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light in the experience and writings of Ellen G. White**

Sands, William Clyde, Jr., M.A.

Andrews University, 1989

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Andrews University
Seventh-day Adventist Theological Seminary

**NATURE AS A BIBLICAL HERMENEUTIC DEVICE:
THE ROLE AND USE OF LIGHT IN THE EXPERIENCE
AND WRITINGS OF ELLEN G. WHITE**

A Thesis
Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

by
William Clyde Sands, Jr.

June 1989

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ABSTRACT

**NATURE AS A BIBLICAL HERMENEUTIC DEVICE:
THE ROLE AND USE OF LIGHT IN THE EXPERIENCE
AND WRITINGS OF ELLEN G. WHITE**

by

William Clyde Sands, Jr.

Chair: S. Douglas Waterhouse

ABSTRACT OF GRADUATE STUDENT RESEARCH

Thesis

**Andrews University
Theological Seminary**

**Title: NATURE AS A BIBLICAL HERMENEUTIC DEVICE:
THE ROLE AND USE OF LIGHT IN THE EXPERIENCE
AND WRITINGS OF ELLEN G. WHITE**

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S. Douglas Waterhouse, Ph. D.**

Date Completed: June 1989

Problem

In Seventh-day Adventism Ellen G. White is a key figure. Debate exists over whether she did serious biblical exegesis, engaged in proof-text eisegesis, or did only thematic homiletics.

Method

Selections of White's writings were approached using Dr. Douglas Waterhouse's biblical hermeneutic in which ritual, nature, and cosmos are three levels of meaning revealed in sound biblical exegesis. From the

various aspects of nature, light was selected. Life Sketches and Early Writings were the source of autobiographical data. The parable of the Ten Virgins as interpreted in Christ's Object Lessons was the case study.

Results

White does homiletics which are faithful to the canons of responsible biblical exegesis. Waterhouse's hermeneutic assisted in the understanding of White's exegesis of the Ten Virgins, providing explanations of connections between believer, heavenly sanctuary, Holy Spirit, and the two anointed ones.

**DEDICATED TO
JANE**

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I can hardly wait to see how many levels of meaning there really are or how simple it all is.

CHAPTER ONE

INTRODUCTION

Statement of the Problem

The Christian Goal Revealed in Books

Eternal life is probably the most exciting goal available to humanity. A life without end in a paradise of pleasure, peace, and joy in the presence of and in personal communication with the loving, ultimate intelligence is the promise of Christianity. Goal and promise are conveyed in the text known as The Holy Bible. Understanding the claims, promises, and instructions of that Holy Book is the task of every Christian.

Amplification, clarification, and simplification of Scripture are available to Seventh-day Adventists and any others who wish to read the writings of Ellen G. White. Comprehending the Scriptures and the writings of White in relation to the Bible is a problem of hermeneutics and exegesis, linguistics and logic, history and culture, time and space, ritual, nature, and cosmology. The focus of this study is on hermeneutics

and nature with special attention to White's suggestions regarding the hermeneutical controls which the life of Christ provides with regard to the interpretation of the self-revelation of God in nature.

"How Should One Read a Book?"

From Benjamin Jowett¹ and Virginia Woolf² to the present day this question has surfaced more and more frequently in scholarly circles. As the focus of the scholar shifts from secular prose and poetry to religious prose and poetry, the discussion involves different issues. Of course, there is much more at stake in the proper reading of the religious books of the world than is at stake in reading secular writing no matter how important it is historically, or how creative it is. Jowett says that one should read the Bible as one would read any other book. It may be possible that his years with ancient Greek texts gives him some insights that others do not have.

However, Seventh-day Adventism has recently rejected Jowett's idea. A statement on Bible study published in January 1987 explicitly rejects the idea

¹ Benjamin Jowett, Essays and Reviews (London: John W. Parker and Son, 1860).

² Virginia Woolf, "How Should One Read a Book?", Gateway to the Great Books, 10 vols., ed. Robert M. Hutchins and Mortimer J. Adler (Chicago: Encyclopaedia Britannica, 1963), 5:5-14.

that the Bible is just another book.³ Meanwhile, in the rest of Christendom, the tools of hermeneutics which have been applied to secular literature are now being applied to spiritual writings, including the Bible. The views of Woolf and E. D. Hirsch, among others, have been brought to bear upon Biblical interpretation with some frustrating results. With regard to Hirsch, Kunjummen says:

In discussing the usefulness of Hirsch's theory for Biblical exegesis, it must be noted that he was not writing to provide an interpretive theory for divine revelation. . . . ordinary literature does not have associated with it the miraculous phenomenon of simultaneous authorship by an omniscient God.⁴

World Council and Hermeneutics

In 1946 the World Council of Churches chose to deal with the "anarchy of freedom" which resulted in "chaos in the theological, philosophical, and methodological presuppositions" characteristic of the fact that "the power once inherent in the Protestant doctrine of the open Bible has been dissipated in no small measure by the misuse of a freedom which could exist without reverence or responsibility, faith or

³ "Methods of Bible Study Committee Report," Adventist Review, January 22, 1987 (point 2.b.3), 98.

⁴ Raju D. Kunjummen, "The Single Intent of Scripture--Critical Examination of a Theological Construct." Grace Theological Journal 7:1 (Spring 1986): 81-110.

commitment."⁵ The difficulty which this group had in coming to agreement on principles of Biblical hermeneutics is still characteristic of the field today, forty years later. The problem of how to read the book still remains unsolved.

Much of the communication from the Divine to the human has come in the form of ritual, nature, and insights of the cosmos,⁶ each of which is weighted with symbol, metaphor, simile--word-combinations which entirely lose their meaning when presented in the form of their component words. The documents gathered together in the collection known as The Holy Bible are the primary source of data on Divine-human communication available for study today. The study of these documents is known in scholarly circles as exegesis, while the methodology of exegesis goes by the technical term hermeneutics.⁷ These are simply precise ways of saying that one is making a methodological attempt to explain what the Bible might have meant to the original

⁵ G. Ernest Wright, "The World Council of Churches and Biblical Interpretation: An Editorial," Interpretation 3:1 (January 1949): 50-61.

⁶ S. Douglas Waterhouse, "Biblical Symbolism," unpublished course syllabus, Andrews University, Berrien Springs, MI, 1988. See Appendix for full text.

⁷ D. G. Burke, "Interpret," The International Standard Bible Encyclopedia, ed. Geoffrey W. Bromiley et al. (Grand Rapids: William B. Eerdmans Publishing Co., 1982), 2:863.

participants, and what, in turn, it might mean to those living today. Sound exegesis provides accurate, reliable, and practical information for the believer in the quest for salvation. It enables the believer to avoid being spiritually deceived.

Seventh-day Adventism and Hermeneutics

With this goal in mind Seventh-day Adventists have approved⁸ a hermeneutic allowing for the inspiration of White, seeking out the obvious meaning of a text, "methods of thought" peculiar to the Eastern mind,⁹ and seeing imagery as synonymous with poetry, to be interpreted differently than prose. Point 2.b.5 of the "Methods of Bible Study Committee Report" makes explicit reference to "the revelation of God in all nature," and when that revelation is "properly understood [it] is in harmony with the Written Word, and is to be interpreted in light of Scripture."

The current discussion on exegesis and hermeneutics within Seventh-day Adventism appears to be

⁸ Approval was voted at the 1986 Autumn Council of the Seventh-day Adventist Church held in Brazil. Text of the "Methods of Bible Study Committee Report" as approved is found in Adventist Review, January 22, 1987, 98-100.

⁹ See the helpful discussion of this concept in D. A. Carson, Exegetical Fallacies (Grand Rapids: Baker Book House, 1984), 44-45.

a micro-version of the debate taking place in scholarly circles throughout the world. Where scholars are seriously examining how to determine the meaning of a text there seems to be a divergence of opinion as to whether a modern scholar can go back in time and from the literature itself gain an insight into the motivation of the author. There are those who argue that not only is this possible, but there is but one accurate reading of a given text. This single meaning approach is currently being championed by Walter Kaiser¹⁰ in evangelical circles.

On the other hand are those who argue for what is known as sensus plenior, or a fuller meaning. Among those are Gerhard Hasel who states that the goal of "proper and adequate Biblical interpretation" is

(1) to determine what the inspired Biblical writer as God's chosen instrument understood himself and meant to communicate to hearers and/or readers; (2) to comprehend and expound the fuller import and deeper meaning intended or implicit in the words of the prophet, whether or not he himself was aware of it; and (3) to translate and transmit these aspects to modern men, making them relevant to the historical situation of our times.¹¹

¹⁰ Walter C. Kaiser, Jr., "The Single Intent of Scripture," in Evangelical Roots: A Tribute to Wilbur Smith, ed. Kenneth Kantzer (Nashville: Nelson, 1978), 138.

¹¹ Gerhard F. Hasel, "General Principles of Biblical Interpretation," in A Symposium on Biblical Hermeneutics, ed. Gordon M. Hyde (Washington, D.C.: Review and Herald, 1974), 170.

Hasel clearly rejects the presuppositions of the historical-critical scholars.¹²

Ellen G. White: An Expositor and Exegete

White was an expositor of the Bible. Even though she had no formal seminary training, she, and other early Seventh-day Adventist leaders,

. . . brought a natural strength of intellect, deep earnestness, and diligent effort to their study of the Bible. Despite their lack of formal theological training, they discovered and followed sound principles of exegesis. Their expositions of Scripture have, accordingly, at nearly every significant point stood the test of years.¹³

One authority within Seventh-day Adventism went so far as to say:

The writings of Ellen G. White are as thoroughly permeated with Scripture as the air is with oxygen. They testify to her profound knowledge of the Bible, and when she encourages other people to study it with diligence and care she does so from the depth of her own experience. Whatever the subject, she thought--and wrote--in the language and thought forms of Scripture (emphasis supplied).¹⁴

¹² The philosophical pre-suppositions are what is meant here, not the methodological.

¹³ SDA Encyclopedia, s.v. "Bible, Interpretation of."

¹⁴ Raymond F. Cottrell, "Ellen G. White's Evaluation and Use of the Bible," in A Symposium on Biblical Hermeneutics, ed. Gordon M. Hyde. (Washington: Review and Herald, 1974), 145.

This perception is strengthened in light of a letter written in 1906 by White to friends in Colorado in which she stated:

It has been presented to me that, so far as possible, I am to impart instruction in the language of the Scriptures; for there are those whose spiritual discernment is confused, and when their errors are reproved, they will misinterpret and misapply what I might write, and thus make of none effect the words of warning that the Lord sends. He desires that the messages He sends shall be recognized as the words of eternal truth.¹⁵

In 1974 Cottrell wrote:

In her writings Ellen White constantly refers to and quotes from the Bible in a wide variety of ways. As the preceding illustrations indicate, she often does so in context to illuminate a passage of Scripture in its historical setting, and often homiletically to apply a Bible principle to a modern situation.¹⁶

In more recent years it has become fashionable to ignore this reality and to characterize White's exposition of Scripture as merely homiletic or devotional exercises rather than serious exegesis.¹⁷

¹⁵ Letter 280, 1906, quoted in "Some Hermeneutical Principles Bearing on the Ellen G. White Writings," by Paul A. Gordon. Document is Shelf Document 46, The Ellen G. White Estate.

¹⁶ Cottrell, 161.

¹⁷ Characteristic of this approach is Donald R. McAdams, "The Scope of Ellen White's Authority," Spectrum 16 (August, 1985), 3, in which the statement is made that Ellen White "is not a biblical exegete and occasionally assigns a meaning to a text that the text does not have. Preachers sometimes do this when they use a text homiletically."

Because at one extreme exegesis is a "normal activity in which all of us engage everyday,"¹⁸ and at the other extreme it has been argued that true exegesis is impossible because all exegesis is eisegesis,¹⁹ recent statements about White not being a Biblical exegete may be meaningful for the individual expressing the view, but are, in the absence of more precise definition, meaningless to others.

This represents a shift in perception about the value and accuracy of the Biblical interpretation done by Seventh-day Adventist pioneers. In light of this it seemed important to begin a systematic study of the hermeneutical principles of exegesis employed by White in her exposition of Scripture. Cottrell points out that when "rightly understood Ellen White's use of the Bible comports with sound, recognized principles of interpretation, which sets forth at length. We may assume that she purposed to follow the principles she commended to others."²⁰

Because of time and space limitations this study focuses on nature as a hermeneutical device, and,

¹⁸ John H. Hayes and Carl R. Holladay, Biblical Exegesis: A Beginner's Handbook (Atlanta: John Knox Press, 1987), 5.

¹⁹ J. S. Croatto, Exodus: A Hermeneutics of Freedom (Maryknoll, NY: Orbis Books, 1981), 2.

²⁰ Cottrell, 161.

limiting the scope of the study to manageable dimensions, within nature, on light.

God Did Not Invent a
New Vocabulary

Technical Biblical exegesis which is characterized by the use of lexicons and dictionaries of the original languages runs the risk of seriously distorting the truth. This distortion is possible, even likely, because the basic unit of communication of ideas is not the single letter of the alphabet, a single sound, or even a single word, but is the word-combination, phrase, or sentence. Such technical Biblical exegesis runs the risk of missing the significance of ritual, nature, and the cosmos. As Waterhouse points out serious problems arise because of the accusation that Seventh-day Adventist pioneers engaged in eisegesis, that is, reading meaning into a text rather than out of it.²¹ This has been labelled the "proof text" approach to Scripture. However, as Barr points out, technical exegesis runs the risk of replacing the proof text with the proof word.²² It runs

²¹ Waterhouse, "Symbolism," 1.

