

Messianic Series Volume Three

**MESSIAH:**  
HIS REDEMPTIVE CAREER

By

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To

Dr. A. T. Robertson,  
my Beloved Greek Teacher,  
whose instruction did much  
in assisting me to a better  
understanding of the  
Word of God.

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## PREFACE TO SECOND EDITION

IN THE first edition of this volume there were only two chapters—those dealing with Psalms 45 and 110. Lest the reader might conclude that the truths concerning Messiah's Redemptive Career are set forth only in the Psalms, I have added an introductory chapter showing that this program of Messiah's mediatorial mission and resplendent reign is clearly presented in the Torah. These germinal thoughts given by Moses were simply enlarged upon by the sacred writers of later times.

This volume goes forth with the prayer that the God of Israel may use it in bringing to the attention of those who yearn for more light on this entrancing theme the divine message concerning Messiah's redemptive work, intercessory ministry at the right hand of the Almighty, and His coming reign of righteousness.

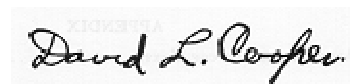
David L. Cooper

Los Angeles, California,  
September 12, 1935.

## INTRODUCTION

THIS book constitutes the third of a series. The first is entitled, "*The God of Israel*"; the second, "*The Messiah: His Nature and, Person,*" and the fourth shall be "*The Messiah: His First Coming Scheduled.*" This series is designed to present to the Hebrew people, as well to the Gentiles, the answer to the following questions: Is the God revealed in the Hebrew Scriptures an Absolute Unity or a Triune Being? Is the Messiah of Israel simply a man or is He God incarnate? What does the Tenach (Old Testament) teach about the earthly career of Messiah? When does the Tenach say Messiah will come the first time? Each volume answers one of these most important questions.

These expositions are written from the standpoint of the Hebrew Scriptures and make ample use of the original text. Each quotation from the Hebrew is translated for the benefit of those not conversant with that language. At the end of each chapter a translation of the two Psalms expounded is given with interspersed explanatory notes in order to bring into a short compass the exact meaning of these poems.

A handwritten signature in black ink that reads "David L. Cooper". The signature is written in a cursive style and is positioned above a thin horizontal line.

Los Angeles, Calif.

Feb. 1, 1932.

## CHAPTER ONE

### FOREGLEAMS OF MESSIAH'S CAREER IN THE TORAH

IN the prophetic writings of Tenach many passages concerning Israel's Messiah appear. Some of these speak in the most glowing terms of the glory and splendor of His righteous reign, which shall extend throughout the earth; others, on the contrary, foretell the sufferings which He shall endure and the seeming fruitlessness of His labors. On the surface there is a contradiction. How can her all-conquering Messiah, of whom it is foretold that He will vanquish every foe, suffer as many passages clearly state—even to the point of being executed as a malefactor? To the ancient Rabbis these two classes of prophecies constituted an enigma. In fact, to many of Israel's wisest teachers they were absolutely irreconcilable;\* hence no solution was offered but such passages were passed by without comment.

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\*"Emerson's remark, that inconsistency is the hobgoblin of little minds, is true in a double sense. For not only is it harmful to fear to change an opinion which we have entertained, it is even harmful at times to fear to hold simultaneously two opinions incongruous with one another. If a thought springs up in your mind, and you come to see after a time that it is inconsistent with another thought, do not immediately try to throw out one or the other. Instead, think the new thought out in all its bearings and implications, just as if you had never had the first. Perhaps follow the same practice with the first idea. By and by one will reveal its falsity and the other its truth. Or more likely you will find that there was some truth in each idea, and you will reconcile the two in a truth higher, deeper, or more comprehensive."— From *Thinking As a Science*, by Henry Hazlitt.

On the other hand, various explanations were suggested by different ones.

Some, holding their judgment in suspense while searching for light, accepted the statements of the prophets of God without attempting to effect a forced reconciliation of the seemingly contradictory elements. This attitude is to be commended. Wisdom dictates that our limited comprehension cannot understand all in revelation as well as all in nature; hence one should accept every statement which God makes regardless of whether or not he can understand all about it. In such an event he should not try to force upon the Scriptures an unnatural meaning, but should allow every utterance to speak its message. At the proper time, God, the author of truth, will bring sufficient light to everyone who desires it.

One solution which has found favor in many quarters of Jewry is that there are to be two Messiahs—one of suffering, the other of glory. The former, according to the theory, leads Israel, when she has returned to the land of the fathers, into battle against the hordes from the North. In the midst of the conflict this heroic leader is slain. In consequence of its great loss, the nation in genuine repentance humbles itself before God, imploring His mercy. These events, thus runs the theory, are the things foretold by the prophets in connection with the suffering Messiah. On the other hand, the Messiah of glory steps into the vacancy made by the death of the former leader and guides the nation to final triumph. After the winning of the victory, he is given the throne of David and leads the chosen race to great

national achievements. The facts brought out in this booklet show the incorrectness of this theory. (This hypothesis has been examined in *Messiah: His Nature and Person*, the preceding book of this series.)

Another solution suggested by Jewish scholars, both in the past and present, is that those passages which speak of the glories and splendors of Messiah's reign will be fulfilled in the future when a great leader arises in Israel who shall guide the nation out of its age-long difficulties and shall establish the ancient Davidic kingdom. At that time Israel shall be the head of the nations instead of being, as stated by Moses, the tail. On the contrary those passages that speak of the sufferings of Messiah have already been fulfilled in the age-long sufferings of the people of Israel. In reply to this theory I freely admit that the Jews have suffered as no other nation, but, at the same time, I must question the validity of interpreting any Messianic predictions as referring to her great distresses. In all passages which delineate the sufferings of Messiah the individualistic note is so very pronounced and the sufferer is so very clearly distinguished from the nation in behalf of which He suffers that it is impossible to apply such passages to the sorrows of the people of Israel.

A third theory which has found favor in certain quarters cuts the Gordian knot by denying that there is to be a personal Messiah. Accordingly, the references of the sufferings of Messiah are not to be understood in a personal way but as a forecast of the calamities of the chosen people, while the predictions of His glories must be interpreted as

referring to the Golden Age for which the world longs. Hence all Messianic passages referring to triumph and achievement are personifications of an age yet in the future. In reply I wish again to call attention to the fact that the personal and individualistic elements are so very pronounced that one does violence to the Scriptures by such a forced exegesis.

That there is a seeming difficulty in the two lines of predictions, which, from a superficial point of view, seem rather to diverge than to converge in one individual, is apparent to all. Since God is the author of these seemingly contradictory statements, we must study them carefully and prayerfully to ascertain, if possible, the truth in regard, to them. In our, quest for the facts we must not strain any passage and force upon it a meaning foreign to the thought of the original writer. We, on the other hand, must allow every bit of evidence to give its complete message uninterrupted.

Since men's fortunes frequently change with the vicissitudes of time may it not be true that the two representations of Messiah are descriptions of His experiences at different times of His life? This suggestion may lead us to the solution of the age-long problem that has vexed not only some modern scholars but many of the sages of old. With this thought as a clue let us seek to investigate certain passages the meaning of which can not be disputed. Another suggestion will serve us well as we pursue our investigation, namely, that we choose those Messianic passages which contain both the note of sorrow and of triumph. The advantage gained by such a choice and study



of Scripture texts reduces the possibilities of incorrect identification to the minimum. Furthermore it makes possible a scientific approach to the passages examined and enables one the more easily to follow the trend of thought of the inspired writer. An additional advantage gained by this method is that it shields the student against the charge of garbling the Scriptures—an attempt to prove a point by wresting verses from their different contexts and bolstering up a case.

Guided by the principles stated in the preceding paragraphs, let us conscientiously examine several passages of Holy Scripture:

Genesis 49: 8-12; Deuteronomy 18: 15-19; Psalm 45; and Psalm 110.

#### I. THE RULER FROM THE TRIBE OF JUDAH

The germinal thought of Messiah's redemptive career is to be found in Jacob's prophecy (Gen. 49:8-12):

8 "Judah, thee shall thy brethren praise;  
 Thy hand shall be on the neck of thine enemies;  
 Thy father's sons shall bow down before thee.  
 9 Judah is a lion's whelp;  
 From the prey, my son, thou art gone up:  
 He stooped down, he couched as a lion,  
 And as a lioness; who shall rouse him up?

10 The sceptre shall not depart from Judah,  
Nor the ruler's staff from between his feet,  
Until Shiloh come;  
And unto him shall the obedience of the peoples be.

11 Binding his foal unto the vine,  
And his ass's colt unto the choice vine;  
He hath washed his garments in wine,  
And his vesture in the blood of grapes;

12 His eyes shall be red with wine,  
And his teeth white with milk."

According to verse 8, Judah is to have the preeminence among the tribes of Israel. He is also to be victorious over the world, for his "hand shall be on the neck" of his enemies. What is the significance of this statement? The question is answered in Job 16: 12:

"I was at ease, and he brake me asunder;  
Yea, he hath taken me by the neck, and dashed me to pieces: He hath also set me up for his mark."

Judah's preeminence and triumph are again set forth under the symbolism of a conquering lion, the king of beasts; hence in verse 9 we read,

"Judah is a lion's whelp;  
From the prey, my son, thou art gone up:

He stooped down, he couched as a lion,  
And as a lioness; who shall rouse him up?"

After having seized and conquered his prey and having eaten to his satisfaction, the lion is here represented as going up out of the valley to the mountain top whereon is his den. In it he lies down to rest. Since he is master of the situation, no one attempts to disturb his peace or to challenge his right of supremacy. Without doubt this passage is a prediction of the time when the tribe of Judah will not only enjoy the preeminence in Israel but will hold unquestioned supremacy over the nations of earth. What in this prediction indicates Judah's world-supremacy? The answer is found in the words: "Thy hands shall be on the neck of thine enemies." Who is included in the expression, thine enemies? The nations of earth are the enemies of the Jews. This fact is seen in Moses' prediction, which clearly outlined the checkered history of Israel. In Leviticus 26: 27-33 appears the forecast of the two major catastrophes in the nation's life, which bring about her expulsion, from the Holy Land: the Babylonian siege which resulted in the seventy years of exile, and the Roman domination, which dispersed Israel among the nations of earth. Following this prediction (vss. 34-39), Moses spoke of the desolate condition of the land of Palestine during the time she is dispersed throughout the world "in the lands of their enemies." This prophecy presupposes a bitter hostility toward Israel on the part of all the nations. But Jacob in vision saw Judah (the tribe) occupying a position of supremacy over all its enemies, and

of leadership, authority, and, domination over the entire world.

This position has never been attained by the tribe of Judah. Has the word of God come to naught? Certainly not. The Lord will redeem every word that He has ever spoken; hence we may be certain that this prediction will yet be fulfilled in the future.

According to verse 10:

"The sceptre shall not depart from Judah,  
Nor the ruler's staff from between his feet,  
Until Shiloh come;  
And unto him shall the obedience of the peoples be."

In *Messiah: His Nature and Person* I discussed at length the significance of this promise, showing conclusively, as I believe, that it involved the coming of a personal Messiah from the tribe of Judah while the sceptre—the preeminence and ruling power—remained in that tribe. The verse, quoted above, confers upon Judah political supremacy and leadership among the tribes of Israel and affirms that this royal tribe will still be enjoying this position of influence and power at the appearance of King Messiah. In that treatise I warned against our arriving at the erroneous conclusion, as many have done, that the necessary inference from this passage is that, when the Messiah does make His appearance, the ruling power will depart from Judah. Such an implication is not involved in the prediction; it is a

possible inference but not a necessary one. The verse simply affirms that Judah is still holding the balance of power and influence among the tribes of Israel when Messiah appears, without intimating anything as to the turn affairs will take immediately after His advent. Undoubtedly, there is a blending of the prediction of this coming with that of His final conquests when all peoples render filial obedience to Him.

Since we are now nineteen hundred years, approximately speaking, on this side of the catastrophe which brought about the dissolution, of the Jewish nation together with the passing away of preeminence and political power from Judah, we can be certain that Messiah, according to this promise, appeared before that national overthrow; otherwise, the prophecy has failed of fulfilment. But since every word found in the Torah is infallibly inspired of God, we may be certain that this one whose right it is to rule did come prior to that national calamity.

In the latter part of verse 10 we are told that, "And unto him (Messiah) shall the obedience of the peoples be." This prediction assures us that the nations of the world will render loving and affectionate obedience to King Messiah. About this question there can be no doubt. This passage seems to present a paradox. The first part of the verse assures us that Messiah appears while the ruling power remains in Judah; the latter half foretells His standing as the ruler of all nations. Evidently, according to the prediction, He appeared before the catastrophe of 70 A.D. and yet to no Jewish prince has one nation, to say nothing of all the

Gentiles, rendered loving, filial obedience. What is the reconciliation of these seemingly contradictory predictions? From this context it is impossible for us to say. When, however, we read it in the light of further revelations, the mystery vanishes and the truth becomes apparent.

## II. THE PROPHET LIKE UNTO MOSES

“Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deut. 18:15-19)

### A. IDENTIFICATION OF THE PROPHET

Who is this prophet? Some expositors have answered that undoubtedly Joshua, who succeeded Moses, was the one before the Lawgiver's mind in this prediction. Is this answer correct? A cursory review of Moses' character and life and a brief glimpse at Joshua's career show conclusively that the latter was in no sense like Moses in any particular; therefore we may dismiss this interpretation. Rabbi Levi ben Gershom understood it as referring to the Messiah:

"In fact the MESSIAH IS SUCH A PROPHET as it is stated in the Midrash on the verse, 'Behold my servant shall prosper...' Moses by the miracles which he wrought drew but a single nation to the worship of God, but the MESSIAH will draw ALL NATIONS to the worship of God."

In my judgment the rabbi is absolutely correct in his interpretation of this wonderful prediction. Having arrived at the conclusion that Messiah is the prophet of whom the great Lawgiver spoke, we may now study Moses as a man and scrutinize his life since they, according to this prediction, foreshadow, in the main, Messiah and His life. Such is the natural import of the promise contained in this oracle.

## B. PORTRAIT OF MOSES

In order to formulate the proper conception of King Messiah concerning whom this prediction is given, one must study the portrait of Moses as it appears in the Torah.

### 1. *The Character of Moses*

One has well said that history is nothing but the biography of its great men. The masses, as a rule, do not think things through but leave the solution of the great problems of life to their leaders. Israel was no exception to this fundamental law. Of course, Moses did not think out the system of laws and ordinances which he delivered to the nation. It is true that he was a man of great learning and

erudition; the laws and regulations, both religious and political, which he delivered to Israel, he received directly from God by divine revelation. In order to give this divine message to the chosen people in the most forceful manner, the Lord chose the highest type of man as His representative. These statements being true, we may expect to find in Moses the highest expression of life and character of his day. Hence at the outset we shall study his dominant traits.

#### a Pure in heart

God is holy and cannot countenance sin and its presence. From the fact that Moses was privileged to go up into the mountain at Sinai and converse with God face to face, one may conclude that he was indeed pure in heart. Man on account of his sinful nature cannot approach God except through a mediator. From the heights of Sinai (Ex. 19:20) God spoke the Ten Words to Israel. The people were thrown into consternation by the outward manifestation of the Divine Presence: the terrifying voice of the Almighty, the earthquake, the thunders, the lightnings, and the appearance as it were of a furnace upon the mountain top reaching to heaven. Hence they pled with Moses that he go forth as a mediator and converse with God and then communicate the message to them. Yielding to this entreaty, Moses went forward into the thick darkness and talked with the Lord. "And the people stood afar off, and Moses drew near unto the thick darkness where God was" (Ex. 20:21). While in the presence of God, Moses received



the revelation contained in the "Book of the Covenant, (Ex. 21-23). Upon his returning to the people, he wrote the message in a book and conducted a consecration service (Ex. 24:1-9). During the ceremonies he dedicated the altar, the book, and the people by the sprinkling of the blood of the offering. Thus was ratified Israel's constitution: the ten commandments (Ex. 20:1-18; Deut. 5:6-21) and the book of the covenant (Ex. 21-23). After this service, Moses and the elders of Israel went up to a high place upon the mountain. There they remained, but he at the invitation of God ascended to the heights above in the very midst of the cloud where was the Presence of God and received the tables of stone on which the ten commandments were written. Moses enjoyed such close communion with God as no other individual was ever privileged to experience.

"And he said, Hear now my words: if there be a prophet among you, I Jehovah will make myself known unto him in a vision. I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house: with him will I speak mouth to mouth, even manifestly, and not-in dark speeches; and the form of Jehovah shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses?" (Num. 12:6-8).

Neither Aaron nor his successors were granted such wonderful privileges. Even they, when they entered into the tabernacle or temple, had to screen themselves behind the blood of the annual sacrifice. All of these facts show that Moses was doubtless purest in heart of all individuals then living; otherwise, he never could have enjoyed such close

fellowship and communion with God. This fact, however, let us not forget, does not argue that he did not need redemption, for such is contrary to facts.

#### b Meek

"Now the man Moses was very meek, above all the men that were upon the face of the earth" (Num. 12:3). One of the finest examples of meekness is Moses. When Miriam and Aaron rose up against him, he showed no evidence of retaliation or effort to defend his rights and authority. His attitude was the same toward them personally as it had always been. There did not appear the slightest intimation of resentment. When Miriam was smitten with leprosy, immediately Moses made intercession for her, and she was healed. Meekness might be called humility in action under great stress. Throughout his entire ministry he exemplified this outstanding characteristic.

#### c Obedient

Moses was indeed a true servant of God. Upon all occasions he was willing to accept the will of God and to carry it out, not only in the letter but also in the spirit. He subjected his will to that of God's. From his life it is evident that he considered obedience better than sacrifice. The surrender of the will and an intense desire to obey instructions implicitly and in the spirit in which they are given always characterizes the true servant of God. Submission to the will of God found its expression in a very high degree throughout the entire life of Moses.

To this general statement there is but one recorded exception, which is found in Numbers 20. On that occasion, being aggravated and harassed by the rebellious disobedience of the multitude, Moses lost his temper and smote the rock instead of speaking to it as he had been commanded to do (Num. 20:10-13; Psa. 106: 32,33). For this one act of disobedience, he was denied the privilege of entering Canaan.

#### d Courageous

Moses was a man of courage. At the same time he had convictions. His courage was always equal to his ideals. His standards of right and propriety rested upon well-attested facts: a consciousness of the existence and presence of God and the miraculous signs communicated to and through him. Knowing that his feet were resting on a firm, unshakable foundation, he had the courage to stand regardless of opposition. Persuasion, or influence from others, never swerved him from the path of duty. He stands in beautiful contrast with his brother Aaron. Under pressure from the people, the latter yielded to their insistence upon making the golden calf, which fact was contrary to the will of God. Moses knew that such was disobedience to his Lord. Alone he contended for the right and conquered. By his courageous stand, idolatry at Sinai was nipped in the bud. His life was characterized, therefore, by both moral and physical courage.

### e Uncompromising

Although he manifested the finer qualities of gentleness, meekness, and patience, he always maintained an unyielding attitude toward wrong in any form, even in his closest friends and relatives. This characteristic enabled him to deal drastically with sin wherever found. Without this uncompromising attitude no man can be a good leader. Very rarely do we see so many virtues exemplified in any one man as in Israel's great lawgiver.

In this little survey I have called attention only to some of the dominant traits of character which made Moses a leader of men. Doubtless, on account of his possessing these qualities, the Lord chose him to be the great founder of the Hebrew nation.

## 2. *Official Positions*

Since Moses informed Israel that God would raise up from among them a prophet like himself to whom they would have to render implicit obedience, it is necessary for us to study not only his outstanding characteristics but also his official positions. As the type foreshadows the antitype, thus Moses prefigured the Messiah. From the Scriptures we glean that there were seven special functions or official positions held by Moses.

### a Prophet

In the passage which we are now studying Moses recognized that he was a prophet raised up of God; hence he said that the Lord later would raise them up a prophet

like himself. In the conclusion of Deuteronomy the Lord said, "And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face..." (Deut. 34:10).

As a prophet Moses taught the people the will of God. He was in touch with the Almighty who made his revelations known to him, and, in turn, he conveyed the divine disclosures to the people. A prophet is one who speaks for God. The subject matter of the message is not involved in the word "prophet." He may discuss things in the past, the present, or the future. All of God's spokesmen, regardless of whether or not they were speaking of things past, present, or future, always gave the divine interpretation of events as they affected Israel. They had special insight into human affairs and relations and gave us the true interpretation of life.

As the spokesman of the Almighty, Moses was careful to proclaim only what the Lord revealed to him. Teaching—sane, sound, and logical—is the foundation of all true conduct; hence all the prophets of God taught the people. Moses was preeminently a teacher in the generally accepted meaning of that term. Being a prophet, he was also a judge in Israel. All civil cases were brought to him at first. As the life of the nation became more complicated, for lower courts to decide the less important matters.

#### b Deliverer

The Lord had providentially led Israel down into Egypt where she developed into a nation. According to Genesis 15:13,14, in the fourth generation He would bring her forth.

The Lord always times everything and has His man, His chosen one, on the scene at the time for action. At the psychological moment He appeared to Moses and gave him his commission to deliver Israel:

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3:10). With his commission to deliver Israel, the Lord gave him supernatural power to accomplish this Herculean task. The difficulties in the way were, humanly speaking, insuperable. His first task was to convince his brethren that he had been commanded of the Lord to deliver them out of their servile bondage. To overcome a natural prejudice is a most difficult task. When he wrought the miracles commanded, however, the elders of Israel accepted his leadership.

The second obstacle to be removed was convincing Pharaoh of his divine commission and to bring him to the point where he would release the people. Hence Moses appeared before Pharaoh, proving his authority by supernatural demonstrations. Satan was on the job and worked in and through the magicians of Egypt in order to counteract the force of the miracles performed by Moses. They were able, however, to work the first three signs only: the sign of the rod, turning water into blood, and the plague of frogs. When they attempted to duplicate the scourge of lice, they were unable; hence they made the confession, "This is the finger of God." Whenever God works, Satan also does so, but he is limited and can go only so far as the Lord permits.

Though it was very evident that the power by which Moses wrought his miracles was that of the God of the universe, Pharaoh's unwilling heart caused him to reject the message and to close his eyes against light and evidence. The natural result of this attitude is that of blindness. When one ceases to use any member of his body for a period of time, it loses its strength. For instance, there is such a thing in the psychological realm as "willful deafness." One can will to be inattentive and to restrain the normal functioning of his hearing until he reaches the point where he actually loses, partially or entirely, this God-given faculty. The same principle obtains in the spiritual realm. When the Lord brings light and knowledge to one and he deliberately refuses to see and to accept it, his failure to use these divinely conferred powers brings about a deterioration and loss, more or less, of the ability to see, appreciate, and comprehend spiritual truth and phenomena. The disuse therefore of any faculty, physical, psychological, or spiritual, brings about the atrophication of that power. In the spiritual realm the Lord speaks of this as "the hardening of the heart."

Pharaoh inhibited his powers of spiritual perception when Moses presented the evidence to him; hence his ability to understand truth and facts decreased in proportion with the light he rejected. Not until Moses had brought the ten plagues upon Egypt could Pharaoh be persuaded to release the Hebrew people.

To overcome these mighty obstacles, Moses was strengthened by the power of the Almighty. He became the

kinsman-redeemer of Israel, leading them out of a state of abject poverty and bondage, such as few nations have ever experienced, into freedom and liberty. The exodus from Egypt was the greatest epoch in the life of the nation throughout all its history. It was such a momentous event that it is held up by Jeremiah in contrast with the great, final restoration of the future.

"Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness. Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land" (Jer. 23:5-8).

The contrast introduced by Jeremiah in this passage implies the typical character not only of the deliverance from Egypt but also of the deliverer through whom God worked. Moses in this prediction typifies Messiah, and the deliverance under him, the final restoration of the nation.

### c lawgiver

The Torah is full of statements to the effect that God spoke to Moses the message contained therein. The writer of the book of Joshua referred to the Torah as, "the law, which Moses my servant commanded thee" (Josh. 1:7). The writer



of II Chronicles mentioned the law given by Moses (II Chron. 34:14, 15). Once more, the law is attributed to Moses in Nehemiah 8:3. Beyond question, Moses was the great Lawgiver of Israel who delivered to her both civil and religious laws.

#### d Mediator

Rooted in man's very being is the consciousness of his unworthiness to approach God. As is seen from a survey of all natural religions, this fact, in the form of a priesthood, is attested by the universal experience of mankind. When Israel made the golden calf at Sinai, Moses came down from the mount and remonstrated with the people. Then the Lord said to him, "I have seen this people, and behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, that I may consume them; and I will make of thee a great nation" (Ex. 32: 9, 10). Moses realized that the situation was a challenge to him. He had the glory of God at heart and the welfare of his people; hence he threw himself into the breach and pled earnestly to the Lord to save His people whom He had redeemed from Egypt. His intercessory, mediatorial work is set forth in the last paragraph of Exodus 32 (vss. 30-35). In commenting upon this incident the writer of Psalm 106 declared,

"Therefore he said that he would destroy them,  
Had not Moses his chosen stood before him in the breach,  
To turn away his wrath, lest he should destroy *them*" (vs. 23).

