power. Storms

of the south are violent storms, because such was their usual character.

V. 15 turns again to the covenant people, and describes them under the image of a lion, who devours his enemy and then treads him under foot. These enemies are represented under the image of sling-stones, to show their feebleness; for only small stones were suitable for a sling; stones which, when on the ground, were perfectly harmless. This lion was intoxicated with blood as with wine, filled with it like the bowls of the altar, and sprinkled with it, like the corners of the altar. These images of sanguinary conquest are very powerful.

V. 16 contains yet other images of prosperity. God would not only give victory but afterwards peace, and hence the warrior and the lion are now exchanged for the shepherd and the flock, and the spent and worthless stones of the sling scornfully trampled under the feet, are contrasted with the brilliant and costly gems of the diadem that are honorably placed upon the head.

V. 17 is an exulting exclamation in view of the goodness and loveliness of God's character, and the blessings he would then grant to the Theocracy. Corn and wine indicated peace and prosperity that permitted the performance of agricultural labor, whilst the increase of young men and maidens indicated the peaceful increase of population, and showed that children were not cut off, as they commonly are, in a state of war or trouble.

These images of prosperity predict the deliverance that should take place under the Maccabees, which we know to have been one of the most wonderful in history. The tyranny of Antiochus aroused this brave family, whose victories over the repeated armies sent to subdue them, have no parallel but in the rapid conquests of Alexander or Napoleon. Having retaken Jerusalem, the temple was restored and the feast of the Purification instituted, which connects itself with the history of our Lord. The Maccabean rule was one of such prosper-

ity as to fulfil the terms of this prophecy, and designate its era as one of the bright pages in the Hebrew annals.

The spiritual interpretations that are often given of this passage, are not wholly accommodations of its terms. All the facts of the Jewish history are looked at in their relation to the Messianic blessings, and have their value mainly in this connection, and hence as objects seen in the same plane and parallel, their outlines and lights are often blended. We, too, are often in a horrible pit and miry clay. We, too, are prisoners of hope, who are to go forth by the blood of the everlasting covenant; and we, too, have an enemy more terrible by far than the gigantic Epiphanes, and are menaced with a storm of ruin more fearful than that which swept over widowed Judea. Hence the call to turn and flee to the strong hold, is one that may still be sounded to man, and the promised blessings of this passage shall but prefigure those greater blessings that shall be bestowed upon those who are the flock of the good shepherd, and who are among the jewels that glitter in his diadem of many crowns.

*Future Blessings to Judah.*

CH. 10: 1-5.

1. "Ask of Jehovah rain,  
In the time of the latter rain;  
Jehovah shall (*then*) cause lightnings,  
And shall give abundant rain,  
To every man grass in his field.
2. For the teraphim speak nothingness;  
And the soothsayers see falsehood;  
And the dreams speak vanity;  
They comfort falsely;  
Wherefore they wander as a flock,  
They are troubled because there is no shepherd.
3. Against the shepherds my anger is kindled,  
And the he-goats will I punish,  
For Jehovah of Hosts visits his flock, the house of Judah,  
And makes them like a caparisoned horse in war,
4. From him (*is*) the corner stone, and from him the pin,

- From him the bow of battle,  
 From him comes forth every ruler together.  
 5. And they shall be as heroes,  
 Trampling on the mire of the streets in war,  
 And they fight, for Jehovah is with them,  
 And the riders on horses are put to shame."

V. 1. We have here indicated the connection between prayer and promise on the one hand, and prayer and the processes of nature on the other. The blessing of rain, which, to an agricultural people, was inclusive of all other temporal blessings, and symbolical of all spiritual ones, was promised; but this promise was dependent on its supplication in prayer. Just as in the great blessing of the descent of the spirit on an individual or a Church, though a free gift, it must be obtained by prayer. It is this fact that makes the spirit of prayer in the Church an index at once of its piety, and of the spiritual blessings it may expect from God. When the Church pours out a fulness of prayer, God will pour out a fulness of his spirit. The inspired writers see no difficulty in the connection between prayer and the processes of nature, such as the mole-eyed philosophy of modern times discovers. They think that the God who has created the elements, may direct them according to his will. "The latter rain" was that which fell in March, to ripen the harvest, whose seed had been watered by the former rain in October. We must not suppose that because God has begun to bless us, we may relax our prayers and efforts. The former rain may be given, but we must also ask for the latter rain. We may have the former rain of conversion, but if we would have the latter rain of ripened sanctification of nature, we must continue to ask of God. So, also, in the revival of religion. The former rain may occur, and souls be converted, but if we would have the ripening of the seed in active Christians, we must ask of God, and he will give growth, greenness and maturity.

V. 2 gives the reason for that suffering of the Jews that made God's interposition necessary. They had forsaken God for other sources of light, and hence soon found themselves

in darkness and emptiness. It is a mournful proof of man's depravity that he will believe any one sooner than God, and seek comfort any where rather than from heaven. But when men resort to their earthly teraphim, they find at last that they have been deceived, and are left in loneliness and sorrow. So it was with the Jews. They wandered like silly sheep, and soon found themselves among the wild mountains and the howling beasts of prey.

V. 3. The people had shepherds, but they were false ones, and they are here threatened. "The he-goats" are the leaders of the people, an image taken from the flock which the he-goats usually head, as they move from place to place. They who are first in crime, will be first in punishment. But God will visit his flock in mercy, and make each one, instead of a timid sheep, to be a war-horse, decked for the battle.

V. 4 predicts that the rulers of the country shall then come forth from the people themselves, and not from foreigners. These are called corner stones and pins, which were used to suspend things upon, because such men were the support of the State, on which everything was sustained or suspended. So, from themselves should come forth military deliverers, symbolised by the "battle-bow." All this was literally fulfilled in the times of the Maccabees, but receives its highest fulfilment in the self-sustaining energy and resources of the kingdom of Messiah.

V. 5 predicts the conquests of the chosen people, that they will trample down their enemies as mire in the streets, and overcome cavalry, so formidable usually to the infantry of the Jews. The cavalry of Antiochus was thus trampled down by the resistless ranks of the Maccabean armies. But, as in previous cases, for reasons already given, these temporal blessings of the Theocracy but symbolise the higher blessings of the Church, whose triumphs are bloodless and tearless, and whose strength is that of the spirit, mighty to the pulling down of strong holds, and the subduing of principalities and powers.

*The Restoration of the Jews.*

CH. 10 : 6-12.

6. " And I will strengthen the house of Judah,  
And I will save the house of Joseph,  
And I will again cause them to dwell,  
For I have compassion upon them ;  
And they shall be as though I had not cast them out,  
For I am Jehovah their God, and I will hear them.
7. And Ephraim shall be as a mighty man,  
Their heart shall rejoice as (*with*) wine,  
And their sons shall see and rejoice,  
Their heart shall rejoice in Jehovah.
8. I will hiss to them and collect them,  
For I have redeemed them,  
And they shall be many as they were before.
9. And I will sow them among the peoples,  
And in distant lands they shall remember me,  
And with their children they shall live and return.
10. And I will bring them back from the land of Egypt,  
And from Assyria will I gather them,  
And to the land of Gilead and Lebanon will I bring them,  
And there shall not be room to contain them.
11. And he passes through the sea, the affliction,  
And he smites in the sea the waves,  
And all the deeps of the river are put to shame,  
And the pride of Assyria is overthrown,  
And the rod of Egypt shall give way.
12. And I will strengthen them in Jehovah,  
And in his name shall they walk,  
Saith Jehovah."

The prophets do not observe an exact chronological order in their prophecies, but often group together the nearer and more remote. Like a painter who in depicting a landscape will put on the same canvass the hillock at his feet and the mountain that lies leagues away, so they often place the remotest objects in immediate proximity to the nearest in sketching their wondrous pictures. This arises partly from the nature of the prophetic vision that saw future events as if they were in the same plane ; partly from the fact that the great-

er future was connected with the lesser present by some bond of relation, causal or otherwise, and hence ought to be considered in connection with it; and partly, from the fact that we naturally rise to the great future, even though but imperfectly connected with the present, when we would draw encouragement to bear existing toils and trials. Thus it is with the minister of the gospel now, who continually breaks away from the narrow present to the more glorious future, either on earth or in Heaven, and thus naturally would it be with the prophets of the Old Testament. Hence we need not be surprised to find a mingling of events in the same prophecy that are very remote in their chronological relations. Such is the case in the present instance, where the restoration of the Jews, an event still future, is connected with the Macabean deliverance, an event long since past. Like the near planet and the remote fixed star, though widely different and widely apart, they are seen as if side by side in the prophetic firmament.

V. 6 declares the permanent establishment of the two tribes, and the reason of it found in their covenant relation to God, and his compassion on them.

V. 7 extends the same blessing to Ephraim, the most prominent of the ten tribes, most of whom had not yet returned from captivity and hence needed encouragement.

V. 8 begins to widen the view to include the great restoration. "I will hiss to them," is an image taken from the management of bees, where the apiarist hisses or whistles to collect the swam. It is designed to express the ease with which a work, seemingly so difficult, could be accomplished. God has only to hiss and these scattered exiles will be brought back. The word "redeemed" and the context show that this restoration is connected with their conversion to God.