²² "But if we are to have proof-words instead of proof-texts I doubt if we are making progress." James Barr, The Semantics of Biblical Language (Oxford: Oxford University Press, 1961), 271.

this risk because its focus is on components rather than on overarching relationships.

For God's self-revelation there was no unique vocabulary invented by the Divine for the purpose of communication with humanity. Words which were in common, everyday use were combined in the minds of humans under the inspiration of the Divine in order to communicate the truth about ultimate realities. These word-combinations are where the uniqueness of Biblical theological thought occur. It is the unique relationship between words, sometimes unique to the point of the illogical, which makes it possible for the infinite, spiritual God to communicate through the minds of humans to other finite, physical humans.

Some scholars waste their efforts seeking for either a unique spiritual vocabulary on the one hand, or secular parallels to word combinations selected by humans under the influence of the Holy Spirit on the other. The first exercise is futile because no such vocabulary exists. The second is senseless because the logic of the secular mind is contrary to that of the spiritual mind. This is further complicated by the realization that within the spiritual realm there are the Divine, positive genuines which are contrasted in the spiritual realm with the Satanic, negative, counterfeits.

According to White, scripture gives direction in this regard. The relationships seen in the realm of nature enable meaningful study into the Christian life. However, observers of the natural world frequently see horrible or disconcerting events which do not seem to have positive spiritual meaning, or seem to have meaning contrary to the rest of the peaceful message which characterizes much of the natural world.

The Place of Jesus' Life and
the Realm of Nature in the
Hermeneutic Spiral

The life of Jesus, the Divine Word, becomes the phrase-book by which it is possible to interpret the puzzling aspects of nature. Nature still functions to reveal the Divine. However, there are points where nature is confusing to humanity in its attempt to understand God. Nature has become the medium through which God reveals the truth both about good and evil. It is at these points that humanity must find a new point closer to the center of the hermeneutical spiral²³ before moving back to an attempt to understand God's revelation in nature. This closer point is revealed by

²³ William J. Larkin, Jr., Culture and Biblical Hermeneutics (Grand Rapids: Baker Book House, 1988), 302.

the light which flows from Bethlehem, from Calvary, from the resurrection, and from the life of the Word.²⁴

Lack of Preliminary Work

At first this research was going to focus on the hermeneutics of White with special attention to examples of imagery and symbolism in her writings. It was assumed that a catalog of the imagery in her writings, and especially in her dreams and visions, had already been compiled by some previous scholar. Unfortunately, this proved to be an erroneous assumption. Such a catalog remains to be compiled. Paul Minear has developed a catalog of more than eighty figures and metaphors of the church in scripture.²⁵ This type of catalog of imagery and symbolism in White's writings would be most helpful for future scholars. A brief survey of her manuscripts, letters, and diaries revealed that such a task was beyond the dimensions of a thesis for the M. A. in Religion. Several doctoral dissertations could be conducted in the area and when those researches are completed, much more work would still need to be done.

After several attempts to narrow the dimensions of this study, a manageable thesis emerged. The topic in

²⁴ Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1903), 101.

²⁵ Paul Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1960), 28.

general became: "Nature as a Biblical Hermeneutic Device: The Role and Use of Light in the Experience and Writings of Ellen G. White." White frequently points out that, with major qualifications, there is a correlation between the natural and the spiritual.²⁶ When the various aspects of nature were evaluated, it became obvious that it might be possible that the role of light in nature was important in White's experiences and, thus, by implication, a focal point of her exegesis. The effort is made to determine if White did serious exegesis and if whatever insights she provides about various Bible passages involving the concept of light stand the test of time and the test of serious, modern Biblical scholarship. It is not anticipated that all of White's writings would fit into the category of Biblical exegesis. No attempt is made here to prove such a viewpoint. Furthermore, no attempt is made to prove a cause-and-effect relationship between her various subjective light experiences and her capability as an expositor of the Bible. The purpose of recounting the subjective light experiences during Bible times, and among contemporaries in White's time is to merely demonstrate that there are unique experiences parallel

²⁶ Ellen G. White, Christ's Object Lessons (Washington: Review and Herald Publishing Association, 1900)., 63, 305, 374; idem, Education, 105.

to hers, and her experiences may have made a contribution to her overall view of the cosmos.

Scope of This Research

Because of the lack of basic research into White's use of symbols, it is now within the scope of this research to determine at a most preliminary level what hermeneutics lie behind her approach to exegesis. Waterhouse's three-level hermeneutic model is tested against a case study from White's writings to determine two things: First, does Waterhouse's model provide any insights or understanding with regard to White's interpretation of Scripture which would not otherwise be evident? Second, does Waterhouse's model help explain those passages where White seems to be reading a meaning into a text (eisegesis) rather than deriving a meaning from the text (exegesis)? White's interpretation of the parable of the Ten Virgins serves as a case study.

Pre-Suppositions, Pre-Understandings, and Limitations

This research was conducted from the standpoint of Christian Protestantism within the Seventh-day Adventist perspective which includes acceptance of the canonical version of the Bible and the belief that White

was an inspired messenger to her church. The study was conducted in the geographic context of North America and the exclusive use of the English language. The author kept the recently approved suggestions on Bible study in mind as the research was conducted.

Only the published or publicly released materials available from White's archives were utilized. The personal correspondence, diaries, and manuscripts of White are kept in professionally maintained archives, the management of which places strict, but in recent years more lenient, procedural policies on the use of unpublished materials in their possession. Due to the lack of basic research into the mass of publicly available material, it was considered unnecessary to get involved with locating references in unpublished materials and seeking permission to use them in this thesis.

The Approach to this Study

Using Waterhouse's three levels of meaning, ritual, nature, and cosmos, this researcher approached the published writings of White to determine what role light played in her personal experiences, and what use she made of light in her exegesis of Scripture.

Chapter 2 reports the results of a survey of the literature regarding White's hermeneutics.

Chapter 3 describes briefly the major points of Waterhouse's ritual-nature-cosmos hermeneutic.

Chapter 4 deals with what can be surmised about the ancient Hebrew conception of the world in general and light in particular.

Chapter 5 deals with what is known about subjective light experiences others have had and what spiritual consequences result from these experiences.

Chapter 6 recounts White's personal experiences with various aspects of light while awake, in dreams, or in visions. Chapter 6 also presents a comprehensive account of her experiences based upon the books Life Sketches²⁷ and Early Writings.²⁸

Chapter 7 analyzes White's use of references to various aspects of light in her expository writing. A case study was excerpted from Christ's Object Lessons,²⁹ in which White interprets the parable of the Ten Virgins.

Chapter 8 summarizes the findings of this brief study and makes several suggestions and recommendations.

²⁷ Ellen G. White, C. C. Crisler, W. C. White, and D. E. Robinson, Life Sketches of Ellen G. White (Mountain View, CA: Pacific Press Publishing Association, 1915).

²⁸ Ellen G. White, Early Writings of Ellen G. White (Washington, D.C.: Review and Herald Publishing Association, 1882).

²⁹ White, Christ's Object Lessons, 405-421.

CHAPTER TWO

Survey of the Literature

Despite the obvious importance of proper understanding of hermeneutics, in general, and Biblical hermeneutics, in particular, in the writings of White no serious scholarly studies have been done on nature as a hermeneutic device or the life of Christ as a hermeneutical control over the interpretation of nature in White's published or publicly released writings.¹ Research found that, in dealing with apocalyptic symbolism,² and especially in studies by Seventh-day Adventist scholars in rhetoric,³ worship,⁴ liturgy,⁵ and

¹ Both manual and computerized searches through the facilities of the James White Library, the Heritage Center, and the White Estate Research Center at Andrews University failed to reveal any studies dealing with nature as a hermeneutic device White's writings.

² R. H. Sills, "The Interpretation of the Olivet Discourse by Ellen G. White and Her Contemporaries" (M.A. thesis, Andrews University Avondale Campus, 1981), 7, 9, 16, 21, 100.

³ Leslie Hardinge, "An Examination of the Philosophy of Persuasion in Pulpit Oratory Advocated by Ellen Gould White" (M. A. thesis, Seventh-day Adventist Theological Seminary, Washington, D. C., 1950), 112-121; and Horace J. Shaw, "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White: A Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (Ph. D. (continued...))

church architecture,⁶ there have been some scholars who have made enlightening findings such as Leslie Hardinge's two theses⁷ referring to White's illustrations in pulpit oratory; but these fall short of a thorough analysis of what constitutes a system of hermeneutics in her writings. Some studies about the theology of Seventh-day Adventist worship and meeting places do not even take into consideration the hermeneutics of imagery or symbolism in the Bible or in White's writings.⁸

³ (...continued)
dissertation, Michigan State University, 1959), 273, 378, 470.

⁴ Oliver Kang-Song Koh, "A Proposed Order of Worship for the Seventh-day Adventist Church . . ." (D. Min. project report, Andrews University, 1982), 108-117.

⁵ Robert C. Carr, "The Archi-Liturgical Movement and the Seventh-day Adventist Church" (M.A. thesis, Michigan State University, 1975); and James Thomas Bingham, "Liturgy and Ritual as Religious Education: Implications for the Seventh-day Adventist Church" (Ph. D. dissertation, Andrews University, 1984).

⁶ Walter O. Comm, "A Study of the Spiritual Influence of the Arts on Christian Liturgy with Special Emphasis on the Impact of Architecture on Seventh-day Adventist Worship Practice" (D. Min. project report, Andrews University, 1976), 246-259.

⁷ See Hardinge, p. 19, n.3 above; also Leslie Hardinge, "A Survey and Evaluation of the Theory of Illustration of Ellen Gould White" (B.D. thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1953), 43-83.

⁸ An example of this is Andre H. M. Stijnman, "Toward a Theology of Christian Worship and the
(continued...)

In 1974, Raymond F. Cottrell's "Ellen G. White's Evaluation and Use of the Bible" was published.⁹ At the time his paper was published, Cottrell was a book editor at the Review and Herald. Previously, serving as senior associate editor of the SDA Bible Commentary he was a major contributor to it and to the SDA Bible Dictionary and the SDA Encyclopedia.

The White Estate has produced three documents related to various aspects of Biblical hermeneutics or hermeneutics as related to the writings of White.¹⁰

Over the years, students in the SDA Theological Seminary and in the School of Graduate Studies at Andrews University have done many term papers on various aspects of White's hermeneutics with regard either to

⁸ (...continued)
Improvement of Worship Participation in Seventh-day Adventist Churches in Africa" (D. Min. project report, Andrews University, 1981).

⁹ Cottrell, 143-161.

¹⁰ Paul A. Gordon, "Hermeneutical Principles Bearing on the E. G. White Writings," Shelf Document available from the White Estate; Robert W. Olson, "Hermeneutics: Guiding Principles in the Interpretation of the Bible and the writings of Ellen G. White," Shelf Document available from the White Estate; Roger W. Coon, "Hermeneutics: Interpreting a 19th Century Prophet in the Space Age," in Adventist Education, Summer 1988, 16-31. Coon's article is reminiscent of T. Housel Jemison's A Prophet Among You (Mountain View, CA: Pacific Press Pub. Assn., 1955), chap. 23.

her own writings or to the Bible.¹¹ None of them deal with the idea that the world of nature can serve as a hermeneutic device, or that White sets clear guidelines as to the proper use of nature in exegesis.

While there has been some disagreement over whether White was a Biblical exegete,¹² there is no dispute over almost total lack of scholarly attention to the problem of determining if, in fact, she has employed, consciously or otherwise, an underlying system of interpretation in her exposition of Scripture. Utilizing computerized and manual methods at the James White Library of Andrews University, a careful search of dissertations and theses written during the past fifty years yielded only one work in which a scholar attempted to analyze her hermeneutics.¹³ It had been the goal of this current research to attempt such a study which

¹¹ These term papers can be found in the White Estate Branch Office at Andrews University in document file #2142.

¹² For the negative view, see Don McAdams, "The Scope of Ellen White's Authority," Spectrum 16, 3 (August 1985), 2-4. For the positive view see Sills, 16, 100; and Hardinge, "An Examination of the Philosophy," 112; and idem, "A Survey and Evaluation," 7.

¹³ R. Edward Turner, "A Critical Analysis of the Concept of Preaching in the Thought of Ellen G. White" (Ph. D. dissertation, School of Theology at Claremont, 1979), 74-83. Turner says: "Although she never wrote out in explicit form her rules for interpretation, she did write over a period of years concerning the ways to study and interpret Scripture. From these random statements an underlying methodology begins to appear."

would include White's unique use of symbolism; but upon examination of the previous scholarly work there was found a complete lack of basic research.

CHAPTER THREE

RITUAL, NATURE, AND COSMOS

S. Douglas Waterhouse points out that nearly every text has inherent a triple meaning.¹ According to Waterhouse these are ritual, natural, and cosmological.

First, there is the meaning in the ritual sense. Ritual is defined as "those conscious and voluntary, repetitious and stylized symbolic bodily actions [including thought] that are centered on cosmic structures and/or sacred presences."² This usually involves the individual person's emotions or the corporate spirit of the society. The messages of Scripture are from individual senders to individual receivers with a specific quality which requires the receiver to evaluate and respond. In the history of ideas ritual is included within the definition of the words "customs" and "conventions." Rituals as customs

¹ See Appendix for the complete text of S. Douglas Waterhouse, "Biblical Symbolism," unpublished class syllabus used at Andrews University, Berrien Springs, MI, 2.