In the light of these facts, humanly speaking, we can see that Israel was saved by the mediatorial intercession of Moses. At the time of the captivity the Lord punished Israel because of her wickedness and sinfulness. In explaining why it was necessary for Him to bring the judgment upon the nation, God declared through the prophet:

"And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none" (Ezek. 22:30).

There was no mediator to approach the Lord in behalf of the people. His holiness demanded judgment. But His loving heart desired that some qualified mediator might be there to step into the breach and to save the people from the judgment but there was none.

#### e Intercessor

In the last section we saw the necessity of a mediator between God and man. This discussion has shown us that one of the functions of the mediator was that of intercession. Of course, we are to understand that though the terms *mediator* and *intercessor* overlap to a certain extent, there are duties and functions that are peculiar to each. Hence in this connection it becomes necessary for me to emphasize the intercessory ministry of Moses.

Though I have already referred to the incident of the golden calf, of Moses' reprimanding Israel for her idolatrous action, and of his great intercessory work in behalf of his

misguided people, it is necessary to examine the case more thoroughly.

"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sin. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them. And Jehovah smote the people, because they made the calf, which Aaron made" (Ex. 32:30-35).

For some reason, unrevealed to us in the Scriptures, God, humanly speaking, seems to have His hands tied. They can be released only by the fervent, believing prayers of His people. The incident of the golden calf was such a flagrant transgression against the holiness of God that absolute justice demanded the extermination of the entire race. Had there been no other force or principle operative at that time, the Hebrew race would have been swept from the stage of action. God's loving-kindness was yearning for the people because it was through them the Lord promised to bless the entire world. When He made the promise that Israel should be the channel of universal blessing to mankind, he foreknew that the people would commit that sacrilegious offense which, upon the basis of merit, demanded the extermination of every one, —with the exception of Moses.

At the same time, by His foreknowledge and providence, the Lord had raised up Moses to be the great intercessor who would fall into the breach with all of his soul and would perform such a ministry in agonizing prayer that would release His saving, protecting grace to the end that the nation might not be blotted out. Realizing the seriousness of the situation and knowing the plan of God to bless the world through the Hebrew people, Moses with the fervent earnestness of an unselfish soul pled with unparalleled devotion in behalf of Israel. His consecrated, believing prayer therefore released spiritual powers and energies which met the just demands of a righteous God and which justified Him in averting the calamity of exterminating the entire race. We see from the quotation given above that certain ones who doubtless were the ringleaders in this revolt against divine holiness and justice were to be punished; for God declared "in the day when I visit, I will visit their sin upon them." Though one may be forgiven by divine grace and mercy, he must be punished for his sin. Chastisement is a corrective measure. From this discussion we can see that the office of the great intercessor was indispensable to the perpetuity and the well-being of the Hebrew race.

Another incident of the efficacy of Moses' intercessory ministry is found in Numbers 14. The discouraging report of ten of the twelve spies who investigated the land of Palestine is recorded in Numbers 13. When this majority report was given to the people, despondency seized the entire nation. Thinking foolishly and superficially, the great

masses of the people threw the blame upon Moses, saying that he had only brought them out in the wilderness to fall by the sword. With fainting hearts they longed to return to Egypt. The suggestion was made, "Let us make a captain, and let us return into Egypt" (Num. 14:4). With a purely unselfish motive both Moses and Aaron prostrated themselves before God and made intercession for the people. Notwithstanding this great exhibition of love and pure unselfishness, the congregation insisted upon stoning both Moses and Aaron. At the psychological moment the glory of the Lord appeared in the tent of meeting.

Then the Lord spoke to Moses:

"And Jehovah said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they" (Num. 14:11, 12).

If ever a person effaced self and forgot personal interests, Moses did. His one absorbing thought was to honor God and to protect His people. With a fervency and earnestness seldom equaled, Moses interceded for his people in the following words:

"And Moses said unto Jehovah, Then the Egyptians will hear it; for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land. They have heard that thou Jehovah art in the midst of this people; for thou Jehovah art seen

face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because Jehovah was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I pray thee, let the power of Jehovah be great, according as thou hast spoken, saying, Jehovah is slow to anger, and abundant in loving-kindness, forgiving iniquity and transgression; and that will by no means clear *the guilty* visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy loving kindness, and according as thou hast forgiven this people, from Egypt even until now" (Num. 14:13-19).

The Lord responded and declared that, as He lived, and as all the earth shall be filled with His glory, not one of those men should have the privilege of entering the land of Canaan except Caleb and Joshua the son of Nun who had followed Him implicitly. Intercession in behalf of others is a ministry that is set forth throughout the Tenach as one of the most important functions in the divine system of redemption. In the time of Jeremiah the people had apostatized from God and had sunken into such gross idolatry that the Lord through this prophet was forced to say, "Though Moses and Samuel stood before me, yet my mind would not be toward this people: cast them out of my sight, and let them go forth" (Jer. 15:1). Before one reaches "the dead line" in his rebelling against God, intercession on the part of another in his behalf avails. When, however, he has gone roughshod over the mercy of God, has refused the

light, and has persisted in his own stubborn way, he finally crosses the line after which intercession avails nothing. Such was Israel's condition in the time of Jeremiah. Therefore the Babylonian captivity was inevitable as is evidenced from this verse which we have just seen. From these and many other instances we can see the great value of the intercessory ministry.

#### f Leader

There must be a directing head to every movement. The children of Israel were slaves in Egypt, subjected to the greatest severities and servile bondage ever known. In order that they might be delivered, the Lord sent Moses to be their leader. He commanded Moses saying, "go, lead the people unto *the place* of which I have spoken unto thee ..." (Ex. 32: 34). In one of his farewell addresses Moses speaking to Israel for God said, "and I led you forty years in the wilderness" (Deut. 29: 5). Humanly speaking, it took a leader of consummate skill, wisdom, and patience to conduct Israel through the forty years of wilderness wandering. This feat which was accomplished by Moses is unparalleled in the annals of history.

#### g King

The seventh and one of the most important official positions occupied by Moses, as set forth in the Torah, was king. In his blessing which he pronounced upon the children of Israel before his death, we have the inspired statement concerning this office in the following verse:

"And he was king in Jeshurun,  
When the heads of the people were gathered,  
All the tribes of Israel together" (Deut. 33:5).

Most of us usually think of Moses as simply the lawgiver and mediator and overlook this statement concerning his having been king in Israel.

### *3. The Three Chapters and Two Epochs of the Life of Moses*

Moses reached the ripe age of one hundred and twenty years; "His eye was not dim, nor his natural force abated" (Deut. 34:27). His life falls naturally into three divisions: first, the period at the court of Pharaoh; second, the period in the desert shepherding sheep; third, the period in the wilderness shepherding Israel. Since, according to this prediction which we are studying, God would raise up a prophet for Israel like Moses, it is reasonable to suppose that even his life in its general outline should foreshadow the career of this great future prophet. The force of this statement becomes the more apparent when we see these three clearly defined periods and their great significance. Emphasis is given to this interpretation when we realize that the first period was a preparation for the second; and the second, in turn, was a season of training to qualify him as the deliverer of his people—the crowning work of his life.



### a The First Chapter—Life in the Royal Palace

Though Moses was a Hebrew by birth, he was brought up in the royal palace of Egypt. God overrules all the affairs of men and nations to bring about His plans and purposes. Providentially, He opened the way, overruled circumstances, and had Moses taken to the court of Pharaoh where he was adopted as the son of Pharaoh's daughter. Hence this future lawgiver grew up in the atmosphere of the royal palace. The cream of the land was at his disposal. His advantages educationally were unexcelled. From the material standpoint he lacked nothing. As to what his official position in the government would have been, had he remained at court cannot, so far as I know, be ascertained. Some, however, have conjectured that he was in line for the throne. Upon what this supposition is based, I cannot say. Since, however, it is in the realm of the speculative, I pass it by.

From what we know of the man Moses after he emerged from the dazzle and the glamor of court life, we may be certain that he utilized every opportunity presented him to make progress and advancement in order that he might act well his part in the great drama of life.

Childhood and youth are the periods when people determine their future. In commenting upon the loss of the battle of Waterloo, Napoleon, according to reports, said that that battle was lost when he was a boy of twelve in school. The incident to which he referred was this. One day he failed to prepare thoroughly a certain difficult lesson. Being more interested in some amusement, he failed to concentrate his attention on the task before him until he mastered it. From

that day onward he began to contract a habit of neglecting minor details, which in and of themselves frequently appear to be insignificant and unimportant. It was this failure to attend to the little things which went with him through life and which caused his overthrow and exile. Hence he went down to utter defeat.

Not so with Moses. His life's work shows that he prepared everything properly and did his work faithfully, giving heed to the seemingly insignificant and minor matters. He utilized his opportunities and made good. He realized that the Lord had given him from the standpoint of this world the very best. It was all a matter of His free, sovereign grace. These things were granted to him in order that he should not abuse them but rather that he should use them the more.

#### b The First Epoch—a Visit to His Brethren

"And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren" (Ex. 2:11). The occasion of Moses' going into the wilderness was as follows: "when Moses was grown up" he went out to visit his brethren. His heart was moved with compassion for their deep distress and hard bondage. As he looked upon the situation of his unfortunate kinsmen, an Egyptian mistreated one of his brethren, a Hebrew. Having looked around and seeing no one, Moses slew the offender. On the following day when he was on his tour of inspection, he saw two Israelites "striving together." He tried to become a

peacemaker. The man in the wrong immediately retorted by asking him, "Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian?" This incident, though a seemingly trivial and unimportant matter as far as the nation was concerned, revealed the exact attitude which his brethren bore toward him. They misunderstood his motive. This rebuff disillusioned Moses as to the favorable reception which he expected to receive from his kinsmen. Unfortunately they thought that he was trying to usurp authority over them in a selfish manner. Realizing that his killing of the Egyptian on the previous day was known to Pharaoh, he concluded that the only thing for him to do was to leave the country, which thing he did. According to the record, he escaped to the land of Midian.

How old was Moses when he fled from the court of pharaoh? According to Exodus 7:7, he was eighty years old when he appeared before Pharaoh at the conclusion of his wilderness stay. The Jewish Encyclopedia, article MOSES, Vol. 9, page 44, col. b, gives him forty years in the wilderness: "There he sojourned forty years, following the occupation of a shepherd, during which time his son Gershom was born (Ex. 2:11-22)." According to this reckoning, then, Moses was forty years old when he fled from the court of Pharaoh. Dr. Martin Anstey in his excellent work *The Romance of Bible chronology, vol. 7, page 132*, explains the clause, "when Moses was grown," in the following words:

"It is not definitely stated in the Text of the Old Testament that Moses was exactly 40 years old at the date of his flight, but we are

told in Ex. 2:11 that it took place 'when Moses was grown' a phrase which meant 'when Moses was 40 years of age,' just as with us the phrase 'coming of age; means arriving at the age of 21."

In view of all the facts, we can be fairly certain that Moses was forty years old when he fled from the presence of Pharaoh.

### c The Second Chapter—In the Wilderness Shepherding Sheep

God always times everything and overrules all events and incidences for the advancement of His cause in the human family and for the specific protection and blessing of His servants. Knowing the woman who would be the proper helpmeet for Moses, the Lord in a providential manner brought him in contact with his future bride (see Ex. 2: 16-22).

A certain training and discipline are necessary for one if he is to accomplish anything that is worth while. All athletes regardless of their physique must undergo a certain amount of training to prepare them for the supreme test to which they are subjected in the final contest. One must not only have the knowledge but the experience in order to be an efficient worker in any field. In their college course physicians are given a theoretical knowledge of the human body and the functioning of the various organs. Before they can practice, however, they must serve as interns in hospitals in order to acquire the practical side of their work. The same thing is true of every vocation of any importance.

Moses had the theoretical side of life as presented in the schools of his day. What he needed was to get out into the rough, rugged world and acquire practical experience. God had a definite work for him to do—namely, the shepherding of His people Israel. The very best place, therefore, to learn how to be a shepherd of people is to become a shepherd of sheep; hence the Lord led him out of the glamor and pomp of the luxurious Egyptian court into the obscurity of the wilderness where he had to tend the sheep of his father-in-law. While at court he did not have time to get his bearings, to arrive at the basic principles of life, and to look upon this earthly pilgrimage in the serious, sober manner in which it should be viewed. Out in the lonely wilderness, however, as he cared for the dumb, wandering sheep, he had time to think things through. This experience was invaluable to him, preparing him for his life's work. This wilderness training brought him down out of the ethereal regions of highly speculative thought and Egyptian philosophy to the firm foundation rock of actual, rugged happenings. Theories and hypotheses must be battered into shape upon the anvil of rugged, everyday experience.

The Lord providentially, doubtless, led Moses out in the wilderness through which he was to conduct the children of Israel from Egypt to Canaan in order that he might become acquainted with the territory and its conditions. The acquisition of accurate knowledge and details concerning the country and the possibilities therein was an essential element of his training and preparation for his great life's

work. When he completed his practical training course in his eightieth year, he was usable in the plan of God.

#### d The Second Epoch—the Call of Moses

While Moses was keeping the flock of Jethro, his father-in-law, he observed a sight which was very strange—a bush burning in the distance which was not consumed. This unusual phenomenon excited his curiosity. Immediately he started to investigate. As he approached the sight, a voice came from the burning bush saying, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground", (Ex. 3:5). As we have seen in *Messiah: His Nature and Person*, it was the angel of the Lord, who is none other than the Lord Himself, and who spoke to Moses on this occasion. This angel of the Lord commissioned Moses to go immediately to Pharaoh, requesting the release of the children of Israel. He protested upon the basis that neither his own people nor Pharaoh would believe his story nor accept his words. To convince them that he had been commissioned by the Lord, the Almighty endued him with miraculous power—his credentials—by which he could perform certain wonders. The Lord met every excuse made by Moses. Finally, he appeared before the elders of his people and thoroughly convinced them that God was intending to deliver Israel by his hand notwithstanding his having been rejected.

## e The Third Chapter—In the wilderness Shepherding Israel

When Moses approached the elders of Israel after the forty years of wilderness experiences, they were ready to receive him and to be guided by him. Then he appeared before pharaoh. This proud monarch resisted his demands. Under the mighty power of absolute proof and demonstration by the Spirit of God, Pharaoh yielded to the demand for allowing Israel to go out into the wilderness to sacrifice to her God. No sooner would pharaoh give permission, than he recanted and bitterly opposed. It was only after Moses had brought the ten plagues upon the land, the last of which was the destruction of the first-born of the Egyptians, did that haughty monarch permit the Hebrew people to leave Egypt.

By the power of God he separated the sea and Israel passed through on dry land. On the opposite shore the people praised God for the deliverance. Then Moses led them gently to Mount Horeb where God spoke the ten words, the fundamental, axiomatic truths and principles which constitute the basis of all human relationships. From Sinai he guided them through the wilderness, an eleven days' journey, to Kadesh Barnea on the southern boundary of the promised land. They could have entered into possession of their possessions had they not disbelieved and disobeyed. On account of their failure at that critical moment, they were forced to wander around in the wilderness for forty years, approximately speaking, until that generation passed away and a new one arose. This younger generation crossed triumphantly over Jordan into the land,

which flowed with milk and honey, under the leadership of Joshua, Moses' successor. The great lawgiver, however, just before their entrance into the promised land, went up on Mount Pisgah at the command of God, passed into the presence of his Maker, and was buried on the mountain top in the land of Moab. Thus ended the checkered, eventful, and fruitful life of this faithful and mighty servant of God.

### C. PORTRAIT OF KING MESSIAH

Moses by the illumination of the Spirit of God told his generation that God would raise up for them a prophet from among them like himself. As stated in the beginning of this discussion, we gather from Deuteronomy 18: 15-19 that Moses in character, in official position, and in the general trend of his life would foreshadow this Coming One. We have seen under section A that this prophet can be none other than King Messiah. Therefore we should study the life, the character, the position, and the entire career of Moses in order to learn all we can about King Messiah. The antitype corresponds in general to the type. While we are recognizing this fact, we must not try to press premises beyond the lawful limit determined by the facts.



## 1. *Character of King Messiah*

### a Pure in Heart

In my book *The Eternal God Revealing Himself to Suffering Israel and, to Lost Humanity* I discussed fully Isaiah 52:13–53:12 and showed beyond a reasonable doubt that the Servant there presented is none other than King Messiah. According to Isaiah 53:9, though He is free from violence or the least taint of deceit, He is slain. This foul deed, however, is overruled by the Lord. In it is fulfilled the divine purpose for the Messiah to "make his soul an offering for sin ..." (vs. 10). In *Messiah: His Nature and Person* I showed that the prince, the ruler, mentioned in Jeremiah 30:21 can be none other than King Messiah. Of Him in this passage the prophet says that He will have boldness to approach God, to do that which no mortal has ever attempted. These facts show that He is pure in heart in the absolute and perfect sense of the term.

### b Meek

Psalms 22 has been recognized by the leading scholars as a prediction of the sufferings of King Messiah. In my book *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity* I demonstrated beyond the possibility of a doubt that this sufferer can neither be the nation of Israel, nor a remnant of it, but an individual who suffers in behalf of His countrymen.

Since he suffers as here foretold, the conclusion is that he is a meek individual. If he lacked that quality, he would attempt to defend himself and to use his power in his own

behalf. By the overruling providence of God he is delivered to death. These indignities and cruelties he takes meekly and gently.

### c Obedient

If one studies carefully Psalm 40, he is driven to the irresistible conclusion that the one occupying the central position on the stage in this poem is none other than King Messiah who has one object in view—namely, that of doing the will of God. Into His mouth the psalmist puts these words:

6 "Burnt-offering and sin-offering hast thou not required.  
 7 Then said I, Lo, I am come;  
 In the roll of the book it is written of me;  
 8 I delight to do thy will, O my God;  
 Yea, thy law is within my heart" (Psa. 40:6-8).

From this passage it is evident that the one of whom mention is made in that ancient roll had but one purpose in mind—namely, to do the will of God. Without question King Messiah is this one.

### d Courageous

As seen in the study of Moses' portrait, he was a dauntless, fearless man, one who had moral as well as physical courage. We may look for the same thing in King Messiah, only in a heightened degree. Our expectation is not disappointed, for in Isaiah 53 we see that He has moral courage to take upon Himself the responsibilities, the sins,

and the wrongdoings of others and to suffer instead of them. This sacrifice of self is the exemplification of moral courage in the highest degree.

Not only does He have moral courage but also physical valor, for in Psalm 45 we see Him taking the field of battle and rescuing those whose lives are the very embodiment of righteousness, meekness, and truth. Thus in this respect King Messiah is the counterpart of Moses.

#### e Uncompromising

Moses was uncompromising in his attitude towards sin. At the same time he was compassionate and gentle; thus it is of King Messiah. Again, taking a glance at Isaiah 53 we see that He refuses to yield to sin in any form or to any degree. Man's redemption demands absolute justice; therefore He makes no concessions to Satan; neither does He go half-way, but motivated by pure unselfishness and by a love for humanity, He meets the sin question fairly, squarely, and uncompromisingly and deals with it, making His soul a trespass offering.

### 2. *Official Positions of King Messiah*

In our study of Moses we saw that there were seven distinctive, official positions which he occupied with relation to Israel. Since he typified the Messiah, we may be sure that He will fill similar positions, only in a perfect degree.

### a Prophet

According to Deuteronomy 18: 15, Messiah will be a prophet like Moses, i.e., one who speaks for God. In this connection let it be understood that the great Lawgiver affirmed that the one who fails to obey this prophet, God will hold him personally responsible.

### b Deliverer

Moses was the deliverer, the redeemer of Israel, at the time of the exodus. King Messiah, likewise, is to be a Deliverer, a Redeemer. The prophet Isaiah (59: 20) in speaking of Messiah called Him a Redeemer and spoke of the time when He will come in mighty power to deliver those who turn from ungodliness in Jacob. Thus He will be the great Redeemer not only of Israel but of the world.

### c Lawgiver

One of Moses' principal achievements was that of delivering the law to Israel. As declared by David in Psalm 19:7, that code is perfect, converting the soul. Messiah, likewise, may be expected to give a law. In my book, *Messiah: His Nature and Person*, I showed that Messiah is God in human form, who enters the world by virgin Birth. In Isaiah 33 we have a glorious picture of Him when He reigns in splendor in the city of Jerusalem.

To the nation the prophet in shouts of ecstasy exclaimed,  
 "Thine eyes shall see the king in his beauty: they shall behold a land that reacheth afar. ... For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us" (Isa. 33:17-21).

Another picture of Messiah as the lawgiver is presented in Isaiah 2:1-4. This prediction gives us a glimpse of Jerusalem as it will be when Messiah, the God of Jacob, will reign there in righteousness. The peoples of the earth will go up to Jerusalem from year to year to worship the Lord God of hosts and to be taught of Him. At that time the law will go forth from Zion and the Word of the Lord from Jerusalem.

#### d Mediator

Moses was a mediator; thus Messiah will be. A mediator is one who is a go-between, one who brings about reconciliation between people who are at variance. This aspect of Messiah's ministry, set forth in Isaiah 53, is by virtue of His atoning sacrifice. The mediatorial function of King Messiah is stamped indelibly upon the entire fifty-third chapter of Isaiah.

Connected with His mediatorial service is that of His being a high priest who appears before God for the people. This phase of his work is seen in the wonderful prediction by Zechariah (6:12, 13), which passage undoubtedly refers to King Messiah and was so understood by the ancient synagogue.

"Behold, the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

### e Intercessor

Like Moses the type, King Messiah will be a great intercessor. This phase of His work is seen in the last statement of the servant passage, Isaiah 53:12. In this verse we see Him pouring out His soul unto death and yet being numbered with transgressors. At the time of His death He is busily engaged in making "intercession for the transgressors." If He under the most trying circumstances—the ordeal of a cruel death—engages in intercession in behalf of His enemies, we may be certain that intercession will characterize His entire life.

### f Leader

Moses was the one ordained of God to guide Israel out of Egyptian bondage to the land that flowed with milk and honey. Thus he stands out as a great national leader. With the same clearness King Messiah stands forth in the prophetic Word.

In giving an invitation to his brethren to accept God's pure sovereign grace, Isaiah called upon them to yield to God in order that He might make an everlasting covenant with them, "even the sure mercies of David." He continued his message with a prediction, saying, "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples" (Isa. 55:4). The phrase, "the sure mercies of David," points backward to the covenant into which God entered with King David (II Sam.7). A study of that passage shows that the Messiah is to be a descendant of David, to mount his throne in the latter days, and to reign as long as

the sun, moon, and stars endure. Isaiah's statement read in the light of the original prophecy can refer to none other than King Messiah. He will be, according to this prediction, not only a leader and a commander of Israel but also of the nations of earth. This same aspect of King Messiah's work for humanity is seen in Isaiah 49:6.

### g King

We have seen in his blessing the people (Deut. 33) that Moses was a king. Messiah also is the King who shall sit upon the throne of David and reign so long as this earth endures. In psalm 45: 6, 7 we catch a glimpse of Him upon the throne of glory. Zechariah, the post-exilic prophet, shouted to Jerusalem and the daughters of Zion to receive their King (Zech. 9:9). Many of the utterances of this prophet pertain to Messiah's being a King.

### 3. *The Three Chapters in the Career of King Messiah*

In our study of the portrait of Moses we saw that his life fell into three divisions: the period when he was at the court of pharaoh; the period of training in the wilderness; and the period when he was engaged in his real life's work. This general outline, in a way, foreshadowed the redemptive career of king Messiah.

#### a His Natural Life at His First Coming

In my book, *Messiah: His Nature and person*, I proved that one of the divine Personalities, according to prediction, would leave Glory and enter the world by Virgin Birth. Prior

to His assuming human form and His advent, He is in the closest and the most intimate fellowship with the other divine personalities of whom we learned in my book, *The God of Israel*. Being in the very heaven of heavens in association with the other divine personalities, and being by nature God, He is at the court of heaven enjoying all possible bliss in blessed fellowship with the other two divine Personalities of the Holy Trinity.

But for man's good He temporarily gives up this blissfulness, not His essential nature (which thing is an impossibility), but certain manifestations of His divine effulgence, and enters the world by virgin Birth only to be rejected, as foretold by the prophets, by His people. Moses' kinsmen did not realize his divine call and commission. They misunderstood his motives and plans; hence they rejected him. Immediately thereupon he disappeared from the scene and went into obscurity so far as they were concerned. Messiah's experiences are a duplication of this career.

