

# LENTEN LECTURESHIP

2010

Based on A.P. Stanley's History of the Jewish Church

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## PART ONE: PATRIARCHS > ENTRY INTO EGYPT

A covenant may be made between individuals (Gen. 21:27; 26:28; 1Sam. 18:3); between husband and wife (Mal. 2:14); between tribes (1Sam. 11:1, Judg. 2:2; Exod. 23:32); between monarchs (1Ki. 20:34); or between a king and his people (2Ki. 11:4; 2Chron. 23). It creates rights and duties (2Sam. 9), but does not necessarily place the parties on an equal footing. It may be forced on the vanquished by a conqueror (1Ki. 20:34). It may be sealed by gifts (Gen. 21:27; 24:42-48; 1Sam. 25:5-35); by a handshake (Ezek. 17:18; 10:1); by a common meal (Gen. 26:27-31; 2Sam 3:17-21; Ps. 41:9); by eating salt (Ezra 4:14, Num. 18:19; 2Chron. 13:5); by a sacrificial meal (Gen. 31:44-46, 51-54); even in a sacred place (1Sam. 23:18; 2Sam. 5:3; 2Ki. 11:4; 23:3; Jer. 34:15,18).

The dominant tradition implies that the Horeb-Sinai covenant is the original covenant between Yahweh and Israel. It is to this covenant that the prophets Amos, Hosea, Jeremiah, and Ezekiel look back. The character of this covenant is succinctly stated by Jeremiah, ‘I will be your God and ye shall be my people’ (Jer. 7:23; 31:33). In the Exodus narratives Yahweh calls Moses, reveals his name to him, sends him to deliver Israel from Egypt, and then, the deliverance accomplished, makes a covenant with the Israelite confederation at the mount of God, which is the foundation of Israel’s religion.

Genesis 4:26 relates that the third son of Adam was named Seth who fathered Enos, “man”, and that “then began men to call upon the name of the LORD.” Genesis 9:8-17 relates how God made a covenant with Noah saying, “I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.” These early examples of just men are brought forward to include Abram whose covenant with Yahweh was sealed by passing between divided animals (Gen. 15:17-18). Jeremiah mentions this event at Ch. 34, verse 18: “they cut the calf in twain, and passed between the parts thereof.”

The promise made to Abraham, Isaac, and Jacob was to be more fully articulated by Moses who said to the congregation, “The Lord our God made a covenant with us in Horeb. / The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.” (Deut. 5:2-3). Thus, God’s suzerainty covenant applied to the descendents of the patriarchs.

Before the Wilderness wanderings, the Hebrews were held in bondage to Pharaoh. Exodus 2:24 reads, “And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.”

The covenant’s importance was demonstrated by placing the ten words written on tables of stone into the ark. “Thus the covenant begins to be almost a synonym for Torah or Law. Moses tells all Israel, ‘Keep therefore the words of this covenant, and do them, that ye may prosper in all that you do’ (Deut. 29:9) Says David in Psalm 25: ‘All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies’ (v. 10).

Yahweh is a God who initiates covenants, and they are his ordinances. Indeed ‘covenant making’ is an attribute of Yahweh expressed as **רַחֲמִים**, ‘mercy.’ Within the covenant with Israel, we find further covenants. The promise to David (2Sam. 7:11-13,16) is reinterpreted as a covenant (2Sam. 23:5). Later covenants were reaffirmations in new situations of the original covenant (2Ki. 11:17; 23:3; Neh. 10:28ff). Theol. Word Book

A new covenant was anticipated by Ezekiel: “Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.” Cf. Jer. 31:31-34; Hos. 2:19,20; Ezek. 16:60-63. Ezekiel suggests that the heart of stone (the tablets) will be exchanged for a heart of flesh (the body of Christ) Ezek. 36:26.

#### ANIMAL SACRIFICES FOR THE PURPOSES OF PURIFICATION

In Numbers 19, instructions are given to Moses and Aaron concerning the “water of separation: it is a purification of sin” (v. 9). “A red heifer, without spot wherein is no blemish, and upon which never come yoke” pictures a pure sacrifice and one that is willing to die, in that there has been no yoke placed upon it. It is taken outside the camp, killed, and completely burned; the ashes are then gathered and mixed with water to make a compound used for many ages (perhaps a 1000 years). There was no need for a fresh heifer sacrificed for every person or family that had occasion for purifying. Says Matthew Henry, “Christ, as man, was the son of Adam, red earth, and we find him red in his apparel, red with his own blood, and red with the blood of his enemies. And the heifer must be one on which never came yoke, which was not insisted on in other sacrifices, but thus was typified the voluntary offer of the Lord Jesus, when he said, Lo, I come. He was bound and held with no other cords than those of his own love.”

In Matthew 10:29, Jesus teaches His disciples, “Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your

Father.” God spoke to Moses concerning the “law of the leper in the day of his cleansing” (Lev. 14:2). Leprosy was so dreaded an affliction, and so contagious, that the leper was required to appear before the priest (a physician could not cleanse him). The priest would go outside the camp (Christ left heaven condescending to come into the world). He commands that two birds (alive and clean) be brought, and one killed in an earthen vessel over running water. “As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.” (v. 6) The leper is then sprinkled with the blood and pronounced clean. The priest “shall let the living bird loose into the open field.” Lev. 14:7. Thus, the one bird is set free at the time of the other’s death, the leper is cleansed, and the congregation is safe. Perhaps Jesus spoke of such a bird as Luke records (12:6), “not one of them is forgotten before God.”

There are other foreshadowings in the O.T. of the Gospel day, and they are “shadows” or “types.” An example is: Isaac carried wood to the sacrifice Abraham had planned at Mt. Moriah; Jesus carried the wood of the Cross to His sacrifice at Calvary.

It has been suggested that God created the earth and placed man in it for the sole purpose of establishing covenant with him, i.e. God cannot withhold any good thing about Himself. And, if He (God) withheld any goodness that He is or has, He would cease to be God. Jesus said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Lk. 12:32). The word for “good pleasure”, εὐδόκησεν, means “to think it good”, as God was “well-pleased” with the Son at the Mt. of Transfiguration. The word is used in LXX at Ps. 149:4: “For the LORD taketh pleasure in his people: he will beautify the meek with salvation.” God the Creator took a “rest” from creation of His works and enjoyed them, because there is no barrier which can contravene His enjoyment of His handiwork.

The motives which prompted early man to offer sacrifices are very difficult to understand. Abel offered a sacrifice and Gen. 4:4 reads, “And the LORD had respect unto Abel and to his offering.” The Theol. World Book says that sacrifices have a threefold purpose: 1) they are gifts to God, 2) they are means of entering into communion with God, and 3) they are means of releasing life, whether for the benefit of God himself, or of the worshipper... In regard to this third motive, it should be clearly understood that the object

in offering a sacrifice was never to present the dead carcass of an animal, but to release its potent life. This 'life' was conceived to be resident in the blood (Cf. Gen. 9:4 and marg. refs.), which was dashed against the altar." Cf. Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable sacrifice."

So, why did Yahweh draw His people into a covenant relationship, and what part did the sacrificed system play within that covenant relationship? Much of the answer lies in the covenant made with Abram.

Long before the Law was handed down to Moses, Abram left Ur of the Chaldees (Babylonia), and in his departure, forsook the idols and ungodly practices of his family. God called him away to sojourn in an unfamiliar land. Once settled in Haran, God again called him to leave there and go to Canaan. Hebrews 11:8 reads, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." God prospered Abram late in life, and gave Sarai the promised seed in the person of Isaac. Then He gave to Abraham and Isaac the covenant of circumcision. These peculiarities (Abraham was by circumcision made a Jew) pertain to the flesh. Yet, in light of all these blessings and accomplishments, it was most pleasing to God that Abraham put his faith in Him. That was his crowning achievement. That was his "justification" according to St. Paul. Says Matthew Henry, "God gives honour to faith, great faith, because faith, great faith, gives honour to God."

The covenant God made with Abram involved one person, one family, i.e. Abraham's seed.

Inasmuch as Abraham was "counted" [or "reckoned", KJV] righteous before God, the creative freedom of God is manifested. God creates "righteousness" by 'counting' it, and annuls sin by not 'counting' it. Cf. Rom. 4:6,8. Barrett writes, "He can raise up sons to Abraham out of stones (Mt. 3:9; Lk. 3:8), and freely determines what is 'seed' and what is not. 'Seed', thus understood in the light of the creative freedom of God, is necessarily bound up with 'promise'. Ishmael was a true son of Abraham, with as much of his father's blood in his veins as Isaac had; but he was a child of the flesh, not of promise. Isaac's birth, which took place in the context of human death and sterility (Rom. 4:19), depended entirely upon God's gracious promise."

Though the sacrificial system had not yet been codified in the Torah, there had been sacrifices made by Seth, Noah, and Abraham; and there had been altars and the root of a priesthood in the person of Melchizedek. The Hebrew word for priest is of uncertain origin, but seems originally to have meant a ‘seer’, as well as one who has to do with divine things.

Genesis 14 describes the abduction of Lot with his family and possessions, the pursuit and conquest of the five kings by Abram, and the encounter with the king of Salem. Verse 18 reads, “And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.” The writer of Hebrews at 7:2 describes him as “King of righteousness, and after that also King of Salem, which is, King of peace.” The Anglican divine, Lancelot Andrewes in a sermon given at Christmas 1616, had in mind Psalm 85:10b: “righteousness and peace have kissed each other.” Originally, individuals were priests (Cain and Abel brought offerings, Gen. 4:34); later fathers of families (Abram built at least two altars: one at Sichem, the other at Hebron, Gen. 12:7, 13:18). Yet Melchizedek is greater than Abram. Henry Law explains, “He comes forward with neither empty hand nor silent lip. He strengthens the patriarch with refreshment for the way. He adds too, the greater strength of blessing in the name of God. Abraham (sic) owns the claim in reverence and to homage. He presents a tenth of all... [Scripture] tells us in distinct phrase, [Melchizedek] is ‘made like unto the Son of God.’”

The appearance of Melchizedek tells us something of the nature of a covenantal relation. Circumcision and animal sacrifice are bloody rites which will be replaced by the bloodless sacraments of baptism and communion. The sparing of Isaac at Mt. Moriah is equally instructive. No doubt, Abraham rejoiced when the angel intervened, Gen. 22:11: God’s promise to bless all the families of the earth in him (Gen. 12:3) would indeed come to pass.

