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- ART. I.—1. *Introduction à l'Histoire du Bouddhisme, India.*  
Par E. BURNOUF. Paris, 1844.
2. *Manual of Buddhism.* By R. SPENCER HARDY.
3. *Eastern Monachism,* by the same.
4. *Notices of Chinese Buddhism.* By Rev. J. EDKINS. Shang-  
hae: Published in the North China Herald, 1855-6.

IN the antiquity of its claims and the wide-spread influence of its dogmas, Buddhism comes to us as one of the most imposing systems which man has ever devised. Commencing with India, where it held sway for more than a thousand years, it sent its missions into Cashmere and Thibet on the north, to Ceylon on the south, to Birmah, Siam, Java, China and Japan, on the east, and to this day, though driven from the country of its birth, it holds sway in nearly every country of its adoption; while the number of its votaries far exceeds that of any other religious system on the globe.

To have sustained itself so long and so successfully, this system must have had some power of adaptation to the wants of mankind, and must also have found those in the course of its progress who have advocated its principles both with learning and zeal. Though it may now appear to us as a decayed and worn-out system, it has had its youth and vigour. The time was, when Kings and Emperors thought it their highest glory

We have thus gone over all that we proposed in the consideration of this system. The gigantic figure which has spread itself over Asia has long since passed the zenith of its power. The decrepitude of old age is upon it. It woke up for a time an energy and civilization which it had not the vitality to sustain. And now when, after a long and uninterrupted trial, the inherent weakness of a system of asceticism and works of merit is manifest, when it can no longer present the bold front and opposition which it once could, when the door of access to all Budhistic countries has been thrown wide open, may we not hope for the triumph of that righteousness which is by faith on the Son of God? The enemy may, and doubtless will, arouse himself; he may re-appear in another form through the influence of Romish zeal; but there the giant figure lies torpid and dying, his hold on his victims relaxed, and now let the only Saviour of the world be lifted up, and he will draw all men unto him.

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ART. II.—*Christologie des Alten Testaments und Commentar über die Messianischen Weissagungen*, von E. W. HENGSTENBERG Dr. u. Prof. der Theol. in Berlin. 3 Vols. 2d Edition. 1854–1857.

A CHRISTOLOGY of the Old Testament is an exhibition of its doctrine concerning Christ. The scale upon which such a work is projected will vary according to the author's conception of his task. In its widest range it will embrace a discussion of both types and Messianic predictions; or it may be so limited as to exclude the types and confine itself to the predictions of the Messiah; or it may be still further restricted to such predictions as have exclusive and undivided reference to Messiah's person and work.

Each of these methods of treatment has its advantages and adaptations to its own special end. The last and most restricted has the advantage in point of directness, brevity and impressiveness. The passages brought under discussion are

proportionally few, their reference undeniable, their meaning clear, their fulfilment beyond dispute. For the purposes of apologetics, or of elementary instruction, this is therefore to be preferred. Complicated questions are avoided, distracting matters of secondary moment are shut out, the main issue is distinctly presented and readily settled: Jesus of Nazareth is "he of whom Moses in the law and the prophets did write."

But he who aspires to a full acquaintance with the lively oracles must not stop here. The spirit of prophecy is in all its utterances the testimony of Jesus. All the prophets, as many as have spoken, have foretold of these days. In order to learn what holy men, who spake as they were moved by the Holy Ghost, were enabled to declare of the coming and power of the Lord Jesus, it is not sufficient to examine a few occasional passages of the plainer sort; but all which are in any wise related to the coming Saviour or his work, even though it be obscurely or indirectly, must be brought under review. Every ray of light adds to the gathered brilliancy of the focus, and it is astonishing what new illumination arises from simply bringing passages together. A key is found in one quarter which is needed for the unlocking of a difficulty in another; a suggestion here supplies a missing link there: this perplexed passage would be a hopeless labyrinth but for the happy circumstance that the clue is preserved elsewhere; and thus by patient investigation and comparison the prophetic doctrine of Christ may be elicited in its full extent. It is moreover to be observed that this extended study of the Messianic teaching of the prophets is an important aid to the safe and thorough prosecution even of the more limited method before referred to; for the understanding of individual passages must be both corrected and furthered by a knowledge of the general analogy of prophecy.

This is the task which Hengstenberg has undertaken in his *Christology and Commentary on the Messianic Prophecies*. Every prediction which bears any relation to the future Redeemer, or which sheds any light upon the conceptions formed of him, or the mode of representation employed respecting him, is examined and commented on sentence by sentence, and word by word. It is needless at this late day to speak of

the ability with which this has been done. The work was immediately upon its appearance, admitted to the rank of a standard authority, not only in Germany, but in England and America. And most of the subsequent treatises upon the same subject, not excepting those of Roman Catholic writers, such as Bade and Reinke, have been little more than diluted reproductions of this. The second edition presents no change of plan, or material alteration of sentiment, from the first. The omission of the Messianic Psalms is due to the fact, that a fresh discussion of them was considered needless since the appearance of the author's commentary on the entire book. A careful revision has made it a more adequate expression of Hengstenberg's latest and most mature views, and afforded an opportunity for introducing what might be thought necessary by way of defence against recent opponents. Minor corrections are to be found in almost every page, sometimes consisting in the modification, insertion, or omission of a single sentence, at others involving long paragraphs. The great body of it, however, is exactly reprinted from the first edition, original typographical errors even being occasionally retained; *e. g.* I. p. 392, last line מִלְּפָנָי; III. 2. p. 56, note *quomoda*, which are duly preserved in the American and English translations.