#### b His Session in Glory

Upon being rejected by his brethren as their judge and deliverer, Moses disappeared from the scene and awaited the time when they would be brought by cruel circumstances to the point that they would gladly welcome and receive him. Thus it is foretold of King Messiah—that He is to be rejected by His own people, to disappear from earthly scenes, and to await the time when Israel welcomes His return.



These facts are presupposed by the prophet Daniel in his vision (7:13, 14). After the Almighty had taken His seat upon the throne and passed judgment upon the beast (the last world-emperor, Dan. 7:9-12), Daniel saw one like unto a son of man being escorted by the angels of heaven into the very presence of the Ancient of Days and witnessed the conferring upon this One the authority of an everlasting, world-wide kingdom.

This One is like unto a son of man because He has, previous to this instance, assumed the form of man, having entered the world by Virgin Birth (Isa. 7:14). After His execution He has ascended to heaven and remained there in obscurity, so far as the world is concerned, awaiting the time for Israel to accept Him.

### c His reign upon Earth

There are many passages in the Tenach which foretell the glorious reign of King Messiah upon the earth. A very plain and forceful one is found in Psalm 2. In the first three verses we see a wave of godlessness and atheism encircling the globe, which finally culminates in an international atheistic, anti-Messianic, politico-religious convention. According to the next three verses (4-6), the Lord God in heaven, observing the action of these lawless atheists, takes it very complacently, for He realizes that at the proper time He will hold them to a strict account. Their action in setting up their king is exactly contrary to the divine, eternal plan.

In verses 7-9 the psalmist, impersonating King Messiah, informs us what God, who calls the Messiah His Son, said to

Him back in the counsels of eternity relative to His taking the authority of the government of the world and administering a reign of righteousness in Zion as the world capital. There are many other passages which foretell this glorious reign of King Messiah.

From various Messianic passages I have in this brief sketch shown that the principal traits of Moses, his offices, and his entire career, foreshadowed the outstanding characteristics, official positions, and the redemptive career of King Messiah. This picture is one grand presentation of King Messiah, being made up of various elements drawn from different Messianic passages.

That this composite picture is not a makeshift but is a genuine product constituting one great prediction is shown by this illustration. Some of the large jigsaw puzzles are made up of several hundred pieces. Each piece has a specific position and will not fit any other. When one finds the proper place for a given piece, it fits perfectly and, when the puzzle is completely put together, the entire scene appears in its beauty. Each of these prophetic elements may in the terms of the illustration be called a piece of this great jigsaw puzzle found in the prophetic word. Moses and his career according to this prediction (Deut. 18:15-19) gave us a general idea of the appearance of the completed portrait. We have gone to the different Messianic predictions and have found the integral parts and have put them together in this section as was suggested by Moses' prophecy. With all the varying elements in their proper places, we see that King Messiah is perfect in both His humanity and His divine nature. He

performs the functions of Prophet, Priest, and King. He comes to His own people but they, misunderstanding Him, reject Him. He retires to heaven in obscurity so far as they are concerned, where He awaits the time for them to accept Him. Then he returns.

### III. THE KING LIKE DAVID

Another picture of King Messiah and His career is presented by King David. That David did typify King Messiah is evident from the fact that by metonymy He is called David in such passages as Hosea 3:4,5; Ezekiel 34:24. Only upon the basis of this figure can Messiah be called David.

When we look at David's character we see that he was a man after God's own heart, a man who desired to do the will of God. It is true that he sinned and fell very low through the weakness of the flesh, but his desire was to do the will of God. By the prophets, David was held up as the ideal king.

David's career doubtless typified that of King Messiah. After Samuel anointed David (I Sam. 16), Saul began to persecute him. Although he was the rightful king, he did not mount the throne for some time. He was the anointed of God, yet he was rejected by the nation. He would not force his claims. Finally, when the crisis came in the nation, the people began to see their mistake, to turn to him with all of their heart, and to accept him as their lawful sovereign.

This checkered history of King David doubtless typified the career of King Messiah. According to the expectation

aroused by the knowledge which we have received concerning Moses and David, we naturally expect Him to be rejected by His people upon His arrival, to disappear from earthly scenes into obscurity so far as the people are concerned, and, in the supreme crisis of the nation, when she turns to Him and accepts Him as her King, to return and mount the throne of David. These early intimations which we have gathered from the Torah and the Prophets will be confirmed by the clear revelations found in Psalms 45 and 110.

CHAPTER TWO

THE FOURFOLD PORTRAIT OF KING MESSIAH

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## THE FOURFOLD PORTRAIT OF KING MESSIAH

## OUTLINE OF PSALM 45

THE ORIGINAL TEXT AND TRANSLATION OF VS. 1-8  
INTRO. : THE WRITER'S INSPIRATION, V. 1

- I. The First Portrait—The Fairest of Men, v. 2.
- II. The Second Portrait—The Mighty Warrior, vs. 3-5.
- III. The Third Portrait—The Mighty One Enthroned is God, vs. 6-8.
- IV. The Fourth Portrait—Marriage Celebration, vs. 9-17.
- V. Conclusion.
- VI. Psalm 45:1-10 with Interspersed Explanatory Notes.

## CHAPTER TWO

## THE FOURFOLD PORTRAIT OF KING MESSIAH

*Psalm Forty-five*

לְמִנְצָחַם עַל־שָׁשִׁים לְבִנְיָקָרַח מִשְׁכֵּיל שִׁיר יְדִידָת: רְחֹשׁ לְבִי |  
 דְּבַר טוֹב אָמַר אָנִי מַעֲשֵׂי לְמַלְךָ לְשׁוֹנֵי עֵט | סוֹפֵר מִהִיר: יִגְיִפִּית  
 מִבְּנֵי אָדָם הַוָּצֵק חֵן בְּשִׁפְתוֹתָיָךְ עַל־יָדְךָ בְּרַבְּךָ אֱלֹהִים לְעוֹלָם: מְגֹר  
 סִרְבֵּת עַל־יְבֶרֶךְ וְגֹר הַוָּדָרְךָ גִּמְדָרְךָ: גִּמְדָרְךָ | צֶלַח רַכֵּב עַל־דְּבַר־  
 אֲמַת וְעִנְהֵדָדְךָ וְהוֹרֵךְ וְרִצָּאוֹת יִמְיָךְ: חֲצִיף שְׁנוֹנִים עֲמִים מִחַתְּמֵיךְ  
 יִפְּלוּ בְּלֵב אֲוִיבֵי הַטֵּלְךָ: בְּסִמְתָּ אֱלֹהִים עוֹלָם וְעַד שְׁבֹט מִיֶּשֶׁר שְׁבֹט  
 מִלְּכוּמָךְ: אֲהַבֵּם צָדֵק וְהִשָּׁנָא גִשְׁע עַל־יָדְךָ | מִשְׁחֵךְ אֱלֹהִים אֱלֹהֵיךְ  
 שְׁמֹן שִׁטוֹן מִסִּבְרֵיךְ: מְרִנָּה־לֹּת קִצְיֵעוֹת בְּלִבְנֵדְתָיָךְ מִדְּהִיבֵי לֵשׁ  
 מִנְּ שִׁמְחֵךְ:

"My heart overfloweth with a goodly matter;  
 I speak the things which I have made touching the king:  
 My tongue is the pen of a ready writer.  
 Thou art fairer than the children of men;  
 Grace is poured into thy lips:  
 Therefore God hath blessed thee forever.  
 Gird thy sword upon thy thigh, O mighty one,  
 Thy glory and thy majesty.  
 And in thy majesty ride on prosperously,  
 Because of truth and meekness and righteousness:  
 And thy right hand shall teach thee terrible things.  
 Thine arrows are sharp;  
 The peoples fall under thee;  
*They are* in the heart of the king's enemies.  
 Thy throne, O God, is forever and ever:

A sceptre of equity is the sceptre of thy kingdom.  
Thou hast loved righteousness, and hated wickedness:  
Therefore God, thy God, hath anointed thee  
With the oil of gladness above thy fellows.  
All thy garments smell of myrrh, and aloes, *and* cassia;  
Out of ivory palaces stringed instruments have made thee glad"  
(Ps.45: 1-8).

In the superscription this composition is attributed to "the sons of Korah." No serious objections have been brought against the date and authorship. Hence we may omit a critical discussion of these points. All Scripture inspired of God has a certain spiritual ring. When this psalm is tested it is found to have the same true ring. As we shall presently see, the author claims inspiration for himself in writing this magnificent ode. It is truly a revelation of God.

Another bit of information gleaned from the superscription is that the hymn is one of *loves*. It purports to be a *nuptial hymn* of the King. What king? Scholars have engaged in much discussion as to what was the historical occasion which gave rise to this magnificent regal ode. Unanimity has not been reached on this point. It is not likely that such will ever be the case, since our data is indeed meager. Of this much, however, we may be certain: regardless of the historical background this poem sweeps out into the future (from the prophet's time) and describes the perfections, triumphs and glorious reign of the King. Of what King did the psalmists continually sing, the prophets unceasingly speak? Of whom do the Hebrews in their liturgical services repeatedly chant? I will let the Targumist



answer. He paraphrases verse 2 thus: "Thy beauty, O King Messiah, is greater than that of the sons of men." Aben-Ezra makes this comment: "This Psalm treats of David, or rather of his son Messiah, for that is his name, Ezek. 34:24, 'And David my servant shall be their prince forever'." Two outstanding Hebrew scholars,—one in ancient and the other in medieval times—, therefore, have told us of whom the Psalmist sings. Without doubt they are correct on this point. Being assured of the subject of the poem, let us now begin an intensive study of the same.

#### THE WRITER'S INSPIRATION

In the first verse the sacred scribe lays claim to divine inspiration. Having been privileged by the Spirit of God of seeing the different portraits of the King, the Psalmist was enraptured by the glories unfolded before him. His heart, like an overflowing artesian well of crystal thirst-quenching water, pours forth the "goodly matter" which pertains to the King. The inspired message welling up from his heart is indeed a "stream of living water." The statement "My tongue is the pen of a ready writer," is a figurative expression affirming the divine choice of the words to convey the Oracle. The statement of this verse is to the effect as that found in II Samuel 23:2.

The forty-fifth psalm may be compared to a series of portraits of an individual at different periods in his life or career. A superficial glance at these various pictures may fail to recognize the same sublime character in each; but a

careful and prayerful study establishes the identity beyond a peradventure. As the ripened fruit lies in embryonic form in the blossom and awaits the genial influence of the summer days to come to its fullest fruition, so it is with the presentation of the King in the four portraits of this magnificent ode. In the first His human nature appears; nevertheless there are certain hints that point to His superhuman character. In each succeeding one His divine nature shines forth more resplendently than in the former. Finally, in the last He stands forth as the King of kings and Lord of lords, receiving homage from all nations.

#### I. FIRST PORTRAIT—THE FAIREST OF MEN

"Thou art fairer than the children of men; Grace is poured into thy lips: Therefore God hath blessed thee forever." The word translated "fairer" is a reduplicated form of the verb, which device intensifies its meaning and with the following proposition could very properly be rendered "fairer, yea fairer." The Hebrew idiom used to express the comparative degree differs somewhat from the English expression. The person or thing whose superiority is to be shown is, by this special idiom, removed from its place in the class to which it belongs and is placed over against it in a position advantageous for showing the contrast. Thus the serpent (Gen. 3), though conceived of as a beast of the field, is removed from its class and is placed by itself in order that its superior understanding and subtlety might be

seen. In this psalm the King, though fully recognized as a man, is by this idiom separated from men and placed alone in order that His superior excellencies may become known. He is a man—a real man in every sense of the word. Nevertheless He is entirely different from all men in that his fair form is free from the marks of sin.

Man was indeed fair, exceedingly fair, before he rebelled against God (Gen. 1 and 2). Corresponding to the comeliness of his outward physical appearance was the moral perfection of his spiritual nature. When, however, he dared to disobey his Maker, a great change came unexpectedly and suddenly over his entire being. The altered relation with his Maker and Friend, which hitherto had been the source of his highest joy, made itself known to him in a painful consciousness of deep estrangement from God and a feeling of shame and guilt such as he had never experienced before. Designs of malice and hatred, desires of greed and power, feelings of lust and passion, impulses of selfishness and inconsideration, motives of revenge and murder, and purposes of pride and self glorification surged, like an uncontrollable energy throughout his entire being. Indeed little of his original purity and holiness appears in his conduct thereafter. Instead, these diabolical emotions control him in all of his activities. The Prophet Jeremiah gave a spiritual x-ray of the corrupt human heart. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it" (Jer.17:9.)

Hence David, a man after God's own heart, correctly attributed his immoral relations with Bath-sheba and his

subsequent sinful efforts to conceal this wicked deed to his fallen nature. "Behold, I was brought forth in iniquity; And in sin did my mother conceive me" (Ps. 51:5). Though his sinful nature, inherited from his parents, was the cause of his wickedness, he was none the less guilty because he could have called upon the Lord for spiritual strength to resist the temptation, which thing he failed to do. Therefore he, like all other individuals, was held guilty by the Lord for his sins.

That which wrecked man's moral and spiritual natures likewise wrought havoc in his physical make-up. His body has been weakened and made subject to disease and death. On account of this fact men are born into the world with physical ailments, run their course quickly, and then disappear from the arena of human achievements into that great Beyond from which there is no return to this life.

Therefore, since all men are in the fallen state physically, morally and spiritually, they are in Psalm 45:2 grouped into one-class. But this King, the subject of the hymn, though a man, is not placed in the group of fallen sinful men but, as shown above, is separated from them. He occupies a unique position, being in a class by Himself. This absolute separation from men, together with the emphasis laid upon His unqualified beauty and perfection, while admitting His human nature, seems to point to something supernatural in His personality. This freedom from sin and its destructive results, the common heritage of the race, would indicate that probably there is something extraordinary concerning His parentage and birth.

"Grace is poured into thy lips." This statement calls special attention to the mouth. All who can read human nature recognize that the condition and attitude of the soul is reflected in the facial expression. This truth Isaiah stated forcefully: "The show of their countenance doth witness against them" (Isa. 3:9). The mention of the lips, without doubt, is a reference to the messages which pass over them. This figure, metonymy, is in constant use. One understands that the statement, "The kettle is boiling," indicates the water in the kettle. Therefore, "grace is poured into thy lips" is a reference to the message of grace and kindness which He speaks to the people. Thus this pure holy one is kind and sympathetic towards those to whom He speaks. His attitude is that of grace. His message is pre-eminently one of grace and kindness to fallen man. Because of His purity and His noble service He is blessed forever.

Such a description of this noble character excites in the reader the greatest anticipations to learn more of Him. A careful study of the three following pictures of this one will cause Him to stand before us in all His beauty.

## II. SECOND PORTRAIT—THE MIGHTY WARRIOR

With the close of the second verse the picture of "The Fairest of Men" disappears. With the first words of the third another picture appears and remains to the conclusion of the fifth verse. This scene is one of carnage, bloodshed and war. On the one side the nations are seen drawn up in battle array; on the other, this mighty warrior marches forth alone.

But the scene opens with an exhortation from the Sacred Penman to this Great Warrior to gird his sword upon his thigh and to charge against his foes. It closes with the Hero victorious over all of his enemies.

In Hebrew literature only strong courageous warriors are called "Mighty Ones." Therefore He is what the name implies. The nations having assumed a warlike attitude and having marshalled their forces for the decisive battle, the inspired prophet exhorts this one to gird Himself with His "glory and majesty." These words are forceful and quite suggestive as to the character of this great Hero. Occasionally one of them is, in an accommodated sense, applied to the great and good kings who sat upon David's throne (I Chron. 28:5; I Chron. 29:23-25) but never are both used, together with reference to any mortal man. They are the regular words which the Lord uses to refer to Himself: "Thou art clothed with honor and majesty" (Ps. 104:1; 96:6). Hence when He is urged to gird on His "glory and majesty," the conviction is borne in upon the truth-seeker that this Hero is more than an ordinary man of valor. Irresistible is the conclusion that He is either a great Warrior whom the Lord clothes with His own Divine Majesty and glory as He has done for no other, or that He is indeed One of the Divine Personalities in human form battling against the allied armies of the world. The intimations, seen in the study of the first portrait, concerning the supernatural character of this one favor definitely the latter presumption.

The reason for this summons to the conflict is that truth, meekness and righteousness have been suppressed. It is not

in defense of these virtues in the abstract sense but in behalf of those who embody them in their lives and who are oppressed in consequence of their exemplifying them that He throws down the gauntlet of war. The situation presupposes here is graphically set forth in such passages as Isaiah 59:1-15a. Probably the ones in view are the faithful remnant of Israel which refuses to make a covenant with the evil world-ruler (Dan. 9:27).

For corroborative evidence of this prophecy see Deuteronomy 32:39-42 and Isaiah 59:15b-21; 63:1-6. In these passages are definite pictures of the Almighty's warlike activities in the suppression of His foes. The scenes are identical.

In verse 5 the battle is seen raging. The vast armies of the nations appear in a death grapple with this mighty warrior who charges their disciplined divisions, shooting His sharp and efficient arrows at His foes. With a deadly aim they speed on their way to the hearts of His enemies. At the conclusion of the battle the field is strewn with the dead. Thus the King has triumphed over all opposition and is master of the situation. In the conflict He was alone. The fact that He unaided conquers the armies of the world and all opposition is additional proof of His Divine character. With the superhuman overthrow of all His enemies the picture of warfare disappears from the screen.

### III. THE THIRD PORTRAIT

#### THE MIGHTY ONE ENTHRONED AS GOD

In verses 6 to 8 appears the third of this series of portraits. In the description of the first hints at the supernatural character of this Mighty Victor were seen in His perfect physical appearance and in His sublime moral and spiritual nature. In the second these assumptions were reinforced by exhortations to Him to gird on His "glory and majesty." In this third portrait His divine nature is recognized.

With all opposition suppressed, this Mighty Hero mounts His Throne and administers a reign of righteousness and equity. Hence in the ordinary English versions He is by the inspired writer addressed as "God."

#### כְּסֵאֲךָ אֱלֹהִים עוֹלָם וָעֶד

"This sentence has been the occasion of much controversy inasmuch as it has been variously rendered.

1. "Thy throne is *the throne* of God forever and ever."
2. "Thy throne of God is forever and ever."
3. "Thy throne is God forever and ever."
4. "Thy throne is of God forever and ever."
5. "Thy throne, O God, is forever and ever."

In our quest for the truth we must honestly and thoroughly examine each of the proposed renderings in the light of both Hebrew Syntax and the facts presented in the



context. Confirmation should be sought for the translation adopted by resort to the larger context of Scripture, that is, by comparison with other unambiguous statements. Only in this way can one arrive at the truth of this most important passage.

#### VARIOUS TRANSLATIONS

##### 1. *"Thy throne is the throne of God, forever and ever."*

In order to make this translation possible **כִּסֵּא** must be supplied and **אֱלֹהִים** must be assumed to be in the genitive (possessive) case. Since the idioms and words of different languages do not always correspond, that is, there is not always an exact equivalent by which some special idiom or word in another tongue may be rendered, it often becomes necessary in translating to supply a word or phrase in order to convey the original idea. But never should one resort to this method until he is absolutely sure that the case positively demands it. This principle, most essential to accurate scholarly work, can become, in the hands of an unscrupulous partisan, an efficient means to obscure truth and to advance his own peculiar ideas.

But the translation under consideration does not fall under this head. The additional words are not supplied in order to convey to the English reader an idea wrapped up in a special Hebrew idiom with which there is no corresponding English equivalent. The facts are that the Hebrew Syntax involved in this sentence corresponds exactly to the English except that the copula *is* must be supplied in our translation in order to make smooth English. This principle is

acknowledged by all Hebrew grammarians. Innumerable instances of this principle occur throughout the Hebrew Bible. Since, therefore, the principles involved agree in these two languages, the translator can not be loyal to the text and faithful to his readers if he supplies *the throne of* in his rendering.

But cannot this sentence be elliptical and therefore demand the supplying of the word *throne*? No sentence should be considered thus unless there is something in the context that indicates such a fact. The style of the Hebrew poet is always to condense his expression and at the same time to make the thought clear. Another characteristic of the poet, when under the impulse of strong emotions, was that of ejaculation. These facts are recognized by Hebrew scholars. In view of the further fact that this poem is indeed an excellent model of epic poetry and that the emotions of the writer are in a state of exaltation, one naturally expects the ejaculatory style, especially at the climax, and would be disappointed if it were not used. As shall be seen in the discussion of the fifth translation of this sentence, the plain literal common unstrained rendering is the one that accords with all the fruits of the context. Hence since there is no necessity of assuming that the sentence is elliptical, one does well to adhere to the text without any addition or subtraction.

## 2. *"Thy throne of God is forever and ever"*

If the sentence is translated "Thy throne of God is forever and ever," what is its meaning? Professor Delitzsch

correctly declares that it "sounds tautological, inasmuch as that which the predicate asserts is already implied in the subject." Taken apart from its context and forced into the mould of one's preconceptions, it could possibly be understood to affirm that the throne occupied by this hero, is God's, providentially established, and that He guarantees its perpetuity. Confirmation is sought in the statement that Solomon sat "on the throne of Jehovah as king instead of David his father" (I Chron. 29:23). The context of the chronicles passage will admit of no other construction, but there is nothing in the context of this Psalm to indicate such a secondary or derived meaning. Nor would one for a moment think of construing such passages as Psalm 10:16 and Lamentations 5:19 as other than references to God's throne since the contexts do not indicate otherwise. Since nothing in Psalm 45 indicates a secondary or derived meaning for this sentence, the primary import should be accepted without question.

Professor Delitzsch notes the fact that this sentence has been rendered, "Thy throne of God is forever and ever." Immediately he adds, "but it cannot possibly be so expressed after the analogy of 'the altar of wood-wooden,' or 'the time of showers of rain-rainy' (Ezra 10:13), since God is neither the substance of the throne, nor can the throne itself be regarded as a representation or figure of God," etc.

Again, to render the first two words, "Thy throne of God" is to give to them a strange, forced and unnatural meaning. The force of this statement is apparent to one when he

notes the fact that in the first, second and fourth scenes the psalmist addresses the King directly. It would seem rather strange if he did not address him in the same manner in the third also. If the word God is in the case of address, this translation cannot be supported. But this question will be fully discussed under the examination of the fifth translation.

### 3. *"Thy throne is God, forever and ever"*

What is the meaning of the words, "Thy throne is God forever and ever?" They could mean only that "thy throne is divine forever and ever." But what is the significance of such a statement? Certainly the throne cannot be considered as possessing the nature of the divine Occupant, neither can it be considered as a symbol of the Divine Being. Therefore this rendering must be ruled out of consideration.

### 4. *"Thy throne is of God forever and ever"*

The translation, "Thy throne is of God forever and ever," would indicate that the King receives it from God. Such an interpretation is possible from the standpoint of the English, but it cannot be supported from the original text. Whenever the sacred writers wished to express the idea that anything was from God in the sense that He gave it or brought it about, they never used the idiom found in this sentence but always resorted to the use of a preposition, as may be seen in the Hebrew text of the following passages, Judg. 14:4; I Kings 12:15,24; Ps. 28:8; 35:3; 37:39; Prov. 21:31; Isa.

43:11; Jer. 3:23; Jonah 2:9. Therefore this rendering cannot be accepted.

5. *"Thy throne, O God, is forever and ever"*

Having seen from the preceding examinations that four of the proposed translations listed above cannot survive the acid test of true grammatical exegesis, we will now exegesis this last possible rendering, subjecting it to the same rigid tests as in the former cases.

In this translation **אלהים** is recognized as being in the case of address. In all languages the one addressed is always in the second person. In verses 2-9 the personal pronouns, second person, singular number, occur in nearly every line. In verse 3 the speaker addresses the King as the "Mighty One." In this same sentence he urges Him to prepare for the inevitable conflict, saying, "Gird thy sword upon thy thigh," — "thy glory and thy majesty." All translators and commentators correctly render "Mighty One" as being in the case of address. They also recognize that the personal pronoun *thy* refers to this Mighty One. Since the same viewpoint is maintained throughout these eight verses, as even a casual glance will reveal, one should translate **אלהים** in the case of address unless there are weighty and unmistakable reasons for doing otherwise. But the preceding investigation has proved that it is impossible to translate this word differently. Hence one is compelled to recognize it as a vocative.

An examination of parallel passages using the Divine Name shows that the translators accepted the normal plain

common sense meaning and invariably translated the name of God as being in the case of address. (See such passages as Ps. 3:1; 36:5, 7; 40:5; 71:19; 119:156.)