V. 9 shows that the dispersion alluded to was with a special design. They were "sown," and like seed long buried in the dust, they are awaiting the time of germination. It may also indicate the future use of the Jews, when this germ of vitality shall be awakened, in extending the knowledge of the

true God as missionaries. The slight hold that they have on every soil where they now live, the commercial, and hence cosmopolitan character of their pursuits, making a change of residence so easy to them, fit them peculiarly for missionary work. If converted generally they would be a seed of great power in almost every nation of the world. The mention of their children indicates the completeness and permanence of this restoration.

V. 10 proves that this dispersion alluded to here is not the Babylonish captivity, but a later and wider one. Egypt and Assyria are taken as types of all the lands of their dispersion, the one being the first great oppressor of the chosen people and the other among the last, and the one lying on the north whilst the other lay on the south. Hence they are here taken merely as types of the universal dispersion, just as Shinar in ch. 5 : 11. So in the next clause, Gilead beyond Jordan, and Lebanon on the hither side, represent the entire land of promise.

V. 11 keeping up the allusions of v. 10, employs the passage of the Red Sea as an image of the future deliverances of the great restoration. "He" probably refers to God, and "affliction" is in apposition with "sea," showing that it is to be taken metaphorically and not literally. Smiting the waves in the sea, is stilling them, putting down all opposition. "The river" is either the Nile or the Tigris, if the latter, its peculiar importance as a means of defence to Nineveh may be alluded to. "The rod of Egypt shall give way" is of course a metaphorical statement of the fact that the power of all enemies to restrain and oppress the chosen people would be forced to relax. The general meaning of the verse is that all future obstacles would be as powerless to arrest this return as the Red Sea and Jordan were to prevent that of their fathers.

V. 12 predicts their conversion. Here again we find one Jehovah speaking of another, and predicting the fact that in the name they now despise and hate, they shall walk, and shall bear that name with joy. They shall call themselves Christians.



It becomes Christians to pray for the Jews, as they are commanded to ask for rain in the time of the latter rain. It is a remarkable fact recently stated, that the latter rain, that had been withheld since the downfall of Jerusalem, has been given within the last year for the first time. If this be so, it becomes Christians to pray earnestly that the latter rain of the Spirit may now be given, in order that these glorious times may be hastened. The dispersion of the Jews for nearly two thousand years for rejecting Christ, shows that it is a crime of no ordinary magnitude to do so, and furnishes a solemn warning to the unbeliever, for if these things are done in a green tree what shall be done in a dry ?

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### ART. III.

#### THE ASCETICAL DEVOTIONS OF PASCAL'S LATE YEARS.

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A Monograph, by Geo. Frederick Holmes, Esq.

When we reflect upon the vast proportions, the sagacious comprehension, and the wonderful depth of the unrivalled mind of Pascal, and also consider his moral susceptibility and the intimate sympathies which he must have extended to his Port Royal friends, we ought not to be surprised that, in the conflict of his feelings, that great man should have withdrawn himself, in the later years of his life, entirely from secular studies, and from those scientific and literary pursuits by which his fame had been acquired ; and should have devoted himself almost exclusively to devotional meditation. We do not think it requires the utmost stretch of philosophy to arrive at the conclusion, not merely that fame is an empty and most unsatisfactory bubble, but that even scientific profundity, literary erudition, and philosophical compass of thought are very

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ART. I.

THE EARLY RELIGIOUS LIFE OF JOHN WESLEY.

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BY THE EDITOR.  
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To enter upon a voyage of circumnavigation or discovery without the skill and apparatus necessary, under the auspices of Divine Providence, to render it successful, would, in the last degree, be preposterous and perilous. Boldness of conception may project the plan, liberality may provide the outfit, intrepidity may nerve the will, but good seamanship must command the expedition. The captain must be a practical sailor as well as a theoretical navigator. An analogous qualification is indispensable in all, however richly endowed, who would undertake to review or explore those historical regions which have been formed and modified by agencies silent, deep and

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brought to bear upon passing events. Let the strongholds of society be attacked; and the thunder of the battle and the shoutings of the captain be heard all along the fortified places where sin abounds. As the Abbe de la Broue says, "When I see a preacher exercising his ingenuity in parcelling out some grand and beautiful idea, I fancy I see a man to whom a huge stone has been given to break down a door, and who, instead of throwing it, with all his might, against the obstacle to be vanquished, exhausts himself in breaking up the missile, and in throwing it, piece by piece." This is the manner of some of our learned preachers.

But we forbear. The subject is a great one, and we cannot now venture upon it. We did wish to give our views, at some length, of the power of the pulpit. Now we must decline it. Hereafter we may undertake it.

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### ART. III.

#### ZECHARIAH.

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By Rev. T. V. MOORE, D. D., Richmond, Va.

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(CONTINUED FROM PAGE 29.)

#### *Chapter 11.*

In the utterances of God to his people, the voice of Ebal is always set over against that of Gerizim, and the blessing to faithfulness is enforced by the curse against unfaithfulness. This is necessary, owing to our proneness to sever the blessing from that obedience which is its condition, and expect the one whilst we neglect the other. It is therefore necessary for God to show us that in the same cloud where the rain is treasured there also sleeps the thunderbolt. Hence after pro-

missing (chap. 10 : 1,) the refreshing showers, on the condition of fidelity, the prophet now turns to the stormy rush of evils that would come in their place, if they were unfaithful. These evils are described in a highly dramatic form in ch. 11. It consists of three parts. Part 1, is contained in v. 1-3, and is a general introduction, describing in bold personifications the fierce rush of wrath that would, at a future time, come on the disobedient Jewish people. Part 2, (v. 4-14,) describes symbolically the last great effort made by God to save his chosen people. The prophet, as a type of Christ, is called to take charge of the flock, v. 4-6 ; speaking in the name of the antitypal shepherd, he takes by solemn covenant this pastoral charge, v. 7, 8 ; he is rejected and sold for thirty pieces of silver, v. 9-14. Part 3, v. 15-end, describes the curse that follows this rejection by the symbol of an evil shepherd who oppresses the flock, and afterwards is himself punished.

*Introduction, v. 1-3.*

1. "Open, O Lebanon, thy gates,  
And let the fire consume thy cedars.
2. Howl, O cypress, for the cedar falls,  
For the lofty are laid waste,  
Howl, O ye oaks of Bashan,  
For the thick forest falls.
3. A voice of howling of the shepherds!  
For their glory is laid waste :  
A voice of roaring of the lions !  
For the pride of Jordan is laid waste."

This is a highly dramatic passage. The prophet looks to the north, and sees sweeping down a terrific tempest, that bursts through the rocky ramparts of Lebanon, consumes with its lightnings the lordly cedars, lays waste the lofty monarchs of the forest, and spreads terror and ruin along its track. The cypress is called to tremble, because the mightier cedar has been unable to withstand the shock, and the oaks of Bashan to fear because the dense and firmly knit forest has been prostrated by its rush. There mingles then with the crash of the storm a voice of terror and despair from the shepherds who

see their broad pastures laid waste ; and a cry of rage and fear from the lions as their lairs on the banks of the Jordan are torn up by sweep of the hurricane. "The pride of Jordan," is a well known phrase for the beautiful shrubbery that lined its bank, in whose tangled recesses the wild beast found a shelter. The passage is a bold and beautiful description of a tempest that sweeps over the entire length and breadth of the holy land, prostrating everything before it. This metaphor describes the storm of invasion, bloodshed and oppression that should roll over Palestine after the glorious Maccabean era, and before the coming of the Messiah. The designation of Lebanon and Bashan belong to the metaphor, and not to the fulfilment, being designed to set forth by the usual course of such storms the track of this tempest, and hence it is not necessary for us to show that any invasions actually came by the way of Lebanon. The reference is to that desolating storm of civil war that caused the calling in of the Romans, whose legions swept like a whirlwind of steel over the land, and finally prostrated every vestige of independent authority, from the cedar of Lebanon to the lowliest cypress, from the peaceful shepherd to the lion-like spirit that refused to be subdued, and humbled the whole land beneath the mighty power of Rome. It was this state of deep prostration that constituted the dark hour before the dawn, the fulness of time on the arrival of which the great shepherd was to come. God had sent messenger after messenger, some of kindness and some of wrath, but at that time he would make one more effort, and send forth his own son, made of a woman, made under the law, saying, "surely they will reverence my son."

*Christ assumes the pastoral care of the Theocracy.*

V. 4-14.

4. Thus saith Jehovah my God,  
Feed the flock of slaughter.
5. Whose buyers slaughter them,  
And do not become guilty :  
And whose sellers say,

- Blessed be Jehovah, for I am enriched,  
And their shepherds spare them not.
6. For I will no longer spare the dwellers in this land,  
Saith Jehovah,  
And behold! I will give up each man  
To the hand of his neighbor,  
And to the hand of his king,  
And they lay waste the land,  
And I will not deliver out of their hand.
7. So I fed the flock of slaughter,  
Therefore the humble of the flock,  
And I took to myself two staves,  
The one I called Favor,  
The other I called Union,  
And I fed the flock.
8. And I destroyed three shepherds in one month,  
And my soul was grieved with them,  
And their soul abhorred me.
9. Then I said, I will not feed you,  
The dying, let them die,  
The cut off, let them be cut off,  
The remaining, let them consume each the flesh of the other.
10. And I took my staff Favor and brake it;  
To abolish my covenant that I had made with all nations.
11. And it (*the covenant*) was abolished in that day,  
And thus they knew (*viz.*)  
The humble of the flock who clung to me,  
That this is the word of Jehovah.
12. Then I said to them,  
If it seem good in your eyes, give me my reward,  
And if not, withhold it,  
And they weighed my reward, thirty pieces of silver!
13. And Jehovah said to me,  
Cast it to the potter,  
This magnificent price at which I was valued of them,  
And I took the thirty pieces of silver,  
And I cast it down in the house of Jehovah,  
(*To be given thence*) to the potter.
14. And I broke my second staff Union,  
To destroy the brotherhood between Judah and Israel.