It is not our intention at present to inquire whether the interpretations and comments of Hengstenberg may not be susceptible of improvement in some of their subordinate details, but rather to present a few hints as to the relation of the general plan of this work to Christological science in its highest and most complete form, the direction in which further progress is to be expected and desired, and the extent to which it may be carried. It was remarked at the outset that Christology, in its largest sense, demands an investigation of the types, as well as the Messianic predictions of the Old Testament. It is only when these are brought together, and their combined force is properly estimated, that it can be seen how truly Christ was the centre and heart of the former economy, and how every line which it contained pointed forward to Him.

Types are in scholastic phrase real, as opposed to verbal prophecies; prophecies not in words, but in things, presented not to the ear, but to the eye; persons and things, acts and

relations, which prefigure those to come. That such types exist in the Old Testament is universally admitted by believers in its divine origin; and in fact certain of them are so clearly evidenced in themselves, and so explicitly sustained by inspired authority, that they force themselves upon the most reluctant vision. Who can, with the book of Psalms before him, deny the typical character of David? Or who can read the Epistle to the Hebrews, and not admit that there are types among the Levitical institutions? But when we ask after the number of these types, and the extent of their signification, there is the greatest possible diversity in the answers given. The ancient allegorists crowd the Old Testament with types of the most arbitrary and fanciful description; every imagined resemblance, however casual or constrained, is held to constitute a typical relation, irrespective of the essential meaning of things, and heedless not only of correct principles, but of any principle whatever. The same course has been pursued, though not to equal lengths, by some professed expounders of the types in modern times.

Reacting from these palpable incongruities, and seeking a fixed and evident rule to guide them, through all the intricacies of the subject, others have laid down the maxim, that nothing but an express divine statement, in every instance, affirming the fact, can be a sufficient warrant for assuming the existence of a type. Thus, Bishop Marsh in his eighteenth Lecture: "The only possible means of knowing that two distant, though similar historic facts were so connected in the general scheme of Divine Providence, that the one was designed to prefigure the other, is the authority of that word in which the scheme of Divine Providence is unfolded. Destitute of that authority, we may confound a resemblance subsequently observed, with a resemblance pre-ordained; we may mistake a comparison, founded on a mere accidental parity of circumstances for a comparison founded on a necessary and inherent connection. There is no other rule, therefore, by which we can distinguish a real from a pretended type, than that of Scripture itself. There are no other possible means by which we can know that a previous design and pre-ordained connection existed. Whatever persons or things, therefore, recorded in the

Old Testament, were expressly declared by Christ, or by his apostles, to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things so recorded in the former are types of the persons or things with which they are compared in the latter. But if we assert that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by divine authority, we make an assertion for which we neither have nor can have the slightest foundation."

Nothing could be more welcome, certainly, than such an inspired exposition of all the types of the Old Testament, as Bishop Marsh here supposes. If the conversation of our Lord after his resurrection, with the two disciples on their way to Emmaus, had been preserved in full, in which, beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself, it would have been of inestimable value. But in what part of the sacred writings is there such a professed enumeration of all the types, as to warrant any one in saying, that none others but those so declared are to be admitted to have existed? So far from this, the allusions to them, wherever made, are seemingly of the most incidental and casual description. They are introduced in the exigencies of an argument, or for the sake of an illustration, and in such a way as to leave the impression that individual specimens only are selected from a mass of others which might with equal propriety have been similarly used, had the occasion called for their employment. And when these incidental allusions are culled out and brought together, they appear to form no connected and self-contained system, no intelligible reason can be given why just these particular cases should have been constituted types, and no others. Their recognition avowedly rests upon the mere force of an authoritative statement of fact; their existence is fruitful of no further consequences than as so many additional exhibitions of divine foreknowledge, and the entire subject thus loses its interest and importance. It is moreover assumed without proof, that the divine intention in this matter can be exhibited in no other way than by the express statements of his word, and these repeated in every individual case. For if the purpose

of God can be made known in other ways; if it can be disclosed by the event, revealed in general statements, under which particular cases may find their place, or inferred from analogous instances where it is expressly declared, then the entire argument based upon the contrary supposition falls to the ground; and it is as unreasonable to admit no types of Christ, for which the direct warrant of explicit scriptural statements cannot be brought, as it would be to admit no predictions of Christ which are not explicitly affirmed in the New Testament to have been fulfilled in him.

The rigid rule of Bishop Marsh must for these reasons be relaxed, so as to admit implicit as well as explicit types, those which may on sufficient grounds be inferred, as well as those which are expressly declared. The important question now arises, what grounds are to be held sufficient for the admission of types, and how extensively are they to be found in the Old Testament? There are three general considerations which appear to cover all that is most important upon this point, and these conspire to the same result. 1. There can be no safer guide in the interpretation of the sacred volume, than that which inspiration affords. The principles upon which the evangelists, apostles, and our Lord himself explain and apply the Old Testament must undoubtedly be the correct principles. The methods which they employ in the determination of what are to be esteemed types, are beyond controversy the proper methods. If now, from an induction of the various types recognized and expounded in the New Testament, these divinely sanctioned principles and methods can be developed in such a definite and practicable form, as to be applied to all other cases, the inspired warrant of such a procedure is as real as if conveyed by explicit statement, in every individual instance. This examination will disclose at the outset, that the New Testament recognizes two classes of types as existing in the Old, which may be respectively denominated legal and historical. The former are found in objects or institutions, which owe their being to divine enactment, *e. g.* the paschal lamb, declared by two apostles to be a type of Christ, 1 Cor. v. 7; John xix. 36; comp. Ex. xii. 46; the high-priest, the tabernacle and its services, Heb. viii. 1-5. The latter are found in objects or events