Since there has been no hesitation on the part of the translators and commentators to recognize the vocative case in the passages which are parallel to this one and concerning which there is no dispute, one is forced to the conclusion that the difference of opinion with reference to Psalm 45:6 is due not to grammar or the meaning of אֱלֹהִים but to some other consideration. The difficulty, therefore, must be of a theological or philosophical nature. The history of the controversy concerning it shows that the perplexity has arisen because of the inability of certain ones to understand how he who in verse two is recognized and addressed as a man can be addressed as God in verse six.

Since the facts show that *God* in this verse is in the vocative case, the earnest truth-seeker, still being unable to understand how the King of this passage can be both man and God, may ask if אֱלֹהִים cannot have a secondary meaning in this passage and refer to others than the Supreme Being. In reply I wish to state that in Exodus 21:6; 22:8; and Psalm 82:1 it is used in such an accommodated sense to refer to certain judges and specially chosen representatives of God. But the context in each of these passages shows unmistakably that it is used in this lower and secondary sense. Unless the context indicates otherwise, this word, and all others, must be taken in their primary, ordinary and literal meaning.

Does not this context show unmistakably that the one thus addressed is not to be recognized as God but as one of the judges of Israel concerning whom similar language was used? An honest investigation of the facts set forth in the context must decide the question. As noted above, the King, though recognized as a man, is separated from all men, His unique physical appearance and his moral and spiritual perfections indicating his extraordinary nature. His being clothed with the divine "glory and majesty" strengthens the hypothesis concerning his unique character. His taking the field alone and conquering all opposition gives additional evidence concerning His true nature. A comparison of this passage with such others as Deut. 32:39-43 and Isa. 59:15-21 shows that He personally performs the very acts foretold of God Himself. Positive proof for the identification of this Mighty Victor as God lies in the fact that the dominant characteristics of divine holiness, "love of righteousness and hatred of iniquity" (Ps. 5:4; Isa. 61:8; Jer. 9:23) are the foundations of the throne and government of this King. Therefore from the cumulative evidence of the context there is but one conclusion to which the facts and logic based thereupon lead, namely, that the victorious King whose triumphs are celebrated in this poem is in deed and in truth the divine-human Messiah of whom the prophets constantly

spoke. Hence the Psalmist was absolutely correct in addressing Him as God.\*

Since this King is God in human form, one can easily see how it is that His reign will be one of righteousness and equity. Throughout the prophets occur statements concerning this righteous reign of the future glorious King. (Compare Isa. 11; 32; Jer. 23:5, 6; Ps.72.) In verse seven appears the statement, "Thou hast loved righteousness, and hated wickedness: Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows."

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\* In my volume *The God of Israel* it has been shown that אלהים is in the plural number and means *Gods*. But in Psalm. 45:6 this plural noun unmistakably refers to King Messiah, who, as seen in chapter seven of *The Eternal God*, is one of the Divine Personalities clothed in human form. The inquirer, therefore, asks if there is not a contradiction between this passage and the facts which prove that Israel's God is a Triune Being. No, there is perfect harmony. In the first verse of Genesis the plurality of God is seen in the use of the plural noun and the unity in the use of the verb in the singular number. At the beginning of God's dealing with Israel nationally, Moses, as has also been shown, explained (Deut. 6:4) that The Lord, Israel's Gods, are not like the heathen gods but that they constitute a unity. After this explanation had been given, the word *God* is seemingly used indiscriminately both in the singular and in the plural by the psalmists and the prophets. The survival and use of these two forms kept constantly before the minds of the people the facts concerning the plurality of personalities in the Trinity and at the same time their unity. In time they came to be used interchangeably. It is not surprising, therefore, to see the plural form used in referring to one of these Divine Personalities. Although the distinction between the singular and plural with this word was lost, the fact that there are the three Personalities was never lost sight of by the prophets, as is evidenced by their frequent mention of them or allusions to them. Such an allusion to them will be seen presently.



This translation is grammatically correct. The statement, "Therefore, God, thy God hath anointed thee," can also be rendered, "Therefore, O God, thy God hath anointed thee." Since both renderings are absolutely correct grammatically, the context must be consulted in order for one to ascertain which the inspired writer had in mind. The first translation means that God the Father in heaven, who is the God of King Messiah, has anointed Him. In the second rendering King Messiah, as in the preceding verse, is addressed as God and is told that the Lord His God in heaven has anointed Him with the oil of gladness above all his fellows. Without doubt both statements are true to fact, but the one which fits into the context most naturally should be selected. Since verses 2-9 are spoken to King Messiah, and since He is directly addressed by name in verses 3 and 6, the natural supposition is that God in verse 7 is likewise in the vocative case and addressed to Him. Therefore the context favors the latter rendering. Messiah is twice addressed as God. Therefore there remains no doubt concerning His being One of the divine Personalities in human form.

The statement, "Therefore, O God, thy God hath anointed thee," is of special importance. The Psalmist speaking to King Messiah, through whose perfect humanity His divine nature shines, states that the Lord His God in heaven has anointed Him. The ceremony of anointing in Israel was used in inducting prophet, priest and king into office. Its spiritual significance can be seen in I Sam. 10:1, 6. From these verses and their context it is clear that the symbolic significance of anointing is that of receiving the

Holy Spirit. The same fact may be seen in Isa. 61:1. But the prediction states that King Messiah is to be anointed with the oil of gladness. Why such an expression? It is a common practice among all peoples to speak of any one in terms of what he does. Since it is clear from many other passages that the Holy Spirit imparts joy and gladness to the one who receives Him, it is certain that He is here spoken of in terms of that which He imparts. (Compare Isa. 11:2; Zech. 12:10.) From these facts it seems clear that in this verse appears a suggestion of the Holy Trinity.

This third scene closes with King Messiah gloriously arrayed in His palace. Verse eight speaks of his garments in terms of the most costly and precious spices known to the ancient world. Thus the gentle sweet influence that goes forth from Him is spoken of in terms of His garments.

#### IV. THE FOURTH PORTRAIT—MARRIAGE CELEBRATION

In verses nine to seventeen the scene changes to that of the marriage of the King and of the nuptial festivities. At this time the queen in most gorgeous apparel stands by the King's side. Her bridesmaids, Kings' daughters, are in attendance. The question to be settled is, *who are the queen and the bridesmaids?* Is this language to be taken literally or figuratively? The data supplied by the context is to be the sole guide. In verse 13 reference is made to "the daughter of Tyre" who is present with her gift. Who is she? To speak of a city or a nation as a daughter is a common Semitic idiom occurring frequently in the Old Testament. For

instance, Babylon is called "the daughter of Babylon"; Jerusalem, "the daughter of Jerusalem." Hence the expression, "the daughter of Tyre," refers to the nation of Tyre. What is the foundation of this idiom? In the ancient pagan world the sovereign was thought of as the father of the nation and hence the nation or city was spoken of as the daughter of the king. Therefore the expression "kings' daughters" unquestionably refers to the nations of the world who come and do homage to the Great King. But who is the queen? Only one answer is possible, namely, *Israel*.

Israel is represented as the unfaithful wife of God (Isa. 54:4-8; Hosea 3:1-5). Though she is put away at the present time because of her unfaithfulness, she will eventually acknowledge her sin and come back and be married to her God through King Messiah. Of course, from the standpoint of the Old Testament, the full truth in regard to this most important matter is not given, but the completed revelation concerning Messiah and His Church is given in the New Testament.

That Israel shall return to God and be restored to her position of wifedom is abundantly evident in many passages. Furthermore, it is evident that at that time all nations will be converted to God through the preaching of a consecrated Israel. Then all nations will go up to Jerusalem to worship the Lord, the King of the world. (See Isa. 2:1-4; Zech. 14:9-21; Ps. 22:27-28; 72:8-11).

Verses ten to seventeen refer to the time when all nations shall acknowledge the authority and supremacy of the Hebrew Messiah. The representation of the nations

under the symbols of maidens is not a strange conception since in modern times nations, states and cities are often pictorially set forth as *Miss* so and so.

## V. Conclusion

In the introduction it was suggested that a careful study of the entire poem would make the impression on any mind that the same individual appears in each of the scenes. No further proof need now be given since the facts presented are conclusive on this point. The same superhuman character appears in each and is finally addressed as God.

An important question to be settled is whether each scene follows the preceding one in rapid succession or some time intervenes between them. All that can be drawn from the data given in the poem is that each is a separate scene complete in itself. There is no suggestion that would serve as a clue in determining whether or not any time intervenes between the scenes. The only way to settle this matter is to check the facts and scenes presented in the Psalm with some other passage that gives all the facts and the time element. The desired information is given in Psalm 110 where the complete outline of Messiah's earthly career is given. Hence we will proceed to study it and to compare it with what we have just learned from Psalm 45. Such a comparison will show that there is a considerable interval between the date of Messiah's appearing as "The Fairest of Men" and His coming as a Mighty Warrior who conquers all His foes.

## VI. PSALM 45: 1-12 WITH INTERSPERSED EXPLANATORY NOTES

(Since the Psalmist addresses Messiah in each instance related in the poem, he naturally uses the personal pronouns "I, me, mine," and "thou, thee, thine." Hence the original point of view is maintained in this translation with notes.)

### SUPERScription

For the Chief Musician: set to Shoshanim, that is, to a certain familiar tune. A Psalm composed by the sons of Korah. Maschil, *a didactic poem. A song of loves, a descriptive festive song of the Symbolic Marriage of King Messiah.*

### THE POEM

My heart, *like an artesian well*, overfloweth with a goodly matter; I speak the things which I have made touching King Messiah: My tongue is the pen of a ready writer, that is, *I do not have to study what to say or how to say it, for God has given me a vision of the career of Messiah and, His Spirit inspires me to write the message.*

*In God's great Art Gallery of Truth I see four exquisite Portraits of King Messiah. The first presents Him, as the Harbinger of God delivering a message of grace to his people; the second, as a mighty warrior championing the cause of the meek and, lowly; the third, as the Human-*

*Divine King reigning over Israel in righteousness; and in the fourth, as the Bridegroom with the Bride and the Honorable women celebrating the nuptial festivities, which symbols foreshadow the nations' recognition of Messiah's authority. Before each portrait I take my stand and beholding the marvels of His personality; I hold, as it were, sweet converse with Him. My overflowing heart pours forth thought divine which I clothe with the words of the Spirit as I view each of the sublime portraits.*

*As I gaze at the first one, my heart inspired by the Spirit of God leads me to exclaim, Thou art fairer than the children of men, because thou canst not be classified with men though thou art a man. Grace is poured into thy lips, by which language I mean, that the message which thou dost bring to the people is one of grace and kindness: Therefore God hath blessed thee forever.*

*Standing before the second and realizing the situation the Spirit prompts me to exhort thee to Gird thy sword upon thy thigh, O mighty one, Thy glory and thy majesty, by which words I plead with thee to take the field of battle against thy enemies and to let thy glory and majesty, evidence of thy superhuman character, manifest itself in the presence of the world. And in thy majesty ride on prosperously, Because of truth and meekness and righteousness—because of the faithful servants of God, who exemplify these virtues in their lives: And thy right hand shall teach thee terrible things,—in which conflict thou shall perform, the mighty acts of God, against thine enemies. In vision I see thee as thou goest forth into battle: Thine*

arrows are sharp; The peoples fall under thee; *They are in the heart of the king's enemies. Thou comest from the conflict the mighty victor.*

*What was veiled in the first two portraits concerning thy personality stands out in bold relief in this third one,— though thou art human, Thou art divine, Thou art God, incarnate! Hence, Thy throne, O God, is forever and ever: A sceptre of equity is the sceptre of thy kingdom, for thou wilt reign over men in righteousness. Thou hast loved righteousness, and hated wickedness: Therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows. When thou dost sit upon thy throne, all the anointed prophets, priests and, kings will have been raised from the dead and will enjoy thy benign reign, but thou shalt be anointed with joy and gladness above all of them for thou art their superior. All thy garments smell of myrrh, and aloes, and cassia; Out of ivory palaces stringed instruments have made thee glad. Thy influence shall not be like perfume, extracted from its substance, which rapidly loses its strength and, vanishes, but like the fragrant substance itself which ever gives forth its sweetness. Kings' daughters are among thy honorable women: At thy right hand doth stand the queen in the gold of Ophir. Hearken, O daughter, and consider, and incline thy ear: Forget also thine own people, and thy father's house: So will the king desire thy beauty: for he is thy lord; and reverence thou him. And daughter of Tyre shall be there with a gift: The rich among the people shall entreat thy favor. This marriage scene undoubtedly signifies the acceptance of King Messiah by all*

*the nations of the world since in symbolic language ladies represent nations. The queen, therefore, signifies Israel occupying as a nation the closest position to Messiah.*



CHAPTER THREE

THE OUTLINE OF MESSIAH'S CAREER

## OUTLINE OF PSALM 110

### ORIGINAL TEXT AND TRANSLATION

#### INTRODUCTION: AUTHORSHIP AND OCCASION OF COMPOSITION

#### I. First Strophe, vs. 1 and 2:

- 1 A Divine Revelation.
- 2 David's Lord—Who Is He?
- 3 The Triune Nature of the Divine Being.
- 4 Messiah's First Appearance in Zion.
- 5 Why Do the People of Israel Reject Messiah?
- 6 Messiah's Return to Glory.
- 7 Messiah's Session at the Right Hand of God.
- 8 The Subduing of Messiah's Enemies.
- 9 Messiah's Second Appearance on Earth.

#### II. Second Strophe, vs. 3 and 4:

- 1 The Changed Attitude of Israel.
- 2 The Birth of the Nation in a Day.
- 3 The Day of Messiah's Power.
- 4 A Nation of Priests.
- 5 The Lifting of the Curse.
- 6 God's Unchangeable Oath.
- 7 Israel's Future Priest-King.

#### III. Third Strophe, vs. 5-7:

- 1 The All-conquering King.
- 2 The Destruction of the Wicked.
- 3 The Slaying of the World-conqueror.
- 4 The Final Triumph of Messiah.

## CHAPTER THREE

## ORIGINAL TEXT AND DELITZSCH'S TRANSLATION OF PSALM 110

לְדוֹד מִזְמוֹר נְאֻם־יְהוָה לְאֹזְנֵי שָׁב לִימִינִי עַד־אֲשִׁית אִיבִיךָ כְּדָם  
 לְרִגְלֶיךָ: מִטָּה עֲזָף יִשְׁלַח יְהוָה מִצִּיּוֹן רֹדֶה בְּקִרְבֵּי אִיבֵיךָ: עֲמָךְ נִדְבַחַ  
 בְּיוֹם סִילָף בְּהַדְרֵי־אֲדָשׁ מִבְּרַחֵם מִשְׁחָר לָךְ טַל יִלְדָּתְךָ: וְשַׁבַּע יְהוָה |  
 וְלֹא יִנָּחֵם אֶת־הַכְּתוּב לְעוֹלָם עַל־דְּבַרְתִּי מִלְּכִי־צָדֵק: אֲדַנֶּנּוּ עַל־יְמִינֶךָ  
 מִחֵץ בְּיוֹם־אֲפֹ מִלְּכִים: יִדְּוֶן בְּגוֹזִים מִלֵּא גוֹיֹת מִחֵץ רֹאשׁ עַל־אֲרֶץ  
 רַבָּה: מִנְּחַל בְּגִרְדֵּךְ יִשְׁתָּה עַל־כֶּן יָרִים רֹאשׁ:

## TO THE PRIEST KING AT GOD'S RIGHT HAND

- 1 The oracle of the Lord unto my Lord:  
 "Sit thou at my right hand,  
 Until I make thine enemies  
 The stool for thy feet."
- 2 The sceptre of thine authority  
 Shall the Lord stretch forth from Zion:  
 "Rule thou in the midst of thine enemies."
- 3 Thy people are most willing in the day of thy warfare;  
 In holy festive garments,  
 Out of the womb of the dawn  
 Cometh to thee the dew of the young men.

4 The Lord hath sworn and will not repent:

"Thou shalt be a priest for ever  
After the manner of Melchizedek."

5 The Lord at thy right hand

Dasheth kings in pieces in the day of His wrath;

6 He will judge among the nations;

It becometh full of corpses.

He dasheth in pieces the head over a wide land;

7 Of the brook shall he drink in the way;

Therefore shall he lift up his head.

Delitzsch's translation.

\* \* \*

In the superscription of this poem the phrase, "a psalm of David," occurs. The preposition  $\text{ל}$  inherently and apart from all other considerations, could indicate either that David was the author, that he was the subject of the Psalm, or that it was dedicated to him. The first two positions have able advocates, whereas the third suggestion is a mere possibility without probability. In the superscription of a number of Psalms this same preposition occurs. A study of each makes it plain that in the majority of instances the one whose name appears in the introduction is not the subject of

discussion. Hence the remaining possibility, unless there is unmistakable proof to the contrary, must be accepted as the only plausible one, namely, that this preposition indicates authorship. Since in this case negative proof is lacking, we must accept David as the inspired writer.

Viewed simply as a literary production, is it possible that this Psalm was written by David? Did there exist in his time such a highly developed culture as that reflected in the Psalm? Were the literary expressions, together with the political and religious conceptions embedded in this poem, ready to hand his day? A careful study of those portions of Scripture which unmistakably antedate his time answer these questions in the affirmative. Hence no *a priori* considerations, such as those suggested by rationalistic critics, can break the force of the positive testimony to the Davidic authorship.

Against the positive evidence of the text, it is sometimes urged that David in all his utterances concerning the Coming One never distinguishes between himself and the Messiah, as is done in this poem. On the contrary, his Messianic Psalms are but reflections of his deep-rooted, ideal way of contemplating himself. As Delitzsch correctly says, the Davidic Psalms, except 110, are "reflected images of his own typical history." The account of his own life in the earlier stages delicately blends with predictions of the coming King. But in each instance it is evident that, although the predictions begin with the king's own experiences, the Spirit of God soon leads him out into a larger circle of reality and events which far transcend the circumstances and conditions

of his own life. This literary phenomenon proves conclusively that David's life, though greatly marred by sin, was an adumbration of the Messiah's glorious reign. David's great sin (II Sam. 2) and his efforts at concealment rudely shocked both himself and the nation, awakening all to a realization of the typical character, the fading glory, and the unreality of his reign of justice. From the ruins of the wrecked splendor of his typical reign there arises, in ever brightening luster and in independence of David's personality, the majestic edifice of Messianic prophecy. As he approached the inevitable hour of departing this life for the great future, David, under the lashing of a guilty conscience and with a smiting realization of his miserable failure in prefiguring the sinless, perfect Messiah, dismounted the throne and reverently laid his typical crown at the feet of his Great Descendant. This dramatic scene and humiliating confession are given in the following quotation.

"Now these are the last words of David. David the son of Jesse saith, And the man who was raised on high saith, The anointed of the God of Jacob, And the sweet psalmist of Israel: The Spirit of Jehovah spake by me, And his word was upon my tongue. The God of Israel said, The Rock of Israel spake to me: One that ruleth over men righteously, That ruleth in the fear of God, He shall be as the light of the morning, when the sun riseth, A morning without clouds, When the tender grass springeth out of the earth, Through clear shining after rain. Verily my house is not so with God: Yet he hath made with me an everlasting covenant, Ordered in all things, and sure: For it is all my salvation, and all my desire, Although he maketh it not to grow. But the ungodly shall be all of them as thorns to be thrust away, Because they cannot be taken with the hand; But the man that toucheth them

Must be armed with iron and the staff of a spear: And they shall be utterly burned with fire in their place" (II Sam. 23: 1-7).

From this time forward the Messianic hope was detached from the person of the Davidic kings. The Messiah, though recognized as coming of the house of Jesse, is seen to be more than a man, His divine nature shining through His perfect humanity. It is natural that David, having come to a fuller knowledge of the Messiah, should speak of Him in Psalm 110 just as he had done in the marvelous revelation of II Samuel 23. The facts favor rather than discredit the Davidic authorship.

Since God often used events and episodes, especially calamities and failures, as occasions for giving further revelations of His will—a fact well known to Biblical students—what was the historical circumstance out of which this poem arose? David's great interest in religious matters and the triumphant termination of the Syro-Ammonite War furnish sufficient material for the historic background upon which the Lord painted the portrait of the righteous, all-conquering King Messiah, who shall be a priest after the order of Melchizedek. Therefore the historical facts prove the Davidic authorship.

A close study of the Psalm shows that in this beautiful ode the sweet singer of Israel struck the note of every hope and aspiration of the nation. He did not develop each point into a doctrine, but assumed that his readers would thoroughly understand and appreciate every reference. If we would understand the predictions only touched upon here, we must study the fuller accounts given in various portions

of the prophets. In this short survey we can only discuss briefly the different doctrines suggested in the poem.

## I. STROPHE ONE

Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion; Rule thou in the midst of thine enemies" (Verses 1 and 2).

### 1. *A Divine Revelation*

The word translated said is the regular term used to refer to a divine revelation. It is never used in any other way. Hence the Psalm purports to be a revelation which the Lord God makes to one whom David called "my Lord."

### 2. *David's Lord—Who is He?*

In the first place let us see how the ancient synagogue interpreted this verse. Perowne in his excellent commentary gives the gist of ancient rabbinical teaching concerning the one whom God addresses in this Psalm.

"In the Talmud (*Sanhedrin*, f. 108, 2) it is said: 'God placed king Messiah at his right hand, according to Ps. CX. 2, and Abraham at his left. But the face of the latter grew pale, and he said: 'The son of my son sitteth at thy right hand, but I at thy left.' And God appeased him, saying: 'The son of thy son is at my right hand, but I (according to ver. 5) am at thy right hand.'" In the Midrash Tehillim on this passage, it is said, 'God spake thus to the Messiah;' and on Ps. xviii. 36 we read (fol. 14, 3): 'R. Judah in the name of R. Channa, the son of Chanina, says: In the age to come (i.e., the new Messianic dispensation) will the



Holy One—blessed be he!—set the Messiah at his right hand (as it is written in Psalm cx.), and Abraham at his left.'"

Let us now examine the text. The word אֱלֹהֵי is applied both to men and to heavenly visitors. As the contexts of the following passages indicate, it refers to men in Genesis 24:12; 44:5; Exodus 21:5; I Samuel 30:13, 15, etc. But in Joshua 5:14 it is addressed to "the Prince of the Lord's host." Again, it is applied to, the Angel of the Lord" in Judges 6:11-15. The heavenly visitor is called in verse 11 "the angel of Jehovah"; but in verse 14 the inspired writer calls this Angel the Lord Himself. Thus the context clearly indicates that it was the Lord God who appeared to Gideon and who was addressed as אֱלֹהֵי. Since the term is used in speaking both to men and God, it is necessary to examine the context of each occurrence to ascertain its significance.

What does the word mean in Psalm 110? The imagery of verse 1 will assist us to learn its significance in this passage. The scene is majestic and awe-inspiring. God is seated upon His throne, the throne of the universe in the heaven of heavens (cf. ps. 2:4; 103:19f). In majesty and dignity He speaks to David's Lord, inviting Him to take His seat at His right hand. The oriental conception of such an honor might be illustrated by Solomon's causing his mother to sit at his right hand. "And (he) sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand" (I Kings 2:19). Solomon recognized his mother as his equal and accorded her the highest honor. In the Semitic world the high honor of being seated at the right hand of the sovereign was accorded only to equals. To think

that God would thus honor a mere human being is inconceivable. Nowhere in the Scriptures is any angel, even the highest, so favored. These facts point conclusively to the position that the one to whom the Lord God accords this special dignity is of equal standing with Himself. One is led to conclude that He who is thus honored by the Lord is one of the Divine personalities referred to in the Great confession of Israel (Deut. 6:4).

### 3. *The Triune Nature of the Divine Being*

The facts presented in the last section prove that there are at least two personalities in the Divine Being-God, the speaker, and David's Lord, the one addressed. This language reminds one of the statement in Genesis 1:26: "God said, Let us make man in our image, after our likeness." God, the speaker, here addresses one or more who existed in the same image and form as Himself. He could not have been speaking to angels, for they are not in the true image and likeness of God. They are created beings whereas God is self-existent and eternal. Strength is added to this position by the fact that one of the words translated God is in the plural number. Upon a close examination of Isaiah 48:12-16 one learns that there are three of these Divine Personalities. The speaker in this passage is Creator of the entire universe. He declares to Israel that the Lord God has sent Him and His Spirit (the Holy Spirit). Only three Divine Personalities are ever referred to in the Scriptures. Hence one must conclude that the Divine Being consists of three Personalities subsisting in the same divine essence.

Though there are three Personalities, they constitute a unity, as is set forth in Israel's Great Confession (Deut. 6:4). An accurate and literal translation of this passage is, "Hear, O Israel, Jehovah our Gods is Jehovah a unity." Therefore in the light of this verse it is clear that One of the Divine Personalities was addressing Another of them in Psalm 110. (For a full discussion of these points see my volume *The God of Israel*.)