In a sense, the covenant which God gave to Abraham and his seed had yet to be further disclosed, but it remains a perfect covenant. The Virgin Mother concludes her song with the words, “He hath holpen his servant Israel, in remembrance of his mercy; / As he spake to our fathers, to Abraham, and to his seed forever.” (Lk. 1:53,54)

In the Book of Romans, Paul asks, “What shall we say then that Abraham our father, as pertaining to the flesh, hath found?” His sons, Ishmael and Isaac were at odds with one another; his grandsons, Jacob and Esau also had a dysfunctional affinity. But, Abraham also learned that God

would not brook human sacrifice, else Abraham himself could not be “the father of us all”, as Paul says in Rom. 4:16. Isaac would not be permitted to marry a daughter of the Canaanites, Gen. 24:3; his marriage to Rebekah would make her “the mother of thousands of millions” Gen. 24:60.

The covenant needs to be reaffirmed as the Prophets so often would say. And within Isaac’s life there are many similar patterns found in his father’s. He re-opened wells that Abraham had dug (and some poor clod had filled in). He raised crops, his herds and flocks grew, and he became wealthy and important. He even built an altar at Beersheba as had his father before him. Like his father, he passed off his wife as his sister to protect her life. Rebekah is called “our sister” (Gen. 24:60) even before her marriage to Isaac. Strictly speaking, she is adopted into her husband’s family so that they may gain her inheritance; she becomes a kinswoman and her future secured by her new family in the event her husband precedes her in death. These laws of inheritances were later institutionalized under Mosaic law as were the sacrificial system and the priestly order.

What of the other children who were not of the seed which God had pronounced blessed? Ishmael was forced into the wilderness and nearly died before God intervened for Hagar’s son. Isaac appears helpless to correct the injustice done to Esau. Like Joseph in Egypt, Esau must fend for himself.

The family structure has not been fully developed, nor was it to be in the days of David and Solomon. From the earliest days of Cain and Abel, problems within families led to intense suffering and loneliness.

Like his father before him, Isaac was forced to go to Egypt during a famine, as his son Jacob would later settle in Goshen.

There are unpleasant occurrences within and without the families of the Patriarchs. Much of the bewilderment is a kind of rudimentary sibling rivalry. Covetousness and revenge drew Jacob into deceiving Laban out of his herd.

Greed and mercilessness led him to “appropriate” Esau’s birthright and consequently to deceive his father. Can it be any wonder that Joseph’s brothers sold him into slavery and lied to their father to cover the crime? Saint Matthew relates that at the time of Barabbas’ release, Pilate was cognizant that Christ was delivered to him “for envy” (Mt. 27:18). Stephen tells the Sanhedrin it was for envy that Joseph was sold into slavery (Acts 7:9). Even sins of the heart such as covetousness and envy can make for great misery – for everyone. How then can God work with such people to bring

about a covenant with a whole people as He did at Sinai? If man's righteousness fell to the ground, who would stand between the calf in a covenant?

An archaic tradition says that the angel Jacob wrestled with the spirit of his brother Esau who purposed to kill him after Isaac died (Gen. 27:41). In any case, though he was in the process of finding a suitable wife, he was contending with God. He had already seen the ladder at Bethel, and built an altar, but at Peniel he had "prevailed not against" the man. He finally met his match. Short after, Israel (lit. "a prince of God") is reconciled to his brother. Later he builds another altar at Shechem calling it El-elohe-Israel, "God, the God of Israel."

Troubles begin afresh with the rape of Dinah. This led to the death of Shechem's chief (Hamor), his son, and all the males. Genesis 34:27-29 reads, "The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. / They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, / And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house." Perhaps this revenge is not as immoderate as it appears, considering the ferocity of Israel's enemies. However, what is excessive is that the annihilation of Shechem was done "deceitfully" (Gen. 34:13). An arrangement had been reached that all the males in the city should be circumcised so that the Jews could live among the Hivites and intermarry and trade with them. Secretly, Hamor and Shechem told their people, "Shall not their cattle and their substance and every beast of theirs be ours?" (Gen. 34:23). They agreed to undergo the operation of circumcision which Egyptians, Arabians, and others practiced. As the men of Shechem recovered from the ordeal, Simeon and Levi rushed into the city and killed them all. What goes around comes around.

It remains for us to consider what people were like without a written law, and what provisions were made to bring all the people under its influence. No doubt the paradigms of the patristic system were based on people and not ideas. A.P. Stanley cites the greatest of Jewish historians; "It was the boast of Josephus, that whereas other legislators had made religion to be part of virtue, Moses had made virtue to be a part of religion" (Cf. C. Apion 2:17). There is one such a person who completely exemplifies such a pattern of long-suffering and forgiveness – Joseph, the son of Israel. Cast off by his own brethren, he rightfully became second only to Pharaoh in power

and reputation. He held no grudges against his brothers. His innocence when they betrayed him, when Potipher's wife lied about him, when the cup-bearer showed no gratitude is outshone by his forgiveness and generosity: he told his brothers not to be uneasy (God had done all this to preserve his own family) and he gave them some land in Goshen to maintain them for the coming five years of drought.

Like his father, Joseph was convinced that God would one day bring his people into the Promised Land which Abraham had visited. He even gave "commandment concerning his bones" (Heb. 11:22): his body was to be embalmed (as practiced extremely well by Egyptians) and eventually buried in the Promised Land. They were indeed carried through the Wilderness for forty years and finally buried with Joshua at the time of his death. Both great men lived 110 years and were buried at Shechem (Josh. 24:32).

Bickersteth cites Pascal;

"Jesus Christ prefigured by Joseph the beloved of his father, and by him sent to visit his brethren, is the innocent person whom his brethren sold for twenty pieces of silver, and who by this means became their Lord, their Saviour, the Saviour of strangers, and of the whole world, which had not happened but for their plot of destroying him, making him an outcast, and selling him for a slave. Joseph was an innocent man in prison between two criminals; Jesus on the cross between two thieves. Joseph foretells deliverance to one of his companions, and death to the other from the same tokens; Jesus Christ saves one and leaves the other, after the same crimes. Joseph could only foretell: Jesus Christ performed what he foretold. Joseph requests the person who should be delivered, to be mindful of him in his glory; the man saved by Jesus Christ intreats he will remember him when he comes into his kingdom."

Exodus 12:40 says that the children of Israel sojourned in Egypt for 430 years. The fathers had been "evil entreated" according to St. Stephen (Acts 7:19). All that time spent in bondage was foretold to Abraham, Gen. 15:13,14, which predicates a prophetic strain yet to be communicated by God. We are told that Rebekah during her pregnancy was concerned when the twins "struggled together within her", Gen. 25:22; she went to enquire of the Lord. Jacob's dream at Bethel, and Joseph's ability to interpret dreams form early consecrated elements of prophecy. Daniel abroad in the Babylonian court is likewise supplied with this extraordinary ability to edify a foreign monarch.

## PART TWO: EGYPT > CANAAN

Our attention is turned now to the Exodus and the forty-two journeys in the Wilderness. What happened that caused a 400 year period of slavery; and once distanced from Egypt, what did the children of Israel need to migrate into Canaan?

One thing to consider is that the population of the twelve tribes at the time of Joseph's death had increased from 75 (Acts 7:14) to a population of 2,450,000 on the far side of the Red Sea. Of these, a fighting contingent of 151, 450 were soldiers. Only two men made it all the way from Egypt to Canaan: Joshua and Caleb. At the beginning of the Exodus, the central figures are Pharaoh (Rameses II?), Moses, and his older brother Aaron of the tribe of Levi. Numbers 12:3 says that "the man Moses was very meek, above all the men which were upon the face of the earth." It is the same with Ps. 149:4 mentioned above: "He will beautify the meek with salvation." And what a salvation God brought about!

Consider also that the ten plagues destroyed Egypt's central prestige but none of her accomplishments. The forced labor once used by Joseph to introduce share-cropping had now produced monuments in perpetuity, and monuments which God would not destroy as He had the tower at Babel. The meekness of Moses was of critical importance at this time. A.P. Stanley explains, "No modern word seems exactly to correspond to that which our translators have rendered 'the meekest of men,' but which rather expresses 'enduring,' 'afflicted,' 'heedless of self.' This, at any rate is the trait most strongly impressed on all his actions from first to last. So in Egypt he threw himself into the thankless cause of his oppressed brethren; at his earliest call he prayed that Aaron might be the leader instead of himself; at Sinai he besought that his name might be blotted out if only his people might be spared; in the desert, he wished that not only he but all the Lord's people might prophesy. He founded no dynasty; his own sons were left in deep obscurity; his successor was taken from the rival tribe of Ephraim. He himself receives for once the regal title, 'The King' in 'Jeshurin;' but the title dies with him. It is as the highest type and concentration of this endurance and self-abnegation, that the last view from Pisgah receives its chief instruction." History of the Jewish Church, Lect. VIII. It may be useful to consider Pharaoh's conduct before and after the Exodus as a foil. He was

reluctant to give Moses' people even a three-day respite from their toil, Exod. 5:1-4.

Moses is often compared with Israel's king David who learned the rugged life of a shepherd to gain patience, endurance, and responsibility for a larger flock God would assign him. God assured Moses that the departure from Egypt would happen as planned. The dreaded magicians at Pharaoh's court would be confounded, and the land itself would seem to betray its inhabitants. Many wonders would show Pharaoh as well as the Hebrew slaves the raw power of nature's God. Scientists have tried to explain causality and probability in the ten plagues. Red tide is caused by algae changing from a haploid to diploid phase; fish die, frogs spawn in the marshes, flies feed on dead frogs, cattle are afflicted with murrain, which develops into boils and sores upon man and beast, etc. But hail proves the Egyptian sun god has been discredited, and darkness due to sandstorms more of the same. What broke down Pharaoh's obstinacy was the death of the firstborn – a catastrophic event indeed. It is also suggested that the Israelites faced none of these calamities because their higher notions of cleanliness compelled them to dispose of the dead frogs in their territory. In the darkness, they were able to “borrow” the Egyptians' gold and silver jewelry as well as raiment (Exod. 3:22). God told Moses to do this so that the people would have necessities for the years ahead. Moses was mindful of the matter when he said to the people, “I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot”, Deut. 29:5.