belonging to the sacred history, and which are brought into being under the control of God's gracious providence, *e. g.* Isaac, Gal. iv. 22, etc.; Solomon, Heb. i. 5; the veil upon the face of Moses, 2 Cor. iv. 13, etc.; the Exodus, Matt. ii. 15, comp. Hos. xi. 1, and the flood, 1 Peter iii. 20, 21. Now if, as we have already seen, we may not stop short with the individual cases thus directly mentioned, neither may we be content with a mechanical application of the analogies thence deduced to a few individual cases beyond, but without expecting or finding any system, and screening ourselves from all inquiry as to the reasonableness of the proceeding, behind the bare authoritative statement of inspiration. If the inspired interpretations alluded to are not mere sovereign dicta, but are based upon real and ascertainable principles, these should be investigated, discovered and applied. These principles must have been very far reaching. The applications unhesitatingly made of Old Testament objects, and of passages relating to them, to the objects of the New Testament are so numerous, of such a character, and have so much the appearance of instances selected at random, that they can hardly be explained upon any other hypothesis, than that every thing in the Old Testament is in some sense typical; that its legislation and its history, its ceremonial institutions, its persons and its events have not only their own intrinsic, historical or legal value as facts, persons, or institutions pertaining to the time then present, but in addition possess prophetic bearings, and stand in a distinct and intelligible relation to things which were to come after; that the entire connected scheme with all its individual parts, points forward to the new dispensation, and may be properly and without violence to its true, original, divinely ordained intent, regarded as foreshadowing what belongs to it.

2. The result thus reached by induction is further confirmed by the general statements of the inspired writers. The law comprising the ceremonial institutions, and by consequence involving the entire economy to which it indissolubly belonged is declared, Heb. x. 1, to have contained a shadow of good things to come; Gal. iii. 24, to have been a schoolmaster to bring unto Christ; Gal. iv. 1-5, to have been a system of tutors and governors, under which the infant church was in training

with reference to her majority. The same thing is with similar explicitness asserted of the history of the Old Testament. After reciting a number of occurrences in the wilderness, the apostle adds, 1 Cor. x. 11: Now all these things happened unto them for ensamples, *τύποι*, types as it is in the margin of the English version. And in another place, having applied to Christ a passage from the typical experience of David, he adds, Rom. xv. 4: For whatsoever things were written aforetime, were written for our learning. These various statements which simply embody in didactic form the current tenor of New Testament representation, certainly teach that the Old Testament was not only a preliminary, but a preparatory dispensation. It was a scheme of training devised and conducted by God, with constant and direct reference to the gospel, which he purposed thus to introduce. Of this training there are two co-ordinate lines, one conducted by the Spirit of God as the revealer of his will, and the other by his providence as the executive of that will, both shaping their way to a common end. Each of these lines embraces two constituents closely intertwined. The line of preparation under the conduct of the Spirit of God, embraces revelations made through the organs and representatives of God, and acts prescribed to be performed by men, or by their representatives on their behalf, that is to say, the prophetic word and the Levitical ritual. The providential line of preparation embraces events accomplished by the immediate agency of God, such as the mighty works which wrought Israel's deliverance from Egypt, which at Sinai made them the Lord's people, at Jordan and Jericho put them in possession of the promised land; and events wrought by the agency of men, still, however, under God's direction and control; or more briefly, miracles and the free acts of men. Under the four heads of the inspired word of God, the divinely appointed ritual, the agency of God, and the agency of man, may be summed up everything which belongs to the Old Testament. These are the several constituent portions of this grand scheme of preparation for the coming of the Son of God, and the economy to be introduced by him, and to each is allotted its appropriate function in the work. Each, therefore, contemplates the future, is framed with reference to

the future, points forward to the future, owes its peculiar form and character to the nature of that future, for which it is designed to serve as a preparation. They must each, from the very purpose which they are intended to accomplish, be predictive at least in so far as the beginnings of a plan give promise of the execution of the remainder, and the fig-tree putting forth leaves foretells the approach of summer.

We here interrupt our argument for a moment to remark that these four branches of the scheme of God answer with unerring precision the end of their ordination: the only particulars in which a disturbing element can by possibility find place are those in which the free agency of man is allowed to enter as a prominent factor. In regard to the revelations and the direct acts of God, or the prophecies and the miracles of the Old Testament, not the slightest deduction can be made from the perfection with which they perform their allotted work of preparation, and with which they consequently point forward to the good things in reserve. The same is true of the ritual as prescribed of God; as actually performed by man, its predictive character was often marred by neglect of its requirements in whole or in part, or by mingling heathen and uncommanded observances. These human excrescences, where they exist, are contrary to the spirit of the economy upon which they have fastened themselves; they partake not, therefore, of its predictive character. Aaron, the high-priest, offering sacrifice to God, and Solomon building God's temple, are predictive; but Aaron casting the golden calf, and Solomon rearing high places to the abominations of the heathen, are not. And so with the sacred history. Where the free acts of men follow the ordinance of God, they carry forward the work of preparation for Christ's coming, and are predictive of it. When they forsake his ordinances, they violate the fundamental law under which the old economy was established, forsake its spirit, run counter to its entire tendency, and the predictive character is obliterated and lost. It is the bud which grows from the life of the tree, is fed by its sap, and forms its genuine development, not the unsightly excrescence which, though joined to it, is not of it, which is prophetic of the flowers and the fruit. Moses interceding for the transgressing people points forward

to the Redeemer and his work, but not Moses speaking unadvisedly with his lips; so Samson delivering Israel from the Philistines, but not Samson in the arms of Delilah; the theocratic reigns of Hezekiah and Josiah, but not the anti-theocratic reigns of Ahaz and Manasseh.