The prophet here appears as a type of Christ, and performs a series of symbolic actions that represent the advent of the Messiah "to his own," and his rejection by them, with its

bitter consequences. One last effort will be made to rescue them from the wrath they are so recklessly braving.

V. 4. "Flock of slaughter" is a flock doomed or sentenced to slaughter, in consequence of their insane rejection of the care of the good shepherd.

V. 5 expresses the thought that although once they who oppressed the covenant people would be guilty and so treated by God, now the sins of the people were such that these oppressions were righteous punishments, and their agents therefore not guilty for the execution itself, however they might be for the mode and motives with which they performed it. By the buyers and sellers, are meant the Romans, who used the Jews, as they did all their conquests, as mere merchandise, making from them the greatest possible gain for themselves. "Their shepherds" refer to the civil and ecclesiastical rulers of the Jews, and there is predicted here that extortion and treachery, in which the Pharisee and Sadducee wrung from the unhappy people what the Roman had failed to extort, and both combined thus in spite of their mutual hate in this work of shameless robbery.

V. 6 gives the reason for making this last effort to save them, their wickedness could no longer be borne, but must be arrested either by penitence at the call of Christ, or punishment at the sword of the Roman. The nature of the punishment is described in the latter clauses. Civil war and intestine discord are delineated in each man being given into "the hand of his neighbor," whilst the Roman oppression is indicated by "the hand of the king." Both these were fulfilled in those fearful times when the bloody factions that wasted the land found but a single bond of union, and that in their common hate of their rightful king, and their prophetic cry, "we have no king but Cæsar."

V. 7 represents Christ as taking by covenant the mediatorial work, and gives his reason for so doing. That reason is contained in the phrase, "therefore the humble of the flock." This phrase presents no little grammatical difficulty. The word *lachen* is taken by our translators and others as a pro-

noun with the preposition *lamed* prefixed, and rendered as a dative of advantage, "for you," i. e., "for your sakes, I will feed the flock." This is the sense of the passage, but it requires us to assume a form of the pronoun that never occurs elsewhere. Others translate *lachen* as an adverb, rendering it "because." This would give the exact sense, but this word never has the sense of "because," but always that of "therefore." But there are cases in which it is used to introduce not only the cause but the design of an action. (See Alexander on Isa. 26 : 14.) Taking it in this sense it would furnish the design with which Christ fed the flock, namely, to feed or save "the humble of the flock," the remnant of faithful ones who had never bowed the knee to Baal. We have rendered *aneeyee*, by "humble," because it has that double sense of outward lowliness and inward meekness that *anee* has, especially in this passage. This portion of the flock is referred to in v. 11 more explicitly as the humble of the flock who clung to the Messiah. Hence the fact is set forth, that Christ assumed the work of feeding the Jewish people, in order that he might save that remnant of them who were waiting for the salvation of Israel. Had there not been such a remnant, he would have come as an avenging instead of a suffering messenger from God.

The assumption of this work is symbolically represented by taking two staves of office, or crooks, such as shepherds usually carried. One was called *Favor*, (Eng. version, *Beauty*,) and symbolised the favor with which God caused the Jews to be regarded by other nations, and their rights respected until the work of redemption was completed. How marvelously they were thus preserved, with all their records, usages and institutions, until "the son of David" came, is well known. Alexander, Antiochus and Pompey, were alike held back from destroying them until the mystic staff was broken, after which the power of Titus and the malignity of Julian were alike impotent even to save or restore their temple. The second staff was called *Union*, (Eng. version, *Bands*,) and symbolised that union within themselves, which was se-



cured until the coming of Christ, in order that it could be seen that all the words of prophecy in regard to him were minutely fulfilled.

V. 8. "I destroyed three shepherds in one month." The obscurity of this phrase would have been more easily removed by interpreters, if the threefold nature of Christ's work had been recollected, and its relation to the Jewish polity. He was the great antitype, of which that polity was the complex type. Now he, as our Redeemer, appeared as a Prophet, a Priest and a King, and thus fulfilled all the significance of these three orders in the old dispensation. He was the promised prophet, the one and only priest, and the king in Zion, and hence his appearing brought these respective orders in the theocracy to end, since they were only designed to foreshadow his advent and kingdom. This was done in judicial anger also, they were deposed because of their unfaithfulness in the discharge of their duties. "One month" is mentioned to show that this was done gradually and yet not protractedly. A month is the intermediate measure of time between a day and a year, and expresses thus that gradual transition from the old to the new dispensation, which did in fact occur. The one overlapped and evolved the other.

The other clauses of the verse represent that mutual aversion that existed between Christ and the magnates of the Jewish people. He denounced them with terrible severity, as vipers, hypocrites, &c., whilst they hated him so that they even gloated in fiendish delight over his agony on the cross.

V. 9 sets forth the final abandonment of the Jewish people to their fate, when it became evident that they would not listen to the voice of Jesus. They were left to their fatal choice. A threefold calamity is predicted; pestilence and famine, "the dying;" war, "the cut off;" and intestine discord, "let them consume each the flesh of the other." How terribly these predictions were fulfilled, may be seen from the pages of Josephus, where this threefold calamity is set forth in the most appalling details, in relating the history of the latter days of the Jewish republic.

V. 10 refers to that period when God let loose the angry nations of the earth against his people, and removed that girdle of protection that he had so long kept around them. This is symbolised by breaking the staff *Favor*, which is explained as abolishing the covenant that God had made with all nations. This covenant was of course not a formal engagement between God and all nations in favor of the Jews, but an ordinance of God in reference to all nations, by which they were restrained from destroying the Jews. A similar form of speech will be found in Hos. 2 : 20, when God makes a covenant with the beasts, the birds, and the insects, and in Job 5 : 23, which speaks of a covenant with the stones of the field. This was fulfilled when the Roman eagles gathered in hungry ferocity about the dying commonwealth.

V. 11 states that when this protection was withdrawn "the humble of the flock" who clung to Christ should know that this was the word of Jehovah. This was remarkably fulfilled. When Jerusalem was compassed with armies, the Christians remembered the warning of Christ to flee to the mountains, and accordingly when Titus unaccountably raised the siege for a few days, as if to give them an opportunity of obeying Christ's words, they fled to Pella and escaped the fate of those who remained in the city. Thus they knew that this was the word of Jehovah.

V. 12 contains the record of the final rejection of Christ. The expression, "if it seem good in your eyes," &c., is one of indignant contempt, with an intimation that to retain that reward was a far more costly thing than to bestow it. The reward was that travail of his soul which it was promised he should see and be satisfied, when men would receive him as a Saviour from sin. They, however, not only withheld that obedience and love that were the proper return for the work of Christ among them, but they added insult to injury. "They weighed," (alluding to the ancient mode of computing the value of money,) "my reward, thirty pieces of silver." This was the price of a servant who was gored by an

ox, (see Ex. 21 : 32,) a fact that made the sum a gross insult to him who was the Lord of all. How exactly this was fulfilled, when the traitor sold his master for thirty pieces of silver, all now know. It was fulfilled in its very minutest particulars.

V. 13 shows what was to be done with this price, which is ironically called a "magnificent price." It was to be cast to the potter. This was a proverbial phrase for cast it to an unclean place, like our phrases, "throw it to the dogs," "to the moles and the bats," and others of like character. The origin of this proverb was in the fact that the potter for the temple had his shop in the valley of Hinnom, because it furnished the most suitable clay for his purpose. This valley was a polluted place to the Jews, because of the idolatry once practiced there, and also because of the fact that Josiah defiled it with carrion, bones, &c. See 2 Kings 23 : 10. Hence to cast a thing to the potter, was to cast it to the valley of Hinnom, or to intimate that it was an unclean and unholy thing. That it was to be cast there, was because of a prophecy in Jer., chs. 18th and 19th, where the valley of Hinnom and the shop of the potter are taken as scenes for symbolic actions that apply to this precise period of Jewish history. The prophet Zechariah mentions the potter to connect this prophecy with the older one of Jeremiah, and show that it was only a fuller development of it, or more strictly a second and wider execution of the threatening then contained against unfaithfulness. That this view of the relation of the later to the earlier prophecy is correct, is proved by Matt. 27 : 9, when it is said, "Then was fulfilled that which was spoken by Jeremy 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." The very fact that seems at first sight a difficulty, is the one that proves this connection. It will be seen that the words of Zechariah are referred to Jeremiah, and this is the uniform reading of all

the best MSS. of the gospel. Why then is the prophecy referred to Jeremiah? For the very same reason that a man quoting from the abridgement of a law book, would probably refer to the original author rather than the compiler, even though he quoted the words of the compilation. This is not a solitary instance in the New Testament writers. Mark 1 : 2, 3, quotes the words of Malachi, and refers them to Isaiah, to show the relation between the prophecies. So it is here. The passage is quoted, not verbatim, but with slight explanatory variations, as if to suggest to the reader the fact meant to be indicated by connecting the name of the earlier prophet with the form of the prediction that was given in the words of the later. This was much more obvious to the Jews than it is to us, because the minor prophets were all regarded as constituting but one book, and hence rarely quoted by name, and regarded as supplemental and subsidiary to the major prophets. Hence we see how wonderfully the prediction and the fulfilment have been connected in their very minutest terms, and their very obscurest intimations.

