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THE CHURCHMAN

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whom the "De Imitatione Christi" had given his first and vigorous incitement to piety; and the clear-eyed, clear-souled à Kempis himself, the saintliest spirit of them all, whom we love to think of sitting in his cell, with

Looks commercing with the skies,
And rapt soul sitting in his eyes,

lifting up holy hands in prayer, or studying some passage of the Sacred Word, or patiently transcribing some old manuscript, and surrounded by his devoted scholars, Rudolph Lange, Moritz, Count of Spiegelberg, Louis Dringenberg, Anthony Liber, and, above all, Rudolph Agricola and Alexander Hegius, embodying in his own life the counsel he gives in his "Vita boni Monachi":

Sustine vim patiens.
Tace, ut sis sapiens.
Mores rege, aures tege.
Sæpe ora, sæpe lege.
Omni die, omni hora,
Te resigna sine mora.

And thus the years of the old man crept on; the hair became whiter, and the gait feebler, and the frame more bent, but the heart was becoming more weaned from the world which it never loved, and the soul was becoming more refined and spiritualized for the heaven which it had always been yearning after. God was nearer and dearer to him every day. He was his "exceeding joy."

Beautiful spirit! fallen, alas,
On times when little beauty was:
Still seeking peace amid the strife,
Still working weary of thy life:
Toiling in holy love,
Panting for heaven above.

For none so lone on earth as he
Whose way of thought is high and free,
Beyond the mist, beyond the cloud,
Beyond the clamour of the crowd,
Moving where Jesus trod
In the lone walk with God.¹

WILLIAM COWAN.

ART. IV.—EGYPT IN FULFILLED AND UNFULFILLED PROPHECY.

EGYPT is deeply interesting to us now, its past hardly less so, and its future cannot fail to concern us greatly, and is bound up with the establishment of God's kingdom upon earth.

¹ "Orwell" (Dr. Walter Smith).

Prophecies respecting Egypt, either fulfilled or unfulfilled, are to be found in Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Psalm lxviii., and Zechariah; not, I think, in any other prophet, nor is there any prophecy respecting Egypt in the New Testament.

The prophecies which are certainly fulfilled are contained in Isaiah xxx., xxxi.; Jeremiah xliii., xlv., xlv.; Ezekiel xxiv., xxx., xxxi., xxxii.; in part of Isaiah xix., and in parts of Daniel viii. and xi.

The predictions in Jeremiah and Ezekiel, and some of those in Isaiah, relate to events which were to begin to happen almost immediately, and were, many of them, fulfilled within a few years. The power of Babylon swept over Egypt like a flood, and desolated it for a time. After some years it in part recovered, but was again overthrown by the Persians under Cambyses, revived when Alexander the Great founded Alexandria, became, on his death, one of the four kingdoms into which his empire was divided, and, as such, one of the "four notable horns" of Daniel viii., and flourished under the Ptolemies as the king of the south of Daniel xi., till absorbed in the Roman Empire, of which it became the granary. Alexandria remained a great seat of learning and school of philosophy, first heathen, then Christian, one of the metropolitan cities of early Christendom, till at last, on being conquered by the Saracens and finally subjugated by the Turks, it sank into debasement and barbarism.

Isaiah's prophecy, in chap. xix., is entitled "The burden of Egypt." In the earlier part of this chapter a condition of the land is described in many respects very like what it is now. The waters failing from the sea, the emptied brooks, the papyrus withered, manufactures ruined, its princes fools, no work for Egypt which the head or tail, branch or root, may do. It is more difficult to say when this has not been fulfilled than when it has. When we read of the overthrow of idolatry and the government of a cruel lord, we naturally think of Cambyses the Magian and his conquest. But there was a later fulfilment, at least equally striking, when the Saracens destroyed the idolatry which, under the name of Christianity, had disfigured the churches where once Clement, Origen, Athanasius taught.

The Mahometan rulers of Egypt, both Saracens and Turks, have been emphatically cruel lords. The condition of the land, such as it is now, is the result of their rule. The prophecy in the early part of the nineteenth chapter is a brief summary of the whole tale of Egypt's sorrows, commencing with Nebuchadnezzar, intensified by Cambyses, but most completely fulfilled by those Mahometan powers which have for so many centu-

ries encamped upon its soil and wasted it. And in the same way the words of Ezekiel (xxix. 14, 15), referring especially, to begin with, to Egypt after its conquest by Nebuchadnezzar, and literally true ever since (for even during the proudest years of the Ptolemies Egypt never again became one of the world empires), yet have at this time an emphasis of meaning which we cannot but be conscious of: "They shall be a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations." In our own time it has continued "a base kingdom," in spite of the vigorous efforts of Mahomet Ali and Ibrahim Pasha to emancipate it from vassalage. And the words (Ezekiel xxx. 13), "There shall no more be a prince of the land of Egypt," have been fulfilled from the days of Cambyses to our own. No native Egyptian has ever ruled Egypt.