Omitting for the present the consideration of the first of the four constituents into which we have resolved the old economy, viz., the inspired word, with its prophecies of Christ, we resume the proof from the premises now before us, that the remaining three, the ritual, the supernatural events, and the human actions of the Old Testament are, with the limitations just insisted upon, in the strict and ordinary sense of the term, typical of the new dispensation. A type is a prophetic similitude. The prophetic feature has already been established: it has been shown that they do point forward to the good things of the future, and give indication both of their coming and character. If now this prophetic feature exhibits itself in the form of a similitude to future things or events, then their typical character is settled. This is distinctly asserted of the ritual, which is declared Heb. x. 1, to have had a shadow of good things to come, but not the very image of the things, *i. e.* not the objects of the gospel in their absolute and perfect form, but a representation or outline of them. That it is not, however, confined to the ritual, but characterizes the Old Testament throughout, will appear from considering the nature of that preparation for the gospel which it was the plan of God to accomplish by means of it. In order to its being properly understood and embraced on its ultimate appearance, the great truths upon which it is based must first be exhibited to men and lodged in their minds and hearts. It was to this end that Israel was selected to be put in training, and made a theatre for the unfolding of the plan of grace. The great truths of salvation one day to be propounded to the world were taught to them, and by means of them to others in lower and rudimental forms, exhibited in symbols, woven into their history, and made a constituent of the very life of the nation. Spiritual and heavenly things were thus brought down to human capacity by material and earthly representations, and their laws and workings made familiar through the medium of forms which might be endlessly

varied, and with which they were in constant contact. It is thus that a teacher would prepare his pupil to apprehend an abstract or spiritual idea, by repeated exhibitions of concrete or material forms in which it was involved. The deliverance of man from everlasting ruin was foreshadowed by a long series of deliverances wrought for Israel, throughout their history, from external foes. These taught essentially the lessons involved in the former of the grace and power of God, the helplessness of man, the warrant and the necessity of faith. There is, in fact, a double series of such deliverances running through the Old Testament, one consisting of those which are wrought, like that from Egypt, by God's mighty hand and outstretched arm; the other composed of such as marked the period of the Judges, wrought by the hands of men raised up and commissioned for the purpose. The two series converge at that point where Christ, who was at once God and man, became our Redeemer. Preparatory to the coming of the great high-priest a temporary priesthood was established, to perform the offices of mediation and atonement, that men might be familiarized with these great functions, and taught their meaning and necessity. So the prophetic office in Israel was to prepare the way for the reception of the great Prophet; and the kingly office for the reception of the true King of Israel. The altar of sacrifice taught that without shedding of blood there was no remission. The material temple taught that God was dwelling in the midst of his people. The temporal sanctions of the theocracy displayed the same rectitude of the divine administration which shall distribute the awards of eternity. The sufferings of God's children from the malignity of wicked men prepared the mind for the sufferings of God's dear Son from the same source. The humiliation and oppression of Israel, appointed of God to achieve a glorious task, is cognate with the humiliation of God's greater Servant charged with the same mission. The entire history of Israel is thus quickened and pervaded by religious truths. These are made to enter into their perpetual daily experience. They are engrafted, in the most striking manifestations, upon the great epochs of their national existence. They are with the most impressive solemnity exhibited in sacred symbols at the national

capital. And these truths thus presented to the Israelite at every turn are the same that were afterwards to be brought out in their higher spiritual applications in the Gospel of Christ.

This is precisely what is intended by the assertion that the Old Testament is full of types of Christ, and the coming dispensation. Everything in the former economy which really belongs to it and shares its spirit, takes part in the work of preparation for that which was to come; and this preparation is conducted by means of perpetual exhibitions and inculcations, in lower and temporary forms of the truths realized in the gospel. The same relations are maintained; they are only transferred to a different sphere. The old economy was so constructed, as to be in every part the shadow of the gospel substance, the type of its ever-enduring realities. It is not necessary that the Israelites should have known these things to be types, nor that they should have had a conception of what they prefigured. They accomplished their end when Israel learned the lessons they conveyed. The future application to be made of those lessons was already in the mind of the great Teacher, who would disclose it at the proper time; the pupil did not need to know it sooner. The awakening of a conscious anticipation of the future in the minds of the people is the function of prophecies, not of types.

3. In addition to what may be inferred from the practice of the writers of the New Testament, and their general statements upon this subject, a third consideration warranting the same conclusion, is the resemblance, which in actual fact holds between objects belonging to the two dispensations. A proper exhibition of this point would require a detailed presentation of these analogies, which we have not now the space to make. A few have been already hinted at. There is, however, the less need of such an exhibition, as the existence of the resemblance is confessed. Even Bishop Marsh does not dispute it; he only apprehends that "a resemblance subsequently observed" may be confounded with a "resemblance pre-ordained," and hence refuses to admit a type until its pre-ordination shall first be settled by express divine statement. But does not the existence of a pervading system of analogies, found not in what is external and contingent merely, but rest-

ing upon and embodying the same essential truths, show that we are dealing with what is not fortuitous, but designed? And whose design can it possibly have been, but that of God? Merely accidental resemblance, it is true, does not prove a type; casual or fancied points of comparison may mean nothing; but in the general unity of plan which marks the two dispensations, the reproduction of individual objects in their main essential features, is presumptive evidence that this was designed of God, unless the contrary can in any individual case be shown.