V. 14 predicts by the symbol of breaking the second staff Union, the intestine discord that raged so fearfully after the rejection of Christ by the Jews. The destruction of the brotherhood between Judah and Israel is not to be taken literally, for this bond had been broken long before in the time of Rehoboam, but is used as a metaphor of disunion. The breach of the past, with its mournful results, is used as a type of the future. How terribly this prediction was fulfilled can be seen in the pages of Josephus. The most terrible factions that have ever torn out the vitals of a commonwealth appeared in Judea, and amidst the terrors of invasion without and the horrors of fratricide within, this prophecy was fulfilled. The staff of protection from evil abroad and the staff of continued union at home were both broken, and the double horrors of foreign and domestic war paid the fearful penalty of rejecting the Lord of life, and setting upon him a price which in itself was an insult, and a mockery.

*Part 3. The curse of evil rulers after the rejection of Christ.*

CH. 11 : 15—end.

15. " And Jehovah said to me,  
 Again, take to thee the implements of a foolish shepherd.
16. For behold ! I raise up a shepherd in the land.  
 The perishing will he not visit,  
 The straying will he not seek out,  
 The wounded will he not heal,  
 The feeble will he not nourish,  
 And the flesh of the fat ones will he eat  
 And their hoofs will he break off.
17. Wo to the worthless shepherd, forsaking the flock !  
 A sword upon his arm !  
 And upon his right eye !  
 His arm shall surely be withered,  
 And his right eye shall surely be blind."

These verses describe a second symbolic action, in which the prophet predicts the curse of evil rulers by taking the implements of a foolish shepherd. What these were, we are not told, but they were doubtless implements calculated to injure and destroy, rather than to benefit the flock. He thus declared that after rejecting their rightful Lord, God would send upon them wicked and cruel rulers, who would waste and scatter them.

V. 15. " Again," seems to be spoken to the prophet and to summon him to the resumption of those symbolical actions that were connected with the predictions, and that now were to express a new state of facts.

V. 16. " The shepherd in the land," is of course not to be taken as an individual, but as representing the ruling power, in whomsoever vested. The characteristics of that power would be neglect, greediness and cruelty. The perishing, straying, wounded and feeble, who needed his aid would be neglected, whilst the fat ones would be devoured, and adding cruelty to greed, their very hoofs would be broken off.

V. 17 declares that these rulers themselves should not escape,

but the arm that oppressed should be palsied, and the eye that coveted should be blinded.

The reference here seems mainly, though not exclusively to be to the Romans. They were the rulers, but not the only rulers of the Jewish people. They were at once rapacious, proud and cruel, and they thronged like vultures to batten on the yet quivering flesh of the dying commonwealth. But they in turn were assailed by others, and it is by overlooking the very exactness of the fulfilment of the terms of the prophecy that the query has been raised about their significance. It is said that there is an incongruity in the change of punishment predicted, the first words declaring that it shall be the sword and the next that it shall be palsy and blindness. But this will vanish the moment we look at the exact facts of the case. Rome like some old lion who had ravaged for many years, when his eye grew dim and his arm grew weak, lay down to die. And it was precisely then that in addition to this internal feebleness there came upon them from the forests of the North, the sword, and thus there was literally fulfilled the terms of this passage. The sword of the barbarian was added to her own blinded and palsied weakness, and thus judgment inflicted in exact accordance with the words of this prophecy. God often uses instruments, which he afterwards throws into the fire.

This chapter is fraught with practical lessons, that have suggested themselves in the exposition, and need not be repeated. It shows that sin is always folly, and the sinner always a fool, for he secures the great evil of punishment in exchange for the small good of gratification, and always therefore makes a fool's bargain. It also shows that wicked rulers are a curse of God for the sins of a wicked nation, and hence that politics and religion can never be separated, however widely and wisely men may separate church and state. It also shows that God will bear with the wicked long, but that there is a point where the silken cords of his long-suffering forbearance will snap, and allow the crushing weight of Almighty wrath to descend in fearful ruin. It also shows that

none can reject Christ with impunity. Even the Jews, who did it "ignorantly in unbelief," paid a terrible penalty for their crime, and "if these things be done in a green tree what shall be done in a dry?"

## CHAPTER 12.

*Future blessings to Judah.* V. 1-9.

1. "A Burden. The word of Jehovah upon Israel,  
Saith Jehovah, who stretches the Heavens,  
And establishes the earth,  
And forms the spirit of man within him.
2. Behold! I make Jerusalem a threshold of shaking  
To all nations round about,  
And also upon Judah shall it be,  
In the siege against Jerusalem.
3. And it shall be in that day,  
I will make Jerusalem a stone of burden to all the nations,  
All who lift it up shall surely gash themselves,  
And there shall be gathered against her all people of the earth.
4. In that day, saith Jehovah,  
I will smite every horse with affright,  
And his rider with madness,  
And upon the house of Judah will I open my eyes,  
And every horse of the nations will I smite with blindness.
5. And the princes of Judah say in their hearts,  
My strength (*is*) the inhabitants of Jerusalem,  
In Jehovah of Hosts, their God.
6. In that day I will make the princes of Judah  
As a pan of fire among faggots,  
And as a torch of fire in a sheaf,  
And they shall consume on the right hand and on the left  
All the nations round about,  
And Jerusalem shall yet sit in her own place in Jerusalem.
7. And Jehovah shall help the tents of Judah first,  
That the glory of the house of David,  
And the glory of the inhabitant of Jerusalem,  
May not be magnified over Judah.
8. In that day Jehovah will protect the dweller in Jerusalem,  
And the feeble among them in that day shall be as David,  
And the house of David as God,  
As the angel of Jehovah before them.
9. And it shall be in that day  
I will seek to destroy all nations  
Who come up against Jerusalem."

This chapter ushers in a set of facts over which there hangs some obscurity, both as to the persons to whom they refer and the time of their fulfilment. They are placed subsequent to the rejection of Christ, and yet they seem to refer to a time yet future, and to represent the rejection of Christ as not a hopeless alienation from God. There can be but little doubt that the events here predicted are yet future. The persons referred to are we believe the people of God, the New Testament succession of the theocracy, the church of Jesus Christ, which is the continuation of the kingdom of God as it existed in the Jewish economy. This brings this prophecy in harmony with the rest of the book, which is designed to trace out the historic course of the covenant people down to the time when the unbelieving Jewish element was to be eliminated, and onward to the period when it should be restored in penitence and faith to the one living church of the living God.

V. 1. The word *massah*, (burden,) is usually, if not always, prefixed as a title to threatening prophecies, as if to indicate the weight of wrath that they embosomed in their dark clouds. Although the drift of this prophecy is consoling, yet it is not wholly so, for the greater part of its predictions are threatenings of evil to the enemies of the chosen people. The words "upon Israel" are supposed by Hengstenberg to indicate Israel as the object of the threatening predictions that follow. Israel, or the ten tribes being taken as typical of the enemies of the chosen people: This view is favored by the fact that all the subsequent promises are made to Judah and Jerusalem, and none to Israel. It is however not at all an obvious or usual sense of the words, though the sense thus expressed is the real object of the prophecy, *viz.*, comfort to the people of God by the assurance that their enemies should all be destroyed.

The language describing God's attributes here is peculiar. It is not who *hath* stretched the heavens, &c., but who is *now* stretching them, and by a ceaseless exertion of his power upholding the great goings of the universe. The Bible is



ignorant of that philosophy which teaches that God has created the universe and wound up its machinery like a clock, and then left it to run on by its own inherent energies. From moment to moment he is exerting his power in maintaining the movements of visible things. The argument is that God is doing all these mighty works, and hence will be able to do less mighty, and that as he has not excluded himself from his creation, he is able to do all that he has promised. It is therefore a most fitting introduction.

V. 2. The word *saph* is usually translated cup, but the more common, if not the only proper meaning, is "threshold," and as the same figure essentially is used in v. 3, it is most appropriate here. The meaning is that when the nations assail Jerusalem they shall find a crash of ruin falling upon them, just like the man who on entering the house finds the threshold to give way under his feet, bringing down the building in ruins upon his head. The phrase "upon Judah shall it be," &c., is a difficult one, but seems to mean that Judah shall be involved in the evils of the siege against Jerusalem, *i. e.*, that the evil shall be general, so that all, even the most remote shall feel it.

V. 3 declares that the efforts of the enemies of the church to overthrow her shall be futile and injurious only to themselves. It shall be like some huge rock, the efforts to raise which only wound and bruise the hand of him who makes the attempt.

V. 4 drops this metaphor, and as cavalry was in ancient warfare a very important arm of attack, and one which the Jewish people feared, God promises so to confound the horse and his rider as to prevent them from doing any injury to the chosen people, to whom under the phrase, "I will open my eyes," the supervision and protection of God is promised. He had seemed to slumber or to close his eyes upon and forget them, but now he will bestow upon them special attention and protection. A distinction is evidently made between Judah and Jerusalem, or the province and the metropolis, but what is the exact fact alluded to by this distinction, in the

future, we cannot tell. It implies a difference of privilege and of strength among the people of God, corresponding to the difference between a residence within the fortified walls of the city and the hallowed shadow of the temple, and a residence in the less holy and less secure regions of the country.