² Evan M. Zuesse, "Ritual," The Encyclopedia of Religion, ed. Mircea Eliade et al (New York: Macmillan Publishing Company, 1987), 12:405-421.

and conventions are contrasted with nature. Customs "grow only as the result of the kind of acts which men perform voluntarily rather than instinctively."³ Similar to customs, but not identical with them, are conventions which are "social arrangements or agreements into which men enter voluntarily."⁴ Society, even in ancient times, is comprised of individuals. Sometimes, what the individuals do has an immediate impact on the corporate society. Thus, the messages in Scripture have social impact for the community or nation in rituals, customs, and conventions within the context of nature and the cosmos. This frequently involves agriculture and other aspects of nature which humanity can alter or enlarge. The cycles of crops, growth processes of the trees grown for lumber, the flowers, the vines and trees bearing fruits, and the various grains all helped the ancients understand spiritual things.

Second, there is the meaning derived from nature, as contrasted with customs or conventions. Nature is defined as "the physical world, including all

³ "Custom and Convention," The Great Ideas: A Syntopicon of Great Books of the Western World, ed. Mortimer J. Adler et al (Chicago: Encyclopaedia Britannica, 1952), 2:268-285.

⁴ Ibid.

living beings beyond the control of human culture."⁵ Nature "is that which man's doing or making has not altered or enlarged."⁶ In this way "nature transcends its brute physicality. It becomes a cipher, a symbol of something beyond itself."⁷ All of nature serves as "resources for understanding the human religious condition."⁸ In the ancient world humanity looked to nature with a sense of wonder and adoration and personified the creation and worshipped it in place of the Creator.⁹ The process which started with the call of Abram retained the sense of wonder and the personification of nature, but the adoration and worship were redirected from nature to the Creator.¹⁰

Third, there is a cosmological, timeless, spiritual meaning. Cosmology is defined as "the specific view or collection of images concerning the universe

⁵ Lawrence E. Sullivan, "Nature: Worship of Nature," The Encyclopedia of Religion, ed. Mircea Eliade et al (New York: Macmillan Publishing Company, 1987), 10:324-328.

⁶ "Nature," The Great Ideas, 3:225-250.

⁷ Sullivan, 10:325.

⁸ Ibid.

⁹ For a detailed discussion of this process see Sullivan, 10:324-328.

¹⁰ See Waterhouse's discussion of Isa 14:12 and Rev 12 in the Appendix.

held in a religion or cultural tradition."¹¹ In this definition "every aspect of a culture or a religion seems to presuppose a view of the cosmos."¹² Cosmology refers to "consciously entertained images, doctrines, and scientific views concerning the universe."¹³ Another way to state this is to say that the cosmic meaning is not time-bound, but it is part of eternal spiritual reality. There is good and bad in the universe. As Stadelmann and Bultmann point out,¹⁴ the ancient Hebrews' worldview included a heaven and a netherworld as well as the earth. What happens in heaven can happen on the earth and does have an counterpart or, as some Christians refer to it, a counterfeit in the nether regions.

Scripture gives many examples of this type of triple significance. Passover commemorated the historical escape of the Israelites from Egyptian bondage. The Passover religious festival related this event to the world of nature. Passover significantly was observed when

¹¹ Kees W. Bolle, "Cosmology: An Overview," The Encyclopedia of Religion, ed. Mircea Eliade et al (New York: Macmillan Publishing Company, 1987), 4:100-106.

¹² Ibid.

¹³ Ibid.

¹⁴ Luis I. J. Stadelmann, The Hebrew Conception of the World (Rome: Pontifical Biblical Institute, 1970); R. Bultmann, "New Testament and Mythology," in Kerygma and Myth: A Theological Debate, ed. H. W. Bartsch (ET London, 1972), 1, cited in P. T. O'Brien, "Principalities and Powers," in Biblical Interpretation and the Church, ed. D. A. Carson (Exeter: Paternoster, 1984), 112.

nature shifted from Winter deadness to Spring awakening; the passage from darkness to light and rebirth of the agricultural season. This was when the world of nature was characterized by the appearance of the "ears" (abib) of barley grain, the "first fruit" emblem of the commencement of the harvests to come. The timeless significance came on the true Passover when Jesus the Antitypical Paschal Lamb was slain to break the bondage of sin. It was a spiritual/mystical defeat for the "gloom of winter." All generations of believing "Israelites" may make their escape from their "Egypt" toward the "Promised Land" by the Spring-time event which occurred in world history!¹⁵

This threefold application is not easily comprehended by the modern, Western, technologically and scientifically oriented mind. It may appear that this view of Scripture is picking up its data from the historical-critical scholars, but the major difference is that Waterhouse operates from the pre-understanding of conservative Christianity within the milieu characterized by a thorough commitment to the Seventh-day Adventist worldview.

Waterhouse's view might best be characterized as "pre-critical exegesis" in the sense advanced by Steinmetz in his article "The Superiority of Pre-Critical Exegesis,"¹⁶ where he says:

¹⁵ Waterhouse, 2.

¹⁶ David C. Steinmetz, "The Superiority of Pre-Critical Exegesis," Theology Today 37:1 (April 1980), 27-38.

The medieval theory of levels of meaning in the Biblical text, with all its undoubted defects, flourished because it is true, while the modern theory of a single meaning, with all its demonstrable virtues, is false. Until the historical-critical method becomes critical of its own theoretical foundations and develops a hermeneutical theory adequate to the nature of the text which it is interpreting, it will remain restricted--as it deserves to be--to the guild and the academy, where the question of truth can endlessly be deferred.¹⁷

Waterhouse's three aspects of meaning do not mesh exactly with the four levels of meaning from medieval exegesis, but there are striking similarities. The point here is that Waterhouse and Steinmetz agree on the superiority of much of the pre-critical scholarship.

The three aspects which Waterhouse finds in scripture echo comments made by Wainwright in a review of Hendry's Theology of Nature:¹⁸

"knowledge of nature in the light of God" and "knowledge of God in the light of nature" are, at least in some respects, correlative. . . . The call now is for the recovery of the universe. To the psychological and political dimensions of theology the cosmological must once more be added.¹⁹

White, a co-founder of the Seventh-day Adventist church, expressed great concern for the salvation of humanity through belief in Jesus. She saw "animated

¹⁷ Ibid., 27, 38.

¹⁸ Geoffrey Wainwright, review of Theology of Nature, by George S. Hendry. In Theology Today 37:4 (January 1981), 516-517.

¹⁹ Ibid., 516

imagery" allowing Divine requirements to be "fixed in the memory" through "figures and symbols."²⁰ Previously she had called "God's dealings with the wanderers of the desert in all their marchings to and fro" a "divine parable, fraught with warning and instruction for His people in all ages."²¹

²⁰ Ellen G. White, "The Schools of the Ancient Hebrews," The Signs of the Times, August 13, 1885, 1. Also reprinted in Fundamentals of Christian Education (Nashville, TN: Southern Publishing Association, 1923), 95-99.

²¹ Ellen G. White, "The Sin of Moses," The Signs of the Times, October 7, 1880, 1.

CHAPTER FOUR

ANCIENT VIEW OF THE UNIVERSE IN GENERAL AND LIGHT IN PARTICULAR

In order to better grasp the role and use of light in the writings of White it would be appropriate to understand as far as possible how ancient humanity thought about the cosmos and about light. While this is basically impossible to do with anything resembling certainty, researchers must settle for best hypotheses. This chapter deals with some of these possibilities. The cosmology or worldview of the ancients will be the stage for a brief discussion of what is known or surmised about the various aspects of light as viewed by the ancients. Also there is included a brief survey of subjective light experiences as found in the Old and New Testaments.

The modern human has a problem when it comes to dealing with ancient ideas, literature and religion. For example, from the evidence which can be accumulated in one's own lifetime about the shifts in meanings of words and idioms, common sense would demonstrate that there would be a significant difference between modern modes

of thinking and ancient thought just because of the passage of time.

When the implications of the technological advances of the past century are added to the formula, it becomes more obvious that there will be significant differences in thought between now and "back then."

Combined with structural differences between English, on the one hand, and Hebrew, on the other, there is evidence that expressions of concepts are different. There are differences in symbols and their meanings. One language is written from left to right with subject, predicate, and object in a fairly usual structure. The other is written from right to left with subject, predicate, and object handled in a different manner. Time is conceived in a different fashion. The directions of the compass are expressed in different ways. Transportation takes place differently. Contacts with nature then were more intimate and personal while, now they are more limited and empirical. There are those who caution against building a case for a different style of thought upon semantic evidence alone.¹ Carson calls "linkage of language and mentality the seventh of sixteen "Common Fallacies in Semantics."² He cautions that "one should be suspicious of all statements about

¹ Carson, Exegetical Fallacies, 44-45.

² Ibid., 26.

the nature of 'the Hebrew mind' or 'the Greek mind' if those statements are based on observations about the semantic limitations of words of the language in question."³

Without belaboring the point unnecessarily, it should merely be stated that the ancients perceived their world differently than modern humanity does. Evidence of this comes from a myriad of historical and philosophical sources.

One of the most helpful pieces of research in this area is The Hebrew Conception of the World, by Luis I. J. Stadelmann. The ancient Hebrews, relying as they did, not on Babylonian or Egyptian terms, but on Canaanite cosmological terms⁴, "regarded the universe as a sum of separate entities related to one another in a structural relationship, a structure composed of three layers: the heavens above, the earth and the sea in the middle, and the underworld beneath."⁵

Because humanity is interrelated in families and nations, the terminology and thought processes of nations of a geographic region are linked. Thus, when

³ Ibid., 45

⁴ William Foxwell Albright, Yahweh and the Gods of Canaan (London: Athlone Press, 1968).

⁵ Stadelmann, 177.

God sought to reveal His will to the children of Israel
He did so in the concepts of their time and place.

In his classes at Andrews University, Dr. S. Douglas Waterhouse reminds his students of this by saying that "God does and did speak to man in the language of man. The Hebrew language is Canaanite (Isa 19:18). The Hebrews were, in a sense, prisoners of Canaanite cosmological terminology," using unfactual statements similar to the modern phrase "'the sun rises and sets'--an expression built into our language, though not factually true. Hebrew possessed many such built-in expressions."⁶ The "unfactual view of the universe" held by the ancients "is not abolished" but rather "employed as symbolic of a greater reality." The images of Scripture "speak of God, but are not He" and "are really not metaphors at all, but should be explained as imagery--the imagery of the animated universe."⁷

Stadelmann makes the point that some of the cosmogonic accounts contained in Scripture do agree with the "Mesopotamian cosmogonies in scope and general content," but they differ in one particular aspect: "The idea of some primordial monster, coexistent with Yahweh

⁶ Waterhouse, "Law and Writings of the Old Testament," Chap. 2, "The Biblical Account of Creation," unpublished class syllabus, Andrews University, Berrien Springs, MI, 1988, 8.

⁷ Ibid.

from the beginning, was undoubtedly felt to be incompatible with the monotheistic outlook." The Biblical writers do use mythological imagery to depict Yahweh's struggle with the monsters of primeval chaos, but they are careful not to suggest a "cosmic dualism but regard the primeval chaos as devoid of any power of resistance as soon as the creator-god overcomes it."⁸

Stadelmann is very careful to point out the perpetual contrasts between Hebrew concepts and those of surrounding nations, while he stresses that they shared the imagery and descriptions of their time.

Parallel to the Mesopotamian cosmological view is the conception of the universe as a three-leveled structure. However, the Biblical authors refrained from following the Mesopotamian cosmographers who explained the three layers as fashioned out of Tiamat's body split apart. In the cosmogonic accounts of the Bible we notice an advance in conceptual thought, in that creation is accomplished by the pronouncement of the divine fiat.⁹

Significant in its difference, also, is the manner in which the Hebrews viewed the natural elements when compared with views of surrounding nations and religions. "They were impressed nevertheless by the apparent unchangeableness of the sun, which suggested it as a symbol of eternal duration."¹⁰

⁸ Stadelmann, 178.

⁹ Ibid., 178-179.

¹⁰ Ibid., 179.

"The horizon represents the boundary between heaven and earth Among the architectural features of the sky are the columns which support the heavenly dome."¹¹

"Through the observation of the phenomenon of rainfall the ancient Hebrews came to believe that there were grills or sluices in the firmament which were opened at intervals to let the waters of the celestial ocean pass through and fall to the earth."¹²

The sky, to the Hebrews, "prompted the idea of God's transcendence" and the "meteorological and geophysical phenomena suggested to the ancient Hebrews Yahweh's capacity to act everywhere."¹³ Winds and storms, rainbows, thunders, and lightnings were part of an active climate in the area. According to Stadelmann, while the weather-gods "personify the atmospheric phenomena, Yahweh controls them." The various geophysical phenomena, such as landslides, earthquakes, volcanic eruptions, and tidal waves which ensue, are employed to prove that "nothing can resist Yahweh's might for these phenomena challenge the very stability of the universe itself." And yet, when confronted with the violent explosions of the forces of nature, "the

¹¹ Ibid., 180.

¹² Ibid.