If now there is this extensive system of types in the Old Testament, it is plain that a discussion of them necessarily belongs to a complete Christology. And whatever advantages may attend the separate treatment of the Messianic prophecies, as in this work of Hengstenberg, or of the types, as in the Typology of Fairbairn, both must be combined, if the aim is to furnish a connected survey of all that the Old Testament contains of Christ. Such a combination must bring out the part allotted to each in the divine plan, and the relation which they sustain to each other. Hofmann, whose chief merit consists in having drawn increased attention to the fact that such a relation exists, although he utterly failed in his attempt to point out its true nature, actually undertook to sustain the paradox that there is nothing prophetic except types; that the prophecies predict nothing directly and in the strict sense; they merely detect, infallibly, those germs or premonitions of the future which exist in contemporaneous types; and that consequently the prophecies of any period disclosed just so much of the future as is indicated by the types of that period, and no more. His attempt to establish this in detail, leads to perpetual forcing of the plain sense of the prophecies, and emptying them of their evident meaning, in order to reduce them to the level required by his theory. See a statement of his views in the *Biblical Repertory*, for April 1858. This depreciation of the prophecies for the sake of exalting the types really nullifies itself; for unless the evidence is afforded by the prophecies of a plan laid by one who knows the end from the beginning, the ground for believing in the existence of types is insecure. Messianic prophecies are, without doubt, the main

and guiding element in Christology. Types occupy an humble and less conspicuous place. They are, besides, more obscure and difficult, and must borrow light from contemporaneous prophecies rather than impart it. They are, however, too important to be left untouched. The premonitions of the coming dispensation, afforded in the providence of God, belong to one scheme of preparation with that conducted by his Spirit, in the sure word of prophecy. They go along together, hand in hand, with growing fulness as the old economy advances. In what respects they supplement each other, how their harmony is preserved in the midst of diversity, to what extent they are conditioned by each other in form or contents, and what is the sum of their respective revelations, are questions which fall within the legitimate province of Christology.

If, however, a writer upon this subject restricts himself as Hengstenberg has done, to the Messianic prophecies, two methods may be adopted in their treatment. He may simply select the various passages predictive of Christ, subject them to a careful analysis, and elicit their meaning. Or he may go a step farther, and in addition seek to gather these all up into a common unity, inquiring into the characteristics of the Messianic predictions communicated through each of the different prophets, their mutual relations, and the relation in which the Messianic predictions of each prophet stand to the body of his own particular ministry; and exhibiting in connected form the grand resultant of the whole, that figure of the Messiah and the dispensation he was to introduce, beheld alike by all the ancient seers, though variously viewed and seen from different sides. The first of these methods collects the materials; the second, in addition, systematizes them. The second is the more complete, and is the result towards which investigations in this field must tend, if the subject is to receive a thorough, not to say exhaustive, treatment, and to put on a properly scientific form. The first, however, is an indispensable pre-requisite. The system, if it is to be of any value, if it is to be better than a mere fancy, must be preceded by a diligent and careful collection and examination of the appropriate facts; and the more untrammelled the collector is, or unbiassed by antecedent theories, the better. It is the first of these methods which Heng-

stenberg has pursued in the volumes before us. He does the part of collection and examination. He passes in review the various prophecies of Christ, and develops their meaning with that learning, ability, clearness and evangelical soundness, which have made him the prince of German commentators. But he has attempted nothing beyond: and the reader has at least this satisfaction in consequence, that the results of the author are independent of any system to be built up or any theory to be established. So far was he in his first edition from attempting to exhibit the Messianic revelations in their true order and connection, that his arrangement of the prophets seems to have been determined wholly by considerations of convenience, and not to rest upon any discernible principle. Isaiah is put at the head of the prophets; then follow Zechariah, Daniel, the remaining minor prophets, Jeremiah and Ezekiel. In the present edition he has improved upon his former plan by arranging the prophets in their chronological order, showing by a general survey of the ministries of several of them that their Messianic predictions were not isolated utterances, standing apart from all the rest of the communications which they were inspired to make, and giving an occasional conspectus of all the Messianic revelations of an individual prophet. But what he has done in this direction, while it supplies a more convenient disposition of the facts, and facilitates a review of them, does not accomplish their scientific distribution, or their reduction to a system in which their position is defined, and their mutual relations determined.

That such a system does exist, however, which it is the province of Christology to trace out and exhibit, may be inferred antecedently from the universal fact that there is a plan and order in everything that God does. Infinite wisdom invariably pursues a method and adapts means to ends, and this in a manner worthy of the eternal mind. Human science, in its various departments, simply uncovers the plan of God, and it attains its truth and its perfection only as it approximates the exact exhibition of that plan. And especially in a scheme devised for the training of men through successive ages with reference to the advent of the Son of God and the introduction of his great salvation, we must expect that he who appointed

to the winds their weight, and to the waters their measure, would adjust everything with the nicest precision, and that all would betray the most admirable contrivance and the greatest appropriateness to the contemplated end. God's ways, it must indeed be remembered, are not as our ways; and he who approaches their investigation with his mind made up in advance as to the plan and method which they must contain, will be sure to substitute a human for the divine conception. But avoiding the presumption of prescribing a plan for God, it will be safe to begin the study of his proceedings with the belief that he has a plan, and reverently to examine them with a view to its discovery. The prophecies, forming as they do part of a great system of teaching, we may be sure, were not communicated at random, but with that method and proportion which, in the view of the Most High, were best adapted to promote that training which was to be accomplished by them. At every period of the history of Israel those instructions were imparted to them which were appropriate to their existing necessities, and were best suited to carry forward the work of preparation to its destined end. And as Christ's coming was the end of all, we would expect that the revelations concerning him would be the soul of every prophetic ministry; that the peculiar features of the former would determine what is most characteristic in the latter; and consequently that the Messianic predictions of the several prophets, instead of being loosely connected with their other revelations of the future, would be most firmly fastened in the texture of the whole, being that indeed for which all the rest exist, and from their relation to which they derive their chief value, the centre from which all beside radiate, the base on which they rest, the principle and spring by which they are controlled. And while the extremities, so to speak, of a prophet's ministry, his subordinate and inferior revelations may be influenced to some extent by accidental causes, the heart of that ministry, its Messianic prophecies, must be shaped by what lies back of and above all these. Hence the true classification of the prophets and the real purport of their ministries, considered on the whole, and with reference to the plan of God, is to be sought in what they reveal of Christ, and what preparation they make for his coming.