So leaving the fertile Nile delta, albeit a bit shaken up, the Israelites departed Pithon and Rameses in Goshen (miraculously untouched by the ten plagues) and hurried away from their Passover feast to cross over into the Sinai Desert. There they could forget their taskmasters and would hopefully forget the idolatry in which they had lived their entire lives. The cataclysmic events were not soon forgotten by people other than the Jews. Rahab told the two spies at Jericho, ‘We have heard how the LORD dried up the water of the Red Sea for you, when ye came out of Egypt... The LORD your God, he is God in heaven above, and in earth beneath.’, Josh. 2:10-11.

Though the children of Israel went up harnessed (armed) out of the land of Egypt (Exod. 13:18), yet they very much needed the pillar of cloud (to refresh themselves in the noon-day heat) and the pillar of fire (to warm them by night). Scientists seem reluctant to investigate these phenomena; but God

gave them as encouragements and guides “to go by day and night” (Exod. 13:21). The pillar of cloud removed behind them and came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness (a dark cloud) to them, and it gave light by night to them (Exod. 14:19,20). So Pharaoh lost all of his horses, his chariots, and his horsemen, 14:23-28.

It is believed by some that the first Passover outside Egypt was celebrated at Sinai. Food became of paramount importance in the wilderness, as the giving of manna indicates. The dietary laws were adjusted accordingly. Once again, to quote Stanley, “The distinction between various kinds of food is one which furnished the earliest questions of casuistry in the transition from the Jewish to the Christian Church, and which lingers in the remnants of the Jewish race to this day. It may be difficult to account entirely for the grounds of the selection, but they may be traced with the greatest probability to the peculiarities of the condition of Israel at the time of the giving of the Law. The animals of which they might freely eat were those which belong especially to their pastoral state – the ox, the sheep, and the goat, to which were added the various classes of chamois and gazelle. As we read the detailed permission to eat every class of what may be called the game of the wilderness – ‘the wild goat, and the roe, and the red deer, and the ibex, and the antelope, and the chamois’ – a new aspect is suddenly presented to us of a large part of the life of the Israelites in the desert. It reveals them to us as a nation of hunters...” (op. cit, LECT VII).

The theophany at Sinai seems to be more awesome than that of the burning bush. It has been remarked that a bush is a lowly plant, smaller than a tall cedar or broad oak; but then again, the thunders, lightnings, and earthquakes at Sinai were intended to capture the attention of every man, woman, and child at the place.

One of the interesting topics in the Law as it was handed down concerns cities of refuge. Numbers ch. 35 describes six such places in Israel (which the Jews had not conquered yet, let alone entered). Each had within its precincts a Levite whose purpose as a resident was to teach the locals and here council in court, etc. Any unfortunate person who accidentally killed someone would not be arraigned for murder, but instead would flee to one of these conspicuous hilltop refuges for the purpose of hiding from the deceased’s kinsmen who were allowed to take revenge. In the city, the refugee was required to stay at all times. If he left it, the avenger was still legally permitted to exact payment in blood. The refugee was thus cloistered

until the death of the high priest. Then he could leave freely without fear of age-old reprisals. Consider that only when the high priest was dead, could the poor, hapless individual be given freedom. Verse 28 stipulates, “after the death of the high priest, the slayer shall return into the land of his possession.” Such an idea is good law and good theology.

The earliest Biblical prophecy is recorded in Genesis chapter 3 where God tells the serpent what will happen to him, and then to Eve and Adam what is in store for them. The prophetic vision shown to Moses is found in Deuteronomy 18 and is claimed by Jews and Christians to represent Messiah. God tells Moses, “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” That Moses was a prophet can be gleaned from the last three verses of the Pentateuch. After Moses’ death the people must be content with another kinsman-redeemer in the person of Joshua upon whom the mantle of responsibility had devolved. Nonetheless, a prophetic anticipation was part of Israel’s encouragement, and eventually became at the time of Christ the consolation of Israel. One of Peter’s three sermons in Acts contains the phrase, “all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days,” (3:25).

Moses is indeed a type of Christ. Each was born in the fullness of time and during a holocaust upon the children. Both were secreted away. Both were Law-givers from the mountaintop. Critics find meaning by comparing the ark of bulrushes with the manger in a stable. One disparity between Moses and Christ is blatant. Deuteronomy 7:3 is part of a codification of Hebrew marriage practices: “Neither shalt thou make marriages with [the many nations]; thou daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.” It may be remembered that Abraham had an Egyptian hand-maiden as a substitute for Sarai (Hagar) and took a second wife of Arabian descent after Sarah died (Keturah). Joseph had an Egyptian wife (Asenath); and Moses’ wife was Zipporah, a Midianitish woman from the other side of the Sinai desert in what is now Saudi Arabia. The Midianites eventually became enemies to Israel, and Phinehas gave no quarter to such strangers within the camp, Cf. Num. 25:6-8. Moses’ second wife was an Ethiopian woman, Num. 12:1. Whether this was against the law prohibiting intermarrying with Gentile nations (as cited above) or a blatant case of bigamy is not fully known, because speculation has it that Zipporah

(Cf. Exod. 2:21) may have been scornfully called a Cushite or Arabian woman. Miriam, a prophetess, and Aaron, high-priest, thought she had insinuated herself into the selection of the seventy elders. Multiple marriage partners caused Abraham and Jacob troubles among their children. The family dynamics would only worsen – David had six wives, and a nest of troubled children. Solomon had 700 wives. Under his management, the commonwealth collapsed. For the royal family to experience power struggles among pretenders is one thing; for a nation to lose its cultural identity is quite another.

Forty years were spent in the Wilderness staving off hunger and thirst as Moses established a new cultural nexus for Israel based on the Law. Still, old habits recurred. The men who witnessed Moses' killing of the Egyptian misunderstood his timely deliverance their behalf. So it was when the Jews murmured about the manna. In the same way, "the Jews then murmured at him, because he said, I am the bread which came down from heaven," Jn. 6:42. So it was with Christ, the Redeemer of the world, who defeating the strength of the accusing and oppressive power, was vilified as a symbol of rebellion and injudiciousness. Moses, as judge and lawgiver, was spurned by the very people he wanted to help.

The Law is given, the Tabernacle constructed, the land divided up by remarkably precise boundaries, and the priesthood organized all during the Wilderness wandering. Gerald Bray makes an interesting observation concerning the return to an Eden-like habitation; "The land of Canaan was regarded as part of the covenant promised, not as the boundary of God's power. This is quite clear from earliest times, when we observe that God created man in Eden, a location somewhere in Mesopotamia. Later he dispersed the human race over the whole earth, which he flooded in the time of Noah. Eventually he called Abraham from Ur and led him by way of Harran, to the Promised Land. Yet even there the Hebrews were little more than sojourners, and after two generations God led Jacob into Egypt, where they remained for several centuries. When God eventually led them back out of Egypt, he did not bring them straight to Canaan, but kept them in the wilderness for a whole generation, during which time he gave the laws to Moses. We might say therefore that virtually the whole of the Pentateuch, the foundation document of Israel's religion, is concerned with events which took place outside the covenant territory, not in it, as circumstance which

appears to prove decisively that Yahweh was never regarded as simply a local deity.” (Doctrine of God)

The visible signs of God’s providence in the wilderness were stupendous miracles which all should have seen. The stone tablets were made conspicuous to the Hebrews at the base of Sinai. Likewise, the manna was not only seen but eaten by all of the congregation. For the assembly to verify the priesthood of Aaron, God made every one an eyewitness to the sight of Aaron’s staff (Cf. Exod. 7:12 – his rod swallowed the rods of the Egyptian magicians; Exod. 7,8,9 – the first 3 plagues are commenced by Aaron’s rod; Num. 17:8 – the rod put forth buds... and it bore ripe almonds). All three relics were hidden inside the ark of the covenant. Some have seen in these gifts from God intimations of how the church is taught and fed and ruled.

Another curious detail in Aaron’s rod at the time of its coming alive may be considered in the fact that it had buds, flowers, and ripe fruit at the same time. Writers agree that this may represent the continual succession of the high-priestly order reaching its full fruition in Christ, the branch. Though these things were hidden from view, above them the lid of the chest was visible to everyone in the wilderness. An Israelite would remember the covenant made at Sinai by looking into the center of the congregation and catching a glimmer of the cherubim of beaten gold raised aloft on the shoulders of the Levites.

Patristic writers and some modern expositors see the Ark’s importance surpassed by the Incarnation of Jesus Christ. The invisible God is shown in the face of His only-begotten Son. Real angels were seen again, particularly at Arimathea’s tomb after Jesus’ Resurrection, and at His Ascension, Mt. 27:57; Acts 1:10. The Ark of the Covenant had long disappeared from view, and only in Revelation (11:9) are we told that it still exists.

Many other writers have commented on the furniture of the Tabernacle as all symbolic of Christ’s office as High-priest. The laver of regeneration is the sanctifying influence of Jesus’ purificatory atonement; the shewbread, His feeding of the flock; the candlestick, the “Light of the World”; the incense altar, His prayerful mediation, etc.

The Catechism explains that the sacrament of Baptism and the sacrament of Holy Communion are each “an outward visible sign of an inward spiritual grace.” “We use many things to signify an inner meaning such as flags, paper money, words, or shaking hands.” So say Tucker and Swatos in Questions on the Way. So how can a gold covered chest be the

symbol of a man? It may be more of a help to compare Aaron and Jesus. As Jesus spoke for the Father, Aaron spoke for Moses. They were both teachers, both blessed their congregations, both were high priests, and both died on the top of a mountain.

We do well to be a bit wary of assigning too much value to things when considering the transcendent numinous of infinite and eternal God. The most important part of the Ark, that which was sprinkled with blood on the Day of Atonement, was the mercy-seat. Between (and under) the angels, God came to make His presence known. This place of meeting is important to Christians as well as Jews. The word for mercy-seat is twice used in the N.T. at Rom. 3:25 and Heb. 9:5. Paul's use of this word is translated "propitiation." It has everything to do with "appeasement" and "forgiveness," and so should not be dismissed from the atoning work of Christ.