V. 5 brings out this distinction more emphatically. There are several grammatical difficulties about this verse, but the most natural course seems to be to take *amtsa* as a noun in apposition with *yosh'be yrushalayim*, and *bayehovah* as explanatory of the connection asserted by this apposition. The meaning then would be, that the princes of Judah (who speak for the people) recognise Jerusalem, which is the place of God's special manifestation, as the source from which their strength is to come, and yet as only the medium of transmission, the strength itself residing at last only in Jehovah. The general fact predicted seems to be that cordial union of all portions of the church from the lowest to the highest, that will give the fullest scope for the exertion of God's power in delivering and blessing his people.

V. 6 intimates, that because of the meek acknowledgment of subordination made by the province, they who humbled themselves shall be exalted, and the province should be made the instrument of delivering the metropolis, and should consume the enemies assembled against the church as a pan of coals sets fire to a pile of dry faggots, or a torch consumes a sheaf of straw. Jerusalem sitting "in her own place," describes a settled and secure state of things in the church, which should be brought about by the agency of these feebler and humbler instrumentalities, the princes of Judah.

V. 7 assigns the reason for the preference given to the humbler agencies, it is to prevent all swelling of pride, and show that God and not man is the source of this deliverance, and also to prevent the more favored from looking down contemptuously on the less favored. The "tents of Judah," in their insecurity and lowliness are placed in contrast with the lofty mountains of Jerusalem. As these privileges were likely to

produce pride, God would bestow the honor of this deliverance, as well as the first possession of it, on those who were less favored externally than the inhabitants of the holy city. Such has been his plan in the past, and such it is here declared it will be in the great struggles of the future, the weak things shall confound the mighty, and the things that are not, bring to naught things that are, in order that no flesh may glory in his presence.

V. 8 declares that this favor shall not be restricted to the lowly and less favored, lest it might generate the very evil it was designed to avoid, but that all portions of the church should be visited and blessed. The highest earthly type of might and glory to the Jew was David, and the highest heavenly was the Jehovah angel, the divine messenger who led them through the desert. These are taken as the standards of comparison to describe this future glory. The weakest of the future shall be equal to the strongest of the past, whilst the strong ("the house of David") shall be as God, namely as the angel of Jehovah. There is no reason for taking *elohim* in any other than its usual sense, expressing the abstract notion of Deity, whilst *yehovah*, and especially *malak yehovah*, expresses that concrete and manifested form of divinity, that was most significant to the Jew. The apposition here is another proof that the angel of the covenant is a divine person.

V. 9 declares in general terms the destruction of all the enemies that shall combine against the church, here symbolised by Jerusalem.

As the events predicted here are yet future, it were unwise to dogmatise in regard to their exact nature. The general meaning seems to be, that there shall be hereafter a wide and formidable combination of enemies against the church, that God shall deliver her, not by the instruments to which she has looked, but by others, of the humbler and obscurer part, and that this deliverance should be accompanied by cordial union of affection among all portions of the church and followed by a vast accession of strength to every portion of it,

and by complete overthrow of her enemies. This great struggle yet before the church, is one that seems to have loomed up like the lurid smoke of some distant battle to the eye of all the prophets, from Enoch to the seer of the Apocalypse. Blessed is he who is then found faithful!

There is however another great event that is to accompany this mighty struggle, which is, the conversion and restoration of the Jewish people to the church from which they have been so long separated. This is alluded to and implied in the remaining verses of this chapter and the opening verses of the succeeding.

*Future repentance and blessing to Jerusalem.*

CH. 12: 10—end.

10. "And I pour out upon the house of David,  
And upon the inhabitants of Jerusalem,  
A spirit of grace and of supplication,  
And they look upon me, whom they pierced,  
And they lament for him, as the lamenting of an only child,  
And they mourn for him, as the mourning of a first-born.
11. And in that day the mourning shall be great in Jerusalem,  
As the mourning of Hadadrimmon in the vale of Megiddo.
12. And the land mourns, family by 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,
13. The family of the house of Levi apart and their wives apart,  
The family of the house of Shimei apart and their wives apart,
14. All the remaining families,  
Family by family apart, and their wives apart.

V. 10. There is here predicted a great spiritual blessing from God on the church, but contemplated mainly as now containing the penitent Jews. "A spirit of grace, and supplication," is an outpouring of the spirit of God, that awakens gracious affections and leads the heart to prayer. The spirit of prayer is the gauge of the spirit of grace, and the mercury whose rise or fall is an unerring test of the state of the church.

In this mighty revival that shall take place in the future, there will be much prayer and much penitence. This peni-

tence shall pervade the whole church, but especial prominence is given here to the recovered Jews. "They shall look on me whom they have pierced." As God is here the speaker, this passage has always been a stumbling block to the Jews, for how could God be pierced? The only fact that explains it is that which they have not yet admitted, that they have crucified and slain that prince of peace, who was God manifest in the flesh. As soon as they admit this fact they will see the consistency of the passage, and will mourn the guilt of their fathers in crucifying the incarnate son, and their own guilt in so long rejecting him.

John 19 : 37 refers this passage to the piercing of Christ's side, but as this was the act of a Roman soldier and not of the Jewish people, it must be regarded as only a partial fulfilment of the prophecy. It refers to all the sufferings of Christ, and affirms that then the Jews will admit what heretofore they have rejected, a suffering and dying Messiah. There is a change of person from the first to the third, which is not unusual with the prophets, (see Nordheimer's Grammar, § 768, 1, 6,) and which, in view of what was to be said in reference to the speaker, was highly appropriate.

When their eyes were open to see what they had done, they would mourn. The bitterness of this mourning is described by two illustrations, a private and a public. The private is the grief that a parent feels at the loss of a first born and an only child. The bitterness of this agony in any parent is a most vivid image of sorrow, but to a Jew, with his passion for posterity, and his impression of disgrace and curse connected with childlessness, this illustration was one of the most significant that could be used.

V. 11 expresses the public example of sorrow, and it was the most expressive in the history of the Jewish people. The death of the good Josiah was the darkest and saddest event in the history of the monarchy, for it was the quenching of all hope. He was a link of bright memories in the past, and bright hopes in the future, and when he fell, and fell under the displeasure of God, it was as the giving up of the ghost.

It was like the death of Hampden in the English history, or like what the death of Washington in the darkest hour of the revolution would have been in our own, a calamity that would have wrung a wail of agony and despair from a whole people.

V. 12-14 describes the universality of this mourning. It should extend to every family, and every individual, leading each one to retire alone and weep. The selection of names seems designed to express the fact that from the highest to the lowest, this mourning should extend. David and Levi express the kingly and priestly orders, or the civil and ecclesiastical, whilst Nathan, who was not the prophet, but a descendant of David, (see 2 Sam. 5 : 14, Luke 3 : 31,) and Shimei, who was a descendant of Levi, (see Numb. 3 : 18, 21,) carry the lamentation to the remotest members of these two great orders.

The general fact here predicted is a mighty revival of religion, the prominent mourners and penitents in which should be the converted children of those who had slain the Lord of life, though a revival which should pervade the entire church, and penetrate to every house and every heart. The marks of this revival should be a spirit of prayer, and of penitence, and sorrow for the great sin of unbelief in so long and so cruelly rejecting the blessed and crucified Saviour.

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ART. I.

Z E C H A R I A H.

By Rev. T. V. MOORE, D. D., Richmond, Va.

[CONCLUDED FROM PAGE 213.]

*Fruits of penitence.*

CH. 13 : 1-6.

1. "In that day there shall be a fountain opened,  
To the house of David, and to the inhabitants of Jerusalem,  
For sin, and for uncleanness.
2. And it shall be in that day, saith Jehovah of Hosts,  
I will cut off the names of the idols from the land,  
And they shall not be remembered any more ;  
And also the prophets, and the spirit of uncleanness  
Will I remove from the land.
3. And it happens, if a man still prophesy,  
His father and his mother who begat him say unto him,

- ‘Thou shalt not live,  
 Because thou hast spoken falsehood in the name of Jehovah,’  
 And his father and his mother who begat him,  
 Pierce him through in his prophesying.
4. And it happens in that day, the prophets are ashamed  
 From their vision in their prophesying,  
 And they shall no longer put on the mantle of hair to deceive.
5. And he says, ‘I am not a prophet, I am a husbandman,  
 For a man has sold me from the time of my youth.’
6. And he (*the former*) says unto him,  
 ‘What then are these wounds between thy hands?’  
 And he replies: ‘(*they are the wounds*)  
 Which I received in the house of my lovers.’”

V. 1. We have shown before that the preceding chapter refers to a great revival of religion in the church, which is yet future, and to this revival especially as it should include the Jews, who would at that time be restored to the church from which they had been so long separated by unbelief. The depth of their penitence is described very vividly in ch. 12 : 8-14. Connected with this penitence, however, would then be, what their previous mourning had never attained, a felt possession of pardon. This is represented by the metaphor of a fountain, that bestows the double blessing of refreshment to the thirsty, and purification to the unclean. This fountain is not then opened for the first time, for it has long been flowing from the riven rock. But it is opened then for the first time to the house of David, after their long and weary wanderings. Like Hagar they had wandered in the wilderness until they were ready to perish, ignorant of the refreshment that was near them, until the Lord opened their eyes to see the fountain. Prominence is here given to its purifying power, because of the guilt that had so long rested on the covenant people.