It is no reason for closing our eyes upon the evidences of such a plan, that rationalists have sought to pervert them to the ends of unbelief, by confounding the gradual unfoldings of the Divine purpose of mercy through Christ, with the growth of a merely human idea, and its constant adaptation, in its form and the extent of its presentation, to the necessities and the condition of the people, with anticipations, longings, and vague conjectures, awakened in human hearts by the course of events. The Divine approves itself as such by the truth of its disclosures, and the exactness of their fulfilment. An idea, which after being inculcated with growing clearness for centuries, meets such a realization as that of the Messiah found in Christ, must be born of God. And the whole nature of the doctrine concerning the Redeemer, as of the religion to which it belongs, from which men were perpetually relapsing, and to which they needed to be ever afresh recalled by supernatural agencies brought to bear upon them, proves itself from heaven, and as far removed from the offspring of man's natural heart, as light from darkness, or holiness from sin. No apprehension need be entertained, therefore, of playing into the hands of unbelief by searching that out, which can only add to the convincing evidence of the presence and control of God. A plan wrought out through long ages, and in which men are the unconscious instruments, can be referred to no other than the Supreme directing mind.

Nor need it be apprehended that any constraint will thus be laid upon the Divine sovereignty. God reveals freely and at his own pleasure, what and when he will. But the actings of infinite wisdom need not be capricious or unwise, in order to be free. God's doings cannot be constrained into some petty channel hewn by man, but they flow majestically onward in the bed created by himself. It is not for man to say prior to observation, that God must have disclosed the particulars in his plan of mercy, after just such a fashion, or in just such an order. But when we see how he has chosen to reveal them, we may assert without hesitation, that there is a Divine fitness in his methods. We may not presume to understand all the reasons which lay in the eternal mind, nor explain in all their details, the workings of his plan which we behold, but we shall

undoubtedly find enough to repay attentive study, and give us new impressions of his wonder-working skill.

The anticipations awakened by the considerations already presented, are fully borne out by the facts of the case. Without pretending to a full delineation of the plan upon which the Messianic predictions of the Old Testament are constructed, we shall merely allude to a few obvious features of their arrangement, in proof that such a plan exists.

The growing fulness and clearness of the prophecies of Christ cannot fail to strike the most superficial observer. They begin with the comprehensive, but vague promise, which immediately succeeded the fall. They are continued until the character of the Redeemer, the nature of his work, and the marks for his identification, are drawn with such distinctness and precision, that there can be no mistake nor doubt in applying them.

The Messianic predictions of the Old Testament may be divided into two great periods, viz. that which precedes, and that which follows the settlement of Israel in Canaan. The first of these was preliminary to the second, which furnished the more direct preparation for the coming of Christ. The immediate ends of the first period were twofold; the creation and segregation of a people of God, and the placing them in circumstances adapted to the training which they were to receive. The book of Genesis records what was done to compass the first of these ends; the remaining books of the Pentateuch, (of which Joshua may be regarded as the complement,) record the accomplishment of the second. The Messianic promises of the Pentateuch arrange themselves in precise conformity with this design of the entire history. Those of Genesis are individual, directed to particular patriarchs, the progenitors and representatives of the future nation of Israel; and these revelations keep pace with the various stages of the history, and serve to mark its several epochs. The great epochs of the patriarchal history are the fall, the flood, the call of Abraham, and the descent into Egypt; and with each of these is coupled one distinct promise of its own, made respectively to Adam, to Noah, to Abraham, and to Judah. Adam trembling before his judge, in expectation of

immediate death, received the simple promise of salvation; the tempter and his machinations shall be crushed by the seed of the woman. This promised victory over the serpent, however, was so far from being immediately gained, that the descendants of the woman fell almost universally under his power, and the earth was swept by a flood, one faithful family only being spared, as a fresh beginning of the human race. It was then that Noah, inspired to forecast the destiny of his sons, spoke of Jehovah as the God of Shem and Japhet, in his enlargement dwelling in his tents. The hope of salvation thus revived afresh, seemed doomed to a new disappointment, when Japhet in his expansion abandoned the worship of Jehovah, and even the descendants of Shem were almost wholly given over to idolatry. The utter extinction of the hope of the world, which such a state of things appeared to threaten, was prevented, however, by the selection of Abraham to be the head of a chosen race to be taken into covenant with God, and put in possession of a land where their training might be conducted. The promise of salvation was accordingly renewed to him, and adapted to these new conditions; he shall have a numerous seed, be put in possession of the land of Canaan, and in his seed all nations of the earth shall be blessed. This was confirmed, but neither enlarged nor altered in its various repetitions to Abraham himself, to Isaac and to Jacob. But the promised enlargement of the seed had scarcely begun before circumstances, which they could not control, seemed to threaten once more the frustration of the expected blessing. They were obliged to leave the land of their father's sojournings, the land of their own anticipated inheritance, and go down into Egypt. And lest they might apprehend that the possession of Canaan, and the consequent preparation for a blessing through them upon all nations was thus forfeited, the promise was once more renewed in the most emphatic manner to all the sons of Jacob, that they would come into the possession of Canaan; and to Judah, that out of his seed Shiloh would spring, the prince of a peaceful abundance to receive the obedience of the nations.

Thus ends the patriarchal period, and the record of its training for the coming salvation. The promise was repeated as

often as the emergency demanded, and in a form adapted each time to the exigencies of the case. The terms of the earliest promises, the seed of the woman, the blessing upon Shem, and the seed of Abraham also, left it doubtful whether it was from the body of their descendants, or an individual of their race that the salvation was to arise. It was not until the process of expansion into a nation was actually beginning, that more precise instruction was needed upon this point, and in the promise of Shiloh, to arise out of the tribe of Judah it was afforded.