The route the children of Israel took to get to Canaan appears to have been haphazard as well as orderly. They were careful to avoid entanglements with the indigenous peoples south and east of Canaan. The first group to resist their migration were Amalekites, descendents of Esau, Exod. 17:8-16. Under Joshua's leadership, the Hebrews won the day. Later, two kings, descendents of Lot, were also defeated. As they made their way to enter Canaan from the eastern side of the Jordan River, they were mindful to avoid both Edom and Moab in their passage out of the wilderness into Canaan, Num. 21:14-15, 17-18, 27-30. Their numbers had become astounding. Balaam upon seeing them exclaimed, "the cover the face of the earth," Num. 22:5. Their future looked bright: God told them, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared... Mine Angel shall... bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.... By little and little I will drive them out from before thee, until thou be increased, and inherit the land," Exod. 23:20,23,30. One source estimates that "walking at 50 abreast, they would make a column forty miles long. At a rate of two and a half miles per hour, it would take over sixteen hours for them to go past the same point." (Great Commission Publications, "The Israelites in Exodus")

After they reached Canaan, a confederacy fought with Joshua at Merom. Says Stanley, "The rout [at Merom] was complete, and the dumb instruments of Canaanite warfare were here visited with the same extremities which elsewhere we find applied only to the living inhabitants. The chariots

were burned as accursed. The horses, only known as the fierce animals of war and bloodshed, and the symbols of foreign dominion, were rendered incapable of any further use.” The distinguished veteran and military historian, Calvin Collier, explained how the horses were houghed [pron. hōk’d]. A line of cavalry charged at a fixed position in which men had dug holes to conceal themselves. Once the horses had passed the foxholes, the men inside rose up and with a long sharp sword cut the hamstrings of the horses’ back legs, crippling them, and presumably causing them to throw their riders.

The covenants God had made with Noah, Abraham, and Moses were all made outside the Promised Land. Even prophecy had not yet arrived at a resting place. Take the case of Balaam, the Mesopotamian soothsayer. At the behest of the king of Moab, he could gain considerable wealth by cursing the children of Israel encamped below him in the plains south of the Dead Sea. “Come now, curse this people for me, since they are too mighty for me,” said king Balak.

God speaks to Balaam and tells him not to curse the people, “for they are blessed.” (Num. 22:12) Balaam goes home; Balak ups the ante, but Balaam tells the Moabitish princes, “I cannot go beyond the word of the LORD my God.” The Lord then permits him to go as long as he says what God gives him to speak. So Balaam sets out on a donkey, but the beast balked. So Balaam beat the poor creature who had veered off the road into the field.

The ass had more sense than the rider. She had seen an angel which holding a sword blocked the way ahead. Balaam continued to beat the creature, until the “LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me?”

“Then the LORD opened the eyes of Balaam, and he saw the angel.” The angel reminds the evil prophet, “Only the word that I shall speak unto thee that thou shalt speak.” Balaam agreed, and next morning, the king and his courtiers took him up to a high place where all could see the host of people in the Jordan valley. It was decided to build seven altars with two sacrifices for each altar. At the first spot, Balaam blessed God’s people. A change of scene led to the same result which dismayed the king. His blessing of Israel has been set to music by Mendlessohn, “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.” He foresees doom for Israel’s enemies. The day’s proceedings over, everybody goes home.

The story is indeed strange but somewhat instructive. First, God's protection of Israel in a strange land is constant. Her enemies cannot gainsay her. Yahweh is the God of the whole heaven and earth, over angels and donkeys. And His character and attributes are immutable. A wizard used to hearing familiar spirits peeping and muttering holds a short chat with his transportation when it won't start. That doesn't seem to surprise him. The angel with a sword surprises him. The king in the background keeps changing the venue hoping to get an advantage. The devil tried the same tactic on Jesus, by shifting the scene from the temple pinnacle to a mountaintop. What in the world does this unusual narrative tell us about prophecy? Perhaps it shows that God can turn a curse into a blessing, as He did with Job. How does the mad prophet know the difference between Jacob and Israel? Still, more importantly, is God forming for Himself a peculiar people who indeed will be a "light to lighten the Gentiles"?

### PART THREE: CANAAN > MONARCHY

After Moses died there was a thirty day mourning period when the people repented of the sins they had committed in the wilderness. They had faced fiery serpents, thirst, assaults from enemies, disease, and discouragement. They were poised to enter Canaan. Even the manna continued to fall, but they needed a leader to replace Moses. Fortunately Moses had already appointed Joshua his successor. God told him, "Arise, go over this Jordan." How could he do it? He had no boats and the river's banks were overflowed. Still, God had promised to be with him as He had been with Moses. So with great boldness, Joshua orders his officers to decamp, and prepare victuals rather than build transport vessels. They must begin a march. Of the 12 tribes, two and a half [Reuben, Gad, ½ tribe of Manasseh] liked the lay of the land and requested to remain that side Jordan. The men were told they must come out and assist in the upcoming battles before they could return to their loved ones. No doubt they would fight the more fiercely so that they could return as soon as possible. They are prepared, confident, and solemn. So far, so good.

The ark must be carried across the Jordan by the Levites with strict instructions for handling it. The people must keep their distance from it, but follow it because no one had "passed this way before." The ark didn't need

any guards around it, it was a guard to the people following it. As at the Red Sea, the people passed over dry-shod. Cf. Isa. 43:2.

God commands Joshua to circumcise the males. It was necessary because all of the people who made the Exodus from Egypt were dead; and circumcision brought them under a stricter discipline. In the wilderness they were separated from the other nations; now they needed the mark to distinguish them from the heathen nations they would encounter. They celebrated Passover at Gilgal, four days after they entered Canaan. These two dates were the 10<sup>th</sup> and 14<sup>th</sup> days of the first month – the very days that Jesus entered Jerusalem and celebrated the Last Supper.

All around them were their enemies. Indeed God now “prepared a table before them in the presence of their enemies,” Ps. 23:5. The manna ceased and they ate the corn (wheat) of the land. Some think it was grain left to them in barns belonging to farmers who had fled to the walled city of Jericho. They ate unleavened bread, parched corn, and one last day’s portion of manna. While it is significant that the manna ceased showing that the congregation no longer required it, we are to keep up the Eucharist until He comes. Then, in heaven, as here in Canaan, we will no longer require it. Our daily bread is only a temporary necessity until we come to the heavenly feast.

An angel appears to Joshua in the form of a man of war with sword drawn – an encouragement in light of the weary and bloody battles ahead. Jericho fell to the people miraculously, and the next city, Ai, was taken by a ruse. Joshua’s army could not scale walls, breach them with battering rams, dig tunnels, or starve the inhabitants into submission by a lengthy siege. He chose instead to draw the people out in the open by a feigned flight of his army, captured the gates behind them, and repeatedly ambushed them. Lachish and Hazor were taken by force, but a number of major cities had yet to be taken – Jerusalem, for example, a thick walled city. Joshua compensated “for inferiority in numbers and weapons by the fitness, courage, and religious zeal of his desert fighters, and by resourceful generalship: surprise attacks, night marches, and stratagems.” Who’s Who in the Bible.

Joshua later built an altar and enlarged the numbers of people working in the Tabernacle. Meanwhile the Canaanite kings united to meet him at Gibeon. The battle went so well, that he commanded the sun to stand still. He needed additional daylight to finish the battle. His wars took 5-7 years in all, subduing 31 kings, and six nations. The land which God had promised ran from the Jordan R. to the Med., and from Lebanon to Edom in the S.

The Haftorahs describe the milk and honey as the juice of fruits, and particularly date honey may be meant. Keil observes, “Milk and honey are products of a land rich in grass and flowers. Both articles are abundantly produced in Canaan, even in a state of devastation. Milk, eaten partly sweet and partly curdled, that of cows as well as of goats and sheep (Deut. 32:14), was prominent in the diet of the ancient Hebrews, as in that of the Orientals of the present day. The land yielded great quantities of honey, especially that from wild bees...”

The period of the Judges comes after Caleb, the last to have remembered Moses in Egypt. The Shaphats, as they were known were not elected, but raised up of God to keep His people alive. Though intermarriage with 7 “cursed” nations had gone on for decades, the intractable Philistines were not yet dislodged from their 5 chief cities. Indeed, they were a nuisance to Israel well into the time of David. The state of Israel once in abject poverty and now in the most prosperous land available, has quite decayed. Various tribes ruled somewhat autonomously, but there seem to have been no major advances in their commercial or industrial output. The judges were not a particularly constant presence; they rose up either to avenge Israel of her cruel neighbors or to stamp out idolatry within. The worship service appears to have been kept up for the most part. God was their king, until they later asked for a king, like the other nations (Cf. 1Sam. 8:5). From Joshua to Samuel was about 274 years.

The first notable judge of this time was Ehud, who killed an enormously fat king by stabbing him in his own solarium. Having sneaked a weapon past the palace security, he struck Eglon in the belly and fled to a rendezvous point near the fords of Jordan. There the 2½ tribes still residing that side Jordan were able to cut off the Moabites’ retreat. That brought peace for 80 years.

The next outstanding judge was Deborah whom God raised because Israel had forsaken Him. Their torpor made them easy prey to foreign powers, in this instance a Canaanite tyrant named Jabin with a captain called Sisera. Deborah (whose name means “bee”) was supremely diplomatic and intelligent in her actions to rid the people of the slavemaster. Henry says, “she answered her name by her industry, sagacity, and great usefulness to the public, her sweetness to her friends, and sharpness to her enemies... She was intimately acquainted with God; she was a prophetess.”

“The song of Deborah conveys some intimations of [the Israelites’] miserable condition. The villages and open homesteads, which were continually liable to be pillaged, and the inhabitants insulted and wronged by the Canaanites, were deserted throughout the land, and the people found it necessary to congregate in the walled towns. Travelling was unsafe; in consequence of which the highways were deserted, and those who were obliged to go from one place to another found it necessary to journey on by-roads and unfrequented paths. At the places to which it was necessary to resort for water, they were waylaid and robbed, wounded, or slain; and to crown all, they were disarmed, - among forty thousand in Israel, a shield or spear was not to be found.” (Kitto)

Says Henry, “She was not herself fit to command an army in person, being a woman; but she nominated one that was fit, Barak.... He could do nothing without her head, nor she without his hands; but both together made a complete deliverer, and effected a complete deliverance. The greatest and best are not self-sufficient, but need one another.” Barak was a bit skeptical at first but “to rebuke the weakness of his faith, she prophesied that Sisera – the redoubted captain of Jabin’s host – should not be slain in fight with him, or he taken captive by him, but should fall by a woman’s hand.” (Kitto) Deborah and Barak reflect upon the iron chariots of Sisera’s army – all 900 of them, each with a pair a scythes fastened to the axle, terrifying any army of footmen. The hosts of Israel had fought most of their battles in the wooded mountains where they would be hidden. Chariots were effective on flat terrain and less so in valleys such as the gorge of the Kishon River.