#### 4. *Messiah's First Appearance in Zion*

The statement, "Sit thou at my right hand, Until I make thine enemies thy footstool," carries certain implications: first, that the hostility of certain ones toward Messiah presupposes personal contact with them; second, that prior to the incident referred to He has come to the place of His enemies; and third, that at the time of the Oracle He is in the midst of foes. Speaking dramatically, one would say of this Psalm that when the curtain rises Messiah is seen in the midst of enemies.

The force of the first inference is evident from a casual glance at the following principle: since one can assume neither a friendly nor a hostile attitude toward another with whom he has had no contact, the enmity of certain foes toward Messiah implies that He has come into close association with them. The passage does not state to what extent their hostility drives them. This information must be gathered from other predictions.

The second inference, namely, that Messiah has come to the place of enemies prior to the manifestation of their

hostility toward Him, demands careful attention. Since, as has been seen, He is one of the Divine Personalities and since He is in the midst of enemies, He evidently had to leave heaven for the place where He meets such opposition. This portion of Scripture gives no information concerning His condescension in visiting this earth, nor any details of His coming into the midst of enemies. It assumes this knowledge on the part of the reader. The facts connected with His appearance upon earth must be gathered, from other predictions.

Who are these enemies? The answer to this question gives us a solid rock foundation upon which to stand as we endeavor to unravel further the secrets connected with this great event. A casual glance at verse 2 gives the desired information. "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." The two statements of this quotation constitute what is known as Hebrew parallelism. This peculiarity of Hebrew poetry enables one to understand what, in many instances, would otherwise be difficult. The poet makes a statement in certain words and immediately repeats the same thought, using different phraseology and frequently adding a new shade of meaning. Thus the second statement serves as a comment on the first. *Zion* of the first statement answers to *enemies* of the second. Hence the enemies of Messiah are the people of Zion, of Jerusalem, of the nation Israel.

From the facts presented in the last paragraph it is clear that Messiah comes to Zion, the capital of the Jewish nation. But how does He come? As the Angel of the Lord who

appeared at various times to the patriarchs? Hardly in such awe-inspiring manner, for no human beings would have the boldness to oppose him under such conditions. This coming, therefore, must be in a less spectacular manner. Without doubt the desired information is given in two statements found in the Book of Immanuel (Isaiah 7-12). Having turned from the faithless Ahaz, the prophet addressed the "house of David" in the following words: "Therefore Jehovah himself will give you a sign: behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa.7:14). The word *Immanuel* means "God with us." A study of the entire context of this statement shows that the prophet foresaw the coming of one of the Divine Personalities to earth in the form of a little child, born of the virgin who was the subject of former predictions. Hence this child is what His name indicates—"God with us." But who is meant by *us*? Evidently the Jewish people, since the Hebrew prophet was talking to the Davidic house of the future. A second passage from the same discourse gives additional light upon this subject. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6). This child is properly said to be born to the nation as no other could be. He is the gift of heaven to Israel. The reason for His sustaining this special relationship to the nation is that He is God in human form. He, according to verse 7, is to mount the throne of David and to extend His kingdom to the uttermost parts of the earth.

Since this child is born king of the Jewish nation, and since He is God in human form, it is evident that He is the one of whom the poet speaks in Psalm 110, who, as has already been seen, is God in the midst of enemies in Zion. Thus Isaiah's statement supplements the information given in the Psalm. The third implication, namely, that at the time of the oracle Messiah is in the midst of foes, is likewise of great importance. It has already been seen that the subject of this Psalm is King Messiah, God incarnate, in the midst of enemies in Jerusalem. The fact that אָנֹכִי, translated *saith*, is the regular word used by the prophets to refer to a revelation by the Lord to man is positive proof that the Messiah, though one of the Divine Personalities, is limited by the restrictions incident to His assuming human form. His self-limitation is voluntary and temporary, yet real. While He is restricted by the limitations of the flesh God in heaven makes the disclosure or revelation to Him, The language shows that the hostility of the people of Zion is the occasion of the giving of the oracle. Hence Messiah in His incarnate condition is in the midst of hostile Zion when the Lord in heaven makes the revelation to Him.

The three necessary implications discussed in the preceding paragraphs show conclusively that, according to the divine forecast of Messiah's earthly career, He comes to Zion, but instead of being cordially received by His people He is rejected by them. God has made man a free moral agent. Therefore He never forces His will. On this account Messiah leaves the people to themselves until they, as we shall see, realize their mistake.

### 5. *Why Do the People of Israel Reject Messiah?*

The Psalmist gives only the bare fact of their rejection of Him and omits the details. This information must be gathered from other predictions.

If God, displaying His might and glory, should descend from heaven, men would be awe-stricken and would yield submissively to any demands. In this event their wills would be coerced and they could no longer exercise freedom of choice. Therefore God would not approach man in this manner. If perchance He should do so, He would thwart His own holy purposes, and man would have no margin for the exercise of his will or faith, —the very thing in which God delights.

But if He should conceal His might and glory within a human body and visit this earth, would not His divine nature inevitably shine through the thin veil of flesh? Furthermore, would not His divinity be reflected in every thought and action? In this case, how could men fail to recognize Him? And recognizing Him, would they not immediately render homage and worship? Human judgment would answer in the affirmative. A further and more specific query presses upon us for answer: if the subject of this Psalm is one of the Divine Personalities in the midst of Jerusalem, why do not the devout worshippers, the holy men of Israel who prefer to lay down their lives in defense of the sacred Torah rather than break the least commandment, recognize and accept Him? This insistent question must be answered. The truth relative to this paradox is to be found in two different

realms: first, in the field of psychology; and secondly, in the Word of God.

From a study of psychology we learn that evidence, though conclusive and even overwhelming, does not necessarily produce conviction. As the late Dr. Gulick has correctly pointed out, there are organs of evidence other than the intellect, namely, the will and affections. When either or both of these are allowed a voice relative to any matter, the force of the clearest evidence may be either modified or broken. Why do the courts of the land when selecting a jury for an important trial, such as a murder case, ask every prospective juror if he is related to the defendant either by affinity or consanguinity? Answer: the law recognizes that the affections bias the judgment. Again, why is each one asked if he has formed or expressed an opinion concerning the case in hand? The answer is that the law recognizes man's mental and spiritual make-up to be such that when once he has committed himself, all things being equal, he will allow this preconception to color the evidence and influence his judgment. An illustration from daily life will further emphasize this truth. Two persons may have a disagreement in regard to a certain matter. Realizing that affections and personal interests warp the judgment, and not wishing to do any injustice to one another, they submit their respective testimony to a neutral committee and agree to be governed by its decision. This custom proves that men realize the will and affections also to be "organs of evidence." The cumulative experience and wisdom of centuries have crystallized in the well-known



proverb: "You cannot teach an old dog new tricks." Therefore when men have once committed themselves to a certain position, or when their private interests and affections are involved, it is very difficult for them, especially when old, to rid themselves of preconceptions and look at evidence impartially.

Sometimes it is assumed that only the unlearned masses are governed by preconceptions and prejudices. The following quotation from *Thinking As A Science*, by Henry Hazlitt, is illuminating on this point.

"Why do so few "scientists" even look at the evidence for telepathy, so called? Because they think, as a leading biologist, now dead, once said to me, that even if such a thing were true, scientists ought to band together to keep it suppressed and concealed. It would undo the uniformity of nature, and all sorts of other things without which scientists cannot carry on their pursuits.' Darwin writes that when a youth he told Sedgwick the geologist of how a tropical Volute shell had been found in a gravel pit near Shrewsbury. Sedgwick replied that some one must have thrown it there, and added that if it were 'really imbedded there, it would be the greatest misfortune to geology, as it would overthrow all that we know about the superficial deposits of the Midland Counties' —which belonged to the glacial period.

"Some readers may object to calling the last case prejudice. They may say that Sedgwick was perfectly justified. That, however, is not the present question. Prejudice itself may sometimes be justified. But Sedgwick tacitly admitted that he not only believed the shell had not been imbedded, he actually *desired* that it had not been. And our desires always determine, to a great extent, the trouble we take to get evidence, and the importance we attach to it after we have it."

The axioms and principles discussed in the preceding paragraph lead one to a consideration of the following universal principle: "If one tells another the exact truth

about an event in a way in which he does not believe it should occur, he will not believe it to be the truth." This principle is strikingly illustrated in the following incident, told me by a friend.

"I recall the case of a crime as reported in the papers a few years ago, though I cannot now give names, date, or locality. A murder was committed in a large office-building in one of our big cities: the police examined the situation and concluded definitely that the killer had eluded them by means of the fire-escape: nevertheless, as a general precautionary measure, they set guards over-the building for a few days. The next day a man going out was accosted by a guard and asked to identify himself : 'Why,' he said with a smile, 'I am the fellow that killed — .' It seemed so foolish to the police and so much like a joke that they passed him through and let him go. Later it turned out that he actually was the killer and had thus escaped by a shrewd bit of brazenness.

"But the Old Testament has two clear instances of these phases of self-deceit. The Book of Jeremiah gives several instances of the lesser one. Jeremiah, in Jerusalem before the Babylonian Captivity, brought repeatedly to the Jews messages direct from the Lord. They did not suit the Jews' ideas of what should be. The priests and princes gathered together their group of prophets and nullified Jeremiah's prophecies in the minds of the masses by having these prophets utter prophecies, purporting to come from the Lord, that agreed with what the people wished and had persuaded themselves would take place.

"There is an instance of the major phase in the case of the intercourse between Joseph, as regent of Egypt, and the sons of Jacob. They imagined they knew beyond peradventure that Joseph was dead. So Joseph went in and out before them without the least disguise and even did special things to call their attention to himself, yet without stirring in their minds the least consideration of his remarkable resemblance to their dead brother. Finally he had to take

extreme steps to get their attention and had to go into distinct proof to convince them."

This principle is daily abused by shrewd, conniving people, especially politicians, who wish to deceive and at the same time protect themselves against the charge of lying. Thus used, it becomes the chief and most efficient type of evasion and camouflage. A study of this fundamental principle of life yields the following analysis: man's constitution and mental bias lead him, a finite creature with knowledge painfully limited and circumscribed, to set up his judgment as to what may or may not be, not only in the realm of ordinary affairs, but also in the region of the Almighty's activities. When something is told that does not accord with his preconceptions, he immediately discounts the message, modifies it in some degree, or rejects it altogether. Preconceptions without any factual basis prove to be a great hindrance to one's recognizing truth in general and the fulfillment of the Word of God in particular. On the other hand, when one's faith is grounded upon a sane and logical exegesis of the Scriptures, his conceptions and the hopes built thereon prove to be not only a shield against error, but a guide to the truth.

From the foregoing discussion it is clear that the subtleties of the human mind are indeed deceptive and will lead to dangerous errors unless one is a truth-seeker and examines every matter microscopically with an eye focused, not upon vague possibilities and striking similarities—for there are many counterfeits—but upon indisputable facts. The price of truth paid by the honest heart frequently comes

in his being misunderstood by his dearest friends or ostracized by his own people. At other times it assumes the milder form of financial reverses or the loss of social prestige. But truth is the most precious of all gems, and all the things which one may desire are not worthy to be compared with her. No price is too dear to be paid for her.

During our search in the field of psychology we learned the following facts: first, that there are organs of evidence other than the intellect, namely, the will and affections; secondly, that the human mind is so constituted that if the exact truth is stated in a way contrary to the expectations and desires of the hearers, they will not believe; and thirdly, that the honest heart must diligently seek truth and be willing to pay any price for it—even to the loss of all earthly things.

Let us now enter the field of Scripture for its answer as to why the devout men of Israel, according to Psalm 110, reject Messiah upon His first coming. We learn, in the first place, that the human mind is biased and the heart corrupt. Solomon's statement of the original condition of man's heart is absolutely correct: "Behold, this only have I found: that God made man upright; but they have sought out many inventions" (Eccl. 7:29). God has further given us His X-ray picture of the condition of the human heart since Adam's disobedience: "The heart is deceitful above all things, and is exceedingly corrupt; who can know it?" (Jer. 17:9). The historical record as given in the Torah (Gen. 2 and 3) corroborates the doctrine of the original innocency and present sinful condition of man's nature. By man's setting

his judgment and will against God's expressed prohibition sin entered the world, biased him against God's law, and defiled his being. Hence the condition of all—Jew and Gentile alike—is the same, namely, a bent to do one's own will and pursue his own course without any dictation or restraint from the Almighty. Observation and experience verify these statements. Only by a definite and whole-hearted yielding of the life to the will of God can man receive spiritual strength from God to counteract his natural rebellion against his Creator.

But do the Scriptures in plain language foretell that Israel's leaders will reject Messiah, and do they give the explanation for such unreasonable action? In several places this question is answered. Let us direct our attention to the information given in the second part of Isaiah's predictions. In this section of Scripture the phrase "servant of Jehovah" occurs frequently. A study of various passages show clearly that it has different significations. In chapter 42, verses 1 to 7, the description of the servant is of such a personal nature that it is impossible to interpret the message as referring to Israel or to a godly remnant of the nation. The picture is rather of an individual who is raised up of God to be a covenant of the people, that is, to be the bond of union between God and Israel and to be a light to the Gentile nations,—a gigantic task. In the following chapters the Lord God speaks through the prophet to the Chosen People, but when we reach chapter 48 this Servant steps out upon the stage, as it were, and speaks for Himself.

One should not think strange this sudden and dramatic change of speakers in the midst of the discourses of an orator like Isaiah. Many of the best teachers have the same dramatic power of enlivening their smoothly flowing messages by an impersonation. By this method a realism is gained and a vividness is procured which otherwise would not be possible. In the latter half of his book Isaiah, who ordinarily speaks as the Lord's representative, suddenly lays aside this role, steps forth with boldness, and enacts the part of the "servant of the Lord," who, as we shall see, is none other than God Himself clothed with a human body. At one time, with unexpected suddenness, the prophet ceases his dramatization and drops back into his normal style, only to stir our hearts again with another graphic impersonation; while at another time his realistic representations, both at the beginning and end, blend almost imperceptibly with his normal style. In chapters 40-47 he delivers his message with divine unction and the dignity of an ambassador of God. But suddenly with 48:1 this style ceases. In delivering the message contained in verses 1-16 he, with an indescribable, gripping power, arrests our attention as he impersonates this Servant of the Lord who, standing in the midst of Israel at some future time, will speak with His own divine power and authority. Verse 16 brings this dramatization to a close with the following statement: "And now Jehovah hath sent me, and his spirit." With verse 17 the prophet resumes his

normal style only to return to his impersonation\* of this Servant in 49:1-13. Again laying aside his usual style for a third graphic representation of the Servant, Isaiah (in 50:2-9) once more plays the role of Israel's Saviour-Redeemer. This characterization blends imperceptibly into the prophet's own discourse.

Now let us give our attention to the message found in 48:1-16. In verse 1 the Servant of the Lord calls to the house of Jacob to give ear to His words. In verses 3-11 He discusses the object of predictive prophecy, namely, to convince the obstinate people that the Lord alone is God and can foretell the future: therefore they should not worship idols but be faithful to Him. These former revelations were made, affirms the Speaker, "because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; therefore I have declared it to thee from of old. (48:4, 5). From this time the Servant will show new things that have been hidden from of old. These additional revelations will be given in order to convince the people of Israel and to draw them to God.

In verse 8 a very startling revelation is made. "Yea, thou heardest not; yea, thou knewest not Yea, from of old thine ear was not opened: for I knew that thou didst deal very

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\*It is to be understood that the Spirit of God used the dramatic powers of the prophet to make the message more gripping. Hence the dramatization and its message together constitute the very Word of God.

treacherously, and wast called a transgressor from the womb." Transgression has characterized Israel from the birth of the nation at the time of deliverance from Egypt to the time when this Servant is speaking. Throughout this period Israel has not heard in the sense of taking heed. The reason assigned for this continued stubbornness and rebellion is that "from of old thine ear was not opened." What does this statement mean? The English translation indicates that the verb in the original is in the passive voice, but a glance at the text shows that it is the Piel (intensive active) form פתחה and should be rendered "was open." Professor Delitzsch correctly understood the import of this message, as is evident from his translation: "Neither hast thou heard them, nor hast thou known them, nor has thy ear opened itself to them long ago, for I knew thou art verily faithless, and art called rebellious from the womb." In view of these facts it is manifest that the trouble lay with Israel and not with the Lord. According to this statement, the nation has refused to open its ear to the message of God. An additional reason for this unwillingness to receive the Word of God is: "Thou didst deal very treacherously and wast called a transgressor from the womb." The word translated very treacherously is the usual one to indicate the faithlessness of a wife toward her husband. (See Jer. 3, Isa. 54:5; Hosea 3.) Israel is God's wife but, as the prophets affirm, she has through the centuries played the harlot. On the one hand, an unwillingness to walk in the path of faith and an aversion to things spiritual, and, on the other hand, a desire to gratify the desires and promptings of the flesh



automatically and inevitably close the ear to the things of God. Therefore, reasons this Servant, to the nation Israel thus given over to spiritual deafness the predictions, which constitute a clarion call to all whose ears are open to receive the will of God, prove to be only enigmas and dark sayings,—furnishing occasion for continuance in self-chosen pleasures. In the last analysis this self-delusion and the consequent rebellion border on presumptuous sin. Nevertheless, continues the Speaker, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off" (vs. 9). To *defer* means to *draw out*; hence to defer His anger means not to allow it to burst forth upon rebellious Israel and cut her off from being a nation. To do so would thwart the expressed plan of God, namely, that of blessing all nations through the seed of Abraham. For His own sake and glory, therefore, He will not cut her off, but, on the contrary, will overrule and guide her destiny until she comes back to Him to do His will.

Who then is this Speaker thus charging the entire nation with such flagrant unfaithfulness? A glance at verses 12-16 gives the answer. The use of the personal pronoun "I" which began in verse 3 appears without interruption throughout these verses. Continuing, the Speaker demands of Jacob (verse 12) obedience upon the ground of His eternal existence: "I am he; I am the first, I also am the last." In the next verse He declares that He is the one who created and controls the universe. These statements identify the Speaker as God. This position is beyond dispute.

The last statement of verse 16 calls for examination. "And now Jehovah God hath sent me, and his Spirit." What does this statement mean? By it the Creator of the universe informs disobedient Israel to whom He is speaking that the Lord God has sent Him. The impression which the language of the entire chapter makes upon the mind of one who has no theory to support is that the speaker is in the midst of Israel delivering His message and claiming that He has been sent by the Lord God. Unless there is positive evidence in the context, or unless this doctrine contradicts the plain teaching of other unmistakable passages, we must allow the language to deliver its message without modification. One seeks in vain for anything in the connection which would lead him to place a figurative or metaphorical interpretation on this prediction. Neither does the plain meaning contravene the teaching of any other passage. Therefore we must accept the plain meaning and believe that one of the Divine Personalities constituting the Divine Being, having been sent by another of them, comes to Israel and delivers the message of this prediction.

To Israel God further declares that He would have granted peace\* like a river if only she had hearkened to

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\*Verses 14,20-22 undoubtedly refer to the return of the exiles from Babylon under Cyrus. But a careful study of the chapter shows that, though the return under Zerubbabel does appear in the prediction, the passage sweeps out into a much larger circle of events that go far beyond anything in the historic past. Thus the prophecy of the restoration from Babylon of the 50,000 exiles blends with that of the great final restoration and future exodus of Israel from all the nations whither she has been scattered. (See Jer. 23:7, 8.)

Him. This statement is in accord with that of the Psalmist (81:13, 14): "Oh that my people would hearken unto me. That Israel would walk in my ways! I would soon subdue their enemies. And turn my hand against their adversaries."

After the prophet Isaiah delivered the call for the captives to leave Babylon he again impersonated the Servant (49:1-13). In this passage the Servant speaks of His mother but says nothing of a father—a most significant omission. This fact is in perfect accord with Psalm 22:10 and Isaiah 7:14 which undoubtedly refer to the same person, namely, King Messiah. The task placed before Him is the restoration of all Israel and His becoming God's salvation to the ends of the earth. Only God can accomplish such a stupendous work. This truth is apparent to one who studies all that is involved in the salvation of a soul.

In verse 7 the Speaker tells of the hatred of the world against Himself, and of the ultimate success of His labors. "Thus saith Jehovah, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, *even* the Holy One of Israel, who hath chosen thee." This peculiar expression indicates that the hatred for this Servant permeates Israel's very being, and is the controlling factor in the life of the nation (since it is of her He is speaking). The passage simply states, however, that the hostility is present, but does not tell the occasion of it. The latter information must be gathered elsewhere.

For further light on this subject we will now turn to the third speech of the Servant (50:2-9). The prophet, representative of the Lord God, answers Zion's complaint that He has forsaken her (49:14-26), concluding with two rhetorical questions (50:1). He first challenges the nation to produce the bill of divorcement which He has given to Zion, its mother. Then the Lord demands, 'To which of my creditors have I sold you?' To both interrogations the people of Israel must answer in the negative. The conclusion drawn from all the facts is that God has not cast off Israel, but that she has rejected him.

At this juncture the prophet with dramatic suddenness begins again to impersonate. But whom? The Servant of the Lord whom he has previously characterized? The context alone can decide. This unexpected visitor declares, "Wherefore, when I came, was there no man? when I called, was there none to answer?" These words are inappropriate indeed in the mouth of any prophet, for they imply that the speaker was in some other place prior to His coming to deliver his message to disobedient Israel. Certainly no messenger of God would use such words in referring to his birth, for none of them ever used language with this import. Could this stranger be a messenger from some of the Gentile nations? The thought is inconceivable.

When the Lord confounded the language of the peoples (Gen. 11:1f) He said, "Come let us go down" from heaven to earth (v.7). In Genesis 18:1 appear the words, "And Jehovah appeared unto" Abraham, and in verse 10, "I [Jehovah] will certainly return unto thee when the season

cometh around," etc. At Sinai God said to Moses, "Lo, I come unto thee in a thick cloud" (Ex. 19:9), and in verse 11, "for the third day the Lord will come down in the sight of all the people upon mount Sinai." In Judges 6:11 concerning the Angel of the Lord it is said, "And the angel of Jehovah came, and sat under the oak," etc. Once more we see similar language in Judges 13:3: "And the angel of Jehovah appeared unto the woman"; and in verses 8, 9: "And Manoah entreated Jehovah, and said, Oh, Lord, I pray thee, let the man of God whom thou didst send come again unto us ... and the angel of God came again unto the woman." These quotations show clearly that it was customary to speak of the appearance of angels to men, and especially of "the angel of Jehovah," as a "coming."

The references given above suggest the probable identity of the speaker in our passage, namely, a heavenly visitor. Absolute proof is to be found in the words which follow our quotation. The speaker continuing asks of Israel, "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stink, because there is no water, and die for thirst. I clothe the heavens with blackness, and I make sackcloth their covering." This visitor is the one who has power to redeem and deliver Israel. It is He who controls heaven and earth. Such powers and prerogatives God only has; therefore the speaker is none other than God (cf. Amos 5:7-9; 9:5, 6; Ps. 104). We must conclude from all the facts, therefore, that it is the Servant of the Lord whom the prophet is again impersonating.

The first two questions, "Wherefore when I came ...? when I called ...?" constitute a Hebrew parallelism. Are we to understand the Servant to mean by these questions that He came in person to Israel and that she refused to respond to His call, or does He mean that He came in the sense of sending prophets with His messages? Let us investigate the latter query first. Jeremiah makes this statement: "And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not" (7:13). This passage, apart from all other considerations, may have either meaning, but when we consider the phrase, "Rising up early and speaking," and compare it with a similar one occurring frequently, we see that it can have only the latter signification. For example, in verse 25 of this chapter God says, "I have sent unto you all my servants the prophets, daily rising up early and sending them." For other examples see Jeremiah 25:4; 26:5; 29:19. In all of these quotations God speaks of Himself as a man who diligently arises early to perform his task. In His case the task was that of sending His prophets. Hence the context in each of these instances shows clearly that the Lord did not come in person, but sent His representatives, the prophets.

But what light does the context of Isaiah 50:2 throw upon the question as to whether He comes personally to the nation, or by sending His messengers? The following quotation gives the desired information. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he

wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame" (50:4-7).

It is clear that the Speaker in this quotation is the one who stepped forth and asked the questions of verses 2 and 3, for He continues without any change of style the use of the personal pronouns "I," "me" and "my." Since, as we have seen, He is the omnipotent God in control of the universe, and since He speaks of Himself in terms of a man, the inescapable conclusion is that He has taken upon Himself the form of man. This fact is the more evident in such statements as: He "hath given me the tongue of them that are taught," "He wakeneth mine ear to hear as they that are taught," "Jehovah hath opened mine ear," "I was not rebellious, neither turned away backward," and "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." If language means anything at all, these quotations cannot be construed otherwise than that the Speaker is God incarnate in the midst of Israel.