V. 2, describes the consequences of this pardon. A free forgiveness does not lead to indolence, but to a more vigorous discharge of duty, and extirpation of sin. The two great sins of the Jewish people before the captivity, were idolatry and false prophecy, and these are taken as the types of all



ungodliness of whatever specific form. All actual, outward idolatry and false prophecy have ceased among the Jews, and hence these sins are only the types of sin in general. It is, however, worthy of remark, that the only sin of heart that is called emphatically idolatry, is a sin that is supposed to be peculiarly that which besets the Jew, the worship of mammon, and who can tell but that the wealth of the world is gathering into the hands of Jews, in anticipation of that mighty Exodus that is yet to be made by the sons of Jacob. Certain it is that a general conversion of the Jews would throw an amount of wealth into the treasury of the Lord, of which we now can have no conception, and give a blow to the rule of gold, such as no other event we can now specify would be likely to do. "The Spirit of uncleanness" is here put in contrast with the Spirit of God, who inspired the true prophets, and refers doubtless to more than a mere impersonal depravity of human souls, but to spiritual influences of demoniac form, such as are so often referred to in the Bible in connection with sin.

V. 3, describes in dramatic form the effect of this removal of sin. There is not only a passive abandonment of sin, but also an action antagonistic to it that is strong enough to overcome the most powerful principles of our nature. The one selected is parental affection, whose strength is such as usually to survive the greatest unworthiness in its object. The prodigal boy may be despised and hated by all the world, and yet the heart of the father will yearn kindly toward the hapless outcast, and the arms of the mother will be ever ready to fold him in forgiving love. Now the love of duty that can surpass an affection like this, must be of a most controlling character. The precise incidents here conceived, seem to have been suggested by Deut. 13 : 6-10, 18 : 20, where the nearest relation of the false prophet was required to put him to death, a heroic sense of duty that had been embodied thus in Hebrew law, long before Brutus made it famous by a similar act in Roman history. The general truth is that the re-

ligious emotions shall swallow up, like Aaron's rod, all others in the nature.

V. 4, declares that so general will be the power of this religious reformation, that even sin itself shall hide its head in shame. The false prophets shall be ashamed to utter their pretended visions. The prophets usually wore a hairy garment, such as was worn by mourners, because of the solemn and often mournful purport of their messages. Hence deceivers adopted the same garb, but this symbol of deception shall then be laid aside in dread of the fiery storm of zeal for God that then should sweep the land.

V. 5, and 6, describe in dialogue form the detection of one of these prophets. He is seized by some zealous vindicator of the law, and in his fright he exclaims that he is not a false prophet, but a field servant, who was purchased for that purpose in his youth, and hence could not have exercised the prophetic function, being under the absolute control of a master. The interrogator, however, detects falsehood in the statements of the prophet, and forces him to confess his character. He sees scars in his hands. The phrase "between thy hands," means this, as appears from Prov. 26 : 13, where *ben* has the same signification. He demands an explanation of these scars, and the guilty man confesses with shame that they were received in the service of idols. This verse is often applied to Christ, in the grossest misapprehension of its meaning. It applies solely to the detected false prophet. Some have taken the passage as a continuance of his defence, asserting that these were scars received from his master, but besides destroying the fine dramatic finale that the real sense gives us, it is inconsistent with the terms used. *Maahhabeim* is the word usually employed to represent the objects of idolatrous love and service, and must so be taken here, and 1 Kings 18 : 28, and other passages show that cutting the flesh was a part often of idolatrous worship. It is, therefore, the trembling confession of a confused culprit, who is detected, and in shame and terror, acknowledges his crime in hope of mercy. We have thus

a highly picturesque description of the zeal for God, the hatred of evil, and the shrinking fear and concealment of sin that will be found in the great Revival of the future.

*The sword awaking against the shepherd.*

CH. 13 : 7-9.

7. "O sword! awake against my shepherd,  
Against a man, my nearest kin,  
Saith Jehovah of Hosts,  
Smite the shepherd,  
And the sheep shall be scattered,  
And I will bring back my hand upon the little ones.
8. And it shall be in all the land, saith Jehovah,  
Two portions shall be cut off and die,  
And the third portion shall remain in it.
9. And I bring the third part into the fire  
And purify them as silver is purified,  
And try them as gold is tried.  
They shall call upon my name,  
And I will hear them,  
I will say they are my people,  
And they shall say, Jehovah is my God."

It is not unusual with the prophets to give at the opening or the close of a prophecy, a summary of its contents. An instance of the first, we have in ch. 11, 1-5, and an instance of the second we have in the passage before us. It sums up the preceding prophecy, which had declared the assumption of the pastoral charge of the flock by the Messiah, his rejection by the people, their rejection by God, their dispersion and subsequent restoration. This summary is in this case the more necessary, because the reason for cutting off the Messiah was not stated. Only the human agency was brought out, because the deeper significance of this awful fact was not pertinent to the scope of that portion of the prophecy. It seemed a mysterious thing that one whose coming was to be such a blessing should be cut off before he had bestowed that blessing. It seemed a final triumph of wickedness, and a defeat of the merciful purposes of God, by the insane folly of man.

It was therefore necessary before ending the prophecy to bring to view that deeper mystery that underlaid this fact and show that God's great purposes were in it all, and that what seemed man's final ruin, was really man's appointed salvation.

The meaning of this passage is clearly fixed by Christ, when in Matt. 26 : 31, 32, he applies it expressly to himself, at that dread hour when he was about to finish the mystery of redemption. There is in the whole compass of human knowledge, nothing more awfully sublime, than this seeming schism in the Godhead. It is as if sin was so dreadful an evil, that the assumption of its guilt by a sinless Mediator, must for a time make a division, even in the absolute unity of the Godhead itself. It is the most awful illustration of the repulsive and separating power of sin, that the history of the universe affords.

V. 7. The sword is the symbol of judicial power. The taking away of life being the highest function of government, the sword, which is the instrument of violent death, was selected as the symbol of these functions. The magistrate was called one who beareth the sword, see Rom. 13 : 4, because he wielded judicial power. Hence the great doctrine here set forth is, that the death of Christ was a judicial act, in which he endured the penalty of that law, whose penal power was symbolised by this sword of divine wrath. The sheep had deserved the blow but the shepherd bares his own bosom to the sword, and is wounded for the sins of his people, and bears those sins in his own body on the tree. The vicarious nature of the atonement is therefore distinctly involved in this passage.

But who was this shepherd? "A man, my nearest kin." He was a man, with all human sympathies and emotions, but he was more than a man, the nearest kin of Jehovah. The word *ameith* is only found elsewhere in the Pentateuch, where it is used for the nearest kin, and sometimes as synonymous with brother. See Lev. 5 : 17, etc. It is never used to indicate similarity of office, as Socinians assert on this passage, but always nearness of relation, or kindred. Hence it here must

refer to a human nature that beyond this humanity has a nature in the nearest possible relation to Jehovah, which of course must be a divine nature. Hence we have here clearly a twofold nature in the suffering Messiah, human and divine.

The scattering of the sheep must not be limited exclusively to the dispersion of the disciples on the night of Christ's arrest, but refers to that general dispersion that should follow the death of Messiah. The extent of the dispersion is explained in the next verses. To "bring back the hand" is to interpose in reference to any one, whatever be the animus of the interposition, and to do so upon the little ones, is that interposition in favour of the humble and faithful that is alluded to elsewhere, see ch. 11:7, 11. It was partly fulfilled in the gathering of Jewish disciples into the Christian church.

V. 7, predicts the destruction of a majority of the theocratic people, after the death of Messiah. The phrase, "a mouth of two," (probably a mouth-portion of two, a double portion of eatables,) is taken from Deut. 21:7, and here means a large portion. This was fulfilled in the immense destruction of the Jewish people that took place after the death of Christ.

V. 9, declares that the smaller portion that would be saved, must be brought through great trials. This portion includes not only the Jews who were converted to Christianity, and who passed through the fires of persecution, but also that portion that survived the dispersion, and still remain in unbelief. They are still in the furnace, but the time comes when they shall be purified and return to God in covenant love, and be received by him again into favor. These verses therefore give us an epitomised history of redemption, and show that there are yet purposes of mercy in reserve for the ancient covenant people.

#### CHAPTER 14.

##### *Future glories of the Church.*

1. Behold a day comes to Jehovah.  
And thy spoil is divided in the midst of thee.

2. And I collect all the nations against Jerusalem to battle,  
And the city is taken, and the houses plundered,  
And the women dishonored,  
And half the city go forth into captivity,  
And the remnant of the city shall not be cut off from the city.
3. And Jehovah goes forth and fights against those heathen,  
As in the day of his conflict, in the day of battle.
4. And his feet shall stand in that day on the mount of Olives,  
Which is before Jerusalem, on the east,  
And the mount of Olives is split in the midst  
From east to west, a great valley  
And half the mountain recedes to the north, and half to the south.
5. And ye flee into my mountain valley,  
For the mountain valley will extend to Azal,  
And ye shall flee, as ye fled before the earthquake,  
In the days of Uzziah, king of Judah,  
And there comes Jehovah my God, all holy ones with thee.
6. And it shall be in that day,  
It shall not be light, precious things are obscured.
7. And it shall be one day, it shall be known to Jehovah,  
Not day, and not night,  
And it shall be that in the evening time it shall be light.
8. And it shall be in that day,  
Living waters shall go out from Jerusalem,  
Their half to the eastern sea,  
And their half to the western sea,  
In summer and winter it shall be.
9. And Jehovah shall be king over the whole land,  
In that day Jehovah shall be one, and his name one.
10. All the land shall be changed,  
As the plain from Geba to Rimmon, south of Jerusalem,  
And she shall be exalted and sit in her place,  
From the gate of Benjamin to the place of the first gate,  
To the gate of the corner,  
And from the tower of Hananeel to the king's wine presses.
11. And they dwell in her,  
And there shall be no more curse,  
And Jerusalem sits in security.
12. And this shall be the plague, with which Jehovah shall plague  
All nations which warred against Jerusalem,  
His flesh shall rot, and he standing on his feet,  
And his eyes shall rot in their sockets,  
And their tongue shall rot in their mouth.
13. And it shall be in that day,  
There shall be among them a great confusion from Jehovah,