If it is a true interpretation of the first part of Isaiah xix. that it includes the desolation of Saracens and Turks, then what follows, from the sixteenth verse to the end, must still be future. But the question whether the latter part of this chapter is fulfilled or unfulfilled is one of both interest and difficulty, because an avowed attempt was once made to fulfil verses 18 and 19: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction" (marginal reading, "the sun"). "In that day there shall be an altar to the Lord in the midst of the land of Egypt."

In the reign of Ptolemy Philometer, while the Jews were suffering under the oppression of Syria, Onias, son of a high-priest of the same name, sent to Ptolemy and Cleopatra and requested leave to build a temple at Leontopolis, in the province of Heliopolis, in imitation of that of Jerusalem, and to appoint priests of his family to serve in it. By quoting this prophecy, which seems to have suggested the idea, he persuaded the king and queen to consent. The temple was built (Josephus, "Antiq.," Book xiii., chap. 3), and sacrifices were offered there, and a rival priesthood set up which lasted till the destruction of Jerusalem, when that temple also was destroyed by order of Titus ("Wars of the Jews," Book vii., chap. 10). Onias built this temple B.C. 160 (Herzog, "Real-Encyk.," Band vii., f. 210), during the divisions which prevailed at Jerusalem under the high-priesthood of Alcimus, whom Demetrius Soter made high-priest, though not of the family of Aaron—a time of Judah's deepest depression.

There are two questions which have to be settled: first, as to the proper reading of verse 18; secondly, as to the fact whether the temple of Onias was the real fulfilment of the prediction.

First as to the reading. **הָרִם**, *Heres*, "destruction" (if genuine—*hap. legom.*) is found in most MSS. **חֶרֶס**, *Kheres*, "the sun," in some others. I am persuaded that *Kheres* is the right reading, and consequently the "City of the Sun," or Heliopolis, the right rendering. It appears from the Gemara that no priest who had served in the temple of Onias could again be admitted to minister in that of Jerusalem, and that no vows could be validly performed there (Herzog, "Real-Encyklop.," Band vii., f. 210). The orthodox Jews would never have changed "The City of Destruction" into "The City of the Sun," but were not unlikely to change "The City of the Sun" into "The City of Destruction." We can actually see the first step in doing so in a quotation from the Targum given in the "Speaker's Commentary": "City of the House of the Sun, which is to be destroyed." The "Speaker's Commentary" adduces this as a proof that they had the reading *Heres*, or destruction. What it really shows is that they had the reading, *Kheres*, "the sun," and played on the similarity of sounds, saying, in fact, "It is (*Kheres*) the sun; it should be (*Heres*) destruction."

But secondly, was the attempt of Onias to fulfil this prediction its real fulfilment? Some commentators so think, and Josephus took this view. But Herzog rejects it on the ground that the prediction is not of Jews worshipping, but of the conversion of Egyptians. And at that time Egypt was not like women, nor was the land of Judah a terror to it, as predicted in the previous verses, but Egypt was prosperous and Judah in agony, which was the very reason why Onias asked leave to build the temple.

Passing over the strange notions of some about the Great Pyramid being the "pillar," the whole of the subsequent passage is plainly future. We must therefore consider the latter part of the chapter, beginning with verse 16, as yet awaiting fulfilment.

I will not attempt minutely to interpret this prophecy. But thus much it teaches, that a day will come when Judah will be a terror to Egypt, and that in five Egyptian cities, one of which will be called Heliopolis, either Egyptians or Jews will in considerable numbers begin to worship the Lord of hosts, and set up an altar in the midst of the land of Egypt; not, perhaps, for sacrifice, but, like that of the two tribes and a half, only for a witness, and erect a memorial pillar for the same purpose, and cry unto the Lord, Who will make known to them the Saviour's Name. "And the Lord shall smite Egypt; He shall smite and heal it: and they shall return even to the Lord, and He shall be entreated of them, and shall heal them." The Assyrians also, or inhabitants of Central

Asia, will turn to the Lord, and Assyria, Egypt, and Israel be what the two former have never yet been—a blessing in the midst of the earth.