From this passage we see that the eternal God assumes human nature in order that He may, without forcing man's will, woo him to Himself. When, according to this prediction,

He comes to Israel, however, instead of their accepting Him and doing the will of God, the leaders of the nation reject Him. But what reason is here given for this failure to recognize and to accept Him? The last statement in verse 1 gives the answer: "Behold, for your iniquities were ye sold, and for your transgressions was your mother put away." Sin in the life blurs the spiritual vision, impairs the hearing, stupefies the moral sensibilities, and, if persisted in, finally paralyzes man's entire spiritual nature. But, someone replies, this statement cannot apply to the holy men of God in Jerusalem who worship God conscientiously. The prophet, who received his information directly from the omniscient God, nevertheless declared such to be the case. It is not to be inferred, however, that there are no righteous men among the leaders, but only that the influential majority is corrupt and leads the people astray.

Further light concerning Israel's blindness is found in Isaiah 28 and 29. A careful study of these chapters shows that the prophet is talking of "the end time"—the "time of Jacob's trouble." In the latter chapter he gives some wonderful statements regarding the blindness of the leaders. In order to appreciate his revelations it is necessary to have a comprehensive view of the entire chapter. In the first four verses he foretells the time when the Lord will gather all nations against Jerusalem to battle, and describes the dire extremities to which the nation will be reduced in the final siege. But the Lord never cuts off hope, nor leaves His people to grope in the dark; hence in the next paragraph (vs. 5-8) He gives a bright promise of deliverance by divine



intervention. Following the assurance of certain and final salvation, He shows the sad spiritual condition of the Chosen People and the reason therefore as it shall be at that time.

"Tarry ye and wonder; take your pleasure and be blind: they are drunken but not with wine; they stagger, but not with strong drink. For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned" (Isa. 29:9-12).

The statements, "Tarry ye and wonder: take your pleasure and be blind," though in the form of a command, are forceful warnings to the religiously indifferent and pleasure-loving leaders of the people. Exhortations similar to these are seen in Amos 4:4, 5: "Come to Bethel, and transgress; to Gilgal, and multiply transgression; and bring your sacrifices every morning ... for this pleaseth you, O ye children of Israel, saith the Lord Jehovah." The people well understood the warning although it was expressed as an exhortation. The Scriptures abound in such ironical statements, the meaning of which is clearly discernible from the context. We need not think strangely of such language, for the same usage is current with us. Parents frequently warn their children by urging them to do the thing which the latter know is positively prohibited, giving the warning by a rising inflection of the voice. At other times disapproval is expressed as a most solemn command, but is couched in terms of the consequences of the act. Such usage the

prophet adopts in the passage under consideration. Hesitating to obey the Word of God, staring in unbelief and wonder at the Lord's providential workings in the life of the nations, and living in self-chosen pursuits and pleasures result in spiritual blindness, declares the prophet in the first two lines of the passage given above. The price of sin and disobedience are very dear. Rebellion against God brings its own punishment. On this point I wish to quote Delitzsch's comment. "They are drunken and dull, not merely because they are given up to sensuous drunkenness ..., but because God has surrendered them to error and dissoluteness—He who, although He wills not evil, yet makes the evil which the creature calls into existence the means of punishing evil. **תְּרִדְמָה** is here the impotence of utter spiritual stupidity. This doom has fallen on the nation in all its members; even the nation's eyes and head, the prophets, even those who should look out for the good of the nation and guide it, are blind—blind leaders whose eyes are fast closed ... and over their heads a covering is drawn, as over sleepers at night.

It is evident from this chapter that the leaders of Israel, because of their wanton living and their failure to take the Lord seriously, are punished with judicial blindness. The drift of the thought in chapter 28 is that they actually hold up the message of God to ridicule, and in unbelief and mockery make a pun upon the words spoken by the man of God. Therefore the written Word is meaningless to them. An additional reason (29:13, 14) why the Word exerts no power in the lives of the people is that it is taught by rote and as if it were merely the commandment of men.

A further reason for the ineffectiveness of God's Word in the life of Israel is that, as punishment for the indifference with which divine messages are received, the Lord pours upon the entire nation "the spirit of deep sleep, and has closed your eyes, the prophets; and your heads, the seers, hath he covered" (v. 10). The expression, "the spirit of deep sleep," is a Hebrew idiom referring to the one who causes this spiritual sleep. The same idiom occurs in the phrase, "the spirit of grace and supplication," found in Zechariah 12:10, and means the spirit who grants favor to Israel and causes the nation to humble itself before God in prayer. But what spirit will bring blindness or spiritual sleep upon the nation? This question may be answered by an examination of 1 Kings 22:13-23. Ahab, king of Israel, wanted Jehoshaphat king of Judah, to join him in a campaign against Ramoth-Gilead, but the latter would not agree to do so, notwithstanding the favorable replies of four hundred false prophets, until he had consulted Micaiah, the true prophet of God. Ahab protested, saying, "I hate him; for he doth not prophesy good concerning me, but evil" (v. 8). Nevertheless at Jehoshaphat's insistence Ahab sent for Micaiah. The messenger summoning the prophet told him how the four hundred prophets had foretold success for the contemplated expedition and insisted that he agree with their predictions. To all his pleadings the man of God nobly replied, "As Jehovah liveth, what Jehovah saith unto me, that will I speak" (vs. 13,14). Then, standing in the presence of the two kings, Micaiah ironically foretold victory for the allies. Ahab, immediately recognizing the character

of the prophet's words, put him under oath to tell without disguise what the Lord had revealed to him. Sensing the king's momentary seriousness, Micaiah spoke boldly the message of God. But being determined, regardless of consequences, to carry out his own plans, the king of Israel burst forth in a rage, and turning to the king of Judah said in substance, "I told you so."

As a last resort and final attempt to persuade the wilful king to abandon his proposed campaign, the man of God laid bare before the stubborn monarch the workings of the spirit world. God, declared the seer, permitted an evil spirit to come to earth and become a lying spirit in the mouths of the false prophets in order to entice Ahab to his own destruction. Hence the messages favorable to the royal plans, instead of being of divine origin, were inspired of Satan. Satan always camouflages his activities and makes them as nearly like the true work of God as possible. For example, he tried to duplicate the miracles of Moses at the time of the Exodus. Since Ahab wanted confirmation of his own plans and did not wish to turn from them even though God should register His disapproval, the Lord permitted an evil spirit to speak lies through wicked men that Ahab might perish in his own rebellion. This principle of divine retribution the prophet Isaiah set forth in the following words: "Yea, they have chosen their own ways, and their soul delighteth in their abominations: I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did that which was evil in mine eyes, and chose that wherein

I delighted not" (66:3, 4). The deduction from all the facts given above is that, if one does not have a consuming passion for the truth of God, he lays himself open to self-deception or blindness effected by evil spirits. These factors doubtless operate in the case of Israel's leaders in blinding them so that they do not (as is assumed in Psalm 110) recognize Messiah when He comes.

A startling statement relative to the blinding of those who do not want the truth of God is given by the prophet Jeremiah: "Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jer. 13:16). From this passage it is evident that if one does not receive God's message and give Him the honor due His holiness, He will cause blindness by sending spiritual darkness into the soul. It is indeed a fearful and dangerous matter to treat lightly the Word of God. When God draws the curtains of darkness around one who has thus spurned the light of His Word, that one cannot possibly see the truth. Only as a last resort, let it be remembered, does God bring such spiritual night upon anyone. Yet on the other hand let no one think that he can treat the Word of the Lord with indifference and not suffer thereby. God's threats are not in vain.

Additional light concerning the hardening of the heart is seen in the commission given to Isaiah (chap. 6). He was commanded to go to the people of Israel and continue delivering his messages. "He spake, Go and say to this people: Hear always, and understand not; and but see ever

and perceive not" (6:9, Delitzsch's tr.). The use of the infinitive absolute following the finite verbs, as in this case, indicates that the message should be given over and over again. Such repetition was to insure to everyone an opportunity of hearing the message. But the Word of God is like the sunshine which melts wax but hardens clay. The honest heart yields to the message of God, but the impenitent soul becomes more bold in resisting the pleadings of mercy. Hence the "preaching of the Word, which is designed to be a blessing to man, becomes a means of hardening the heart when one is indifferent or hostile to it. Furthermore, if one receives it in a passive manner and will not take time and thought to consider it seriously, he exposes himself not only to the deadening influence of such an attitude but also to judicial blindness as the penalty for his wilful lack of appreciation of things spiritual. Science proves that certain people are willfully deaf, that is, when they have adopted the practice of not giving attention to that which does not appeal to them, they sooner or later lose that keenness of hearing with which they were by nature endowed, and become more or less deaf. This same law obtains in the spiritual realm. The prophet so stated this fact in the words, "Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed" (6:9,10). God wills that all shall hear and heed, but when one will not gladly receive the

message, his heart is hardened thereby. The prophet's commission, therefore, is expressed in terms of the effect which his message has.

The findings of the foregoing investigation in the field of Scripture may be summed up as follows: the human heart is corrupt and deceitful; God, being desirous that all men know His will and do it, has exhausted all moral and spiritual resources in an effort to influence men to this end for their own good; truth inherently has power to harden the heart of all who are either indifferent or hostile to it; God sends spiritual blindness upon everyone who does not have a passion to know and obey the truth; and the only safe and reasonable course in life is to prize truth and the will of God above every earthly consideration.

In this study we have learned from psychology and from the Scriptures that it is possible for God to come to this earth clothed in a human body and still not be recognized, even by the religious leaders of the chosen people of Israel. Hence we are convinced that the inference drawn from the data of Psalm 110 relative to Messiah's rejection upon His first appearance in Israel is sound psychologically and scripturally.

### *6. Messiah's Return to Glory*

After being rejected by His own people, Messiah receives an invitation from God in heaven to leave the earth and to ascend into the glory-world. To Him is extended the honor of a seat at the right hand of the Almighty: "Sit thou at my

right hand until I make thy enemies the footstool of thy feet."\*

This passage gives no light on the special crisis which calls forth the invitation for Messiah to return to heaven. The details may be gathered from parallel statements. The famous passage in Isaiah 52:13-53:12 doubtless will give us information concerning the great tragedy constituting the first crisis in Messiah's earthly career. Before we can make use of the data found in this passage, however, we must first determine without a doubt whether or not this passage is a prediction of Messiah. All things being equal, those interpretations of Messianic predictions which antedate the controversies between the Jews and the Christians should have great weight with both sides of the dispute. Therefore they should be given the most serious consideration and careful study, and should be rejected only after the evidence

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\*Some have thought that this language means nothing more than that the Judean king, whether of the Davidic or Hasmonean dynasty, is urged by the poet to build his royal palace to the south of the temple on Mount Moriah. The supposition underlying this suggestion is that God dwelt in the temple and, since it faced the east, the royal palace located to the south would be at the right hand of God. Since the Shekinah departed from the temple prior to the captivity and did not return at the time of the restoration—a fact known to all—no one would use such language as Psalm 110 during the time of the Maccabean period to refer to the royal palace in relation to the sacred edifice. To use it in such a sense even during the days of the Davidic kings is to force an unnatural meaning upon the words and to deal with a serious subject in an insincere way. Hence one must take the words at their face value and believe that the statement is an invitation of the Lord God to King Messiah to ascend to heaven and to sit at His right hand.



is seen to be overwhelmingly against them. With this principle as a criterion let us now examine the ancient synagogal interpretation. Jonathan ben Uzziel (1st century A.D.), who translated one of the Targums (Aramaic version of the Hebrew text), rendered Isaiah 52:13 thus: "Behold, my Servant Messiah shall prosper; He shall be high and increase, and be exceeding strong." Notwithstanding his clear insight into this verse, he is without doubt wrong in his applications of the statements of the sufferings\* mentioned in this passage to the disasters and calamities of the Jewish nation.

Among the various opinions in the Babylonian Talmud concerning Messiah, we find this one: "The Messiah—what is His name? ... The Rabbis say the 'leprous one'; (those) of the house of Rabbi (say), 'the sick one' as it is said, 'Surely He hath borne our sickness'" (Baron). Other names of Messiah appearing in this passage are: "Shiloh" (Gen. 49:10); "Yinnon" (Psalm 72:17); "Haninah" (Jer. 16:13); "M'nahem" (Lam.1:16). The calling of Messiah "the leprous one" arose from a misunderstanding of נָגַיִץ which means "stricken" or "plagued" and not "leprous" (Isa. 53:4). This

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\*No one acquainted with Israelitish history will question for a moment the unparalleled sufferings of the Jewish people. The saddest feature of their trials is that they have been slaughtered by so-called Christians and in the name of Jesus. I wish to state emphatically that no genuine, enlightened Christian will persecute the Jew or anyone else. On the contrary, he will do all in his power to assist the Jewish people, for he realizes that they are God's chosen earthly people who will yet become the channel of blessing for the entire world.

quotation, therefore, shows that the writer of this section of the Babylonian Talmud believed in a personal Messiah and considered Isaiah 53 as Messianic.

Now let us consider later interpretations. The Jewish writer, Abarbanel, who had no bias in favor of the Christian interpretation of Isaiah 53, makes the following significant statement: "Jonathan ben Uzziel interprets it in the Targum of the future Messiah; and this is also the opinion of our learned men in the majority of their midrashim." Another famous Jewish writer of the second half of the sixteenth century, Alshech, makes a similar confession: "Our Rabbis with one voice accept and affirm the opinion that the prophet (in Isa. 52:13-53:12) is speaking of King Messiah." According to the late David Baron, a prince among commentators, "the Messianic interpretation of this chapter was almost universally adopted by Jews, and his (Rashi's) view, which we shall examine presently, although received by Aben Ezra, Kimchi, and others, was rejected as unsatisfactory by Maimonides, who is regarded by the Jews as of highest authority, by Alshech (as stated above), and many others, one of whom says the interpretations adopted by Rashi 'distorts the passage from it's natural meaning,' and that in truth it was given of God as a description of the Messiah, whereby, when any should claim to be the Messiah, to judge by the resemblance or non-resemblance to it whether he were the Messiah or no."

A careful study of the entire passage convinces the candid mind that the prophet was talking of the suffering of an individual for the entire nation.

Some have interpreted this prediction as referring to the Jewish nation and its long sufferings. Without doubt the expression *my servant* in certain connections does refer to the nation Israel, while in other passages it signifies the godly remnant. Again it undoubtedly designates an individual, as is clearly seen from certain contexts. What does the present context indicate? Can this servant be the nation? In reply I wish to call attention to three facts which show without a doubt that it is not. First, the servant, according to 52:13, deals or acts wisely. If the nation is the servant here mentioned, she acts wisely. What is the verdict of the past? The historical books of Tenach narrate one continuous course of backslidings on the part of Israel. The prophets constantly raised their voices against the wickedness of the people. God through Moses called Israel a stiff-necked people (Ex. 32:9; 33:3,5) and the prophets likewise constantly reminded them of this fact. They were ever turning to idolatry. During the times of the judges God had to turn Israel over to oppressors because of her sins; at the time of the exile the people suffered because of their idolatry and wickedness; and for nineteen hundred years they have been scattered throughout the world because of *their iniquity*. Israel's checkered history from the birth of the nation (deliverance from Egypt) to the present time is characterized by apostasy from God and persistence in her own rebellious ways—approximately 3500 years of failure on Israel's part and 3500 years of patience and long-suffering

by the Lord.\* In view of these 3500 years of delinquencies and failures, could the prophet have said in serious discourse, as in this prediction, that my servant (the nation of Israel) deals wisely? This question demands a most emphatic denial. Since to fear the Lord is the beginning of wisdom, Israel can in no sense be said to *deal wisely*, for she has not feared Him, according to the significance of these terms.

Secondly, the servant of this passage suffers without protest not even opening his mouth. A glance at Jewish history shows that such meekness, non-retaliation, and submissiveness have never characterized the nation. On the contrary, the Jews have vigorously protested and at times even fought fiercely for their rights. Submissiveness has never characterized the nation.

Thirdly, throughout 53:1-9 the servant is clearly distinguished from the nation for whom He suffers without resistance.

The reasons given above also show that the remnant of Israel is not in view in this passage. On the other hand, they point unmistakably to the conclusion that an individual of the nation is presented as suffering and making atonement

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\*Let no Gentile think himself better than the Jew, for the history of the nations is characterized by the same wickedness and failures. Again let no one conclude that the entire house of Israel has been steeped in sin without a single exception to the rule. Many godly men and women adorn the pages of Jewish history from ancient days to the present. But the picture given above is faithful to the facts concerning the nation as a whole.

for it. (For a full discussion of the proper interpretation of this wonderful prediction see chapter 18 of *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity* by the present author.)

What information does this Messianic passage give relative to the ascension of this Servant of the Lord? The answer is found in the following statement: **הִנֵּה יִשְׁכַּל עַבְדִּי** "Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high" (Isa. 52:13).

Let us approach the question involved in this quotation by ascertaining first the literal meaning of each of the verbs and then the significance. Next in order we will test the passage by learning which meaning accords with the context.

The verb **שָׁכַל** is a denominative and primarily means *to have understanding*, knowledge which is the result of attentiveness. In the Hiphil, the form occurring in this passage, it means *to have insight, to act prudently or deal wisely, hence, to prosper*. **יָרוּם** translated "be exalted" also has the literal meaning of *being raised, lifted*. For example, see Isaiah 49:11. In other connections it signifies to *rise* as in Genesis 7:17, where the ark is said to rise from the ground. It is translated to mount up in the statement, "When the cherubim lifted up their wings *to mount* up from the earth" (Ezek. 10:16, cf. v. 17). It also occurs in the statement, "And the glory of Jehovah mounted up" (v. 4). In Genesis 31:45 this same word is rendered "set up" in the

statement relative to Jacob's lifting up a stone as a pillar. In many other places it has the literal meaning of being raised up or rising, whereas frequently it has the figurative idea of being exalted, honored, or proud. Therefore the context alone can decide which meaning is to be chosen in each case. **נָשָׂא** is niph'al perfect, third person, singular, with **וְ** conversive, and means literally, *be lifted up* or *lift one's self up*. Likewise it has figurative or metaphorical significations. As in the case of the other verbs, the context must decide what is the intended meaning in each given case. **גָּבַהַ** means *to be high, exalted*. It is used both literally and figuratively. The data given in the connection must always decide its use.

A careful study of the prediction shows that this servant is not honored or exalted among men but, on the contrary, is reproached and despised by them and finally executed in a most horrible manner— "He was cut off out of the land of the living" (53:8). The divine reason for permitting such cruelty is that He submits to execution "for the transgression of my people to whom the stroke was due" and that He may "make his soul an offering for sin" (53:10). But after His death "he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (53:10).

Since **יָרָם** means literally *to rise*, and since this servant prolongs his days after his death, it is evident that the literal meaning of rising from the dead should be given it in this context. As seen above, **נָשָׂא** means *to lift up or carry*, both literally and figuratively. Since rising from a state of death is demanded by the context as the meaning of the preceding

verb, the trend of thought doubtless favors the literal meaning of this verb. Being in the niphal, the passive or reflexive form, it indicates that this servant is literally lifted up or lifts Himself up. Being thus lifted up, He is "exceedingly high."

Therefore this prediction, studied in the light of the entire context, is an epitome of the career of Messiah when He comes to earth and is rejected by His own people. Briefly stated, it announces that He will act wisely, nevertheless will be put to death. But the grave cannot imprison its holy victim because it is written: "For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption" (Ps. 16:10). Therefore, He rises from the tomb, a triumphant conqueror. Being restored to life, He "is lifted up" or "lifts himself up"—the second stage in the exaltation of Messiah after His rejection and suffering. The result of His being lifted up is that He shall be exceedingly high. When these facts are studied in connection with Psalm 110, it immediately becomes evident that each prediction supplements the other. The facts gathered from both passages and arranged in proper sequence are: first, the rejection of Messiah by His people; second, His execution; third, His resurrection from the dead; fourth, His ascension to heaven; and fifth, His session at the right hand of God.

### *7. Messiah's Session at the Right Hand of God*

The statement, "Sit thou at my right hand until I make thine enemies thy footstool," must be studied with all its implications. In the preceding section we learned that

Messiah, at the invitation of God, ascends to heaven after His resurrection. Hence the *sitting* mentioned in this quotation refers to His session at the heavenly court. As has already been noted, for a king to extend to another the honor of sitting at his right hand was, to the oriental mind, an acknowledgment of equality on the part of the sovereign. May I repeat with emphasis that to David's auditors such language could mean nothing less. Since the Spirit of God would not lead a prophet to use language with a connotation different from that in ordinary use without indicating such a departure, it is absolutely certain that He used these words exactly as they were understood by the people of that day. Therefore this language in the mouth of David implies the equality of Messiah with the eternal God.

The prophet Zechariah, in no uncertain sound, declared the same fact: **קָרַב עוֹרֵי עַל־רֵעִי וְעַל־גֹּבֵר עַמִּיתִי** "Awake, O sword, against my shepherd, and against the man that is my fellow" (Zech. 13:7). In this passage He whom God terms "my shepherd" is "the man that is my fellow." The word **גֹּבֵר** shows that this shepherd is a man; but He is more than a man. He is **עַמִּיתִי** "my fellow," says God. The latter word occurs ten times in the Hebrew Scriptures: in this passage and nine times in the Book of Leviticus. In the nine other occurrences it is used as a synonym for **אָח** *brother* which refers either to a blood relative or to one who is living nearest to another. Since a man's brother is of the same nature and essence as himself, the man whom God thus speaks of as **עַמִּיתִי** *my fellow* is of the same divine nature



and essence as God Himself. Hence upon His return to the heavenly court He is given the honor of equality with the eternal God.

How long will He remain seated at the right hand of God? This question can be answered only in a general way. The statement, "Until I make thine enemies thy footstool," is to us indefinite since our knowledge is limited and since God in no other passage has told us how long He will remain there. The implication, however, is that when the enemies have been subdued He will cease to remain seated in the heavens. This inference is strengthened by a statement in the next verse which will be studied later.

Another inference drawn from the statement, "Until I make thine enemies thy footstool," is that God deals with Messiah's enemies during His session at His right hand. From the Scriptures we learn that God overrules everything for the advancement of His purposes. He has His way not only in heaven but also among men. It is not to be inferred, however, that men are doing the will of God on earth now. But the Lord overrules the wickedness of men to His praise. The kings of the ancient world thought that they were doing exactly as they pleased but the Lord declared that He was using them to accomplish His purposes (see Isa. 10:5-11). Hence today the providential hand of God is working in the world in general, but especially in Israel to bring her to the point where she will submit to Him and accept His sovereignty. In doing this thing the Lord does not coerce the will but brings man to the point where he is glad to do the will of God. It was and is His will that Israel accept her

Messiah. But when He first comes, according to the prediction, she rejects Him, He returns to heaven, and God silently yet surely works with the nation until it does come to the point of accepting Him, at which time He will return to earth.

Since she rejects Him at His first coming, does the Lord cast off Israel? Is God through with His chosen earthly people? God is not changeable. He may be delayed in carrying out His plans but He never turns from them. Eventually He overrules and brings to fruition His original plans. In regard to the perpetuity of the Davidic throne and kingdom, the Lord declares that He will not alter the promise which has gone forth from Him (Ps. 89: 34-37; Jer. 33:19-22). That He has not cast off Israel is evident from Jeremiah 31:35-37. These promises are to be taken literally, for they mean exactly what they say. Hence God deals with the Jews in a providential way during Messiah's session in heaven, and will eventually bring them to acknowledge their iniquity in rejecting Him. At that time, as we shall see, He will begin to use the Chosen People in dispensing His blessings to the whole world.

Though Israel, during the time of Messiah's session at the right hand of God, is set aside and unusable for the carrying out of His plans, is the Lord without a people through whom He may work? Do the prophets speak concerning this matter? Moses gave us Israel's national anthem in the form of a prophecy (Deut. 32). In this forecast the great law-giver told the nation ahead of time that it would forget God, that He in turn would hide His face

from it, and that He would call another people and thereby provoke it to jealousy. Read this prediction very carefully.

"Of the Rock that begat thee thou art unmindful. And hast forgotten God that gave thee birth. And Jehovah saw *it*, and abhorred *them*. Because of the provocation of his sons and his daughters. And he said, I will hide my face from them, I will see what their end shall be: For they are a very perverse generation, Children in whom is no faithfulness. They have moved me to jealousy with that which is not God; They have provoked me to anger with their vanities: And I will move them to jealousy with those that are not a people; I will provoke them to anger with a foolish nation" (Deut. 32:18-21).

Though this prophecy is given in general terms, its meaning is unmistakable. In verse 18 appears a general forecast of the apostasy of the entire nation, but no details are given as to the specific nature of its departure from God. Verses 19 and 20 vividly portray God's displeasure and forewarn the nation that He will give it up, hiding His face from it. In the next verse a marvelous revelation is given: when He does hide His face—set the nation aside temporarily—He will use another people and will thereby move Israel to jealousy. The implication of this last verse is that when Israel has been moved to a holy jealousy for her God, He will cease to work through this unnamed people only and will again use her in the advancement of His earthly plans.