“Sisera failed to take into account that the Lord and the weather were on the side of his foes. A violent rainstorm came down suddenly, flooding the Kishon [riverbed] and turning the floor of the valley into mud which was churned up still further by the prancing horses.” Who’s Who. Barak pursues Sisera who has fled on foot. As 10,000 Israelites descend upon the Canaanites, Jael a Kenite woman (prob. friendly to Israel because of age-old ties to Jethro) calls to Sisera, “Turn in, turn in.” This may mean either “Quick hide” or “Slow down, take a rest.” Sisera goes into her tent (the Kenites were nomadic), is offered milk and butter and collapses in exhaustion. Jael drives a tent peg into his head nailing him to the ground. Forty years peace this time.

Now we have further divine interventions at the time of Gideon. First God sent an angel to him because he was very fearful of the Midianites. He had enough faith to believe that God could do as He promised, but not by

what means He should accomplish it. To prolong the meeting, Gideon prepared a huge meal including a young goat. The visitor asked him to place the meat on a rock, then touched it (and a meal offering) with the tip of his staff. Fire sprang out and consumed the offering and Gideon was assured that the visitor who then vanished was indeed an angel.

“After this, at the special desire of Gideon, ‘a sign’ of his own choosing was granted to him. A fleece which he laid upon the threshing floor (in the open air) was saturated with dew, while the soil around was all dry; and again, condescending to his prayer, the Lord was pleased to reverse this miracle, by exempting the fleece alone from the dewy moisture which bespread the ground.” (Kitto) Gideon needed the back to back miracles because an enormous army of Moabites, Amalekites, and Arabians had joined and marched into a river valley and encamped there. Scripture says, “the children of the east lay along in the valley like grasshoppers for multitude.”

So far the judge has 32,000 men from 4 of the 12 tribes. God tells him that is too many men, so he must send home 2/3 of his army (a legal convention) Cf. Deut. 20:8. Still too many! The people are brought down to the waters and observed how they drink. Those who lapped with handfuls of water were vigilant, ready for the hardships and fatigues of battle. They would have to live hand to mouth in future. The deserters left them 300 trumpets instead of weapons of war – “as if they had been going rather to a game than to a battle” (Henry).

Gideon and his servant go on a spy mission and overhear an enemy soldier tell of the destruction of Midian, Israel’s enemy. Fortunately, the dream is interpreted on the spot. To gain an insight into the enemy’s dream is wonderful intelligence indeed. Gideon worships God immediately. Yahweh will not only save Israel, but will also help Gideon forsake his own doubts and enter into spiritual worship.

Here is Gideon’s plan for God (or God’s plan for Gideon): He gives to each man a lighted torch inside an empty pitcher and a trumpet. Having divided his army into 3 companies of 100 men each, Gideon’s tiny army descends at night when the enemy felt safe and secure. At Gideon’s signal, the men are to break their pitchers releasing the flaming firebrands and creating a noisy explosion once dropped. Next they are to blow the trumpets, and then shout, “The sword of the Lord and of Gideon.”

The enemy disturbed, disrupted, looked out at the scene and fell into such an horror that they attacked one another (they probably saw some of the outer tents on fire and because they did not all speak the language, they supposed that the Israelites were already in their midst). Once again, the fleeing enemy was blocked at Jordan, routed by Ephraim, and destroyed.

Henry writes, “This method here taken of defeating the Midianites may be alluded to (1.) As typifying the destruction of the devil’s kingdom in the world by the preaching of the everlasting gospel, the sounding of that trumpet, and the holding forth of that light out of earthen vessels, for such the ministers of the gospel are, in whom that light is deposited, 2Cor. 4:6,7. Thus God chose the foolish things of the world to confound the wise, that the excellency of the power might be of God only; the gospel is a sword, not in the hand, but in the mouth, the sword of the Lord and of Gideon, of God and Jesus Christ, him that sits on the throne and Lamb. (2.) As representing the terrors of the great day. So the excellent Bp. Hall applies it; if these pitchers, trumpets, and firebrands, did so daunt and dismay the proud troops of Midian and Amalek, who shall be able to stand before the last terror, when the trumpet of the archangel shall sound, the elements shall be on a flame [2Pet. 3:10], the heavens pass away with a great noise, and the Lord himself shall descend with a great shout!”

The next notable champion was Jephthah, who clashing with the Ammonites, rashly promised (should God give him victory) to sacrifice “to the Lord whoever comes forth from the doors of my house to meet me, when I return victorious” (Judg. 11:31). Says Who’s Who, “With the Ammonite repulsed, Jephthah returned in triumph. To his horror, the first person who came to meet him was his daughter, an only child, dancing to the sound of timbrels. Jephthah tore his clothes and cried out in grief; but even his daughter agreed that his sacred oath could not be broken. At her request, ‘he sent her away for two months; and she departed, she and her companions, and bewailed her virginity upon the mountains’ (Judg. 11:38). On her return, the sacrifice was carried out. From this tragic episode the custom arose for the young women to go out each for four days, mourning Jephthah’s daughter.”

She does not question the vow, but honors her father’s will. She makes herself ready by a time of prayer and abstinence to be a pure and unblemished sacrifice – even like the Lamb a willing sacrifice. Her time in the mountains with her companions may be a picture of the Mt. of Olives, of

Jesus retiring with His disciples, there to pray and prepare Himself for His “exodus” and all to do His Father’s will.

The story of Samson begins with his conception when an angel from heaven foretells his birth to his mother (Here we have a pattern of what should be done afterwards before the births of John the Baptist and of Christ.) Samson’s mother tells her husband of the prediction, the angel appears yet again to Manoah and his wife, and upon the angel’s departure, the parents of Samson discover that the man of God is indeed an angel. The people of Samson’s day needed a Saviour to deliver them from their enemy – the Philistines who had control over them, stealing their possessions, and making life miserable.

Samson’s birth was miraculous in that his mother was barren – the same may be said of Isaac, Joseph, Samuel, and John the Baptist whose mothers were also a long time waiting before their sons were born. The angel told Samson’s mother not to drink any strong drink. As a result her son would be exceptionally strong. (Zecharias, the father of John the Baptist was struck dumb; his son was a voice which cried (shouted) in the wilderness). Samson would be set apart for the service of judging and saving his people. He was to become a Nazarite. The Nazarites were men who took an oath not to drink wine (no, not even to eat raisins because raisins may have contained a trace of alcohol). They must never cut their hair or beards, and they were not permitted to touch the dead body of a human. Other Nazarites were Samuel and John the Baptist.

In Judges ch. 14, Samson left his parents to go down to the Philistine city of Timnath. He saw a Philistine woman there whom he wanted to marry and returned home to tell his parents. They wondered why he didn’t choose a wife from the daughters of his own people, but Samson had an idea of how to get an advantage over the Philistines which his parents didn’t understand. On his way back to Timnath in a vineyard, a young lion stood in his way. Completely unarmed, Samson tore the animal apart bare handed, but did not tell his parents what he had done when the Spirit of the Lord had come upon him with such might.

Later, he passed by the carcass and there was honey in it. (Bees will sometimes nest in carrion.) Samson took some and gave it to his mother and father, but again he did not tell them where the honey came from.

Samson and his Philistine bride attended a marriage feast where he put forth a riddle to 30 Philistine men in attendance. If they could solve the

riddle, Samson would give them 30 sheets and 30 changes of garment. Here is the riddle,

“Out of the eater came forth meat,  
and out of the strong came forth sweetness.” (Judg. 14:14)

Unable to solve the riddle, the men threatened Samson’s wife to find out the meaning of it. She cried and cried until Samson finally told her about the lion and the honey. When the Philistines told the answer, Samson was so angry, he went to a nearby city, killed 30 men, and gave their garments to the men who had deviously cheated to get the answer. Samson went home to Manoah, and his wife was given to the groom’s best man. So far, Samson seems “unlucky in love.”

Judges 15 tells of Samson’s revenge on the Philistines. Upon discovering that his wife had been given to another, the mighty man of God devised a scheme to ruin the Philistines by destroying their fields and vineyards. He caught 300 foxes and tied a firebrand to the tails of 2 foxes (150 times!) and set the foxes loose to zigzag through the whole area setting everything on fire.

The Philistines then killed his wife whom he still loved (15:1) and her family by burning down their house. Samson flew into a rage and killed them “hip and thigh with a great slaughter.” He then retreated to a high place called Etam whilst the Philistines took up positions and camped nearby in hopes of capturing the mighty man. Oddly enough, the men of Judah went up to stop Samson. Fearing what the Philistines might do to the inhabitants of the land, they thought it best to arrest him and turn him over to the Philistines.

How at this point is Samson a type of Christ? In his betrayal and arrest – an event brought on by fear of occupying forces. Jesus was also arrested on a mountain, and turned over to pacify an enemy, all at the hands of his countrymen. He never had used any help from anyone else in fighting for the Lord God of Israel, and he was altogether blameless (Cf. Judg. 15:3; Jn. 19:4).

Having bound Samson with cords, they led him away to Lehi to turn him over to the Philistines.

The Philistines were of course delighted that they were finally done with Samson, but the Spirit came upon him again, and he broke the cords and found a jawbone of an ass with which to do battle again. The Bible says he killed another thousand Philistines before he retired from the fight. Suffering a terrible thirst, Samson began to despair that God would allow him to die,

but the Lord opened a hollow place in the jawbone, and “there came water thereout; and when he had drunk, his spirit came again, and he revived”, 15:19.