And I cannot but think that in verse 23 we have an express prediction of the Euphrates Valley railroad. That railroad, as projected, exactly skirts the borders of the promised land as defined in Gen. xv. 18, Numb. xxxiv. 8, and Deut. i. 7. In these predictions the north border is “the entrance of Hamath;” that is to say, the mouth of the Orontes, which is as much the entrance to Hamath, or Antioch, as the mouth of the Thames is to London; Mount Hor, by which it is pointed out, being placed by the Talmud “at Mount Amanus, the modern Alma Dagħ, north of the Orontes” (“Heth and Moab,” p. 9, Conder, who, however, does not agree with this view); and by Keith identified with Mount Casius, south of the mouth of the Orontes, on the sea coast; the east border is the Euphrates, and the south a line drawn from the Euphrates to the “river of Egypt,” by which I understand the Nile. The projected railway is to commence at the ancient Seleucia at the mouth of the Orontes, to run under Mount Amanus in an easterly direction to the Euphrates, down the Euphrates valley through Bagdad, from which, or some other place, a branch will form a highway from Assyria to Egypt. Probably at the same time the tongue of the Egyptian Sea, as described in Isaiah xi., will be dried up, a process which, as has been shown by late surveys, has been going on gradually for ages (Quarterly Statement of Palestine Exploration Fund, April, 1884, and April, 1885), but will then be suddenly completed, and the land of Egypt thereby enlarged.

What is the time to which these prophecies refer? The words, both in Isaiah xix. and Isaiah xi., imply the previous restoration of all Israel, not of Judah only; they are, therefore, subsequent to the appearing of Christ to translate His Church. It does not follow from this that the Euphrates Valley railroad may not have been made previously; but the time of blessedness described must be subsequent to that event, because it supposes all Israel restored. From Zech. x. 11 it appears that when the ten tribes are in the course of being restored, “the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away”—a final affliction preparatory to their ultimately being made a blessing in the midst of the land. And from Zech. xiv. 18 we learn that after the Lord has come with all His saints to reign, the Egyptians will go up year by year to Jerusalem to worship the Lord of hosts and to keep the feast of tabernacles. But what is the meaning of the words, “I gave Egypt for thy ransom, Ethiopia and Seba for thee” (Isaiah xliii. 3)? Does

it mean that at some time or other Egypt and the Soudan are to be the price paid by some nation to some other nation for permitting the return of the Jews, or of all Israel, to their own land? So Chamberlain ("Isaiah's Call to England") seems to think, and he may be right.

Some commentators suppose that Isaiah xviii. refers to Egypt, as indeed it must if the land addressed sends ambassadors by sea in vessels of bulrushes or papyrus. But though Moses was placed in an ark of bulrushes, and the Egyptians are said to have used light boats of that material on the Nile, it is very unlikely that they, or any other nation, ever sent ambassadors by sea in bulrush vessels or paper ships. The word rendered "bulrush" or "papyrus" is *gome*, which literally means "drinker." It signifies a water-consumer, and is an appropriate word for bulrush, and a no less appropriate word for a steam-engine. I think Chamberlain right in believing "the land shadowy with wings that which is beyond the rivers of Cush," as it may be translated, to be a nation exercising protective power in India or South Africa (one or both, as there is an Asiatic Cush and an African Cush), which sends ambassadors by sea in steam-vessels. This cannot be Egypt. We must therefore leave Isaiah xviii. alone, however interesting, as not forming part of our present subject.

The predictions we have looked at are in what we may call the far distance, that is to say, not to be fulfilled till the Church is with Christ in glory. There remains a prophecy which is even now perhaps on the eve of fulfilment, the close of Daniel xi., which immediately precedes the prophecy of Michael standing up for the children of Daniel's people, and which therefore must be fulfilled before the first Resurrection and the translation of the Church at Christ's appearing.