After the decease of the patriarchs, Israel swelled into a numerous nation. In compliance with his promises to their forefathers, God broke the bondage of Egypt, and led them forth to Canaan. But as might have been confidently anticipated, the end of all was not lost sight of in the prosecution of the means. The individual promises of Genesis are now succeeded by national promises concerning the salvation to arise out of Israel, and the person who was destined to effect it. The first is implied in the ritual, by which the covenant relation of the people to God was sealed and perpetuated, as that is presented in the books of Exodus and Leviticus. It taught the necessity of mediation, atonement, and purification, in order to communion with God. But as this communion and God's consequent favour and blessing were already pledged to them and to the world, they were thus assured that these essential pre-requisites, of which the form was now given, would be provided in their substantial reality. The types by which this is taught belong not to the providential types of history, but were communicated directly by the Spirit of God. They thus fall under the same category with his revealed word, and may therefore not inappropriately be classed among the direct Messianic promises. In the book of Numbers, Israel is brought into conflict with the heathen Midianites, and a heathen seer is obliged to foretell, Num. xxiv. 17, the rising of a star out of Jacob, and a sceptre out of Israel, to destroy all their foes. It is the promise of the theocratic kingdom culminating in the Messiah. A further prediction is given in the book of Deuteronomy. Moses was giving his last instructions, and the people must anticipate his departure. But they are assured, Deut.

xviii. 15, that they would not then be dependent on the miserably deceptive occult arts practised by the heathen. God would raise them up a prophet like unto Moses, unto whom they should hearken. It is the promise of the prophetic order culminating in the Messiah.

The people, thus assured of the mediation, atonement and purification, needed to perfect their covenant intercourse with God, of the coming king who would secure them against, and destroy all their foes, and of the prophet who would instruct them in all that they yet needed to know of the will of God, were located in Canaan, and their recently received divine constitution was set in operation. We thus reach the second period of Messianic prediction, the period of more direct training for the advent of the Saviour. This, like the foregoing preliminary period, is accomplished in two series of promises, respectively linked with individual and national experience. The individual experiences employed as means of instruction regarding the coming Saviour, culminate in the life of David; and the inspired lessons combined with them, or wrought out of them, are mostly written in the Psalms. The national experiences improved to the same end, culminate in the period of Assyrio-Babylonish oppression; and the lessons engrafted upon this period are written in the books of the Prophets. David was led through a varied experience, adapted to serve as a basis for instruction concerning the future Messiah, and which was employed for this end. He passed through a period of severe trials, rose to royal sway, and was made the head of a new dynasty. Each of these particulars furnished a link of connection with the great Redeemer, which inspired Psalmists were enabled to detect and to develope. The persecuted righteous, Psalms xvi., xxii., xl., xli., lxix., theocratic kings, Psalms ii. cx., the seed of David, 2 Sam. vii. 12-16, Psalms lxxii., lxxxix., culminate in him, find in him their ultimate ideal. The people were taught by the Psalmist to rise from these characters placed before their eyes to the true conception of the Messiah, by a method which may be likened to that which theology employs in arriving at a conception of the divine perfections, from the qualities of man, elevated, purified and freed from all defects and imperfections. The universal relations of man are

in two Psalms idealized in the same way that the particular experience of David is in those just referred to; man as the creature of God, Psalm viii., and as a party to the marriage relation, Psalm xlv. The true idea of man shall be realized in the Messiah, as that of marriage shall be realized in Messiah's relation to his people.

The sins of Israel at a later period, and the judgments with which they were visited, led to a fresh series of national experiences, from which occasion was taken to teach new lessons of the person and character of the Messiah, and of the dispensation he was to introduce. At each stage of the painful process of discipline through which they were carried, the sins and distresses of the present were made to exhibit the need of intervention by the great Deliverer, and to set forth by contrast the blessings he would introduce. The chosen people were rent into two hostile kingdoms. One had openly deserted the sanctuary of God, and established idolatry as the national worship. The other was far gone in corruption, and alternated in successive reigns, according to the character of its princes, between the worship of idols and of Jehovah. To save Israel from an utter apostasy which would have frustrated the design of their selection as the covenant people—to check the corruption of the mass, and save the holy seed from extinction—it was necessary to employ those severe but salutary measures of which they had long ago been forewarned by Moses. The corrupt portion of the people must be cut off and removed, and the pious remnant themselves purified by a period of trial—must be freed from their deadening influence. It was for this purpose that the Assyrio-Babylonish empire was raised up. Assyria first overwhelmed Israel, and threatened Judah. As the latter did not take warning, but, in spite of temporary reformations, still declined from bad to worse, Babylon completed the work by overthrowing Judah, and carrying the better portion of the people into captivity, leaving the remainder to perish in the siege and in the miseries that succeeded. The exiles were subjected to a seventy years' discipline, at the close of which a fresh sifting was instituted, and the better portion once more selected and brought back to be the nucleus of the restored theocracy. The fourfold division of the prophets thus created

has been remarked upon a former occasion—(see Art. on Hosea, *Bib. Rep.* Jan. 1859); according as they preceded the Assyrian invasion in Israel or Judah, preceded the Babylonish invasion, laboured in the exile or after the return. It was their faithful ministries, conjoined with these great events of Providence, interpreting and applying them, which wrought the marked change produced upon the people by this means. The form of instruction needed was different in each of the periods just indicated, according to its particular exigencies. To each were supplied its own appropriate lessons; and at the base of all these lessons the prophets placed Messiah and his work. It is not incidentally and occasionally that they speak of him, and in the midst of other things to which greater prominence is given; but the Messianic times form the back-ground of every prophetic picture, whether the fore-ground be light or dark. Every experience of the people is made to illustrate, by contrast or comparison, the future Hope of Israel.