In chapter 16, Samson has more trouble with the women in his life. He went to another Philistine city called Gaza and joined himself to a harlot. This put him in danger because the men of Gaza planned to kill him the next morning. However, Samson arose at midnight and strangely took the 2 doors of the city’s gates (along with the bars to the doors) and carried them away to Mt. Hebron [There is much speculation as to what this deed represents. Some see it as a figure of Christ’s resurrection and the gates of hell; still others see it as opening the way for the prisoners of paganism to leave their habitations and join in the true worship of Israel’s God. Some see it as Israel’s claim to Philistia and its wealth. Even the 2 pillars of Gaza are foreshadowed.]

The third woman, Delilah, proves the end of him. She was bribed by other Philistines to discover his secret. Think back to when the angel visited Manoah. When Samson’s father had asked the angel’s name, he was told that it was “secret” (13:18). Samson himself is a riddle in that he is strong, yet weak when in the presence of women. He holds riddles. He will die in public just as his battles were fought openly in public. Here is the last of his secrets: where is his strength?

In the same manner as with his first wife, Delilah wheedles out of him the meaning of his secret. The Philistines have tampered with his lover to get at him. He has been betrayed by pieces of silver offered to someone who could find him out. Experiments are conducted with 7 green withs, two new ropes, and a weaving of the 7 locks of his hair into a net then fastened in the ground. Nothing worked to Delilah’s advantage.

Once she had pried from him the secret, an attendant shaved Samson. Delilah having earned her money as well as her reputation shouts out, “The Philistines be upon thee, Samson.” Judges 16:21 says, “the Philistines took him, and put out his eyes.” From that place, he is taken back to Gaza, the capitol, bound in fetters of brass and put to work grinding in the prison house.

Verse 22 reads, “Howbeit the hair of his head began to grow again after he was shaven.” At a premiere for the god, Dagon, at the temple, the party-goers wanted some amusement. [Lk. 23:8 – [Herod] “hoped to have seen some miracle done by him”.] Perhaps they wanted to laugh at his blindness – to slap him, and say, “Who slapped you?” Luke 22:64 reads, “And when they

had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smite thee?”

Says Henry, “Samson died praying, as did our blessed Saviour; but Samson prayed for vengeance, Christ for forgiveness... Christ was plainly typified. He pulled down the devil’s kingdom, as Samson did Dagon’s temple; and when he died, he obtained the most glorious victory over the powers of darkness. Then when his arms were stretched out on the cross, as Samson’s on the two pillars, he gave a fatal shake to the gates of hell, and through death, destroyed him that had the power of death, that is, the devil (Heb. 2:14,15), and herein exceeded Samson, that he not only died with the Philistines, but rose again to triumph over them.”

The Bible says of Samson, “So the dead which he slew at his death were more than they which he slew in his life.” (16:30)

Much the same has been said of Jesus – since His death the generations which have followed Him are far greater than those who followed Him during His time on earth. As for Samson, his family collected his body from the ruins and buried him with his fathers.

#### PART FOUR: MONARCHY – REFORMERS

By the time of the monarchy, the prophetic order had come to light. The last of the judges was Samuel, a Nazarite and priest whose presence was critical in establishing a new kingdom. Later, another Nazarite, John the Baptist, was indispensable in ordering the kingdom of Messiah. Both prophets warned against ceremonial narrowness, and inveighed against negligence and presumption. Like the judges whom they came to replace, they were not called by any “outward form of consecration,” nor were they selected from any special tribe or family (Stanley). They believed that Yahweh’s people must be moral, and the burden of the prophet was to proclaim “mercy and justice, judgment and truth, repentance and goodness, - not sacrifice, not fasting, not ablutions.” (Stanley)

The ark of the covenant had become a Talisman, though very rarely did monarchs approach its mercy-seat to meet with God; and very rarely did priests consult the Urim and Thummim. The people of Israel had wandered away from their spiritual heritage and become infatuated with new alien abstractions. The Jews were weak and restless, and the ever-present Philistines took notice. A series of wars began, some with indigenous

Canaanites, and later others with foreign kingdoms. Somehow, the children of Israel united if only to plead with Samuel for a king. They said, “We will have a king over us; / That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles,” 1Sam. 8:19-20. Here was a mistake – in hoping to ennoble themselves, the people actually abased themselves by stooping to imitate the Gentiles. In Exodus 23:24, God had commanded His people, “Thou shalt not bow down to their gods, nor serve them, nor do after their works...” The word for “gods” is אֱלֹהִים “occasionally applied by way of deference to magistrates” (Strong)

As Hosea 13:11 reads, “he gave them a king in his anger.” A similar example is cited in Ps. 106:15; 78:29 when God gave them quails. Yahweh tells Samuel that his prophetic office being thrust back on him is, in fact, the rejection of Himself. Samuel’s self-indulgent children compare with God’s disobedient children and their desire for prestige. They thought a fabulous court with a king in gorgeous apparel would frighten their enemies, but Samuel tells them that they will only gain a yoke of servitude. Their people will ear the ground of the king, reap his harvest, run before his chariot, serve in his army, wait on his table, and be his confectioners, cooks, and bakers. The lands will the king take for his own, “even the best of them.” He will give the lands to his “servants” – a cronyism replete with the excesses of any Eastern potentate. A tenth of their wages will maintain his grandeur. Over and above the tithe offering, they must give a tenth of their fruits and a tenth of their cattle. Samuel warns them that they will call to God in that day, and says he, “The Lord will not hear you in that day.” The people’s mood then changes from, “Pray, make us a king” to “Nay, but we will have a king.” From Deuteronomy 17:14-5, written two centuries earlier, God had intimated that a monarchy would eventually be erected: “When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me: / Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee...” By the time of Solomon, one fifth of the people worked for the king.

So where was the focus of Israel’s spiritual strength? It certainly could not be found in the life and times of Saul, son of Kish. Some have seen in King Saul, a picture of Satan – one who left behind his first estate, and doggedly breathed out threatenings against the Lord’s anointed! To the

contrary, continuity and fidelity for Israel's spiritual stamina is clearly depicted in the life of Samuel. As an observant Nazarite, the prophet was like an "unpruned vine": he was not permitted to cut his hair or beard, he must not touch a dead human body, and was barred from drinking wine or even eating raisins lest any trace of intoxication cause disgrace. The Nazarite vow was for him a life-long commitment, and like John the Baptist brought him into direct conflict with the political powers of his day. Saul's victories on the battlefield gave to the monarchical institution a measure of security and acclaim, but the king's bidding in administrative matters was reminiscent of Joseph's policies in Egypt. In a military sense, Saul's reign was feudal; by the time of Solomon, the peaceable kingdom had become federalist. – a curious development in that the English word federal comes from the Medieval feodal.

Repeatedly, Samuel stood up to Saul, chiding him for usurping social and sacramental powers which properly belonged to the priesthood in Kirjath-jearim (where the ark was kept in safety) and to the college of prophets at Ramah where Samuel taught his followers and sought after God. The monarchy commenced once Samuel had anointed Saul, but its importance was far from complete because its initial establishment was an affront to God and theocracy. Samuel spent 38 years counseling Saul and achieved only limited success.

His anointing of David a young shepherd gave Samuel some hope that the monarchy could yet be perfected. David's formidable victory over the Philistine strong-man Goliath augured well for the nation's continuance as a successful military power. His talents in music, poetry, prophecy, and wisdom propelled him to the status of folk-hero among the populace. His marriage to Saul's daughter, Michal, and his renowned friendship with Saul's son Jonathan saved his life more than once. The king forced David into exile. He lived in nomadic isolation, gathering to himself malcontents, brigands, and strangers who eventually earned the reputation as mighty men of valor. Repeatedly, David spared Saul's life when he might have freely taken it. Saul's vexation of spirit eventually overcame his better self: violating his own royal decree, he demanded of a witch that she bring up from Sheol the person of Samuel so that he might finally inquire of the prophet what course of action he should take against the Philistines. Like so many who mingle themselves in the occult, Saul ended as a suicide.

David's accession to the throne provided Israel (and particularly the tribes of Judah and Benjamin) with an impressive army, gathered from all over the commonwealth. Once united in a dynamic leader, the Israelites triumphed over all their enemies. The stronghold of Jebus was finally captured and renamed Jerusalem, where David seated his capital. Treaties were signed with foreign monarchs, alliances made through marriage, and construction begun on the King's Highway. – a real money maker.

Great honor was given to the ark and to the tabernacle which housed it. Attention was paid to the plan for a permanent house, the Temple possibly on Mt. Moriah where in ages past Abraham had agonized over the sacrifice of his son. Solomon would use the enormous wealth David had accrued to build on the threshing floor of Araunah, a habitation for the most High. Later would come One greater than the temple who would "thoroughly purge his floor."

David had problems with Bathsheba, Amnon, Absalom, and Adonijah. – all of whom were members of the royal family. God used these people to perfect David; the Psalms he wrote tell of his anguish, sorrow, and repentance. They also show why God called him "a man after my own heart."

Solomon, his son by Bathsheba, wrote the Proverbs and Ecclesiastes. Archbishop Trench describes a proverb "not as one man's wit, [but] many men's wisdom." Stanley says this is not the case with Solomon's Proverbs: "they are individual, not national. It is because they represent not many men's wisdom, but one man's supereminent wit, that they produced so deep an impression. They were gifts to the people, not the produce of the people."

David had surrounded himself with Gad (the seer), Nathan (the prophet), and Abiathar (the priest). Solomon seems to have had little use for any of these sorts. At the Dedication of the Temple, "the King alone prays, offers, blesses, consecrates. And as if to keep up the memory of the day, thrice a year, throughout his reign, and on the three great festivals, he not only entered the Temple courts with sacrifices [Cf. 2Chron. 8:13], but solemnly penetrated into the Holy Place itself, where in later years none but the priests were allowed to enter, and offered incense on the altar of incense [Cf. 1Kings 9:25. This is omitted in 2Chron. 8:13]. It was in accordance with the same principle, that he adopted once for all the duties of the Priestly order as originated by David [Cf. 1Chron. 21:26]. Which continued to the end of the Jewish nation [Cf. 2Chron. 8:14; see 1Chron. 23,24]. It is characteristic of the free and religious spirit of the Jewish Church, that the original

hierarchical system, though dating from this time, took its rise not in any sacerdotal arrangement, but from that union of King and Priest in the person of Solomon, which had already been foreshadowed in David, and which, in a moral and spiritual sense, was to be realised in the future Messiah.” (A.P. Stanley, History of the Jewish Church, Lect. XXVII.)