In the previous part of the chapter, after very minute and exact descriptions of the wars between the King of the North and the King of the South, or of Syria under the Seleucidæ, and Egypt under the Ptolemies, at verse 36 we have the Roman Empire introduced, which, on the submission to it about 130 B.C. of both Syria and Egypt, became the fourth world-empire. From verse 36 to 39 a very slight sketch is drawn of the Roman Empire, West and East combined in one view—the ten-horned beast of Daniel vii., with its little Latin horn or Popery, and the four-horned goat of Daniel viii., with its little Greek horn or Greek Church. In the perspective of this distant prophecy there is no distinction between East and West, or between Empire and Church. It is my firm persuasion, elsewhere expressed, that at the time of the end the Eastern Empire will be revived by Russia or some other power at Constantinople, and the Western Empire by France,

or some other Roman Catholic power, at Rome, and that a united Christendom at Jerusalem, in Council Œcumenical, will teach men submission to the revived empire.

This I understand to be the result of the events spoken of from verse 40 to the end of the chapter. "The King of the South" at the time of the end must be the ruler of Egypt over which the Ptolemies reigned, and the King of the North the ruler of the land over which the Seleucidæ reigned. Who will these powers be? Who is going to rule Egypt and the Soudan, evidently in verse 42 still connected together? And who will the King of the North be? The kingdom of the Seleucidæ ran up into Central Asia—at one time including the country between the Euphrates and the Indus. Who will he be? Who will be Emperor of Central Asia?

And what is predicted as to the action of these two powers? I think it is left purposely indefinite. I know, on very high authority, that it is impossible to say whether in Daniel xi. 40, "at him," means "against him," or in conjunction with him. The preposition is "with," and may be meant in either of the two senses in which we use "*with*." The King of the South, or Egypt and the Soudan, either makes war with "the King," or Roman Empire, or enters into active alliance with him, and the King of the North comes "*to*" the King of the South "either against him or to make league with him," like a whirlwind, with chariots and with horsemen, and with many ships." Then "the King," or Roman Empire, apparently including the King of the North, will take possession of the glorious land of Palestine west of Jordan, be for some reason unable to conquer the land east of Jordan, will subdue Egypt and the Soudan, plant his tabernacle on Zion, and then come to his end, and none shall help him.

This might be fulfilled in more ways than one, and I will not attempt to prophesy. But so much at least is implied, that Egypt and the Soudan will become of great importance at the time of the end. And it is also clear that these events will occur before, and immediately before, Gabriel's standing up for Daniel's people, before the restoration of Judea and the first Resurrection and the coming of the Lord, and therefore in the near distance—perhaps at the doors. Can we judge how near?

I am very much afraid of chronological prophecies, but by means of books Daniel learned when the Babylonish captivity was about to end, and I do not see any antecedent impossibility in our learning also from books when the long exile of Judah is about to close; and if we knew that, we should know that these events in Egypt must happen soon. There is a prophecy which seems to give, at all events, an approximate date of the close of Judah's exile.

I assume the correctness of the interpretation (in which I differ from Elliott) that the Seventh Trumpet has yet to sound. I also assume (in this agreeing with Elliott) that Revelation x. relates to the Reformation. And I adopt the view held by many that the word "time" in verse 6 is used for a prophetic "time" or year, and that the meaning of the angel's oath is "that there shall be a time no longer"—no longer 360 years to elapse from the epoch at which he utters it before something occurs which he then mentions. That something is "the mystery of God" being "finished." This has been often understood (as indeed the words as rendered in our Authorized Version assert) of the contents of the Seventh Trumpet. But this explanation rested on so palpable a mis-translation that it is difficult to account for its having been ever made. The words are, "There shall be a time no longer. But in the days of the voice of the Seventh Angel when he is about to sound" (as in Revised Version, not "when he shall have begun to sound," as in Authorized Version), "the mystery of God shall be finished, as He has declared to His servants the prophets," or, "then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets."

What is this great event which is to happen shortly before the Seventh Trumpet begins to sound? In Eph. iii. 3-6, St. Paul speaks of "the mystery" as being this, "that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel." And in Romans xi. 25, he connects the mystery with the casting off of Israel: "I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened unto Israel until the fulness of the Gentiles be come in." In short, "the mystery" is an Apostolic phrase for the Gentile dispensation; and therefore its being finished must signify the close of the times of the Gentiles, when God's favour will again be shown to Israel.

If so, since this has not happened yet, the angel's oath implies that the Seventh Trumpet has not yet sounded, since the mystery is to be finished when the Seventh Angel "is about to sound," and also directly asserts that from some certain point of time when he takes the oath there shall not be 360 years before the close of the times of the Gentiles.

When did the angel take the oath? Not till after John had received the command to seal up and not to write what the seven thunders, "the mimic thunders from the seven hills," said—not till what Elliott calls the revelation of Antichrist to Luther—not till Luther had learned that Roman thunders were the voice, not of God, but of Antichrist—not before 1520 A.D.