Isaiah makes a similar prediction.

"I am inquired of by them that asked not *for me*; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts, a people that provoke me to my face continually,

sacrificing in gardens, burning incense upon bricks; that sit among the graves, and lodge in the secret places; that eat swine's flesh, and broth of abominable things is in their vessels; that say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day" (Isa. 65:1-5).

Verse 1 of the quotation above foresees a time when a people other than Israel seeks God, finds Him, and is accepted by Him. The reason assigned for extending to this hitherto unknown people an opportunity of coming to God is that all the day long the Lord had stretched out His hands to disobedient Israel in vain. The relation of cause and effect is clearly discernible in the prediction of the setting aside of rebellious Israel and the acceptance of another people. This prediction is an excellent illustration of the principle that what is one's loss is another's gain. God makes even the shortcomings of men to praise Him. Man's failures do not thwart the going forward of the Almighty's purposes.

We have already seen that during the time Messiah is seated in heaven Israel is set aside. In our study of Psalm 110 we shall presently see that when she accepts Him He returns and begins once more to work out His plans through His ancient people. According to the necessary inference drawn from Moses' forecast when Israel forgets God and is rejected, He enters into covenant relation with another people and works through them but as soon as she returns to Him, He ceases to use them exclusively and begins again to work through her. These facts lead to the inevitable conclusion that during the time of Messiah's stay in glory and Israel's rejection, the Lord calls and uses another people in blessing the world. Who are these people? The prophets

of the Tenach do not answer this question. Suffice it at the present stage of this investigation to know that such is the forecast by Israel's greatest king and Psalmist. Hence each faithful Hebrew should accept the prediction and seek to find further information on the subject.

Before our leaving this phase of the investigation, another question presses upon us for an answer. Are there any indications at the present time that Israel's period of wandering and suffering is drawing to a close? In reply, I wish to call attention to a prediction of Daniel the prophet in chapter 7. In this passage four world-empires are set forth symbolically. A careful study of it and a comparison with world history show that we are approaching the end of Gentile dominion. It is evident that the fourth beast—diverse from the three former ones—which devours the whole earth, treads down the residue, and breaks in pieces all that it cannot appropriate is now rising. This statement being true, the time is rapidly approaching for the saints of the Most High (the Hebrew people) to receive the kingdom. (For a full discussion of this important subject see *The World's Greatest Library Graphically Illustrated*.)

#### 8. *The Subduing of Messiah's Enemies*

According to verse 1 of Psalm 110 God will subdue the enemies of Israel's Messiah. Who are they? In the preceding discussion it has been seen that the people of Zion reject Messiah upon His first appearance. Hence they are included among the enemies whom the Lord God will put under His feet. But from other passages it is evident that there are

others who are hostile to Him. As we shall learn in a study of Psalm 2, there is to be an international atheistic politico-religious convention for the express purpose of opposing God and His Messiah. In this conference a resolution will be proposed and passed "against Jehovah, and against his anointed." Again we see in Psalm 45 the enemies of the King. From these and other passages it is clear that Messiah has enemies not only among the people of Zion but also among the Gentiles.

The subjection of Messiah's enemies is in this Psalm attributed to the Lord God, but in other connections to the Messiah himself. There is no contradiction in these representations. In common parlance we frequently speak of one's doing that which he himself does with his own hands and also that which he causes to be done by others. Thus the Lord may correctly be said to do that which He does through others, as well as that which He does directly.

The normal impression which the words, "Until I make thine enemies thy footstool," make upon the average reader is that, upon Messiah's accepting the invitation to ascend to God's right hand, the latter begins to bring about the submission of His enemies. This expression is strengthened by statements found elsewhere. The Lord takes cognizance of the thoughts and motives of every heart; likewise He deals with each individual and nation according to its works. As He providentially works in history, He respects the personality and will of each; nevertheless He guides all things surely and certainly towards one great consummation—the establishment of His kingdom on earth.

At that time all peoples will be righteous and do the will of God. Satan, the great opponent of God and man, will finally make a fatal move. Then world affairs will be precipitated and the crisis of crises will come. Then will all Messiah's enemies be subdued. Then will sinners be purged from Zion, as it is written, "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning" (Isa. 4:4). "Therefore saith the Lord Jehovah of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called the city of righteousness, a faithful town. Zion shall be redeemed with justice, and her converts with righteousness" (Isa. 1:24-27). The poet was correct in saying: "The mills of God grind slowly, yet they grind exceeding small; Though with patience He stands waiting, with exactness grinds He all." *Friedrica Von Logau*.

### 9. *Messiah's Second Appearance on Earth*

Time brings mighty and startling changes. The very Messiah who, upon His first coming to earth, is rejected by the Holy City, and who, together with the Lord God Almighty, is declared at the close of this age by vote of the international atheistic convention to be a non-entity or myth, will receive an entirely different reception when He

returns an enthusiastic ovation, indescribably sublime and unquestionably genuine. With all enemies subdued, He will mount the throne of David and reign, for the second verse of this poem declares, "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies."

Is this passage to be taken literally? The universal rule governing the interpretation of all languages is that every word is to be taken in its primary ordinary literal meaning unless the context indicates otherwise. Since nothing in the psalm precludes the literal meaning, we are forced to accept this statement at its face value. Confirmation of this position is found in many predictions, the literal meaning of which cannot logically be set aside. For instance, a beautiful picture of the tranquility and blessedness of Zion when King Messiah reigns is given in Isaiah 33:17-24: In verse 17 reference is made to her King and in verse 22 He is called God. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." The place where He reigns is "Zion, the city of our solemnities" (Isa. 33:20). The context shows indisputably that this passage must be taken literally. The vision of Isaiah (Isa. 2:1-4) describes the country of Judah and the city of Jerusalem as they shall be when the God of Jacob shall be there and shall teach the people who go there from year to year. The words, "Judah and Jerusalem," in 1:1 cannot be taken as other than literal. The context will allow of no other version. Thus when the same words occur in this passage and there is nothing to indicate a figurative meaning, one must accept the literal



meaning here also. Nevertheless, someone insists, the statement that "The mountain of Jehovah's house shall be established on the top of the mountains, and be exalted above the hills; and all nations shall flow unto it" cannot be taken literally, but must be interpreted as a reference to the establishment of the Kingdom of God among men. Does not the prophet Jeremiah compare the Kingdom of Babylon to a mountain, "O destroying mountain, which destroyest all the earth" (Jer. 51:25)? In this context mountain is used in a metaphorical sense. How did the people of Isaiah's day understand the expression, "mountain of Jehovah's house"? A statement from Micah, Isaiah's contemporary, will determine its meaning. "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it" (Micah 3:12-4:1). In the first verse of this quotation "Zion," "Jerusalem," and "the mountain of the house" cannot be taken otherwise than literally, as the context clearly indicates. This verse makes a prediction of the impending judgment of God that shall soon (from the prophet's time) fall upon the city. The hill of Zion constitutes the southwestern portion of the city of Jerusalem, and the Mountain of the house (Mount Moriah) the southeastern. Jerusalem here refers to the city proper. Hence without doubt the three names are to be understood as referring to literal Jerusalem with its two outstanding

hills. The following verse presents a great contrast to it—a forecast of the great changes that shall take place in Jerusalem when "the God of Jacob" (Messiah) shall teach all nations who go up there from year to year. Since, therefore, "the mountain of the house" in 3:12 is literal, "the mountain of Jehovah's house" must be likewise understood. Construed otherwise, the language means nothing.

In Psalm 87 the writer declares that God has chosen Zion in preference to the dwellings of Jacob, and then calls it "the city of God." In Psalm 132:13, 14 God affirms that He has chosen Zion for an everlasting resting-place. These passages, when studied in the light of their contexts, cannot be interpreted otherwise than literally. From the foregoing testimony it is evident that Zion is to be the capital of the earth when Messiah comes to reign.

"Jehovah will send forth the rod of thy strength out of Zion." מַטֵּה is translated *rod* and means in this connection *sceptre*. The sceptre is a symbol of authority and power. It is called "the sceptre of thy strength." The emphasis is placed upon strength. Thus this expression indicates the strong rule of Messiah. Rabbinical writers without doubt understood this verse as a reference to King Messiah's reign, as is evidenced by the following quotation:

"Ver. 2. According to Bereshith Rabba (sect. 85, fol. 83, 4), on Gen. xxxviii. 18, the sceptre of the kingdom which the Lord sends out of Zion is the king Messiah, of whom Isaiah (xi. 1) speaks: 'There shall go forth a rod out of the stem of Jesse.' So according to Bammidbar Rabba (sect. 18, near the end), 'The rod of Aaron is preserved, that it may be in the hand of king Messiah, which is the meaning of "the rod of thy strength."' And according to Tanchuma

(*Yalkut Shimeoni*, ii. fol. 124,3), the Messiah will smite the nations with the same rod or sceptre" (Perowne, *The Psalms*, Vol. II).

Messiah is to rule "in Zion," "in the midst of thine enemies." Those called enemies will not be hostile to Him when He comes to reign, as is evident from the following verse. They are called enemies because of their former attitude toward Him.

When Messiah comes into the world the second time, He will mount the throne of David which is specifically called "the throne of Jehovah" (I Chron. 29:23), and "will sit upon the throne of the kingdom of Jehovah over Israel" (I Chron. 28:5). David's throne is called "the throne of Jehovah," and the kingdom of Israel "the kingdom of Jehovah" by way of anticipation. The Lord did not want Israel to have a king, and protested when she insisted upon being like the surrounding nations in this particular (I Sam. 8), but yielded to her persistent cry—to her sorrow, of course. The Davidic dynasty was accordingly permitted to occupy the throne "until he come whose right it is; and I will give it him" (Ezek. 21:27),—an undoubted reference to Messiah. This passage assumes that the kings of the royal house of David were not the rightful occupants of this throne of the Lord, but exercised regal authority for the time being, "until He come whose right it is." If David's dynasty, to which God entrusted the reins of government, did not have the right to the throne, in the sense of this passage, evidently the one to whom it belongs in truth is greater than any of them. This inference is supported by many prophetic statements. For example, the great passage in the Book of Immanuel (Isa.

7-12) demonstrates this fact. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this" (Isa. 9:6, 7).

When King Immanuel mounts the throne of David He will set up His government in Judah first. His authority will increase until it covers the entire earth. The blessedness of this reign is most beautifully set forth in Isaiah 11. At that time Judah and Israel shall dwell safely, and all former hatred and jealousies will have vanished.

This administration will be one of justice and righteousness. Jeremiah foretells it in a most beautiful passage. "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land" (Jer. 23:5). Isaiah likewise presents the same truths in the thirty-second chapter of his book in the following words: "Behold, a king shall reign in righteousness, and princes in justice." O, how the weary world longs for such an administration of justice and peace!

## II. SECOND STROPHE, VERSES 3 AND 4

The first strophe, as we have seen, covers, by strong implication, the short but eventful period of Messiah's earthly career in His working out of the divine redemptive scheme; His ascension to the right hand of God in heaven; His session there until the Lord subjects His enemies to Him; and His return to set up His earthly kingdom of righteousness. The second strophe, continuing the wonderful story, recounts the unprecedented moral and spiritual change which will take place in the Jewish nation at that time; the enthusiastic volunteer army of redeemed Israel; and the oath of God to King Messiah.

### 1. *The Changed Attitude of Israel*

God never forces the will of man but He works providentially to bring about a change of attitude in men on the one hand toward sin and Satan, and on the other hand toward Himself. Not until men see the sinfulness of wrongdoing and disobedience to God and turn to Him in genuine repentance can God bring real blessing into their lives. That such a change will be wrought throughout Israel is absolutely certain, for several prophets foretell it. In his forecast of the nation's history Moses foresaw the time when all Israel dispersed throughout the world "shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me" (Lev. 26:40). This prediction specifically states that the scattered people shall confess their "iniquity" and that of their *fathers*—a definite

sin committed by the fathers, on account of which the nation is ejected from the land and dispersed among the nations. In other words, there is a national sin which was committed by the fathers while they still resided in the land, and on account of which they have been dispossessed and scattered everywhere. Furthermore, the statement affirms that those making this confession—the last generation prior to the great national regathering—admit a share in this national crime committed by the fathers before the expulsion from their country.

Isaiah by the Spirit of God projected himself into the future and foresaw the time when the surviving remnant of Israel should confess its share in the guilt of the execution of "the Servant of the Lord" who submits to death in behalf of the nation. In this great national confession note the contrast between the Servant and those for whom He dies, even His executors.

"Who hath believed our message? and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. He was

oppressed yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter and as a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due*? And they made his grave with the wicked and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth" (Isa. 53:1-9).

Jeremiah in a strikingly dramatic passage foretells the nation's penitential return to God. In his vision he stands as a lone sentry looking and listening, when suddenly he is startled by an unusual, soul-stirring scene. He hears the ever-increasing sound of a vast multitude of the children of Israel weeping in genuine contrition and making supplication to God for mercy and forgiveness. The prophet, speaking to us, as it were, describes the vision: "A voice is heard upon the bare heights, the weeping and the supplications of the children of Israel; because they have perverted their way, they have forgotten Jehovah their God" (Jer. 3:21). Then turning from us, he, as a loving father pleads with a wayward child implores penitent Israel in the name of the Lord to return, saying, "Return, ye backsliding children, I will heal your backslidings" (v. 22). In response to the Lord's gracious invitation and welcome, the nation, conscience-smitten and heart-broken over the folly, sin, and rebellion of the centuries, admits its sin and acknowledges that in God alone is help. This noble confession is recorded in the following words: "Behold, we are come unto thee; for thou art Jehovah our God. Truly in vain is the help that is looked

for from the hills, and the tumult on the mountains; truly in Jehovah our God is the salvation of Israel. But the shameful thing hath devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters. Let us lie down in our shame, and let our confusion cover us; for we have sinned against Jehovah our God, we and our fathers, from our youth even unto this day; and we have not obeyed the voice of Jehovah our God" (vs. 21b-25).

An inescapable inference of this confession is that the penitential remnant making it has tried to procure help from various sources but has been disappointed. In despair it turns to the Lord acknowledging its failure. History and our own personal experience teach us that it is a mistake to depend upon the arm of flesh. Isaiah pronounced a woe upon his fellow-countrymen because they went to men instead of to God in time of trouble: "Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league, but not of my Spirit, that they may add sin to sin; that set out to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt" (Isa. 30:1,2). Israel's help at the present day cannot come from any of the nations nor from the United Nations. She, as no other nation, must depend upon God.

According to a report which came to me by letter from Palestine an old Talmudical Jew from Jerusalem said in substance at the time of the Arab atrocities in Palestine during August of 1929 that the Zionists had come back to the land trusting England and the League of Nations instead



of God, and that they were singing the songs of Zionism instead of the psalms of God. Therefore, declared he, God had allowed this calamity to overtake the nation. Continuing his comments upon the situation, he said that Israel's hope had always been in God and that she could never expect any relief until she ceased to look to men and turned to the Lord. This old gentleman was correct in his conclusions.

In this connection I wish to add that Jeremiah pronounced a curse upon all who put their trust in man, and a blessing upon those who trust in God (Jer. 17:5-8). The Psalmist likewise warned us against putting our confidence in princes or in any men (Ps.146:3) since often they are unable to carry out their own plans. Men fail; God never does. Israel will learn this lesson.

The prophet Zechariah likewise foretold the national repentance of Israel. In his prediction relative to the final struggles of the Jewish nation in the time of the end, he foretells the pouring out of the Spirit of grace and supplication upon the inhabitants of Jerusalem and the house of David. The reason for including only Jerusalem and the royal house of David in the prediction is that in the preceding verses the final siege of the Holy City is in view. From other prophecies it is clear that the entire nation will be in mourning. But let us read this prediction carefully. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that

is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families that remain, every family apart, and their wives apart" (Zech. 12:10-14).

What causes this changed attitude of the nation? These passages give no intimation on this point. We know, however, from our own experiences that when one has done wrong and becomes aware of his sin he may repent in genuine grief and contrition of heart. But there can never be an open confession, repudiation of the offense, and reformation of conduct until the guilty one is brought face to face with his sin, and conviction is borne in upon his soul that he is guilty not only in the sight of men but also in the presence of God. With respect to the national repentance of Israel the prophet Hosea gives the desired information. In the latter part of chapter 5 he as the representative of God warns both Israel and Judah that his Lord will punish both kingdoms because of their sin. In making this revelation he compares God to a strong lion that goes forth against his prey and, having seized and torn it asunder, returns to his hiding-place. Without doubt there must be an analogy between the lion's behavior and God's dealings with Israel. As the lion leaves his lair in search of his prey and returns

after taking it, so the Lord leaves His dwelling-place in heaven (cf. Isa. 18:4), comes to earth, and, having been rejected by His people, returns to His dwelling there to remain until Israel acknowledges her offense and seeks Him most earnestly. "I will go and return to my place (after the tearing of these kingdoms), till they acknowledge their offense, and seek my face; in their affliction they will seek me earnestly" (v.15). This language can mean only that the Lord comes to Israel but, being ill-treated by her, returns to heaven there to await the time when the nation shall acknowledge its offense against Him. The prediction further implies that the nation, being indifferent toward Him in regard to this matter, will not seek Him and His favor until affliction comes upon it. From other passages we learn that there is to be a period of distress known specifically as "the time of Jacob's trouble" (Jer. 30:7). Israel as a nation never will realize her sin against the Lord at His first coming to earth until she is brought to the end of self and, through this tribulation that is coming upon the entire world, is reduced to a helpless, hopeless condition. Truly man's extremity is God's opportunity. Only the distress of that time can cause Israel to realize her utter need and absolute dependence upon God. Hence the great sorrows of that time will prove a blessing to her in disguise.

Having discovered that Israel's failure to realize the nature of her sin in rejecting the Lord and to acknowledge her offense is the cause of her long and horrible sufferings, we will now examine the confession which she in her extremity shall make at that time. "Come, and let us return

unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth" (Hosea 6:1-3).

The Septuagint (the Greek translation of Tenach made by seventy Hebrew scholars in the first half of the third century before the Common Era) adds "saying" to the preceding verse. This insertion explains the translators' understanding of the relation of this confession to the prediction which we have just examined. The exhortation, "Come, and let us return," implies that at least one, if not more, being convinced of the cause of the national distress and realizing that in God alone there is help, pleads with his brethren (the whole house of Israel) to return to the Lord. It is quite possible that these verses constitute the lone voice of an individual whose eyes God has opened, whose ears He has unstopped, and whose heart He has touched. If so, it is evident that others take up the refrain which immediately bursts forth into a mighty chorus of national penitential confession. In view of the context, however, and of other related passages, it is more probable that these verses form the confession of the leaders and executives of the nation and go forth from them as an official proclamation in a time of national crisis, calling upon the people of Israel to return to God in genuine penitence. The profound conviction that God alone can deliver from the impending national calamity,

and that He will *immediately* come to the rescue is expressed in the following words: "After two days will he revive us: on the third day he will raise us up, and we shall live before him" (v. 2). According to this verse God will deliver "after two days" and "on the third day he will raise" the nation up. These expressions of confidence voice the conviction of those issuing the proclamation that God will hear and answer prayer immediately. From parallel passages we learn that, in addition to the judgments of God upon the entire world, the nations of earth will have their armies in Palestine waging a war of extermination against Israel (see Ps. 83:1-6). At the critical moment when every semblance of hope has vanished, the authorities issue to the nation this call to prayer. The people will be ready, psychologically and spiritually, to respond to the petition. In answer to the penitent nation, prostrated in contrition before Him, God will bring deliverance immediately. Thus declared the prophet.

"Does not each day mentioned in this passage indicate a period of one thousand years, as is suggested in some of the apocalyptic and rabbinical writings?" asks one. As seen above, the primary meaning determined by the context is that of literal days. The confession is made when Israel is on the verge of complete annihilation. The proclamation in substance affirms that if the nation will but turn to God in this national peril, He will immediately hear and deliver. This call to repentance, confession, and prayer would have no meaning and force to the nation if construed otherwise than as literal days. Since the context demands the primary

meaning of the passage, we do well to accept it at its face value.

"But may this statement not have a symbolic and a deeper significance," insists another, "since some of the ancient writers understood the six days of Genesis 1 to foreshadow six thousand years of history?" This interpretation is the mold into which the following quotation from the Talmud was poured. "Tradition of the school of Elijah. The world is to stand six thousand years. Two thousand, confusion. Two thousand, the law. Two thousand, the days of Messiah (Sanhedrin, fol. 97, col. I)," A. McCaul in *The Old Paths*. If these two days have a symbolic significance in addition to the literal meaning, it is quite likely that they foreshadow the two thousand years which are to intervene between the time when the Lord tears and rends both Israel and Judah in consequence of their attitude toward Him upon His first coming and the time when they in great distress acknowledge their sin against Him. In this case, these words in the proclamation of the recognized authorities to stricken, helpless Israel would have a double meaning: first, that if the nation genuinely repents and confesses its sin against God, He will within two literal days appear, bringing deliverance; secondly, that the two days of waiting for the Lord's appearance to bring the sorely needed redemption constitute a memorial of the fact that the Lord has waited two thousand years for the nation to acknowledge its offense against Him. Frequently the Lord is forced to wait patiently for His people to return in order that He may be gracious to them. "And therefore will Jehovah

wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him" (Isa. 30:18). Even though our passage may have this symbolic significance, the literal meaning must not be overlooked. Hence let me repeat that man must be brought to the end of self before he will turn to God in real earnestness.

## 2. *The Birth of the Nation in a day*

When the nation Israel prostrates itself in genuine repentance before God and calls upon Him for mercy and deliverance, He will hear its cry and come to the rescue. That the New Israel is not to be born without travail is clear from Isaiah 66:7-9. In this passage the Lord made the statement that "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child." Immediately thereupon He asked, "Who hath heard such a thing? Who hath seen such a thing? Shall a land be born in one day? Shall a nation be brought forth at once? These rhetorical questions demand a negative answer and imply that Zion must experience the birth-pains in bringing forth the New Israel. When the season of her travail comes she shall suffer, but when the exact time arrives the nation shall be born in a day. This figure is used to express the same thought that was seen in the preceding section in the discussion of Hosea 5 and 6. Zechariah likewise spoke of the same event in the statement: "And I will remove the iniquity of that land in one day" (Zech. 3:9). That the Lord can bring

deliverance from the most critical situation in one day is evident from a casual survey of Israel's history recorded in Judges and in the historical books of the Tenach. Furthermore, He can work just as efficiently and summarily now as He did in the past. We can look with confidence toward the future for the birth of the nation Israel in the day when it turns to God in genuine contrition.

### *3. The Day of Messiah's Power*

"Thy people offer themselves willingly in the day of thy power." In this statement the Lord God continues His oracle to King Messiah. In the day of His humility when He first comes to earth, His people reject Him; but in the day of His power they take a different attitude toward Him—they welcome Him most enthusiastically. The Hebrew expression is very forceful. Translated literally, it is, "Thy people are freewillingnesses." The strength of this special idiom may be seen by a glance at a similar statement: "For my love they are my adversaries: But I give myself unto prayer" (Ps. 109:4). Note the last line of this quotation. The Hebrew says, "But I am prayer." The preceding line states how the poet's enemies treat him; in contrast to them he declares that he gives himself to prayer. Being surrendered to God completely, he consumes his time in prayer. It overshadows everything else in his life. It is the consuming passion of his heart. Thus it is with the people of Israel when Messiah returns. Being overjoyed by His appearance and His having delivered them from their enemies, they in a most



enthusiastic manner offer themselves as volunteers in His forces.

One must not conclude from the foregoing paragraph that at His first coming Messiah does not have power. Since He is One of the Divine Personalities, He cannot, even by the limitations of the flesh voluntarily assumed, divest Himself of His divine power nor in anywise change His nature. To assume that His incarnation could essentially change His divine nature, even temporarily, is a contradiction in terms. He of His own accord imposes certain limitations upon Himself in order to respect man's freedom of choice, but at any time He can lay aside these restrictions and exert His mighty power. Yet He does not choose to do so, since His love and mercy prompt His coming for man's redemption.

When He returns, however, He will, having opened up at His first coming the way for man's salvation, manifest His glory and exert His power. Hence the Psalmist declares that all the Jewish people will receive Him enthusiastically when He returns to earth. At that time it will be most appropriate for Him to manifest His power.

#### 4. *A Nation of Priests*

According to the Lord's original plan, Israel was to be a holy nation, a priestly people. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5,6). By

disobedience and sinfulness Israel forfeited untold blessings in the past, for had she been faithful and obedient God would have blessed and protected her according to His promise in Leviticus 26:3-13. Furthermore, she has delayed the carrying out of the Lord's plan for blessing the world in Abraham's seed. Only as an obedient, holy nation can Israel become the channel of blessing to the whole world. When she sees her mistake and surrenders all to Him, He will make her the royal priesthood, the holy nation.