He adds, “The giant stride which Jewish civilization made in the reign of Solomon brought with it the fall of the Jewish nation. The commercial intercourse with foreign nations, the assimilation of the Jewish monarchy to the corresponding institutions of the surrounding kingdoms, though it was indispensable to certain elements of the church and state in Judea, yet was fraught with danger to a people whose chief safeguard had hitherto been their exclusiveness, and whose highest mission was to keep their faith and manners distinct from the contagion of the world around them... The giant experiment of Solomon, though partially and perspectively successfully, yet in greater part and for the moment failed. Neither he nor his country was equal to the magnitude of the occasion. As he is the representative of the splendours of the monarchy, so is he also the type and cause of its ruin.” IBID., Lect. XXVIII.

God had promised to David that from his house One would come who would reign for ever. The covenant remains the same. God spoke to Abraham about a family covenant, to Moses about a covenant for an entire people, now to David a covenant with a royal nation. But David died, as Peter preached in Acts 2:29-30: “he is both dead and buried, and his sepulchre is with us unto this day. / Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.”

Now, it may be useful to investigate Solomon’s life. If this third king were Messiah, a perfect synthesis of prophet, priest, and king, then he is indeed a second Adam – a vessel containing the divine attributes. The problem is that when God made His covenant with David, He said, “He shall build an house for my name, and I will stablish the throne of his kingdom for ever.” While it is true that Solomon built the temple, it is also true that under the auspices of Jeroboam and Rehoboam, ten tribes revolted and the commonwealth collapsed into two nations, Judah and Israel. They even fought one another as time wagged on. So the verse in mind at 2Sam. 7:13 cannot apply to Solomon whose death is recorded at 1Kings 11:43. In Lk. 11:31, Jesus speaking of Himself said, “Behold, a greater than Solomon is

here.” Solomon’s apostacy was due to polygamy and idolatry, the end of the Jewish commonwealth to money problems, and the decline of the Prophetic Order. Only one prophet, Ahijah, withstood Solomon.

God would not leave Himself without a witness. He raised up reformers – good kings and Spirit-filled prophets. Much of the spiritual dilemma they faced was because the northern kingdom had built its own temple at Gerizim rivaling Solomon’s temple in Jerusalem. Good king Asa, the third in Judah’s royal line, tried very hard to stamp out idolatrous practices and restore the temple in Jerusalem as the center of worship. He had at his command 580,000 “men of valour”, 2Chron. 14:8. In 844 B.C., after extensively fortifying the kingdom of Judah, Asa gathered to Jerusalem all his people and many from Israel to sacrifice 700 oxen and 7,000 sheep. “And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; / That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.” (2Chron. 16:12-13)

Twenty years later in the Northern Kingdom, Elijah the Prophet appears during the reign of Ahab. The king’s wife, Jezebel, was not Jewish, but Lebanese, and she brought to Samaria 850 Phoenician priests to serve her fantasies. The true prophets who stayed faithful to Jahweh were driven out, one of whom Elijah fled to the brook Cherith and there hid. During a devastating drought, God commanded the ravens to bring him flesh each morning and evening. When the brook dried up, God told him to go to Zarephath where he met with a poor widow woman who would provide for him. She was scrounging for sticks to build a fire for the last meal she had for herself and her son before they starved to death. At Elijah’s request, she gave the meal to the prophet who promised that the two containers of flour and olive oil would last until the drought was over. Later on, her son fell ill and ceased to breathe, whereupon Elijah stretched himself out on the boy and prayed for his life to return. His resurrection is the first recorded in the O.T. After Jesus had read aloud Isaiah’s prophecy in the synagogue at Nazareth, He refers to this event as part of the prophetic strain of Israel’s past. Some have seen a comparison with Rev. 12:6: “When the woman, the church, is driven into the wilderness, care is taken that she be fed and nourished there, time, times, and half a time, that is three years and a half, which was just the time of Elijah’s concealment.” (Henry)

There are other miracles which Elijah performed – confirmation that his divine calling was authentic. A miracle is not an attention-getter with a follow-up explanation; it is a follow-up to a prophetic message. The confounding of the false prophets on Mt. Carmel is the ratification that Israel’s God is the one true God. The false gods are not even dead – they never existed. Finally, “Elijah went up by a whirlwind into heaven,” 2Kings 2:11. Often compared with Jesus’ Ascension, some think, “God showed how men should have left the world if they had not sinned, not by a death, but by a translation” (Henry).

At the time of Isaiah, Hezekiah, the 13<sup>th</sup> of Judah’s kings issued reforms to close down the cultic shrines in the “high place” and in the streets. The Temple was cleaned, refurbished, reconsecrated, and restored to its primacy. The call went out to observe Passover, even to those who were vassals to Assyria. The municipal security of Jerusalem was vastly improved by the water tunnel from Gihon which pooled at Siloam. John’s Gospel is replete with aspects of the water motif. The baptism at Jordan may be contrasted with the waterpots at Cana for the purposes of purifying. There are the waters at Sychem, Bethesda, Siloam, and the miracle of walking on water at the Sea of Galilee. Even long before Isaiah’s time, Elisha (successor to Elijah) had initiated a rudimentary form of baptism prefigured in the cleansing of the leprous Naaman. Siloam served as the source for the Temple’s sacramental use of enormous quantities of water for sacrifice and cleanliness. The brazen sea contained 500 lbs of water = 6,750 gallons.

In the seventh century, Judah’s king Josiah assumed the throne at age eight. During a renovation of the Temple, a “Book of the Law” was discovered. The king upon hearing its contents was dismayed to find how far the religious practices of the day had strayed from the Deuteronomic strictures as written. Of all people, a gloomy prophetess named Huldah was consulted. Whether or not she, rather than the high-priest, the ark, or the sacred jewels Urim and Thummim, should have been conferred with, such a significant relic had shamefully fallen into disuse.

Josiah carried out sweeping reform. All the heathen altars were removed from the Temple and its precincts. Cult objects were burned below the city wall in the valley of Hinnom. This place was the repository for animal bones and unusable carcasses left over from sacrifices on the Temple mount. It was a smoldering trash heap, a hellish place “where their worm dieth not, and the fire is not quenched.” (Mk. 9:44,46,48). It lies to the south

of Jerusalem, and to the west is the other valley of Kidron, also a dismal setting. Kidron is a “black brook” (so its name signifies). One Jewish source says that the blood from the sacrifices in the temple ran down a drain into the brook Kidron, and was then sold to the gardeners for the purpose of dressing their gardens. The blood having been consecrated, could not be put to common uses without sin, and therefore the gardeners paid for it as much as would buy a trespass offering. “This is curious, if true,” (J.C. Ryle). These two valleys, Hinnom and Kidron, were outside the city, below it, away from it; and Hinnom has another ghastly feature in that it was home to the dunghill deities. Here was practiced child-sacrifice, a legacy of human cruelty reaching back before Jephthah to the violence of Cain’s murder of his little brother. The valley walls were said to echo with the screams of infants whose tender lives were terminated. Part of Jeremiah’s first prayer includes, “And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Mōlech; which I commanded them not, neither came it onto my mind, that they should do this abomination, to cause Judah to sin.” (Jer. 32:35). Josiah ended all this. “The idolatrous priests were killed, the pagan house of male prostitutes was pulled down, and the local shrines outside Jerusalem were destroyed and defiled by burning human bones on them.” Who’s Who

Having completed a nation-wide purge of Judah, Josiah summoned the whole country to a great Passover celebration in the Temple. The Bible says, “No such Passover had been kept since the days of the judges...” (2Kings 23:22). To Josiah’s credit a summation is given, “Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord,” 2Kings 23:24. He died in battle with the Egyptians at Megiddo, a place the N.T. calls Armageddon. Of a piece, Elijah slew the false prophets at Kidron.

The convergence of sacred and secular reformers acted only as a stop-gap measure. The monarchy itself could not last. Hosea 13:9-11 reads, “O Israel, thou hast destroyed thyself; but in me is thine help. / I will be thy king: where is any other that may save thee in all thy cities? And thy judges [Shaphat] of whom they saidst, Give me a king [מֶלֶךְ] and princes [שָׂרִים]? / I gave thee a king in mine anger, and took him away in my wrath.” These verses may very well apply to N.T. belief. Unlike man, God doesn’t begin

again with love for man. As helpless as Noah must have felt after the flood, he must have known that the Father always bore love for mankind. Should God be angry because of human sin, He might provide a remedy which could remove the very offense causing His righteous indignation. He doesn't face skepticism, He doesn't need to start all over from scratch. He could even be the sin-bearer Himself. Such a scapegoat, Azazel, would leave the city by the way of Kidron as the Jews sent annually a sin-bearing animal into the wilderness. The wrath would fall on the scapegoat. God effectively put on the scapegoat His own wrath: "I gave thee a king in mine anger, and took him away in my wrath."

## PART FIVE: CAPTIVITY – GOSPEL DAY

There was certainly no shortage of prophets before the Babylonian captivity, and two of Israel's finest prophesied within their confinement. Besides Daniel and Ezekiel, Jonah is the only other who wrote of his experiences from outside the Holy Land. The two giants (Isaiah and Jeremiah) of Hebrew prophecy lived in Jerusalem a century apart, giving witness to the fall of Samaria (721 B.C.) and that of Jerusalem (587 B.C.). First the Assyrians conquered Samaria and began taking captives in groups back to Nineveh for 50 years. Then the Babylonians began their conquest of Jerusalem, and carried away Daniel and his companions to be educated in the Babylonian way of life. Of the exiled Jews, Ezekiel, a thirty-year old priest, began his public career foretelling the restoration of the captives. Jeremiah remained at Jerusalem lamenting its fall into solitude and obscurity.