- And they shall seize each man the hand of his neighbour,  
 And his hand shall rise against the hand of his neighbour.
14. And Judah also shall fight in Jerusalem,  
 And the wealth of all the nations round about shall be gathered ;  
 Gold, and silver, and garments in great abundance.
15. And so shall be the plague of the horse, the mule, the camel, and the  
 ass,  
 Which shall be in these camps, as this plague.
16. And it shall be that the remnant of all the nations,  
 Who came up against Jerusalem,  
 Shall go up from year to year, (*to Jerusalem,*)  
 To worship the king, Jehovah of Hosts,  
 And to keep the feast of tabernacles.
17. And it shall be that whoever of the tribes of the earth,  
 Will not go up to Jerusalem to worship the king, Jehovah of Hosts,  
 Upon them there shall be no rain.
18. And if the family of Egypt will not go forth, and come up,  
 And there shall not be upon them (*therefore any rain,*)  
 There shall be the plague with which Jehovah shall plague the nations  
 That do not come up to keep the feast of tabernacles.
19. And this will be the sin of Egypt and the sin of all nations,  
 That come not up to keep the feast of tabernacles.
20. In that day there shall be upon the bells of the horses  
 "SACRED TO JEHOVAH."  
 And the vessels in the house of Jehovah shall be,  
 As the sacrificial bowls upon the altar.
21. And every vessel in Jerusalem and Judah shall be,  
 SACRED TO JEHOVAH OF HOSTS.  
 And all the sacrificers shall come, and take from them and offer in them,  
 And there shall be no more a Canaanite  
 In the house of Jehovah of Hosts, in that day."

This chapter is one of those portions of Scripture which, like sealed orders to a vessel, which are not to be opened until a certain latitude is reached, can only be read in perfect comprehension after the church has reached a point in her history yet future. Until the seal is removed at the appointed time, we can only conjecture the full meaning of the predictions, and await the clearer light of the future. The chapter seems to refer to facts distinct from those predicted in the last chapter, probably the last great events of the present dispensation, that are described in other prophecies in terms of such fearful grandeur. It seems to point to that last great struggle of the

powers of evil with the church, which is to be ended by the coming of Christ in great power, and the complete establishment of his kingdom of glory. It is therefore parallel with the prediction of Enoch, concerning the coming of the Lord with ten thousand of his holy ones; with that of Ezek. 39, about the battle of Gog and Magog, and the corresponding passage in Rev. 20, referring to the same great events. The general facts predicted are, a wide combination against the church, a time of trouble ensuing, in the midst of which the Lord appears in terrible power, destroys the enemies of his people, establishes the church in permanent glory, inflicts enduring punishment on the finally wicked, and brings about a state of holiness that shall be the last and perfected state of the church.

V. 1. The phrase "a day comes to Jehovah," means more than that the day of Jehovah comes. It conveys the thought that this time is to be one of special glory to Jehovah, in which his government shall be vindicated and his name glorified. The second member of the verse is addressed to the church, and shows that she also shall share in the glory of this day. The promise, "thy spoil shall be divided in the midst of thee," is a promise of victory and security. Victory is indicated by "spoil," and security by the manner in which the spoil was to be divided; not secretly in places of concealment, for fear of a return of the enemy, but openly in the midst of the city; showing that the enemy is completely vanquished. Hence this verse is the caption of the prophecy, showing that it predicts glory to God and triumph to his church.

V. 2, explains how this spoil comes to be in the hands of the church. It is the spoil of those who have come up to destroy her. In consequence of her coldness and defections, a combination of enemies is allowed against her. This is represented under the image of a siege, with obvious allusion to the capture of Jerusalem by Babylon. There is first the investiture of the city by the besiegers, then the breach, and then the pillage, brutality and cruelty that accompanied the



sack of a city. But this capture should not be like the first one, so vividly in their memory then, for "the remnant of the city shall not be cut off from the city." There shall be a faithful few who shall be left like wheat when the chaff has been winnowed by the tempest, and who shall not be cut off from the city.

V. 3. When the scene is darkest, and the enemies of the church seem to be completely victorious, God himself appears in a form of terrible majesty, and takes part against the invading nations. What shall be the exact mode of this interposition, the event only can fully declare. "The day of conflict," alluded to in the second member of the verse, is probably the Egyptian deliverance, which is called a battle in Ex. 14 : 14, 15 : 3, and which always was regarded as *the* deliverance of the nation, by way of eminence.

V. 4, describes the first great act of interposition, viz. an earthquake, which divides the Mount of Olives in half and opens out a valley toward the Jordan, which would be a prolongation eastward of the valley of Jehoshaphat. The Mount of Olives is chosen as the spot that commanded the finest view of Jerusalem, and hence the one most suitable for God to occupy as a position of observation.

V. 5, explains the reason for opening out this valley. The Mount of Olives would be an obstacle in the way of a sudden flight from the city. When, therefore, the earthquake was sent in judgment on the enemies of the church, it was necessary that the few faithful should be enabled to escape like Lot from Sodom; and to enable them to do so in the speediest manner, the same mighty convulsion that was sent to swallow up the enemy opened up a way of escape for them. "My mountain-valley," (lit. valley of my mountains,) would seem to be the valley of Jehoshaphat, which lay along Zion and Moriah, which may be called God's mountains, from their peculiar sacredness. This is said to extend, in consequence of the disruption of the Mount of Olives, to Azal. The word *Azal* means, probably, standing still, or ceasing, and may be used to express the fact that the:

valley of deliverance should extend to the point where all danger would cease. If it designates any actually existing place, it must have been some small city east of Jerusalem. . . . The earthquake in the days of Uzziah is not mentioned in the historical books of the Old Testament, but is alluded to in Amos 1 : 1, as a very memorable event in the history of Judah. . . . It is impossible for us to take this whole passage literally, for God cannot literally place his feet on the Mount of Olives, but how far it must be taken as figurative, we cannot now tell. It is clear, however, that it predicts scenes of confusion and terror, in the midst of which God shall interpose by some amazing acts, which shall at the same time destroy his enemies and deliver his people. How far the mighty agencies of the material world shall be actually employed, it is impossible for us now to say with certainty.

The last member of the verse seems like a sudden exclamation. After looking at the earthquake, and the rending mountain, and the flying crowds rushing to a place of safety, the prophet looks up and sees a sight that causes him suddenly to cry out with joyful surprise, "there comes Jehovah my God! all holy ones with thee!" The surprise is indicated not only by the abrupt transition, but also by the change of persons from the third to the second. The "holy ones" are the inhabitants of heaven, whether angels or redeemed souls, and the same with the saints, &c., that are so frequently mentioned in connection with the coming of the Lord. This coming of Jehovah is distinct from the interposition predicted in v. 3, 4, and seems to be that last great coming to judgment, elsewhere so vividly depicted. This exclamation is thrown in parenthetically, like that in 13 : 7, "awake, O sword," &c., as if the prophet had lifted his eyes from the dim and troubled scenes he was contemplating to a more distant but more radiant future, the light of which enabled him to look more steadily on the scenes more immediately before him. Having gazed for an instant of exulting rapture on that glorious procession that he saw approaching, he then returns in the next verse to describe more in detail the events

he had been just before describing. This sudden transition from a nearer to a remoter future, that has some connection with it, we have already noticed frequently in this prophecy, and need not pause to explain or defend it, for it is the natural action of the mind in looking at a series of future events.

V. 6, returns to the events that are to attend this interposition of God for his church. The words *y'karoth*, *y'kiphaon*, are obscure, and have received a variety of interpretations. The usual meaning of *yakar* is a precious thing, and *kapha* means to contract or lessen, and if applied to bright or precious things, would imply a lessening of their brightness or value. Hengstenberg refers the phrase to the heavenly bodies, as implying their obscuration. But there seems to be no necessity for limiting the word to any definite class of objects. When the light disappears, all precious things, heavenly and earthly, must be obscured, and the general fact predicted seems to be, that in the time of trouble here declared, all that is most prized among men, all the guiding lights of human ambition, and all the precious things of human affection, shall lose their former value, and darken under a gloomy eclipse.

V. 7, declares that this state of darkness shall not be long in duration, nor shall it be total in its obscurity. It shall be only "one day, known to Jehovah," but a short time, and this time limited by the purposes of God. The words, "not day, not night," indicate that it shall not be a total obscurity, but only a twilight dimness, in which the darkness of the past shall be yielding to the light of the future. And then when it seems to the fainting hope of God's people that this darkness is thickening into the deeper gloom of night, it suddenly breaks away, like the outburst of the setting sun, after a day of clouds, and at "evening time it shall be light." The meaning is as obvious as the image is beautiful, and in the experience of many a Christian has it been true, as it will be in the great sunset of the world, that when the gloom that has thickened through the waning noon, seems to be deepening into the blackness of night, then is the sudden sunburst

of a bright revealing of the face of God, so that in the evening time there is light.