¹³ Ibid.

ancient Hebrews never appeared to regard them as spectacles whose physical causes needed defining. They were more interested in rediscovering, even in the world of nature around them, the broad outline of the plan to which their own destiny was to conform." From the time of Exodus what mattered was the promised land and, therefore, cosmic realities were of secondary concern. Within the pages of the Torah, Writings, and Prophets is given a "schematic view of the three-leveled structure of the universe, whose constitutive elements are related to each other in a structural relationship." The earth, resting upon its pillars, and is thus tied with the underworld, so the heavens, in a parallel manner, are established on the extreme parts of the earth.¹⁴

The sky seems to be a positive element in Hebrew writings, but the ocean and rivers seem to reflect an "antagonistic element which threatens to reduce the ordered world to the chaos from which it had been screened at creation." The deep threatens the world, and the destiny of individuals "who become aware of this threat particularly in a crisis of sickness or at the approach of death." The fear finally led "to a visual description of the realm of the dead as a place where life either is totally absent or is threatened with

¹⁴ Ibid., 181.

extinction, as for example, the grave, the ocean and the desert."¹⁵

Stadelmann's focus is on God as the creator who transcends creation while at the same time God uses nature to give man evidence of God's reality.

Yet we do the ancient Hebrews' world view but half justice if we fail to see their basic understanding of the natural order and the manner in which they reacted to the universe following the principles of their religious life. They testify to a profound conviction that nature is created by God and, as such, is visible evidence of his reality and his omnipotence, and of his participation in the affairs of the world. Their attitude towards it is revealed in the routine of daily life as much as in moments of crisis. In fact, as their existence as a nation is regarded as an open adventure, and as their own destiny is regarded as that of a Chosen People fitting into a transcendent pattern, so their physical environment derives its significance from its relationship to the people, as the stage on which the historical drama of the nation is performed.¹⁶

The Ancients and Light

The aspects of the ancient view of light is now examined against the backdrop of the three-tiered world of the ancients discussed above.

According to Manfred Lurker, light was a divine

¹⁵ Ibid., 182.

¹⁶ Ibid., 182-183.

function with the Egyptians.¹⁷ However, according to Waterhouse and Albright, the Hebrew conception of the cosmos was based on Canaanite terminology rather than on Egyptian or Mesopotamian.

For Old Testament writers light was associated with God, but was not God. According to Dan 2:22 (NIV), "light dwells with him." In Ps 104:2, the psalmist says that God "wraps himself in light as with a garment."

The Old Testament is full of imagery related to various aspects of light. A capsule view of this imagery is found in the ISBE article on Light:

Serving God can be described as walking in His light (Isa 2:5). His servant is a "light" to others (42:6; 49:6; 60:3; cf. 51:4). God's word lights the path of His servant (Ps. 119:105; cf. v. 130; Prov. 6:23; Isa. 51:4). Divine favor may be expressed as lifting up "the light of [God's] countenance" (Ps. 4:6 [MT 7]; 44:3 [MT 4]; 89:15 [MT 16]; conversely no sin can be hidden from that countenance, 90:8).¹⁸ [MT refers to the verse numbering from the Masoretic Text.]

Aalen suggests that, in the Old Testament, "the view that the brightness of the day comes from the sun is not expressed." The ancients made a distinction between light and the sun, and this is important. "In

¹⁷ Manfred Lurker, The Gods and Symbols of Ancient Egypt, trans. Barbara Cummings (London: Thames and Hudson, 1980), 76.

¹⁸ Leon Morris, "Light," The International Standard Bible Encyclopedia (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 3:134-136.

the OT the sun is understood essentially as one of the several lights of the firmament."¹⁹

In the creation of the earth, light was the first thing created. Morris in the ISBE reminds that "this implies that light existed before the sun (see [Gen 1:] vv 14-18)--which was worshiped as a god by many peoples of OT times; and the light was not god or creator, for light itself was created."²⁰

In the ancients' worldviews, "the nomads indulged in lunar worship; the agricultural-urban society is associated with solar worship."²¹

Prior to electricity, the source of artificial or man-made light was fire. Warmth and light during the night hours came from fires in hearths and torches or lamps. The torches or lamps were portable and played an important role in all aspects of life from warfare (as in the account of Gideon) to theology (as in the parable of the ten virgins). In the ancient worldview there was light, which for the Hebrews was separate from the solar, lunar, and stellar lights. In turn the sun, moon, and stars had a different quality to them than did the

¹⁹ Sverre Aalen, "'or," Theological Dictionary of the Old Testament, ed. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: William B. Eerdmans Publishing Company, 1974), 1:151.

²⁰ ISBE, 3:135.

²¹ Stadelmann, 61.

atmospheric phenomena which were characterized by lightning, thunder, and the clouds. On earth, light was also manipulated through placement of shadow-generating objects (such as primitive sundials), mirrors, or passageways which allowed light to focus on shrines or items deep within natural caves or artificial buildings such as temples or tombs. Fire was used to heat and light the night hours. Fire was used for cooking. It also played a major role in the various forms of worship including the burnt offerings of animal, ground meal, and incense described in the Levitical laws.

Subjective Light Experiences--
Old Testament

In the Scriptures an experience similar to the subjective light experiences are sometimes reported by saying that a person's eyes were opened and that as a result of this opening some spiritual knowledge was obtained. A case could be made that at the time of the Fall, the eye opening was negative while after the Fall it was positive.

The first of these experiences was that of Adam and Eve at the Fall. "Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves" (Gen 3:6-7).

Another experience in which one's eyes were opened was Hagar's experience after being sent away from the Abrahamic household. "Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy to drink" (Gen 21:15-21).

Balaam also experienced this kind of eye-opening experience at the time, recorded in Num 22, when he was traveling on his donkey. Three times the donkey saw the angel of the Lord in its way, but Balaam did not see the angel. Finally, after divine intervention permitted a conversation between the donkey and Balaam, the Old Testament record reports that "the Lord opened Balaam's eyes, and he saw the angel of the Lord standing in the road with his sword drawn" (Num 22:31 NIV).

In 2 Kgs 6:8-23, Elisha was in Dothan doing his prophetic work for the safety of Israel. The king of Aram sent his troops to surround the town of Dothan. Elisha had a young man with him. The young man grew terrified at the sight of the army surrounding them. And Elisha prayed, "O Lord, open his eyes so that he may see." Then the Lord opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha (2 Kgs 6:15-17 NIV).

However, Moses' experiences, first, with the burning bush, and second, with the light on Mt. Sinai which caused his face to glow intensely, are the major

subjective light experiences of the Old Testament. In this instance, subjective experiences led to deeper experiences which included the fiery pillar of the Exodus experience. However, the fiery pillar was a group experience as well as an individual subjective event. The movement of the children of Israel was governed by the movement of the pillar which was visible to all in the encampment.

Another experience with an aspect of light was at the time of the flood when Noah and his family saw the rainbow in the clouds. Again, this was a group experience, but it had deep spiritual importance for the participants.

Abram's experience at the time of the covenant involved the stars as representatives of his off-spring. A "smoking fire-pot with a blazing torch"²² passed between the pieces of the covenant symbols.

Subjective Light Experiences-- New Testament

The focal subjective light experience of the New Testament is the transfiguration--a small group experience. "There he was transfigured before them. His face shone like the sun, and his clothes became as white

²² Gen 15:17 (NIV).

as the light. Just then there appeared before them Moses and Elijah, talking with Jesus" (Matt 17:1-13).

The martyrdom of Stephen is another subjective light experience in the New Testament. "But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God" (Acts 7:54-58, NIV).

Another major experience, somewhat more subjective in nature, is Paul's Damascus road encounter. "As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, 'Saul, Saul, why do you persecute me?'" (Acts 9:3-9, NIV).

The Dead Sea Scrolls: War
Between the Sons of Light
and Sons of Darkness

In the summer of 1947 near the Dead Sea, a group of scrolls were found by a wandering Arab shepherd.²³ These Dead Sea Scrolls included a document which has become known as The Scroll of the War of the Sons of Light against the Sons of Darkness. Previously unknown, there is "none like it, either Jewish or Christian, in the literature of the time of the Second Temple or in

²³ Menahem Mansoor, The Dead Sea Scrolls: A Textbook and Study Guide (Grand Rapids: Baker Book House, 1983), ix.

the period following," according to Yigael Yadin,²⁴ considered to be the expert on this particular scroll.²⁵

The sect which produced, or at least preserved, the scrolls found near the Dead Sea, "believed in the division of all human creatures into Sons of Light and Sons of Darkness."²⁶ They looked forward in this document to a time when light "will flash from one end of the world to the other, growing brighter until the era of darkness is brought utterly to an end. Then, in the era of God, His exalted grandeur will give light . . . shedding on all the Sons of Light peace and blessing, gladness and length of days."²⁷ The meaning of this battle between the sons of light and the sons of darkness has yet to be determined.

Experience with God can be an eye-opening experience. These few accounts make it clear that there is a spiritual world to be perceived; that few humans have the privilege of such perception; and that the choice to have such an experience, aside from that of the pair in Eden, is left with a power higher than humanity.

²⁴ Yigael Yadin, The Message of The Scrolls (New York: Simon and Schuster, 1957), 128.

²⁵ Mansoor, 57.

²⁶ Yadin, 129.

²⁷ Theodor H. Gaster, The Dead Sea Scriptures (Garden City, NY: Doubleday & Company, 1956), 282.

CHAPTER FIVE

SOME INSIGHTS INTO SUBJECTIVE LIGHT EXPERIENCES

Before proceeding with an examination of White's personal experiences with light, it would be helpful to review accounts of others who have had experiences with light which resulted in significant spiritual growth. No attempt has been made to demonstrate the existence of any cause-and-effect relationship between subjective light experiences and the ability to interpret the Bible. Nor has any attempt been made to evaluate these subjective light experiences qualitatively. A case could be made that White's subjective light experiences were of a different quality in that she was able to determine that there were genuines and counterfeits within the spiritual realm, while other people were just content to participate in what has been referred to as cosmic consciousness. While Eliade, Gaster, and Bucke discuss the phenomena of subjective light experiences, there is usually no concern with its authenticity or genuineness. It seems that any spiritual awakening is acceptable.

It is important to note that while there are certain common denominators between these experiences

and the experience of White, there are pronounced and major differences between them as well.

As is evident from the samples which follow, common to many of these subjective light experiences is the manner in which the light manifests itself; the color or colors involved, as well as the transitions between colors; and the relation to intense mental activity.

The light frequently is referred to as blue or azure. Sometimes it starts out as silvery and shifts to intense gold or white, occasionally with a purple, violet, or pink edge or fringe.

Intense mental activity is usually involved. For one woman it was intense pain and the related despair which such unremitting pain brings with it. For the Canadian psychiatrist, Dr. Richard M. Bucke, it was an evening of poetry reading with his friends. White's experiences were related to intense interest and concern over some practical aspect of redemption.

The major difference, as is demonstrated, is that while these are comparable subjective experiences with light, they only happened once or maybe two or three times to each individual studied; White had repeated, on-going experiences.

Another significant difference is that most of the subjective light experiences recounted in the

literature happened to males in their mid-to-late thirties.¹ According to Bucke,

Many readers, before they have reached this page, will have been struck by the fact that the name of no woman is included in the list of so-called "great cases," and the names of only three in that of "Lesser, Imperfect and Doubtful Instances." Besides these three the editor knows another woman, still living, who is undoubtedly if not a great, still a genuine, case. She would not, however, permit the editor to use her experience even without her name, and the case is therefore reluctantly entirely omitted.²

Bucke wrote that summary sometime shortly before 1901. White was a female whose experiences began in her late teens and continued nearly to the time of her death in her eighties. White died in 1915.

While many subjective light experiences have been classified as mystical experiences or have led the participants into a mystical lifestyle, it will be seen in the following chapters that White's experiences with light did not lead her to a reclusive or mystical lifestyle. In fact, she constantly cautioned against modern mysticism and unnecessarily mystical interpretations of Scripture. However, she did include

¹ Richard Maurice Bucke, Cosmic Consciousness (New York: E. P. Dutton and Company, 1901), 365, 376-379.

² Ibid., 365.

references to the "mystical body of Christ" in her writings.³

Accounts of unusual experiences with various aspects of light have been of interest from the time of Moses. The creation account which has light created separately from the creation of the solar and stellar bodies is one of the earliest.

William James, in his The Varieties of Religious Experience,⁴ includes a chapter entitled "Mysticism" in which he relates experiences which came to his attention. One was that of Dr. Richard M. Bucke, a Canadian psychiatrist, who wrote Cosmic Consciousness. James praised Bucke bringing "this kind of consciousness 'home'. . . in a way so definite . . . that it will be impossible henceforward to overlook it. . ."5

³ Ellen G. White, Fundamentals of Christian Education (Nashville: Southern Publishing Association, 1923), 386; idem, The Great Controversy between Christ and Satan during the Christian Dispensation (Battle Creek, MI: Review and Herald Publishing Co., 1888), 598; idem, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 5:731.

⁴ William James, The Varieties of Religious Experience (New York: New American Library, 1958).

⁵ George M. Acklom, "Introduction," Cosmic Consciousness, by Richard M. Bucke (New York: E. P. Dutton and Company, 1901).