Daniel's labors began in Nebuchadnezzar's court. He is "presented as a new Joseph. He and his friends are ideal courtiers and possess the skills of administration, dream interpretation, and all-purpose wisdom that suit them for high rank in the court of Babylon." (Towner) Nebuchadnezzar like Pharaoh is subject to nightmares and "his spirit was troubled." Daniel, like Joseph, attributes his interpretive success to God alone. In both narratives, the life of the hero is spared, and he is granted authority within the royal household at first. Both conclude with "the extraordinary spectacle of a gentile king bearing witness to the power of the God of Israel (Gen. 41:38; Dan. 2:47)" (Towner)

After the trial of the fiery furnace which killed more Babylonians than Hebrews, Daniel's betrayal and ordeal are considered precursors to the

suffering of Messiah. Here is Towner's thesis: "[Chapter six] begins with an account of the conspiracy and betrayal by fellow satraps; in Matthew 26 Jesus' passion begins with the announcement of his own betrayal (26:2), word of the conspiracy of the chief priests, scribes, and elders to catch Jesus (vs. 3-5), and finally Judas' decision to betray him (vs. 14-16). The satraps despair of catching Daniel in any compromising situation and so seek to force a confrontation between his rock-like integrity and the law of the state; similarly, the accusers of Jesus can trap him only by reporting to Roman authority his messianic title 'King of the Jews' (Mt. 27:11). On the eve of his arrest Daniel 'prayed and gave thanks before his God, as he had done previously' (Dan. 6:10); Jesus, too is taken by the soldiers as he maintained his accustomed dialogue in prayer with God (Mt. 26:36-55). In the actual confrontation with authority, the king sympathizes with the accused and works for his release until at last – with deep misgivings – he is forced by his own law to bind the prisoner Daniel over for execution; in Matthew 26:19 Pilate's wife warns her husband of Jesus' innocence; Pilate himself protests his innocence to the crowd (v. 23). In the end he honors the law that allows him to release to the crowd the one condemned man whom they demand. He then washes his hands of Jesus' innocent blood (v. 24). The parallel continues from this point, though without the ongoing participation of the authority; Daniel is executed and his torture chamber/tomb is closed with a stone and sealed (Dan. 6:17); Jesus is executed and his tomb is closed with a stone (Mt. 27:60) and sealed (v. 66). And of course the denouement of both accounts is the same: the person presumed dead reappears from the tomb, vindicated by God's saving power. The fundamental difference in the two accounts emerges just here, of course; Jesus really did die and was raised, whereas for Daniel an angel shut the lion's mouths and when he emerged from the den 'no kind of hurt was found upon him; because he had trusted in his God' (Dan. 6:23). Jesus trusted God too, but grievous – indeed, fatal – wounds were found upon him – and God's victory over them and death was therefore all the more overwhelming."

In the latter part of the book of Daniel, an eschatological term, "Son of man" corresponds to the fourth figure in the hellish fire called "like the Son of God" (Dan. 7:13; 3:25). The revelation of the Son of man is frequently used in Ezekiel's prophecy. Louis Berkhoff explains that on more than forty occasions Jesus applied the title "Son of man" to Himself. Of the three other

instances where it is mentioned in the N.T. canon, only St. Stephen employs it directly (Acts 7:56).

For us to consider how many O.T. types refer to the antitype, Jesus Christ, we should bear in mind that many of them concern His sacrifice, death, and burial. These motifs we can perceive and understand to an extent. The title “Son of man” is far above our comprehension because it suggests personality, authority, and integrity. Daniel lived through the reigns of three Babylonian monarchs, Nebuchadnezzar, Belshazzar, and Darius. The fourth monarch named is Cyrus the Persian – by many considered a type of Christ – for the very fact that he freed the Hebrews from their slavery and in part financed their return to Israel and rebuilding of the temple complex. Perhaps God had raised him up as a Redeemer of His own choosing as he had indicated in Deut. 17:15. Isaiah refers to Cyrus as the Lord’s “anointed” (Isa. 45:1), as if the founder of Persia were elected by God for the purpose of rescuing the Jews. According to Isaiah, Jehovah said of Cyrus, “He is my shepherd, and shall perform all my pleasures: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” He certainly cared enough about the temple to restore to the Jews the thousands of vessels Nebuchadnezzar had stolen from it.

The madness of the prophet manifests itself in visions. Daniel’s may have reached forth into the future. The cryptic messianic vision of chapter 9 tells of the man Gabriel who touched the prophet about the time of the evening oblation, and said, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness...” At first, the seventy weeks should represent the 70 years of Babylonish captivity – a week signifying the honor put upon the division of time into six days and the sabbath. Says one expositor, “In general, it is seventy weeks, that is seventy times seven which makes just 490 years... Some make them to the end at the death of Christ, and think the express words of this famous prophecy will warrant us to conclude that from this very hour when Gabriel spoke to Daniel, at the time of the evening oblation, to the hour when Christ died, which was towards evening too, it was exactly 490 years.” (Henry)

The book of Ezekiel contains four visions, each as mysterious as Daniel’s eschatological prophesyings. “After the fall of Jerusalem, Ezekiel has a vision of the Return [to the Promised Land] in which he finds himself in

a valley filled with dry bones. The Lord commands him to prophesy, and then ‘there was a noise, and behold a rattling; and the bones came together, bone to its bone... flesh had come upon them, and skin had covered them,... and the breath came into them, and they lived... an exceeding great host,’ (Ezek. 37:7,8,10)” Who’s Who. Though Ezekiel’s book is never quoted directly in the N.T., scholars have seen a resemblance between this event and the descent of the Holy Spirit at Pentecost.

Ezekiel’s last vision is full of hope, glory, and of the mercy God shows to His beloved Israel. “Ezekiel sees in a vision the city and kingdom restored. He is guided round the new Temple by an angel architect equipped with a cord and measuring rod. The detailed plans of the Temple and the adjacent structures are given, with the exact measurements of the wooden altar... The life-giving force that flows from the sanctuary is symbolized by the sacred river the celestial guide shows Ezekiel. It starts from a spring beneath the Temple and flows eastward into the Dead Sea. The waters of the river are teeming with fish and its banks are green and fruitful” Who’s Who. Here is perhaps a vision of the city of God whose glory did “lighten it” (Rev. 21:23). Says John, “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” (22:1). A comparison may be drawn between the abundance of fish and the miraculous draught of fishes in Luke 5:6: “a great multitude of fishes: and their net brake.”; Jn. 21:11 “net full of great fishes... yet was not the net broken.” Jesus intrigues us by calling the disciples from their nets in Galilee to begin their discipleship, and then after the resurrection presiding over their careers as evangelists to the world. The Apostles were fully equipped for their Christian commission; they were “a light to lighten the Gentiles” just as God in His sovereignty intended them to be.

We do well to consider Jesus the Lord in light of Israel’s faith in God. He was a willing sacrifice – One who rose above the Mosaic rituals. He is the perfect high-priest (one without sin) and a lamb without blemish who showed no reluctance in the atonement He was able to make. He, as a man, is the full final sacrifice, because unlike a dumb animal, he was tempted like as we are, yet without sin.

The covenant that God made with Abraham was with his seed Jesus, as Paul affirms in Galatians 3:16: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” He is the “faithful and true witness” of Rev. 3:14.

His faith and obedience to God supersede those of Abraham, Moses, and David. God made a covenant that He would keep. Consider Ps. 40:7-8 as pertaining to Christ: “Lo, I come: in the volume of the book it is written of me, / I delight to do thy will, O my God; yea, thy law is written my heart.”

Berkhoff writes, “The covenant of redemption was for Christ a covenant of works rather than a covenant of grace. For Him the law of the original covenant applied, namely, that eternal life could only be obtained by meeting the demands of the law. As the last Adam Christ obtains eternal life for sinners in reward for faithful obedience, and not at all as an unmerited gift of grace....

The Father required of the Son, who appeared in this covenant [of redemption] as Surety and Head of His people, and as the last Adam and of those whom the Father had given Him, and should do what Adam failed to do by keeping the law and thus securing eternal life for all His spiritual progeny. This requirement included the following particulars:

a. That He should assume human nature by being born of a woman, and thus enter into temporal relations, and that He assume this nature, with its present infirmities, though without sin, Gal. 4:4,5; Heb. 2:10,11,14,15; 4:15. It was absolutely essential that He should become one of the human race.

b. That He, who as the Son of God, was superior to the law, should place Himself under the law; that He should enter, not merely into the natural, but also into the penal and federal relation to the law, in order to pay the penalty for sin and to merit everlasting life for the elect, Ps. 40:8; Mt. 5:17,18; Jn. 8:28,29; Gal 4:4,5; Phil. 2:6-8.

c. That He, after having merited forgiveness of sins and eternal life for His own, should apply to them the fruits of His merits: complete pardon, and the renewal of their lives through the powerful operation of the Holy Spirit. By doing this He would render it absolutely certain that believers would consecrate their lives to God, Jn. 10:16; 16:14,15; 17:12,19-22; Heb. 2:10-13; 7:25.”

The office of prophet which Jeremiah had filled in the early 6<sup>th</sup> century B.C. included the unenviable task of lamenting Jerusalem’s fall. Jesus did much the same (as Luke records) before He cleansed the temple. The appointed reading for the 10<sup>th</sup> Sun after Trinity is this very passage. He knew that the early believers would meet daily in the temple. He knew of Jerusalem’s ruin. He knew that Peter would deny Him. He prophesied at length about Himself – substantiating and evidencing truths about His

betrayal, passion, suffering, death, resurrection, and ascension. He confronted His Church by explaining what she would face in future, her woes in worldly persecution, and her glorious sabbath rest in the presence of God still to come. As a prophet, Jesus excelled even the greatest of all, John the Baptist.

When did the prophets prophesy concerning themselves? Were not most commissioned for proclaiming to the Israel of God what would to come to pass? How can Jesus' prophetic message concerning His death and resurrection surpass earlier Hebrew oracles? Was it necessary (in God's economy) for the Saviour to repeat what had been already foretold? Were His predictions intended only to comfort His disciples? Even after His arrest, Jesus is fearless in his prophetic office. He prophesies to the chief priests, elders, and all the council (Mt. 26:64), to Pilate (Jn. 18:36,37), and to the whole of Jerusalem on the way to Golgotha, Lk. 23:28-31. Did He prophesy about Himself because He could not withhold any truth?

The Order for Holy Communion helps those of us who try to follow Him. We highly esteem His prayers, teachings, and miracles of healing, but where do we put out faith. Father James Johnson preached on 2 Corinthians 6 for the 1<sup>st</sup> Sunday in Lent. He emphasized the liturgical importance of "faith in his blood." Another phrase to be studied concerns our trust. The BCP reads, "trusting not in our own righteousness, but in thy manifold and great mercies."