To the present corruption of the people they oppose the time when Jerusalem and its inhabitants shall be holy; to the sinfulness of the princes, and their impotence before their foes, that King who shall reign in righteousness, and be a covert from the storm; to the humiliation and oppression of Zion, her future triumph and glory; to the disastrous schism of Judah and Israel, the period of their complete re-union. When Judah were in apprehension from Syria, Isaiah reassures them by the promise of the birth of Immanuel. As a pledge of deliverance from Assyria, he points to the child that is born, and the son that is given, whose name is Wonderful. In the foresight of Judah's captivity, he shows how the great Head of his people must likewise pass through sorrow and humiliation to his glorious reward. Jeremiah predicts the loss of the ark, but speaks of the time when it would be no longer missed from the new effulgence of the Divine manifestations; the approaching temporary interruption of the royal and sacerdotal offices gives him occasion to speak of Him in whom they would be perpetual. When the temple lay in ruins, and Canaan was forsaken of its former inhabitants, Ezekiel sets forth the Messianic period under the image of the temple rebuilt on a larger scale than before, its services restored, and the land once more a por-

tioned among the tribes. When the predicted seventy years had brought about the period of the expected restoration, Daniel foretells that seventy weeks shall intervene before the advent of the great Restorer. He sees the future succession of human empires, and this gives occasion to predict that all shall be ultimately swallowed up in the empire of Christ. The meanness of the structure reared by the exiles, as compared with Solomon's more splendid temple, leads to the promise, by the mouth of Haggai, that this house should be filled with the Divine glory in a higher sense than that which had preceded it.

And thus it is universally: whatever the immediate occasion of any prophecy may be, it is improved to give some lesson concerning Christ. Each prophet is thus led to survey the character or work of the Redeemer from his own particular point of view as furnished by the circumstances in which his ministry is exercised. We can thus see why one is commissioned to disclose certain features of the Messiah distinct from those revealed to another. We can see how these supplement and complete each other; and while each is peculiarly fitted to make its own distinct impression adapted to the special end of its communication, the whole combined makes up that total of prophetic instruction, which the Spirit of God saw fit to impart prior to Messiah's advent.

A minor blemish of this second edition of the *Christology* as compared with the first, upon which we may spend a few words in closing, is that Hengstenberg has taken occasion to introduce into it his pet fancy about significant numbers. This idea which he first applied extensively to the structure of the individual Psalms, then to the book of Revelation, and then to the Song of Solomon, is now fastened to the prophecies. In some of the most important of them he finds or imagines the words and verses carefully counted into conformity with this newly devised standard. Thus of the great prediction of Messiah's vicarious sufferings, Isaiah lii. 13; liii. 12, he says that the first three verses are introductory, the last two form the conclusion, which added make five, the signature of the incomplete. The body of the prophecy shows its completeness by consisting

of ten verses. This is divided into seven verses relating to the humiliation and suffering, and three relating to the exaltation of the servant of the Lord. The seven is, as usual, divided into four and three. Three verses contain an exposition of his sufferings, and four of their cause, his representative character.

The objections to this, and to all that he says besides of the same import are, 1. Its trifling character; it is a petty business for the sacred writers to be everywhere arranging their sentences and words with a view to the exhibition of these significant numbers, especially in such a detailed and recondite manner as is here assumed, and when no imaginable end of utility or beauty is answered by it. 2. The proof adduced is to the last degree precarious and insecure. In exhibiting the structure of the Psalms particularly, he makes every number a symbolical number. Three is the signature of the blessing, four of the earth, five of incompleteness, six is a double three, seven is the signature of the covenant, eight is a double four, nine a triple three, ten the signature of completeness, eleven is half the number of the alphabet, twelve the number of the tribes of Israel, and the multiples of any of these numbers have the same significance with the numbers themselves. With such an array of significant numbers to be used upon occasion where could he fail to find them, particularly as the liberty was taken of lopping off one or two verses from the beginning or end, as the introduction or conclusion? 3. These numbers may just as readily be applied to any other composition as to the Scriptures. Hengstenberg's own books are as full of them as the inspired writings of the Hebrews. If his own methods are worth anything, his *Christology* is pervaded by a constant regard to them, not in its words and sentences alone, but in its lines and letters. Thus the title page of the first volume of the *Christology* is divided into three parts by parallel lines, to indicate, no doubt, that the work was to appear in three volumes. It is besides manifestly governed by the number ten, the symbol of completeness. The number of words to the first period is ten; the number of lines above the first horizontal stroke is ten; the number of words, including the year of publication, beneath the same stroke is ten; the number of lines

beneath this stroke is five, marking the volume therein described as the incomplete part of the complete whole, whose title is given in the ten lines above. Other numbers also appear, though less prominently, upon the same page, chiefly twelve, the number of the tribes; and seven, the signature of the covenant; to signify that this complete work has relation to the truth of the covenant made with the twelve tribes. The very first word, which is that by which the work is most generally known, contains twelve letters. So does the name of the author; to this two initials have been prefixed, manifestly for the sake of making the number fourteen, which is twice seven. That this was from design is the more apparent when it is observed that the letters in the name of the publisher are also twice seven. The ten lines above the first horizontal stroke are divided by a period into seven and three. Between the first stroke and the second are four words, beneath the second are three lines; adding these we have once more seven. We do not think it necessary to pursue the investigation into the succeeding pages, but they who are disposed to make further discoveries for themselves, can scarcely count in vain. If any one were to suggest that some of these numbers may be due to the printer, rather than to the author, we answer that Hengstenberg has relieved us of that difficulty, by holding the sacred writers responsible for the Masoretic verses, with which they had far less to do than a modern author with the typographical arrangements of his printer. And now, if any portion of the sacred writings, whose words and verses have been so pompously counted off, can be shown to possess greater evidence of artificial or numerical structure, than the page just examined, we will admit that there may be something in it.