Survey of Contemporary ExperiencesDr. Richard Bucke's Experience

The experience which led Bucke to explore the subjective light experiences of others happened like this:

It was in the early spring, at the beginning of his thirty-sixth year. He and two friends had spent the evening reading Wordsworth, Shelley, Keats, Browning, and especially Whitman. They parted at midnight, and he had a long drive in a hansom (it was in an English city). His mind, deeply under the influence of the ideas, images and emotions called up by the reading and talk of the evening, was calm and peaceful. He was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around as it were by a flame-colored cloud. For an instant he thought of fire, some sudden conflagration in the great city; the next, he knew that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning-flash of the Brahmic Splendor which has ever since lightened his life; upon his heart fell one drop of Brahmic Bliss, leaving thenceforward for always an aftertaste of heaven. Among other things he did not come to believe, he saw and knew that the Cosmos is not dead matter but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love and that the happiness of every one is in the long run absolutely certain. He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.⁶

⁶ Bucke, 10.

The supreme occurrence of that night was his real and sole initiation to the new and higher order of ideas. But it was only an initiation. He saw the light but had no more idea whence it came and what it meant than had the first creature that saw the light of the sun. Years afterwards he met C. P., of whom he had often heard as having extraordinary spiritual insight. He found that C. P. had entered the higher life of which he had had a glimpse and had had large experience of its phenomena. His conversation with C. P. threw a flood of light upon the true meaning of what he had himself experienced.⁷

A Businessman's Dark Dream

Another source of information about subjective light experiences is Mircea Eliade's The Two and The One⁸ in which he devotes the first section to "Experiences of the Mystic Light." Eliade begins this section with the following account:

About the middle of last century an American merchant, aged thirty-two, had the following dream: "I was standing behind the counter of my shop in the middle of a bright, sunshiny afternoon, and instantly, in a flash, it became darker than the darkest night, darker than a mine; and the gentleman who was talking with me ran out into the street. Following him, although it was so dark, I could see hundreds and thousands of people pouring into the street, all wondering what had happened. Just then I noticed in the sky, in the far south-west, a bright light like a star, about the size of the palm of my hand, and in an instant it seemed to grow larger and larger and nearer and nearer, until it began to light up the darkness. When it got to the size of a man's hat, it divided itself

⁷ Ibid., 10-11.

⁸ Mircea Eliade, The Two and The One, trans. J. M. Cohen (New York: Harper & Row, 1965).

into twelve smaller lights with a larger one in the center, and then very rapidly it grew much larger, and instantly I knew that this was the coming of Christ and the twelve apostles. By this time it was lighter than the lightest day that could possibly be imagined, and as the shining host advanced towards the zenith, the friend with whom I was talking exclaimed: 'That is my Saviour!' and I thought I was not good enough to accompany him. Then I awoke."⁹

A Healing Encounter
with the Light

Another account to which Eliade refers is taken from Bucke's Cosmic Consciousness. Eliade introduces the situation by saying:

A very interesting case is that of a woman to whom Dr. Bucke refers only by her initials, A.J.S. As a child, she fell and sustained a spinal injury. She had a fine voice and worked hard to become a singer, but her physical frailty was a great obstacle. After her marriage she had a nervous breakdown, and despite every care her health began dangerously to decline. The pains in her spine became so unbearable that she was completely unable to sleep and had to be sent to a sanatorium. No improvement took place and she was waiting for a suitable opportunity to commit suicide when she had this experience.¹⁰

Dr. Bucke records her account of the subjective light experience in this manner:

At last a time came when I had given up all hope and felt there was nothing more for me to live for or to look forward to. One day while in this state I was lying quietly in my bed when a great calmness seemed to come over me. I fell asleep only to wake a few hours after to find myself in

⁹ Ibid., 19.

¹⁰ Ibid., 68.

a flood of light. I was alarmed. Then I seemed to hear the words, "Peace, be still," over and over again. I cannot say it was a voice, but I heard the words plainly and distinctly just as I had heard the music coming out of the old desk in my childhood. I put my head under the pillow to shut out the sound, but heard it just the same. I lay for what seemed to me then a long time in that condition, when gradually I was again in the dark. I sat up in my bed. I would not call the nurse, as I felt she would not understand. I did not, of course, understand myself, but I felt it meant something. The same calmness came to me often, and it always came before the light.

After that night my recovery was steady without aid in any way of a physician or medicine. When the light came to me again later I asked my husband if he did not see it, but he did not. I have not tried to cultivate it, as I do not understand it. I only know that whereas formerly I was a wreck I am to-day well and strong physically and mentally, and whereas I loved the excitement of a public life I now love the quiet of home life and a few friends.¹¹

For A. J. S. the subjective light experience happened three times resulting in the capability to calm and heal others around her. Also, in her own words, "the mental experiences following the light are always essentially the same--namely, an intense desire to reveal man to himself and to aid those who are trying to find something worth living for in what they call 'this life'."

Wilmhurst's Blue-Violet Haze

Eliade's accounts include experiences of W. L. Wilmhurst whose experience started out with what looked

¹¹ Bucke, 362.

first like "bluish smoke issuing from the chinks of the stone floor" in a village church.¹² Upon closer observation Wilmhurst said that it "was not smoke, but something finer, more tenuous--a soft, impalpable, self-luminous haze of violet color, unlike any physical vapour."¹³ During this experience he was able to see through and beyond the building, and the sight was "from all parts of my being simultaneously, not from my eyes only."¹⁴ Then the violet haze shifted to an intense golden light "of which the violet light seemed now to have been as the veil or outer fringe, . . ."¹⁵ The light had a central point from which "shafts and waves" of light shone. "But the most wonderful thing was that these shafts and waves of light, that vast expanse of photosphere, and even the great central globe itself, were crowded to solidarity with the form of living creatures. . . ."¹⁶ So for Wilmhurst the light was actually made up of living beings.

12 Eliade, 70-71.

13 Ibid.

14 Ibid.

15 Ibid.

16 Ibid.

Warner Allen's Silver Circle

Eliade related the story of Warner Allen who said:

I closed my eyes and watched a silver glow which shaped itself into a circle with a central focus brighter than the rest. The circle became a tunnel of light proceeding from some distant sun in the heart of the Self. Swiftly and smoothly I was borne through the tunnel and, as I went the light turned from silver to gold. There was an impression of drawing strength from a limitless sea of power and a sense of deepening peace. The light grew brighter, but was never dazzling or alarming.¹⁷

Eliade's Five Points

In an attempt to summarize and categorize subjective light experiences, Eliade makes five points. Briefly these are:

1. "The Light may be so dazzling that it somehow blots out the surrounding world."¹⁸

2. "There is the Light that transfigures the World without blotting it out: the experience of a very intense supernatural light, which shines into the depths of matter, but in which forms remain defined."¹⁹

3. Rather close to the light in point two is the illumination of the shaman "which enables him to see far into the distance, but also to perceive spiritual

¹⁷ Ibid., 72.

¹⁸ Ibid., 75.

¹⁹ Ibid.

entities: an extra-retinal vision, as one might say, which permits him to see not only very far, but in all directions at once, and finally reveals to him the presence of spiritual beings, or unveils to him the ultimate structure of matter, . . ."20

4. There are two different types of subject light experiences: one is gradual or progressive, while the other is instantaneous.²¹

5. "Finally we must distinguish between a light which reveals itself as a divine, personal Presence and a light which reveals an impersonal holiness: that of the World, Life, man, reality--ultimately, the holiness one discovers in the Cosmos contemplated as a divine creation."²²

Eliade's concluding paragraph in this section of The Two and The One is a summary of his views worth remembering in the study of subjective light experiences including those of White.

It is important to stress that whatever the nature and intensity of an experience of the Light, it always evolves into a religious experience. All types of experience of the light that we have quoted have this factor in common: they bring a man out of his worldly Universe or historical situation, and project him into a Universe different in quality, an entirely different world, transcendent and holy. The

²⁰ Ibid, 76.

²¹ Ibid.

²² Ibid.

structure of this holy and transcendent Universe varies according to a man's culture and religion--a point on which we have insisted enough to dispel all doubt. Nevertheless they share this element in common: the Universe revealed on a meeting with the Light contrasts with the worldly Universe--or transcends it--by the fact that it is spiritual in essence, in other words only accessible to those for whom the Spirit exists. We have several times observed that the experience of the Light radically changes the ontological condition of the subject, by opening him to the world of the Spirit. In the course of human history there have been a thousand different ways of conceiving or evaluating the world of the Spirit. That is evident. How could it have been otherwise? For all conceptualization is irremediably linked with language, and consequently with culture and history. One can say that the meaning of the supernatural light is directly conveyed to the soul of the man who experiences it--and yet this meaning can only come fully to his consciousness clothed in a pre-existent ideology. Here lies the paradox: the meaning of the light is, on the one hand, ultimately a personal discovery and, on the other, each man discovers what he was spiritually and culturally prepared to discover. Yet there remains this fact which seems to us so fundamental: whatever his previous ideological conditioning, a meeting with the Light produces a break in the subject's existence, revealing to him--or making clearer than before--the world of the Spirit, of holiness and of freedom; in brief, as a divine creation, or the world sanctified by the presence of God.²³

Unanswerable Questions

But the questions, though unanswerable at this point, must be raised: Are these light experiences always a doorway to the positive? Is there no objective or external criteria through which subjective light

²³ Ibid., 76-77.

experiences may be evaluated for authenticity? Is there not a danger that the adversary of souls can manipulate such an experience and transmit error instead of truth?

CHAPTER SIX

THE ROLE OF LIGHT IN THE PERSONAL EXPERIENCE OF ELLEN G. WHITE

A review of the role of light in the personal experience of White is helpful in order to better understand the role and use of light in her writings. The following is a comprehensive account of White's experiences with light as found in her autobiographical account, Life Sketches.¹ Some details of her experiences have been cited from her book, Early Writings.² However, no attempt has been made to include accounts of experiences with light which may remain to be found in her unreleased letters, manuscripts, and diaries. The focus of this research is on hermeneutics and nature in the writings of White, and whereas light is an important aspect of nature and as it is known that a person's experiences give insights which contribute to understanding, it is suggested that White's experiences with light may contribute to an understanding of the hermeneutical principles to be found in her writings. No

¹ White et al., Life Sketches.

² White, Early Writings.

attempt has been made to establish the existence of a cause-and-effect relationship between her light experiences and her skill as an interpreter of Bible truth.

White's Specific Experiences

The Darkness Begins to Pass Away

At the age of twelve, after three years of feebleness which resulted from an injury at the hand of a schoolmate, White described her spiritual situation as wandering "needlessly in darkness and despair."³ As an impressionable thirteen-year-old, White attended a Methodist camp meeting held at Buxton, Maine. The sermon dealt with the story of Esther, a topic which should catch the interest of any teenage girl coping with spiritual realities. As a result of counsel given by the preacher that day, White reported that she now began to see her "way more clearly, and the darkness began to pass away."⁴ In other words, the message had generated spiritual light for her enabling a clearer insight into what she must do to be saved. At this point in the narrative her spiritual burden is described in terms of darkness. But now she shifts her imagery from darkness

³ White et al., Sketches, 21.

⁴ Ibid., 23.

to heaviness introducing what shows up in her writings from time to time: mixed imagery.

White tells of the experience in which the "darkness began to pass away," an enlightening experience, and says that as she knelt and prayed, suddenly the "burden left me, and my heart was light."⁵ In this case she begins with the imagery of darkness, an aspect of light which is understood as the opposite of darkness, and shifts to the imagery of a burden being made light which is the opposite of heavy.

This capability to move from one physical concept to another in an attempt to relate spiritual realities is characteristic of White's writings, and is, in the opinion of this author, a sign of a strong, reliable, and consistent hermeneutic which she uses to enable the reader to grasp rapidly both the exegesis and the interpretation of the text. Exegesis is defined as coming to understand what the author and audience understood originally. Interpretation is that which later readers gather from the text.⁶

So dramatic was White's experience at the Buxton camp meeting that she penned the following vivid account

⁵ Ibid., 23.

⁶ D. G. Burke, "Interpret," International Standard Bible Encyclopedia, 2:863.

of her trip home. Note the reference to sunshine and its brightness.

Soon after this the camp meeting closed, and we started for home. My mind was full of the sermons, exhortations, and prayers we had heard. Everything in nature seemed changed. During the meeting, clouds and rain had prevailed a greater part of the time, and my feelings had been in harmony with the weather. Now the sun shone bright and clear, and flooded the earth with light and warmth. The trees and grass were a fresher green, the sky a deeper blue. The earth seemed to smile under the peace of God. So the rays of the Sun of Righteousness had penetrated the clouds and darkness of my mind, and dispelled its gloom.

It seemed to me that every one must be at peace with God, and animated by His Spirit. Everything that my eyes rested upon seemed to have undergone a change. The trees were more beautiful, and the birds sang more sweetly than ever before; they seemed to be praising the Creator in their songs. I did not care to talk, for fear this happiness might pass away, and I should lose the precious evidence of Jesus' love for me.

My life appeared to me in a different light. The affliction that had darkened my childhood seemed to have been dealt me in mercy, for my good, to turn my heart away from the world and its unsatisfying pleasures, and incline it toward the enduring attractions of heaven.⁷

Using another imagery related to light, White shares that in her mind "the justice of God eclipsed His mercy and love."⁸ She had been "taught to believe in an eternally burning hell" and as she "thought of the wretched state of the sinner without God, without hope," she was "in deep despair" fearing that she should be

⁷ White et al., Sketches, 25.