The expression **בְּהַדְרֵי-קֹדֶשׁ** "in holy array" occurs frequently in the Torah as the technical term referring to the garments worn by the priests on festive occasions. Its appearance here indicates that converted Israel shall be a nation of priests. Such is the promise found in other passages.

### 5. *The Lifting of the Curse*

The thought contained in the heading of this section is not expressed in so many words in this wonderful passage, but the idea is presupposed, for in parallel Scriptures where we read of events connected with Israel's return, we also learn of the lifting of the curse. Prior to the transgression of man in the garden of Eden, he was in perfect fellowship with God, not knowing sin. But thereafter, as the records plainly show, the face of all nature gives evidence of a great and mighty change. In Genesis 3 this fact is explained by God's having pronounced a curse upon all creation—as well as upon man. Every thorn and thistle is a bit of positive evidence that the material world fell under the curse of the

Almighty; every act of violence in the animal creation is additional, though silent, testimony to the same great fact; and every evil thought or impulse which surges through the soul of man is eloquent, unimpeachable proof of the existence of sin and the universality of the curse.

Several passages which speak of the return of Israel to God likewise tell us that the curse will be lifted and Edenic conditions will universally prevail. Zechariah speaks in no uncertain sound relative to this matter. "And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely" (Zech. 14:11). The context of this quotation shows clearly that the time of Israel's return to God is under consideration. At the conclusion of this prediction the prophet tells us that everything in Jerusalem shall be holy unto the Lord. It is not to be inferred that, since this statement is made concerning Jerusalem only, the curse will be lifted from it but will remain upon the rest of the world. If such were the case, those visiting it from other quarters of the globe would bring defilement into the Holy City; but such a thought is inconceivable.

That the entire world will be delivered from the blight of the curse is evident from a reading of Isaiah 11. In this chapter it is clear that the prophet is talking of the time when the Messiah comes in power and glory to purge the earth of all evil and wickedness. Continuing to describe the conditions of that time, he tells of the great transformation that shall come to the animal kingdom. "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together;

and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:6-9).

This passage has been interpreted both literally and figuratively. How may one decide? The context is to give the answer. As has just been stated, the preceding verses tell of the coming of the Messiah to earth, not again to submit to all insults and to allow Himself to be put to death, but to purge the earth of all sinners. At that time they will be slain by the rod of Messiah's mouth—He will speak and the wicked will be smitten to death. Therefore the context going before shows that the prophet is talking of the time when Messiah comes manifesting His great power. From the verses following we learn that he is speaking of the time when God shall regather Israel from the four corners of the earth and all the tribes of Jacob shall dwell in the land peacefully.

In the midst of such a context, it is impossible for us to force upon these verses a figurative or metaphorical meaning. Therefore we must understand that he is telling of the time when the curse shall be lifted from the animal creation and it will no longer be vicious. The statement that the bear shall eat straw like the ox shows that the nature of the bear shall be changed from a carnivorous to a herbivorous creature.

We may conclude this section of the discussion with a glance at Hosea 2:14-23. In verses 8-13 the prophet warns the kingdom of Israel (the ten northern tribes) that the Lord will take away His material blessings because it has forgotten Him and has served the Baalim. In verse 14 he lays before Israel the Lord's plans to win her back to Himself. "I will allure her, and bring her into the wilderness, and speak comfortably unto her (lit. on her heart)." The word wilderness is an echo of the experiences of the nation when the Lord brought it out of Egypt. He had to coax and persuade the people to follow Him. Finally He led them out into the wilderness to teach them the lesson that man lives not by bread alone but by every word that proceedeth out of the mouth of God (Deut. 8:3). Hence the wilderness trials were necessary in bringing the nation to the point of realizing its utter helplessness and its complete dependence upon the Lord. In that frightful desert they encountered many difficulties and troubles. Upon their entering the Promised Land they had a very bitter experience on account of the sin of Achan, who had seized and had hid certain forbidden articles of the spoils of Jericho. The presence of the accursed goods in the camp of Israel caused the Lord to forsake the nation, which fact was the real cause of the disastrous defeat suffered at Ai. The valley of Achor, which is on the northern boundary of Judah, is very close to the scene of their reverses. Achor means *troubling*. It was through this valley that the tribes after the national humiliation and defeat passed to the conquest of the land. These historical facts furnish the imagery of this passage.

According to this prediction, the Lord is forced by Israel's sinfulness to lead her out to a wilderness experience of national trouble and calamity, which will serve as the valley through which she passes as she approaches the time of national deliverance and universal blessing. Hence this experience is rightly called the valley of Achor or door of hope for the future.

Following this prophecy is the promise of the lifting of the curse and the return of Edenic conditions to this weary old world. Ponder well the following quotation.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall make answer there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith Jehovah that thou shalt call me Ishi, and shalt call me no more Baali. For I will take away the names of the Baalim out of her mouth, and they shall no more be mentioned by their name. And in that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah. And it shall come to pass in that day, I will answer, saith Jehovah, I will answer the heavens and they shall answer the earth; and the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God" (Hosea 2:14-23).

## 6. *God's Unchangeable Oath*

In all God's dealings with man He has made only two oaths: one to Abraham, and one to David. When the former by faith was in the act of offering his only son Isaac as a sacrifice to God, the Angel of the Lord appeared to him and said, "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:16-18). When David wanted to build a house for the Lord, he was not permitted to do so because he was a man of war and blood. In appreciation of his desire the Lord made an everlasting covenant with him and confirmed it with an oath. The record is found in II Samuel 7 and I Chronicles 17. The entire 89th Psalm is based upon this oath of the Almighty. "I have made a covenant with my chosen, I have sworn unto David my servant ... My covenant will I not break, Nor alter the thing that is gone out of my lips. Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, And his throne as the sun before me. It shall be established for ever as the moon, And as the faithful witness in the sky" (Ps. 89:3, 34-37). Such an affirmation was not necessary in order to make the Lord keep His Word. But since men consider that an oath binds upon the one making it a greater obligation to fulfil his promises, the Lord condescended to use the custom of men

in giving assurance to His servants that He would do what He had promised.

The Lord God, according to Psalm 110, has made an oath to King Messiah and will not alter it in any particular. In view of Israel's apostasy He foretold that He would cast the throne of David to the ground and disperse the nation among the peoples of earth. To the average mind this unexpected turn of affairs might indicate that the Lord had gone back upon His promises. To forestall such an impression He gave us this wonderful 110th Psalm. It foretells the rejection of Messiah upon His first coming to the earth but guarantees that, notwithstanding this rebellion, the Lord will not cast away Israel; nevertheless He will, when she returns to Him, enter into covenant relations with her again. To strengthen this conviction in the minds of the people the Lord again adopted the human custom of using the oath. Hence this oath to King Messiah constitutes the heart of the psalm. It is the foundation of all hope, not only for Israel but also for the entire world. According to God's covenant and oath we look expectantly to the re-establishment of the Davidic dynasty in the Holy Land. This promise is as certain as the going forth of the day.

### *7. Israel's Future Priest-King*

God's oath to King Messiah is that He is to be a priest after the order of Melchizedek. The only historical data which we have concerning this ancient priest-king is found in the Torah—in the 14th chapter of Genesis. The facts narrated there are sufficient for a full investigation concerning the



possibility and probability of the existence of such a character as he is represented to have been.

As for myself, I have no doubts concerning the genuineness and authenticity of the record concerning Melchizedek, or concerning any portion of God's Word. Some scholars, however, have thrown doubt around the historicity of the Genesis record in an effort to sustain the Wellhausen theory which they have accepted unhesitatingly without sufficient first-hand investigation. The attempt to discredit the ancient record is, upon examination, seen to be purely rationalistic.

Archaeology has finally given the deciding voice in favor of the Biblical record. From the mounds of old Babylonia have come clay tablets which reveal the civilization of the Tigris-Euphrates valley. Much corroborative evidence has been unearthed in various sections of western Asia, which likewise establishes the historicity of the facts given in the famous 14th chapter of Genesis. Practically all of the places, the events, and the names of the actors appearing in this chapter have been confirmed by these modern discoveries. (For a full and scholarly discussion of the overwhelming evidence see: "The Pentateuch: A Historical Record" by W. T. Filter.) In view of the mass of unimpeachable testimony, one is forced to accept the position that there was a priest-king, Melchizedek by name, who at one time reigned in Jerusalem. (It is my hope to write a book which gives all of the evidence relative to this unique character and the deductions implied by the facts.)

Melchizedek lived in the days of Abraham. He, the father of the Hebrew race, recognized the greatness of this man. According to the record, he was the king of Salem, which is Jerusalem, and priest of God Most High. It was to him as the priest of the Almighty that Abraham paid his tithes. Being king of Jerusalem he reigned over a given realm. The record does not add any details as to the extent of his domain but it is sufficient to know that he, whose name means *king of righteousness*, ruled over a country in which the law of God was the law of the land. Abraham lived in a heathen environment which was not conducive to spiritual growth. Hence the Lord called him to leave the land of his nativity to seek a home in the country where the law of God was administered by a righteous and holy man, and where he could worship God according to His will. God in speaking of Abraham said: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). Melchizedek not only administered the affairs of state but was the priest of God for the nation. It was through the priest that the nation had its access to God. Hence in him were combined both ecclesiastical and civil powers.

In the days of David the Lord makes the revelation that when Israel acknowledges her sin in rejecting the Messiah, He will return and become the head of the nation both politically and religiously. Since He is God in human form, it is clear how He can administer a government in righteousness and at the same time lead the nation in its approach to the throne of God. Jeremiah saw the same

vision and described it in the following words: "And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is he that hath had boldness to approach unto me? saith the Lord" (Jer. 30:21).

Zechariah was given the same revelation of the union of the regal and the ecclesiastical functions in the person of King Messiah.

"And the word of Jehovah came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; yea, take *of them* silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest; and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. 6:9-13).

It is evident from the context of this passage that the placing of crowns upon the head of Joshua the High Priest in connection with the prediction concerning "the man whose name is the Branch" signified the investiture of King Messiah with both the regal and priestly functions and duties. He is not only to reign over restored Israel, but also to build the temple of God and to be a priest upon His throne. The age-long jealousy and strife which so frequently marred both the civil and religious life of the nation will have passed away, "for the counsel of peace shall be between them both." Hence in King Messiah that which was foreshadowed by the

reign of Melchizedek will be fulfilled. Under His mild rule the world will have an opportunity for the first time to enjoy peace and prosperity. At that time all of the inhabitants of the earth will go up to Jerusalem continually to worship the one true and living God according to His divine decree and will. May the Lord hasten the day of that glorious reign of righteousness!

### III. THIRD STROPHE: VERSES 5-7

The third and last division of the poem consists of verses 5-7. What is known among Biblical students as the law of recurrence finds an application in this last division. The subjection of Messiah's foes, together with other predictions, has been suggested in the preceding verses. In this last strophe the writer returns to the subduing of all enemies and discusses it at length. Evidently then the conquests of Messiah are considered by the Lord as the most important part of His program to establish the reign of righteousness in the earth.

#### 1. *The All-Conquering King*

In the opening of the poem Messiah at the invitation of God takes His seat at the right hand of the Majesty on high. Their positions, however, are reversed in verse 5. The scene in this last section is laid amid an earthly environment. Here the Messiah goes forth against the kings of the earth who are arrayed against Him. But He does not go into action alone. The Lord אֱלֹהֵי at His right hand smites through kings.

This scene reminds one of the contest between David and Goliath. David a shepherd lad went forth with his little sling against the mighty Philistine, a seasoned warrior. As he approached his opponent, David explained why he accepted the challenge to fight a duel upon the outcome of which the fate of Israel seemingly rested. "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied" (I Sam. 17:45). The Lord God, though invisible to human eyes, was at the right hand of the shepherd lad and enabled him to deliver the deathblow to the champion of the enemies of God's people. Thus a great victor was won in Israel and she was delivered from her inveterate foe.

When Messiah returns to subdue all His foes, the Lord will be at His right hand. The passage does not inform us as to whether or not He will come in a visible manner. That detail is of minor importance. It is sufficient to know that the Lord God Almighty is at the side of King Messiah as He takes the field of battle against His enemies.

The note here struck by our Psalmist is given by other Biblical writers. Moses in his great national anthem foretold the same event in the following words:

"If I whet my glittering sword, And my hand take hold on judgment; I will render vengeance to mine adversaries, And will recompense them that hate me. I will make mine arrows drunk with blood, And my sword shall devour flesh; With the blood of the slain and the captives, From the head of the leaders of the enemy. Rejoice, O ye nations, *with* his people: For he will avenge the blood of his

servants, And will render vengeance to his adversaries, And will make expiation for his land, for his people" (Deut 32:41-43).

The prophet Isaiah in two vivid pictures gives us most graphic descriptions of King Messiah when He takes the field of battle against His enemies.

"And the Lord saw it, and it displeased him that there was no justice. And he saw that there was no man, and wondered that there was no intercessory therefore his own arm brought salvation unto him; and his righteousness, it upheld him. And he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance for clothing, and was clad with zeal as a mantle. According to their deeds, accordingly he will repay, wrath to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth. And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah. And as for me, this is my covenant with them, saith Jehovah: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever" (Isa. 59:15b-21).

The context shows most clearly that it is the Lord who goes forth as a mighty warrior to conquer all opposition. It is clear that after the battle has been won the Hero comes to Zion as her Redeemer and enters into an everlasting covenant with the surviving remnant of the nation. Unfortunately the continuity of the prediction is interrupted by the chapter division. The prophet, after the foregoing deliverance, turns to the inhabitants of the Holy City and exhorts them to arise for their light has come. The flow of thought shows conclusively that the Lord God who has

become the conquering Hero and Redeemer of Zion is here spoken of as its light. Hence the old Talmudical writers were correct in interpreting Isaiah 60:1 as a Messianic prediction.

The same prophet gives another graphic picture of Messiah when He appears the second time upon earth as the mighty conqueror of the world.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my wrath, it upheld me. And I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth" (Isa. 63:1-6).

Without question the actor in this passage is none other than Israel's Messiah, the One who speaks in righteousness and who is mighty to save. From these and other passages it is clear that Israel's Messiah is the victor over all opposition.

#### 4. *The Destruction of the Wicked*

The passages that have been examined in the foregoing section show not only that Messiah is the Conqueror of the Ages, but also that He slays all the wicked. The prophet Joel has given a most vivid picture of the great slaughter of the armies of the nations that shall be gathered against

Jerusalem to battle in the time of the indignation. The carnage and bloodshed of that time will be appalling. Below appears the description as given by the Holy Spirit of God.

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause thy mighty ones to come down, Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am Jehovah your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel 3:9-17).

No one can fail to see that the scene given in the foregoing quotation is that of the destruction of the armies of the world by the sudden appearance of the Lord God in the person of Israel's Messiah. After the slaughter of these multitudes, the land will be holy unto the Lord.

Again we are given a vision of the judgment that shall come upon the wicked and ungodly in the wonderful forecast of the setting up of Messiah's kingdom as described in Isaiah 11:1-5.

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah



shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins" (Isa. 11:1-5).

### 3. *The Slaying of the World-Dictator*

The prophets refer frequently to the coming of a despot who shall attain through flattery and deceit the position of world-dictator. When he shall have gained sufficient prestige and power, he will show his real character. At that time the political situation in the world will be such that all nations will be interrelated, and the fortunes and destinies of each will be bound inextricably with the others. The prophetic Word indicates that conditions will continue to grow worse until it becomes impossible for the nations to exist side by side unless they are held in check by the strong hand of a superman. For several decades the world has been talking of such a one, and wishing that he would appear to take the situation in hand. Eventually He will come.

Daniel in his prophetic vision of the four wild beasts, the symbols of world empires, saw a little horn arise on the last beast amid ten others. This seemingly insignificant one soon becomes the most powerful and causes three of the original ten to be plucked up. Then he begins to feel his importance. Being drunk with power, he loses all sense of justice and

right. Finally he, in his self-conceit, begins to blaspheme God and to persecute His saints. In his madness he rules the world with an iron hand for a period of three and a half years. Nothing but the personal coming of the "one like unto a Son of Man" (Dan. 7:13, 14), to whom the Almighty gives the kingdom, world-wide in extent and eternal in duration, can successfully cope with such a one.

The secret of his great and mighty power doubtless is to be found in such statements as Isaiah 24:21: "And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth." Further light is shed upon this mystery by the facts given in Daniel 10. From this passage it is apparent that there is "a prince of the king of Persia" and a "prince of Greece,"—evil, malignant spirits that wield a mighty influence over the destinies of kings and governments. The facts given in Ezekiel 28 concerning the King of Tyre likewise illuminate this subject. A casual glance at this unusual passage shows that the description goes far beyond the person and experiences of any man. By the time the picture of the king has faded from the screen, there stands forth before our vision another whose personality and power will not allow us to classify him as human. The blending of the two pictures shows that there is a very close connection between the earthly sovereign and his superhuman overlord. The facts given in the passage justify the conclusion that this weird being is none other than the great enemy of the human race who wields a silent yet all but irresistible power over the kings and rulers of the earth.

The facts of history bear out such a deduction. In many instances small and insignificant armies have completely routed forces numerically so far their superior that comparison is out of the question. After due allowance, with a generous margin, has been made for superior generalship and strategy, higher mentality and civilization, greater bravery and stricter discipline, more scientific training and better material equipment, and a more favorable natural position, there yet remain many wars and conflicts that cannot logically and consistently with all the facts be explained otherwise than as the results of super-human intervention. Again, there have been many men who have arisen from the most insignificant parentage and environment to positions of power and influence out of all proportion to the normal and natural. As examples of conflicts, won and lost by the same army, note the battles of Jericho and Ai (Josh. 6 and 7). At Jericho the advantage in every way favored the inhabitants of that city, yet Israel conquered. On the other hand, at Ai the advantage was in favor of Israel, yet she was overwhelmingly defeated in the first attack. What the explanation? At Jericho Israel was in fellowship with God; at Ai, sin having entered her ranks, the fellowship was disrupted. In the first instance the Canaanites, though aided by the evil powers of darkness, were defeated at the hands of Israel who was energized by the power of God. In the latter case, the Canaanites, being empowered by demons, defeated Israel, who, on account of the presence of sin, had been forsaken of God and was powerless before warriors energized by demonic power. As

an example of the meteoric appearance of an individual out of the darkness of obscurity, consider Napoleon I. With unbelievable rapidity and irresistible power he forced himself to the fore upon the political stage and finally at his feet an all but prostrate Europe lay. His career was not normal and human, but abnormal and demonic.

As the shades of the coming darkness gather over a weary, heartsick world, bleeding and torn by commercial rivalries, racial jealousies, and devastating wars, there will suddenly emerge out of obscurity the superman for whom the nations are looking, and who by his flattering lips will gain the confidence of an unsuspecting world. His proposals and suggestions for solving world problems will be received as a panacea for all human troubles. Hence he will be acclaimed as the great deliverer. The kings of the world will surrender their power and authority to him and he will become absolute monarch of the world. To refuse to obey his decrees will result in the death of the violator.

Our Psalmist foretells the slaying of such an one. The Lord God Himself and Messiah will be the Ones who accomplish his death. The rendering of the ordinary English version fails to bring out the real significance of the original text. Accurately translated, the last line of verse 6 reads: "He (the Lord) will strike through the head one over a vast territory." It is not clear from this passage whether or not the dictator at the time of his death wields his authority over the entire earth or only over a large portion of it. This information must be gathered from other passages. (See in

*The March of Empire*, by David L. Cooper, a full discussion of this disputed point.)

#### 4. *The Final Triumph of Messiah*

"He will drink of the brook in the way: Therefore will he lift up the head." Like the three hundred warriors of Gideon, Messiah will waste no time in satisfying His own personal desires. Instead He, when He returns to take the world situation in hand, will press the conquest until He has triumphed over all His foes. "Therefore will he lift up the head" in triumph.

Having conquered all His enemies, He will appear in Jerusalem and receive from the Hebrew people such an ovation as mortals have never witnessed. David in prophetic vision looked through the centuries and described for us His coming to Zion, the holy eternal City of our God. Acting the part of a lone sentry, he, seeing Messiah approaching in the strength of His might after the conquest of His foes, and looking toward the city, exclaims in strains of rhapsody: "Lift up your heads, O ye gates; And be lifted up, ye everlasting doors: And the King of glory will come in. Who is the King of Glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors; And the King of glory will come in. Who is this King of glory? Jehovah of hosts. He is the King of glory" (Ps. 24:7-10). That will be a day never to be forgotten, the greatest in the annals of the Hebrew race and in the history of Jerusalem. The populace will hail Messiah with

indescribable joy and ecstasy and, prostrating themselves at His feet, will pledge their loyalty to Him. Immediately He will take the reins of the government of Judah into His own hands, establish Himself securely upon the throne of David, and extend His domain until His authority is recognized from sea to sea and from the River to the ends of the earth.

As has already been noted, at the time Messiah begins His reign the curse will be lifted from the earth and Edenic conditions restored. Israel's age-long wanderings and sufferings will have ended. She shall become the head of the nations and the channel of blessing to all peoples.

By way of recapitulation let us now see what we have learned in this series of books which I ardently trust all have read, and which are these: *The God of Israel, Messiah: His Nature and Person*, and the present volume. In the first one we saw that the Hebrew text of the Torah clearly proves that the Lord God is a Triune Being. In the second we learned that Israel's Messiah is one of these Divine Personalities. The proof is likewise based upon the original text of the Torah. In the present volume we have seen that the Messiah was scheduled to come to Israel but that she would not accept Him. We have learned the further facts that upon His rejection by His own nation He returns to heaven and awaits the time when it will wholeheartedly accept Him. He will then return, lift the curse from the earth, and reign in righteousness from sea to sea. In our next, fourth, volume of this series we shall learn the exact time when Messiah is scheduled to appear the first time. Then we shall investigate

the facts of history to ascertain the historical fulfillment. The name of the next and fourth volume is: *Messiah: His First Coming Scheduled\**

In view of the signs of the times, which indicate unmistakably that we are rapidly approaching the end of this age, and in view of the great days out before us—earth's golden age—my exhortation to everyone is that he turn to God with all his heart and search honestly and conscientiously for the truth. The Wise Man assured us that if we search for it as one does for silver, gold, or hidden treasures (Prov. 2:1-5) we shall surely find it. Such is the Lord's guarantee to the honest heart. My personal testimony is that the Lord has verified this promise in my quest for the truth. Blessed be His name forever! What He has done for me He will do for everyone who seeks Him and His will. In the words of the prophet Hosea, again my exhortation is: "Let us know, let us follow on to know Jehovah" (Hosea 6:3).

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\*one should read the series in order to have the evidence that one might weigh it for the sole purpose of learning what are the facts in the case and order his life and program accordingly.

## PSALM 110 WITH INTERSPERSED EXPLANATORY NOTES

*A Psalm of David*

*David in the Spirit foreseeing Messiah's coming to earth for the purpose of redeeming man and His varied experiences declared, The Lord, the Almighty, saith unto my Lord, King Messiah, "Sit thou at my right hand in heaven until I make thy enemies, the inhabitants of Zion, thy footstool! Their subjection being accomplished, I the Lord will send forth the rod of thy strength out of Zion, that is, I will appoint you to reign in Zion with a strong hand yet in righteousness thou wilt administer the government: Rule thou in the midst of thine enemies, those who were hostile to you at the time of your first going to Jerusalem and during your session at my right hand and who will only submit when you return to earth in power and glory. At that time Thy people, the Hebrew nation, offer themselves willingly in the day of thy power, that is, at the time when thou dost by thy mighty power take the world situation into thy hands, in holy array as the priest of God Most High: Out of the womb of the morning Thou hast the dew of thy youth. All Israel having seen the mistake made by the fathers when Messiah comes the first time and having turned to Him in genuine repentance, accepts Him at which time the nation will be born in a day.*

The Lord hath sworn and will not repent: Thou art a priest forever After the order of Melchizedek, *the King-priest of Jerusalem in the days of Abraham, whose royal glory and*



*priestly functions typified your own unchanging rule and sacred office.*

The Lord God at thy right hand will strike through kings in the day of his wrath, *when thou shalt return to earth to begin thy rule of righteousness over the nations.* He will judge among the nations. He will fill the places with dead bodies, *in the final subjection of the world to Messiah's authority;* He will strike through the head in many countries, *that is the Lord will slay the world dictator who will have gained the supreme authority over the nations.* He, *King Messiah,* will drink of the brook in the way, *like Gideon's valiant warriors:* Therefore will he lift up the head, *in triumph.*