But we cannot take so early a date; for the angel when he swore had one foot on the sea, which, as Elliott shows, means that the Reformation was in England as well as on the Continent. We cannot date the English Reformation earlier than 1534 or 1535 A.D., when the Papal authority was renounced. Possibly we ought to date it later. But if we assume 1535 for the correct date of the English Reformation, then the 360 years terminate in 1895. And in that case the angel swore that the times of the Gentiles would close, and Zion's time of favour begin to come, before 1895.

The events connected with Egypt in the close of Daniel xi. immediately precede the standing up of Michael the great prince for the children of Daniel's people (Dan. xii. 1), which must coincide with the close of the times of the Gentiles. What these events will be it is not, as I have pointed out, easy to be sure. They appear to me to be contemporary with a revived Roman Empire, the reunion of Christendom in apostasy at Jerusalem, and the death of the witnesses (Rev. xi. and Rev. xiii. 13-17). But whatever they are, if 1535 is the true date in God's calendar of the Reformation in England, and of the angel's oath, these events must happen before 1895. The actual date I have named may probably be incorrect, too early. But if it is a possible date, it brings the possible close of the times of the Gentiles very near. And if it be so, it brings something else still more important very near. For Michael standing up for Judah is soon followed by the resurrection of the saints, and therefore by the coming of the Lord. And if the times of the Gentiles are about to close, we ought to lift up our heads because our redemption draweth near, and, like Daniel, pray.

I wish to repeat, because those unused to such investigations so often misunderstand them, that the suggested date is not that of the Second Advent—"of that day and that hour knoweth no man"—but of the close of "the times of the Gentiles" and God's returning favour to His ancient people; and that however right I may be in the interpretation, the actual date depends on a most uncertain element, the light in which God regards certain events in the Reformation era.

But whenever the times of the Gentiles close, and the mystery of God is finished, we shall be "in the days of the voice of the Seventh Angel when he shall be about to sound;" and then the Glorious Appearing of Christ and our gathering together unto Him cannot be far off.

Till He comes to translate His Church, Egypt will continue "base;" but the Egypt of the future, when Christ has come to reign, will form an honourable part of His kingdom upon earth, for "princes shall come out of Egypt." "Ethiopia," or

the Soudan "shall soon stretch out her hands unto God." And He will say, "Blessed be Egypt, My people."

SAMUEL GARRATT.

ART. V.—ÆSCHYLUS.

THE grand characteristic of Æschylus is terror. All forms of awe find in him their most powerful embodiment, and its most favourite embodiment is the supernatural. Six out of seven entire surviving dramas attest this. The great trilogy is a triple-twisted cord of crime, retribution, and expiation. In the "Prometheus" the entire conception is formed from a supra-human standpoint. The sympathy of all Nature in her mightiest forms waits upon the sufferer whose doom was procured by his relief of the sufferings of humanity; yet proper humanity is wholly excluded from the action, as being too puny, abject, and ephemeral to contribute even sympathy for the great Titan, their benefactor. The "Seven against Thebes" is one continual clash of arms and parade of the horrors of war, amidst which rises ever and anon, as in a minor key, the wail of the terrified maidens of the Chorus, now anticipating the havoc of capture, now dirging the fratricidal brothers, whose death crowns the plot, if plot it can be called, with a catastrophe in kind. But amidst the whole natural terror of the scene there hovers, like a vulture in lurid gloom, the curse of Œdipus on his unnatural sons, imparting a supernatural climax to the tragic intensity. In the "Persians," impious human pride finds its loftiest impersonation then known to history in Xerxes. Here again the poet breathes his native air of martial ardour. We hear the crash of the charging triremes and the splintering of their oars, the war-cheers of the Greek mariners, the trumpet-call to action, and the roaring rush of beak and broadside as the galleys lash the waves of Salamis into foam. Solemnly, over the demoralized remnant of the broken host, rises the august Shade of Darius, the father-king, whose wisdom had built up the empire shattered by the audacious rashness of his son, to learn the tale of rout and wreck and ignominy from the lips of living despair; and to denounce the impious havoc of altar and sanctuary as having drawn down the lightning of Heaven's vengeance on his overweening son. Pride and sacrilege must have a fall. Strict reckoning and heavy damages must all expect who so presume. With such words of cold comfort the royal ghost sinks back beneath the tomb.

The sole exceptional play is the "Suppliant Maidens."