⁸ Ibid., 29.

lost and live "throughout eternity suffering a living death."⁹

Sticking to the light imagery, she says:

When the thought took possession of my mind that God delighted in the torture of His creatures, who were formed in His image, a wall of darkness seemed to separate me from Him. When I reflected that the Creator of the universe would plunge the wicked into hell, there to burn through the ceaseless rounds of eternity, my heart sank with fear, and I despaired that so cruel and tyrannical a being would ever condescend to save me from the doom of sin.

I thought that the fate of the condemned sinner would be mine,--to endure the flames of hell forever, even as long as God Himself existed. Almost total darkness settled upon me, and there seemed no way out of the shadows.¹⁰

This state of affairs continued for several weeks. "Despair overwhelmed me, and for three long weeks no ray of light pierced the gloom that encompassed me."¹¹

Dream of a Temple
and the Lamb

In the midst of this emotional darkness, White had a "dream that made a deep impression on my mind."¹² In the dream she saw a vast temple supported by "one immense pillar" to which "was tied a lamb all mangled

⁹ Ibid.

¹⁰ Ibid., 31.

¹¹ Ibid., 32.

¹² Ibid., 33.

and bleeding." Those who entered the temple came before this lamb and confessed their sins. In front of the lamb were "elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of angels."¹³

The climax of the dream came when White approached the lamb.

I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of the night.¹⁴

The dream was so vivid that she "awoke in agony of mind," and she "could hardly convince" herself that she had been dreaming. "It seemed to me that my doom was fixed, that the Spirit of the Lord had left me, never to return."¹⁵

Dreams of Meeting Jesus

Shortly after this White had another dream in which she dreamed that she met Jesus. This dream was characterized by "scenes of beauty and glory" and the

¹³ Ibid.

¹⁴ Ibid., 34.

¹⁵ Ibid.

"safety and peace of heaven."¹⁶ This was the dream in which her guide gave her a tightly coiled green cord which she placed next to her heart. "The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my soul."¹⁷

Note her reference to "beauty and glory" and to the beauty and simplicity beginning to "dawn upon her soul." These are both related to aspects of light. From her dreams and visions it can be demonstrated that glory is but a reference to the ultimate light. Dawn is always beautiful and simple.

The imagery of light arises constantly in her account of her life. In this instance, she speaks of the "mist that then darkened my mind."¹⁸

The Reality of True Conversion

Apparently, it was at this point that her conversion experience became a practical part of her life.

Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of His Spirit that my sins were pardoned. My views of the Father were changed. I

¹⁶ Ibid., 34-36.

¹⁷ Ibid.

¹⁸ Ibid., 37.

now looked upon Him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out toward Him in a deep and fervent love. Obedience to His will seemed a joy; it was a pleasure to be in His service. No shadow clouded the light that revealed to me the perfect will of God. I felt the assurance of an indwelling Saviour, and realized the truth of what Christ had said: 'He that followeth Me shall not walk in darkness, but shall have the light of life.' John 8:12.¹⁹

This experience was substantial enough to last for six months during which period she reports that "not a shadow clouded my mind, nor did I neglect one known duty."²⁰ There was not "a cloud to mar my perfect bliss."²¹ She speaks about her heart being liberated from its "bondage of dark despair."²²

Using the light imagery again, she says: "The reality of true conversion seemed so plain to me that I felt like helping my young friends into the light, and at every opportunity exerted my influence toward that end."²³

Shortly after that White tells of the "smiles of Jesus brightening" her life.²⁴

¹⁹ Ibid., 39.

²⁰ Ibid.

²¹ Ibid., 40.

²² Ibid.

²³ Ibid., 41.

²⁴ Ibid., 42.

In an account of a Methodist meeting which she attended with her brother, Robert, White tells of watching her brother as he was speaking and a "heavenly light glowed upon his usually pale countenance."²⁵ After the meeting the two conversed about spiritual things, and White said they were thankful that they "could discern the precious light, and rejoice in looking for the coming of the Lord."²⁶

Still in her teen years, White looked upon the spiritual things of life as light and darkness. Apparently the difference was real because it creeps into the most common aspects of her autobiography. For example, she speaks about earning twenty-five cents a day so that she could purchase reading matter "to enlighten and arouse those who were in darkness."²⁷ These books and tracts were "messengers of light to the world."²⁸

The State of the Dead

Another advance in her thinking had to do with the state of the dead. Months after a conversation on this topic between her mother and herself, White came to

²⁵ Ibid., 43.

²⁶ Ibid., 45.

²⁷ Ibid., 47.

²⁸ Ibid., 48.

believe the doctrine of soul sleep and "from the time that light in regard to the sleep of the dead dawned upon my mind, the mystery that had enshrouded the resurrection vanished, and the great event itself assumed a new and sublime importance."²⁹

Frequently, White reports that she saw those around her in meetings with faces "shining with light from the Sun of Righteousness"³⁰ or the reality of the "bright hereafter"³¹ or the hope that the believer's "light might shine forth into the darkness of the world."³²

Her Happiest Year: 1844

"The happiest year" of her life was the year 1844.³³ It was in that year that the "light" on the misapplication of the calculation regarding the 2,300 days was promulgated. She speaks about her faith in this time as being "unclouded"³⁴ and that hearts of despairing ones were "made joyful by light and hope."³⁵

²⁹ Ibid., 49.

³⁰ Ibid., 55.

³¹ Ibid., 56.

³² Ibid., 57.

³³ Ibid., 59.

³⁴ Ibid., 60.

³⁵ Ibid.

The believers at that time "assembled in orchards and groves to commune with God,"³⁶ "feeling more fully in His presence when surrounded by His natural works."³⁷

When "clouds obscured" their vision, they "dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord."³⁸

When the reality of the great disappointment of 1844 swept over White and her friends, they began, once again, to study the Bible. "Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all, one scripture explaining another, and no word used in vain."³⁹ After this period of study, "light poured in upon our darkness; doubt and uncertainty were swept away."⁴⁰

White's First Vision

Light played an important role in White's first vision which took place "not long after the passing of the time in 1844."⁴¹ In this vision, which took place during an all-female prayer session at the Portland,

³⁶ Ibid., 61.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid., 62.

⁴⁰ Ibid., 63.

⁴¹ Ibid., 64.

Maine, home of a dear friend, Mrs. Haines, White "seemed to be surrounded by light."⁴² She saw a pathway on which the advent people were traveling to the city. There was "bright light set up behind them at the beginning of the path."⁴³ According to an angel in the vision, the bright light was known as the "midnight cry." Jesus was just before the people walking on the pathway. As long as they kept their eyes on Jesus they were safe. However, in the vision, some got weary. Jesus would lift His "glorious right arm, and from His arm came a light which waved over the advent band."⁴⁴ Some others denied the light behind them. For those the light behind them went out, leaving "their feet in perfect darkness," and they stumbled and fell from the pathway.⁴⁵

During the vision God spoke the day and the hour of Jesus' coming, "poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai."⁴⁶

In this vision she also reports seeing "a small black cloud" which became "lighter, glorious and still

42 Ibid.

43 Ibid.

44 Ibid.

45 Ibid., 64-65.

46 Ibid.

more glorious, till it was a great white cloud."⁴⁷ The bottom of the cloud "appeared like fire; a rainbow was over the cloud. . . ."⁴⁸

It is in this early vision that White introduces the report of contrasts between light and darkness. Jesus looked at the people with eyes which were as a flame of fire. "Then all faces gathered paleness, and those that God had rejected gathered blackness."⁴⁹

However, the contrast is more pronounced when White tells about how she felt when she came out of the vision.

After I came out of the vision, everything seemed changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me! I wept when found myself here and felt homesick. I had seen a better world, and it had spoiled this for me it was a sad and bitter change to wake up to the realities of mortal life.⁵⁰

Ball of Fire Strikes White

About a week later in her second vision she was shown "a view of the trials" she must endure while relating to others what God revealed to her in dreams and visions. This left her "exceedingly troubled" and

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid., 66.

⁵⁰ Ibid., 67-68.

caused her to actually admit that she "coveted death as a release from the responsibilities that were crowding upon me."⁵¹ She kept her feelings to herself but her friends "knew that for some reason" she had become depressed. These friends arranged to have meetings at the home of White's father, but for some time White refused to go. Finally, with the church making her case "a special subject of prayer," White attended one of the meetings at which prayer was offered for her by one "Father Pearson," a former opponent of spiritual manifestations. While prayer was being offered, White reports

the thick darkness that had encompassed me rolled back, and a sudden light came upon me. Something that seemed to me like a ball of fire struck me right over the heart. My strength was taken away, and I fell to the floor. I seemed to be in the presence of the angels. One of these holy beings again repeated the words, "Make known to others what I have revealed to you."⁵²

From time to time during the rest of her life, White reports seeing countenances "lighted up with unspeakable joy and gratitude";⁵³ men with "the light of heaven shining upon his countenance";⁵⁴ being unable to continue in a meeting because "darkness overshadowed the

⁵¹ Ibid., 70.

⁵² Ibid., 71.

⁵³ Ibid., 75.

⁵⁴ Ibid., 76.

whole meeting" due to the evil influence of some attending, at which time James White arose and "rebuked the spirit of darkness."⁵⁵

Glory: The Sweet Light of Heaven

Characteristic of one of the recurring events of White's life is this account:

Grieved and desponding, I often went alone to some retired place to pour out my soul before Him who invites the weary and heavy-laden to come and find rest. As my faith claimed the promises, Jesus would seem very near. The sweet light of heaven would shine around me, and I would seem to be encircled by the arms of my Saviour, and would there be taken off in vision.⁵⁶

White had this type of experience many times in her life, as she reports:

About half past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced extraordinary freedom and lightness that I cannot describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings.

This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the

⁵⁵ Ibid., 82.

⁵⁶ Ibid., 88.

angels. Then a Voice spoke to me, saying: "Fear not; I am your Saviour. Holy angels are all about you."

"Then this is heaven," I said, "and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. Oh, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?"

The Voice replied: "Your work is not yet done."

Again I fell asleep, and when I awoke I heard music and I wanted to sing. Then someone passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace remained."

After a while I fell asleep again. This time I seemed to be in a council meeting where our book work was being discussed.⁵⁷

Concern Over Mesmerism

Apparently due to her childhood injury, White, by her seventeenth year, had not developed the skill of writing. She had what she refers to her as her "second vision" in which she was shown the trials she would pass through as a result of relating "to others what He had revealed" and that she would "meet with great opposition and suffer anguish of spirit by going."⁵⁸ There was much controversy at this time regarding the possibility that White's visions were caused by hypnotism, then known as mesmerism.⁵⁹ To avoid the possibility of someone

⁵⁷ White, Testimonies, 9:65,66.

⁵⁸ White, Early Writings, 20.

⁵⁹ Ibid., 21.

mesmerising her, she would "go away alone in the woods, where no eye or ear but God's could see or hear, and pray to Him."⁶⁰ White would sometimes have a vision there in the woods.⁶¹ Soon, it came to the point where critics voiced the idea that her visions were the result of self-hypnotism, and White began to doubt her own experience. She said these views wounded her spirit and wrung her soul "in keen anguish, well-nigh to despair."⁶²

During this time of confusion, the teenage White found herself at a morning family worship in which "the power of God began to rest" upon her.⁶³ She resisted it because the thought rushed into her mind that it was mesmerism.

Immediately I was struck dumb and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue would be loosed in less than twenty-four hours. A card was held up before me, on which were written in letters of gold the chapter and verse of fifty texts of Scripture. After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible.⁶⁴

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² Ibid., 22.

⁶³ Ibid.

⁶⁴ Ibid., 22,23.

Among the fifty texts were five which deal with light: Eph 6:10-18, Luke 12:3-7, 2 Cor 4:6-9, 2 Cor 4:17,18; Rev 22:1-5. After the time passed and she regained use of her voice, she also found that she could write readily, where before her "trembling hand was unable to hold a pen steadily."⁶⁵

The Frown of Jesus

White explains how difficult it was for her to "relate to the erring what had been shown . . . concerning them."⁶⁶ When others were troubled or grieved by the messages, White "would often soften them down, and make them appear as favorable for the individual" as she could. It was "hard to relate the plain, cutting testimonies. . . ."⁶⁷

I did not realize that I was unfaithful in thus questioning and doubting, and did not see the danger and sin of such a course, until in vision I was taken into the presence of Jesus. He looked upon me with a frown, and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown. Then could I realize, in some degree, what the feelings of the lost will be when they cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:16.

⁶⁵ White et al., Sketches, 90.

⁶⁶ Ibid.

⁶⁷ Ibid.

Presently an angel bade me rise, and the sight that met my eyes can hardly be described. Before me was a company whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and rubbed their garments upon mine. As I looked at my garments, I saw that they were stained with blood. Again I fell like one dead, at the feet of my accompanying angel. I could not plead one excuse, and longed to be away from that holy place.

The angel raised me to my feet, and said: "This is not your case now, but this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you. But if you are faithful to the end, you shall eat of the tree of life, and shall drink of the river of the water of life. You will have to suffer much, but the grace of God is sufficient."

I then felt willing to do all that the Lord might require me to do, that I might have His approbation, and not feel His dreadful frown.⁶⁸

A Halo of Glory on the Sabbath

On Saturday, April 3, 1847, during White's nineteenth year, she had another striking vision involving light. Her account of it begins with the usual "I was lost to earthly things and was wrapped in a vision of God's glory."⁶⁹ In this vision she was escorted through the heavenly sanctuary into the holy of holies where she saw the ark of the covenant.

⁶⁸ Ibid., 90-91.