V. 8, predicts the coming of blessings on the earth, by means of the church. These blessings are set forth under the symbol of living (i. e. running) waters, a symbol which is frequently used in Scripture to express not only divine blessings, but these very blessings that are yet in store for the church. See Isa. 44 : 3, &c. ; Ezekiel's vision of the river flowing forth from the temple, ch. 47 ; Joel 4 : 18, and Rev. 22 : 1. To an Oriental in his burning clime, the image of a gushing stream, whose grassy margin was overhung by waving trees, was one of the most significant that could be used to express a divine blessing. Their going out from Jerusalem, implied that the church should be the medium of these blessings ; their flowing to the Eastern and Western seas, i. e. the Dead and Mediterranean, implied their universality, as these were the limits of the holy land ; whilst their perennial endurance is declared by the fact that they would be unaffected by either the summer's drought or the winter's cold.

V. 9, explains this blessing in more distinct terms. It shall consist in the acknowledgment of God's rightful authority. Hitherto men have revolted from the one God, and served divers lusts and vanities, and made to themselves gods many and lords many. But then, they shall acknowledge God as their rightful ruler, and all acknowledge the same God, know God by the same name, and worship him with the same views. This seems to be the meaning of the words, "Jehovah shall be one and his name one." The diversities of the present shall give place to a living and glorious unity. This is as if in designed denunciation of the type that infidelity is now assuming, that all existing forms of religion are good, and that it is bigotry to assert any one, only true system of religious belief and practice.

V. 10, describes symbolically the future exaltation and restoration of the church. This is described first by the prediction that all the mountainous region round about Jerusalem, should be levelled into a plain, like the plain or valley of the

Jordan. "From Geba to Rimmon," expresses the fact that this would be general, as Geba was the northern limit of Judah (2 Kings 23 : 8), and Rimmon (not the rock Rimmon, but Rimmon of Simeon, Josh. 15 : 32,) was the southern. The fact predicted is, not that the church should be exalted so much as that the world should be humbled; the cold and stony pride that has hitherto surrounded the church should be abased, and that church left in her lofty pre-eminence as the dwelling place of God among men. The future restoration of the church to her former condition is described by the terms, "From the gate of Benjamin to the place of the first gate, &c." This refers to the capture and sack described in v. 2, and declares that all trace of this destruction shall be effaced. The places named here are the boundaries of the city as they were known in the time of Zechariah, the gate of Benjamin being on the north, the first gate on the east, the tower of Hananeel on the south east, the wine vats on the south west, and the corner gate on the extreme west. The general fact predicted is that all traces of this time of trouble should be effaced and the church restored to all her former glory.

V. 11, declares that there should be no return of these seasons of trial. Being kept pure, she needed not again to pass through the furnace, the days of her mourning being ended.

V. 12, introduces the declaration of the punishment that God would inflict on his enemies. This passage is parallel to Isa. 66 : 24, and seems to allude to the same general facts. It is a figurative description of the punishment of sin. The first element of the punishment is *corruption*, which is set forth by the terrible image of a living death, a fearful, anomalous state in which the mouldy rottenness of death is combined in horrible union with the vivid, conscious sensibility of life. The soul of the sinner in its future consciousness of sin, shall feel its loathsome corruption as vividly as now it would feel the slow putrefaction of the body that rotted piecemeal to the grave.

The second element of the punishment is given in v. 13, viz. *mutual hate and contention*. The image is that of a panic-struck army, in which each man clutches and strikes in frantic fury his nearest neighbour. Hell shall be hate, in its fiercest and hatefulest forms. Sin is now the cause of all the quarrels on earth, it shall be cause of endless quarrels in hell. Oh the thought of an everlasting scene of rage, hate and conflict is intolerable, and yet this is but sin left to itself.

The third element of this punishment is given in v. 14, viz. *loss of the blessings previously enjoyed*. This is represented by the image of spoil. The wealth of the nations that besieged Jerusalem shall be taken by Judah and Jerusalem, which are here combined in the triumph, as they were combined in the struggle described in ch. 12. This is parallel to the fact alluded to in the parable where the one talent is taken from the unfaithful servant and given to him who has ten talents. The blessings that sinners now have, and abuse in having, will then be taken from them and given to others.

A fourth element is described in v. 15, viz. *the infectious nature of sin*. Sin defiles all that it touches. It has defiled the earth and all it contains so that it must be burned up; and it will hereafter transform the dwelling place of its possessors into a hell, and their companions into fiends, and make it necessary that the very instruments of enjoyment they have possessed in life should be taken from them and destroyed.

These denunciations of punishment may refer to events preceding the last judgment, but they will not probably have their complete fulfilment until afterwards, when sin shall have developed itself perfectly into sorrow and everlasting woe.

V. 16, turns to the church, and asserts her supremacy over all her enemies, and her extension over all the earth. This is done by the statement, that all that survive of the nations of the earth, shall come up to the observance of the feast of tabernacles. This is of course not to be taken literally, as it would be impossible as a literal fact, without a miracle, and in contradiction to the obvious teachings of Paul in regard to the temporary character of these ordinances. The feast of

tabernacles was selected as the ground of this figurative prediction, because it was a feast of peculiar joy. It was instituted as a memorial of the wanderings in the wilderness, and as an acknowledgment of the ingathering of the harvest. It therefore clustered around it, the memories of the past and the blessings of the present. The selection of it as a basis of the representation of future blessings to the church implies that in that period predicted, her wanderings in the wilderness shall have ended, her seed-time of tears shall have issued in a reaping time of joy, and along the hills of light that stretch away in the Canaan above, there shall roll the everlasting song of her harvest home.

V. 17, threatens that upon those who refuse thus to go up, there shall be no rain. It is not meant to be implied, that at the time predicted, there shall be such disobedient persons, for in v. 16, it is clearly implied that there shall be none of such. It is rather a figurative assertion of the fact that in this future condition, the present mingled state of reward and punishment shall end. Now God sends rain on the just and the unjust, then he will separate the good and the evil, and render unto every man according to his works.

V. 18, amplifies this thought. It might be thought that to some this threatening would convey nothing that they would fear, just as the threatening of no rain would not be feared by Egypt, which in fact rarely had any rain, but depended for water on the Nile. Thus to threaten a hardened sinner with the withholding of the gentle showers of divine grace, would seem to him to be no punishment, for he never had enjoyed these showers from heaven, but found his enjoyment in the turbid waters of the earthly. It is then declared that even for such, there shall be a suitable punishment, and one that they shall feel. God's magazine of wrath has an instrument for every shade of guilt. They who fear not the drought, shall tremble before the pestilence. The somewhat obscure words *v'lo alehem*, we have taken as expressing the result of the supposed disobedience, as threatened in v. 17. If Egypt

refuses to obey, and as a consequence of this refusal there falls no rain upon her people, then although this would be no punishment to be dreaded by them, there shall be a punishment which they must dread, namely the plague.

V. 19, explains what is the real nature of the sin of the impenitent world, namely, a refusal to attach themselves to the people of God. It is therefore only a figurative declaration of the fact that unbelief and being ashamed of Christ are the damning sins of the world.

V. 20, 21, close up this picture of the future with a fitting finale, developing the great fact that this future state of the church would be happy because it would be holy, and that this holiness would extend to every thing connected with her. The distinction between sacred and profane was introduced by sin, and would cease with its termination on the earth. The Mosaic dispensations drew the line with much sharpness and narrowness; the Christian dispensation widened the limits, and made all the saints to be priests, but there comes a time when this consecration shall be wider still, and extend to the minutest things pertaining to life. The "bells of the horses," were those bells that were fastened to them partly for ornament and partly to make them easily found if they strayed away at night. They were not necessary parts of the harness, and trifling in value. When therefore it is said that even they should have the inscription that was engraved on the breastplate of the high priest, this declares the fact that even the most trifling things in this future state of the church should be consecrated to God, equally with the highest and holiest.

It is further stated that the vessels in the temple used for boiling, receiving ashes, &c. shall be as holy as the golden bowls that were used to catch the blood of the sacrificial victim. This is to affirm that all outward distinctions in the church, official and otherwise, should be swallowed up in the great brotherhood of the children of God.

To show the extent of this holiness, it is added that the very cooking utensils of Jerusalem, should be holy to the



Lord, or that the smallest acts of the daily life should be consecrated, and holiness diffuse itself in living power through the whole man, in all the departments of his activity, leading him whatsoever he does to do all to the glory of God. The idea is, absolute, and universal consecration to the Lord.

The words "all the sacrificers shall come &c.," imply that this condition shall be one of active obedience, and not of mere passive enjoyment; whilst the prediction that there should be no more a Canaanite in the house of the Lord, affirms that no profane or unclean person shall there be found in the redeemed church. The mingled condition of the present shall give place to a state in the future, in which all shall be holy, and nothing unclean be found in the new Jerusalem. The whole passage is then parallel with the sublime close of the Apocalypse, in which the holiness of the heavenly state is depicted in such magnificent terms. All shall be happy because all shall be holy. Sorrow shall cease because sin shall cease. The groaning earth shall be mantled with joy because the trail of the serpent shall be gone, and the Eden of the future make us cease to look back with longing at the Eden of the past. If then a man would have the beginnings of Heaven, it must be by this absolute consecration of every thing to God on earth, for precisely as "holiness to the Lord" is upon the "bells of the horses," shall their melody have the ring of the golden harps. Let a man's life be a liturgy, a holy service of acted worship, and his death shall be a sweeter melody than the fabled song of the dying swan, and his eternity the song of Moses and the lamb.