⁶⁹ White, Early Writings, 32. Being "wrapped in a vision of God's glory" apparently is synonymous with seeing "this peculiar light" of which she speaks in Testimonies 9:66.

In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious--a halo of glory was all around it.⁷⁰

Her vision continued and she saw various events which would take place right up to the time when the righteous would arrive in heaven. Light plays an important role in this vision.

First, she saw the light emanating from the tables of the law. Then, with the righteous under persecution, White saw that the "sun came up and the moon stood still."⁷¹ The faces of the saved "were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai."⁷² There appeared "the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person."⁷³

⁷⁰ White, Early Writings, 32,33.

⁷¹ Ibid., 34.

⁷² Ibid.

⁷³ Ibid., 34,35.

She wrestled from time to time with despair and despondency so deep that she frequently coveted death. Frequently, she would report that "the light of heaven then rested upon me, and I was soon lost to earthly things."⁷⁴

Even at the time of the death of her beloved husband, James, White's account is couched in terms of light.

When I saw him [James] passing away, and saw the man friends sympathizing with me, I thought: What a contrast to the death of Jesus as He hung upon the cross! What a contrast! In the hour of His agony, the revilers were mocking and deriding Him. But He died, and He passed through the tomb to brighten it, and to lighten it, that we might have joy and hope even in the event of death; that we might say, as we lay our friends away to rest in Jesus, "We shall meet them again."⁷⁵

At other times, White seemed to go for periods without any direct manifestation of the light, because she would say:

These were my closing labors in the East on this journey . . . and I have to say to the praise of God, that He has sustained me at every step. I have prayed in the night season; and in the day, when traveling, I have been pleading with God for strength, for grace, for light from his presence; and I know in whom I have believed.⁷⁶

⁷⁴ White et al., Sketches, 111.

⁷⁵ Ibid., 253.

⁷⁶ Ibid., 280.

Jets of Light Encourage
Each Other

Approaching the age of sixty, White was in Europe when she had a vision in which her guiding angel showed her "little jets of light, like stars shining dimly through the darkness."⁷⁷

As she watched them, their light grew brighter, and the number of lights increased, because each light kindled other lights. These lights would sometimes come together as if for the encouragement of one another; and again they would scatter out, each time going farther and lighting more lights. Thus the work went on until the whole world was illuminated with their brightness.

In conclusion, she said: "This is a picture of the work you are to do. 'Ye are the light of the world.' Matt. 5:14. Your work is to hold up the light to those around you. Hold it firmly. Hold it a little higher. light other lights. Do not be discouraged if yours is not a great light. If it is only a penny taper, hold it up. Let it shine. Do your very best, and God will bless your efforts."⁷⁸

Fragrance and Light
at Salamanca

Over and over the experience with the light continued for White. During the summer of 1890, White was in Salamanca, New York, and in ill health. Friends encouraged her to cut short her trip and return to Battle Creek. After a particularly grueling interview with a lady who "was violently opposed in her Christian

⁷⁷ Ibid., 295.

⁷⁸ Ibid.

life by her husband," White climbed the stairs, knelt by her bed, and

before the first word of petition had been offered she felt that the room was filled with the fragrance of roses. Looking up to see whence the fragrance came, she saw the room flooded with a soft, silvery light. Instantly her pain and weariness disappeared. The perplexity and discouragement of mind vanished, and hope and comfort and peace filled her heart.

Then, losing all consciousness regarding her surroundings, she was shown in vision many things relating to the progress of the cause in different parts of the world, and the conditions which were helping of hindering the work.⁷⁹

Two years later White passed through another period of illness. She wrote about it saying:

At times when it seemed that I could not endure the pain, when unable to sleep, I looked to Jesus by faith, and His presence was with me, every shade of darkness rolled away, a hallowed light enshrouded me, the very room was filled with the light of His divine presence.⁸⁰

Dreams of James
After His Death

James White died in August 1881. After his passing, White had at least two dreams in which she and James were together either riding in their carriage or walking together as she dreamed them doing in Australia on the night of July 9, 1896.

In the dream, White speaks to James saying

⁷⁹ Ibid., 310.

⁸⁰ Ibid., 339.

The present appearance is not flattering, but all the light that I can obtain is that now is the sowing time. The working of the grounds is our lesson book; for in exactly the way we treat the fields with the hope of future returns, so we must sow this missionary soil with the seeds of truth.⁸¹

James refreshed her memory in the dream.

"Ellen, do you remember when we first entered the field in Michigan, and traveled in a wagon to the different localities to meet with the humble companies who were observing the Sabbath,--how forbidding the prospect was? In the heat of summer our sleeping-room was often the kitchen, where the cooking had been done through the day, and we could not sleep. Do you remember how, in one instance, we lost our way, and when we could find no water, you fainted? With a borrowed ax we cut our way through the forest until we came to a log shanty, where we were given some bread and milk and a lodging for the night. We prayed and sang with the family, and in the morning left them one of our pamphlets.

'We were greatly troubled over this circumstance. our guide knew the way, and that we should get lost was something we could not understand. Years afterward, at a camp meeting, we were introduced to several persons who told us their story. That visit made, as we thought, by mistake, that book we left, was seed sown. Twenty in all were converted by what we supposed was a mistake. This was the work of the Lord, that light might be given to those who desired to know the truth.⁸²

This dream is important because it involves James, fifteen years after his death, and in the dream itself is a reference which would bring to White's mind a prior dream in which she and James were riding in

⁸¹ Ibid., 360-361.

⁸² Ibid., 361-362.

their carriage.⁸³ The prior dream took place fifteen years earlier, just a month after James' death. White regarded the earlier dream as counsel from God.⁸⁴

Nearing the End of Her Life

As the end of her life approached, White said "I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed."⁸⁵

Seven months before her death in July of 1915 she joined in a family prayer session at sunset on Saturday, the day after Christmas, 1914. Her prayer includes a request for light.

Thou wilt answer our petitions; and we ask Thee, Lord, for Christ's sake, if it is Thy will, to give me strength and grace to continue; or, I am perfectly willing to leave my work at any time that Thou seest best. . . . Give us light; give us joy; give us the great grace that Thou hast in store for the needy. We ask it in the name of Jesus Christ of Nazareth.⁸⁶

And a few weeks later, White prayed:

Heavenly Father, I come to Thee, weak, like a broken reed, yet by the Holy Spirit's vindication of righteousness and truth that

⁸³ Letter 17, 1881, to Willie White by Ellen G. White, from Rollinsville, Colorado.

⁸⁴ Ibid.

⁸⁵ White et al., Sketches, 426.

⁸⁶ Ibid., 441.

shall prevail. I thank Thee, Lord, I thank Thee, and I will not draw away from anything that Thou wouldst give me to bear. Let Thy light, let Thy joy and grace, be upon me in my last hours, that I may glorify Thee, is my great desire; and this is all that I shall ask of Thee. Amen.⁸⁷

⁸⁷ Ibid., 444.

CHAPTER SEVEN

THE USE OF LIGHT IN THE WRITINGS OF ELLEN G. WHITE

To label the work of White as being solely exegesis or solely homiletics is to engage in making arbitrary and unnecessary choices. She was a master of the art of homiletics, and in the pursuit of that art she was faithful and responsible to the canons of Biblical exegesis. The purpose of this chapter is to determine if White did serious Biblical exegesis and to demonstrate the use of light in the passage under study. Because it is possible that all exegesis is eisegesis, it is necessary to define as far as possible the extent to which White does Biblical exegesis. An earlier M. A. thesis dealt with White's interpretation of the Matthew 24 portion of the Olivet Discourse in contrast and comparison to her contemporaries. The question of whether White was using Scripture "in a homiletic manner only" or if her writings "reveal exegetical insights" is an artificial question with which Sills only partially deals. Most of the discussion in Sills centers around the resolution of the "dual fulfilment" and "historical-

continuous" interpretations. Going beyond Sills' approach, and in a somewhat different direction, this research attempts to show that White does serious Biblical exegesis in another portion of the Olivet Discourse: the parable of the ten virgins. Her exposition is found in the final chapter of Christ's Object Lessons.¹

Ellen G. White's Biblical Exegesis:
A Working Definition

White's evaluation and use of the Bible has been documented by Raymond F. Cottrell.² There is a clearcut statement as to whether White does Biblical exegesis. "Rightly understood Ellen White's use of the Bible comports with sound, recognized principles of interpretation, which she sets forth at length."³

The starting point in this research is the conviction that it is not essential to know the Biblical languages in order to do sound, meaningful, accurate Biblical exegesis. Some people make Biblical exegesis into a technically demanding, almost impossible task. But Hayes and Holladay clarify the situation by saying:

This might be the case if the Bible in its manuscript and translated forms were a newly

¹ White, Christ's Object Lessons, 405-421.

² Cottrell, 143-161.

³ Cottrell, 161.

discovered ancient document and one had to approach its interpretation de novo--that is, learn all the languages, prepare the tools, and do all the necessary research. The Biblical exegete, however, does not have to do this. Thousands of others throughout the centuries have interpreted the Bible, prepared tools available to the contemporary interpreter, and developed methods of approaching the problems and issues involved. Probably no other book has been so studied as the Bible, and tools for such study have been prepared by scholars who have spent their lives engaged in Biblical exegesis and interpretation.⁴

Discussions of whether one is a Biblical exegete seem to focus on the involvement of the original language as the determining factor. Does one know the original language? However, the Bible is a spiritual document produced by humans under the influence of the Holy Spirit. If the Holy Spirit is a perpetual participant in the self-revelation of God, could it be possible that inspiration by the Holy Spirit is just as viable an aspect of Biblical exegesis as is knowledge of language? This question remains to be explored and answered.

Biblical exegesis is "based on the operation of common sense, intuition, and good judgment."⁵ Hayes and Holladay point out that "it should be remembered that an exegesis is an informed understanding of a passage based on a first-hand engagement with and a thinking through

⁴ Hayes and Holladay, 17-18.

⁵ Ibid., 132.

of the text."⁶ The research that one does with regard to the passage under study does not constitute exegesis but provides the data "from which the exegesis is prepared."⁷ Work which goes under the guise of exegesis "may be full of factually correct information yet fail to illuminate or display an understanding of the passage in any appreciable fashion."⁸ Effective Biblical exegesis results from the deployment of details into an "overall scheme which succeeds in genuinely illuminating the passage."⁹

Thus, the task of Biblical exegesis is "to reach an informed understanding of the text," but "the exegete can never hope to present the exegesis of a passage as if it were the final word. Rather, one does an exegesis of a passage in which a coherent, informed interpretation is presented. . . ."10

Doing Biblical exegesis from the original languages is what Hayes and Holladay refer to as "first-level interpretation," while Biblical exegesis from a translation is what they call "second level

⁶ Ibid., 137.

⁷ Ibid., 136.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid., 23.

interpretation."¹¹ No allowance seems to be made by scholars for a situation where the Holy Spirit, rather than the original language of the text, is the source of insight into propositional truth. In other words, the question could be raised: Does White's inspiration give her additional insights into the propositions of truth found in the Bible?

Does White in her exegesis of Matt 25:1-13 present an informed and illuminating view of the Scriptures? Does she deploy her insights in a coherent presentation in which Scripture is its own expositor? Does the use of other Bible passages go beyond homiletics? Are the cause-and-effect relationships, definitions, and linkages demonstrated, spiritually sophisticated, displaying a deep understanding of the meaning of the passage? Does she show an understanding of the linkage between the physical and the spiritual world? Is her belief that the Bible is its own expositor shown clearly in this excerpt from her writings? Does her conviction that the words of Jesus "have a deeper significance than appears on the surface" and that "all the sayings of Christ have a value beyond their unpretending appearance"¹² show clearly in her deployment of the facts as applied to this passage?

¹¹ Ibid., 9.

¹² White, Christ's Object Lessons, 110-111.

Nature as a Biblical Hermeneutic Device

White advocated the use of nature as a means of gaining understanding of spiritual things. "The whole natural world is designed to be an interpreter of the things of God."¹³ All aspects of nature are included.

All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurring seasons, in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for stretch of the imagination.¹⁴

However, due to the entrance of sin, nature no longer is representative of only goodness.

Although the earth was blighted with the curse, nature was still to be man's lesson book. It could not now represent goodness only; for evil was everywhere present, marring the earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin.¹⁵

¹³ Ellen G. White, Counsels to Parents, Teachers, and Students (Mountain View, CA: Pacific Press Publishing Association, 1913), 186.

¹⁴ White, Testimonies for the Church, 4:581.

¹⁵ White, Education, 26.

Humanity cannot look to nature alone for its source of information about the Creator.

There are wonderful truths in nature. The earth, the sea, and the sky are full of truth. They are our teachers. Nature utters her voice in lessons of heavenly wisdom and eternal truth. But fallen man will not understand. Sin has obscured his vision, and he cannot of himself interpret nature without placing it above God. Correct lessons cannot impress the minds of those who reject the word of God. The teaching of nature is by them so perverted that it turns the mind away from the Creator.¹⁶

White outlines how the Bible becomes the hermeneutic control over nature.

Only in the light that shines from Calvary can nature's teaching be read aright. Through the story of Bethlehem and the cross let it be shown how good is to conquer evil, and how every blessing that comes to us is a gift of redemption.

In brier and thorn, in thistle and tare, is represented the evil that blights and mars. In singing bird and opening blossom, in rain and sunshine, in summer breeze and gentle dew, in ten thousand objects in nature, from the oak of the forest to the violet that blossoms at its root, is seen the love that restores. And nature still speaks to us of God's goodness.¹⁷

While this seems to be a simple approach, the following analysis of the excerpt from Christ's Object Lessons demonstrates, in a small way, how profound this hermeneutic is.

¹⁶ White, Christ's Object Lessons, 107.

¹⁷ White, Education, 101.

Ritual, Nature, and Cosmos:
a Model for Biblical Exegesis

Earlier, Waterhouse's three-level hermeneutical principle was briefly explained. The study of White's interpretation of the parable of the ten virgins in the Olivet Discourse was approached with the expectation that she was doing effective Biblical exegesis, and that Waterhouse's ritual, nature, and cosmos model might provide an insight for understanding of White's discourse.

If Waterhouse's model is correct, then it should be possible to find Scriptural exegetical linkages to

1. Rituals of the past, present and future. One should anticipate finding references or linkages to the Sanctuary and the church, to worship at the individual or corporate level.

2. The role of nature, past, present and future. Here one might anticipate finding references or linkages to creation, various aspects of the realm of nature, and to the restoration of nature.

3. The timeless or cosmological aspects. In this regard one could expect to find linkages to things in heaven, God's actions and self-revelation.

The analysis which follows demonstrates that Waterhouse's model of a three-level hermeneutic provides assistance in the understanding of White's exegesis of Matt 25:1-13. Nature, the second of Waterhouse's three-

levels, is the focus of this analysis. Also, what follows is limited to White's explicit use of Biblical texts and direct references to light. No attempt has been made to determine from what sources she may have gathered the data which is not explicitly stated as coming from scripture. Such a study should be encouraged.

In Christ's Object Lessons there are forty-five paragraphs in White's exegesis of Matt 25:1-13. The first three serve as introductory material in which the stage is set for the interpretation of the passage. The majority of the text deals with the wise virgins, but the first fifteen paragraphs deal with definitions or with the foolish virgins.

The first three paragraphs serve as introductory material in which she suggests that the story-telling took place in the evening, on Mt. Olivet, and that the scene was unfolding as the group with Jesus watched.

In paragraph 4, White points out that the story illustrates "the experience of the church that shall live just before His second coming."

Paragraphs 5 and 6 are definitional in purpose, introducing linkages between humanity on earth, the rituals of the sanctuary, and an additional connection with the timeless, cosmological, aspect: the heavenly sanctuary, that is, the presence of God.

Psalm 119:105 is introduced as a Scriptural and spiritual definition of the lamps which the virgins carried. The lamps represent the word of God. Zech 4:1-6 and 12-14 are used to define the oil, link the situation with the earthly and heavenly Sanctuaries, and to point out that God has two anointed ones who provide "heavenly grace which alone can make His word a lamp to the feet and a light to the path."¹⁸ The relationship between the two anointed ones and God's people having the heavenly grace is made clear. The need to link the passage in Matthew 25 with Zechariah 4 is explained by White as a cause and effect relationship. The fact that the Word of God is a lamp and a light is proof that the oil of the Holy Spirit is present and is proof, in spiritual terms, that the oil has come from the two anointed ones.

How did she know to use Ps 119:105 and Zech 4 instead of Prov 20:27 to explain the lamps in the hands of the virgins? Could it be that her youthful experience regarding the state of the dead guided her to this explanation? Henry Alford, the Dean of Canterbury, points to Prov 20:27 as the explanation of the virgins taking their lamps. He connects "the spirit of man is

¹⁸ White, Christ's Object Lessons, 408.

the candle of the Lord" with the immortality of the soul.¹⁹

Ritual, Nature, and Cosmos in
the Parable of the Ten Virgins:
the Five Foolish Virgins

Paragraph 7 introduces the discussion of the five foolish virgins with a brief statement about the "time of waiting." All of the ten have to wait. But, the problem facing the five foolish virgins is their failure to yield themselves to the Holy Spirit's working. "They are destitute of the Holy Spirit."²⁰ In paragraph 9 White ties the five virgins to the need for conversion--"falling upon the Rock, Christ Jesus"--and the parable of the sower. She uses these two Bible passages to inform the current text. The reference to falling on the Rock leads the mind to the wilderness experiences of Moses and the Rock. The stony ground hearers serves as a parallel and a pointer.

Further defining the problem facing the five foolish virgins, White suggests that the service of the group represented by the five foolish women had degenerated into a form. Here she links Ezek 33:31 and 2 Tim 3:1-5. The apparent purpose of this connection is to

¹⁹ Henry Alford, The Coming of the Bridegroom (London: Hodder and Stoughton, 1871), 14-15.

²⁰ White, Christ's Object Lessons, 409.

show that Paul makes a prediction of the condition of people at the end of time, and that this prediction matches that of Jesus in the parable of the ten virgins.

Paragraph 10 introduces the concept of individual accountability. Each of the ten virgins was responsible for their own situation. White here ties Rev 22:17's "whosoever will" with Ezek 14:20 in which the prophet reminds readers that one can only deliver one's own soul. Each text introduced by her serves to illuminate the text under study.

Paragraph 11 introduces the idea that character is revealed under pressure or in a crisis. Preparedness is the key to Christian conduct in a crisis.

Paragraph 12 introduces a personal ritual element, anticipated by Waterhouse's three-level hermeneutical principle. "The ten virgins are watching in the evening of this earth's history."²¹ The five foolish virgins are not ready. In the individual's participation in worship and life, apparent readiness, and apparent service are not enough. This is pointed out by White's introduction of Luke 13: 26, 27 and Matt 7:22. Failure to enter into the fellowship of Jesus, to learn the language of heaven, slighting the fellowship of the Spirit have caused unfitness for heaven, complete with spiritual blindness and deafness.

²¹ Ibid., 412.

Ritual, Nature, and Cosmos in the
Parable of the Ten Virgins:
the Five Wise Virgins

In the remaining paragraphs, 16 through 45, White deals with the wise virgins, and the role of light in the parable. At this point it would be helpful to remember that White viewed this world as a gloomy and dark place compared to the views she had of paradise.

After I came out of the vision, everything seemed changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me! I wept when found myself here and felt homesick. I had seen a better world, and it had spoiled this for me it was a sad and bitter change to wake up to the realities of mortal life.²²

It is into the darkness of the realities of mortal life that she saw the followers of Christ, symbolized by the wise virgins, shedding light through the Holy Spirit. When she speaks of spiritual darkness she does so from personal experience gained in her dreams and visions. For White, the earth is truly a gloomy and dark place.

Not only is this world in darkness, the darkness is getting deeper, "impenetrable as sackcloth of hair."²³ As the bridegroom came at midnight, so Jesus will come at earth's darkest hour. White cites 2 Thess 2:9,10 as scriptures pointing forward to this time. The

²² White et al., Sketches, 67-68.

²³ White, Christ's Object Lessons, 414.

work of Satan is "plainly revealed in the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days."²⁴

But at this darkest hour, God's light will shine. Here she introduces 2 Cor 4:6, one of the Bible texts she saw in the vision in which she was struck dumb,²⁵ to remind the reader that God causes "the light to shine out of darkness." Not only that he did so in the past, but will do so in the future. What was the greatest time that light shone out of darkness? Creation. Here she ties the preparedness of the wise virgins, their ability to produce the light at the darkest hour, to God's ability to create light out of the primordial darkness. Citing Isa 60:1-2, she links it to creation, and she also connects it with that future dark night when the Lord "shall arise upon thee, and His glory shall be seen upon thee."

Again, she returns to the task of interpreting the darkness, pointing out that it is the "darkness of misapprehension of God" and that God's character has been misinterpreted and misunderstood.

When this misapprehension, misinterpretation, and misunderstanding is at its worst, she says that the work described in Isa 40:9,10 will be done. "The Lord

²⁴ Ibid.

²⁵ see chapter earlier

will come with strong hand, and His arm shall rule for Him." The task of those at the end time is to present a true picture of His love. This presentation centers on Jesus's life, as she outlines in paragraphs 24 through 26.

All of this linkage of texts is to provide an interpretation for the believer. Because of this it is more exegesis than it is homily.

Then, after quoting Isa 58:7,8, she ties her interpretation to the task of the church in her day: that of "lifting up the bowed down and comforting those that mourn." This how God's glory is to shine forth.

Coming back to the ritual aspect, White deals with the "practical work" which will have "far more effect than sermonizing."²⁶ Sermonizing is an extremely negative thing for White. It is the worst type of preaching,²⁷ and she indicates that it may not even be related to true ministry.²⁸ She indicates that not only is there a need for more than sermonizing, more is to be done than feeding, clothing, and sheltering the needy. There is a call for cheerfulness, hopefulness, and kindness.

²⁶ Ibid., 417

²⁷ Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1915), 156.

²⁸ Ellen G. White, Letter 55, December 8, 1886, to "Dear Brethren Butler and Haskell," 7.

The light of the lamps of the wise virgins is symbolic of bringing back hope to those who have lost their courage. Speaking, praying, reading with and for the discouraged are included. Just as the physical light pours its "treasures on a world unthankful, unholy, demoralized . . . so it is with the light of the Sun of Righteousness."²⁹ She constantly links the physical and the spiritual, but always within the context of her overall theology.

After detailing the task of the believer, she then clarifies and reiterates that "no man can by his own effort make himself a light bearer for God." It is only through the Holy Spirit that this can happen. Linking the previous portion of this exegesis now with Mal 4:2, White suggests that the same type of healing power as is found in the wings of the Sun of Righteousness is to be found in the "influence for life, courage, helpfulness, and true healing" diffused from every true disciple.

In dealing with the timeless, cosmological aspect, White makes it clear that "the religion of Christ means more than forgiveness of sin; it means taking away our sins, and filling the vacuum with the

²⁹ White, Christ's Object Lessons, 418.

graces of the Holy Spirit. It means divine illumination, rejoicing in God."³⁰

Using common sense to add to her exegesis, White points out that

Christ does not bid His followers strive to shine. He says, Let your light shine. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth to penetrate and dispel the darkness. You cannot help shining within the range of your influence.³¹

Each step in White's exegesis explains or illuminates the central passage. It is this explanatory or illuminating quality which makes this work exegetical rather than merely homiletical.

The end time exclamation, "Lo, this is our God; we have waited for Him, and He will save us," is part of this exegesis. White introduces Isa 25:9 just before linking it with Rev 19:6-9 and 17:14 as the conclusion to her exegesis of Matt 25:1-13.

³⁰ White, Christ's Object Lessons, 419.

³¹ Ibid., 420.

CHAPTER EIGHT

SUMMARY AND RECOMMENDATIONS FOR FURTHER STUDY INTO THE WRITINGS OF ELLEN G. WHITE

Summary

To merely label White's exposition of Matt 25:1-13 as exegesis does not make it so. What about her approach qualifies it as exegesis rather than non-exegetical exhortation or thematic homiletics?

Webster's Third New International Dictionary (Unabridged)¹ makes it clear that homiletics is the "art of preaching," and that a homily is "a discourse on a religious theme esp. delivered to a congregation during a church service," while exegesis is defined as "exposition, explanation; esp. critical interpretation of a text or portion of scripture."

Homiletics is the "general title in common use since the 17th cent. to denote the theory of preaching," and it can be exegetical, thematic, or both.² For Roman

¹ Webster's Third New International Dictionary, 1971, s.v. "homiletics," and "homily."

² W. J. Tobin, "Homiletics," in Encyclopedic Dictionary of Religion (Washington, D.C.: Corpus Publications, 1979), 2:1701.

Catholics, the homily has a technical definition as part of the liturgy, and it is an "application of their [the texts] lessons to the daily life of the hearers," and is usually "centered on the explanation of a doctrine or an event."³ Homilies then are spoken or oral presentations, which may or may not be exegetical in nature, and which may later find their way into print.

Homiletics and exegesis are not mutually exclusive terms. As Hayes and Holladay point out: "It might be said that Biblical exegesis is as essential to the preacher's task as the Bible is to the preacher's sermon. If the sermon is pervasively Biblical, the preacher's task is preeminently exegetical."⁴

However, Christ's Object Lessons is a written document, not a sermon. While this may be a rather fine point, it is important. White was an expert in the homiletic art and all of her homiletics were based on faithful and responsible exegesis. Some of what she did was personal correspondence, while other items, such as much of her written exposition of scripture, is genuine exegesis which is concerned with developing the meaning and significance of the text from a practical and theological sense.

³ P. F. Mulhern, "Homily," in Encyclopedic Dictionary of Religion (Washington, D.C.: Corpus Publications, 1979), 2:1701.

⁴ Hayes, 150.

Her contemporaries often fell into the state of affairs described by Hayes and Holladay⁵ in which the attempt at exegesis gets so bogged down in the technical details of the options available from other scholars that a clear, coherent exegesis never gets developed. For example, a reading of Bruce's Parabolic Teaching in which he tries to deal with the parable of the ten virgins shows that the discussion of his findings from other scholars obscures the text rather than clarifies or interprets it.⁶ Also, Arnot's discussion of the ten virgins gets a bit lost in his recounting of the various scholarly insights.⁷

At the other extreme are Clowes, Seiss, and Alford,⁸ who clearly have done what can safely be classified as homiletics in the truest sense of the word. Sermon after sermon has been preached on a phrase here and there. But the preachers do not seem to develop

⁵ Ibid., 134-137.

⁶ Alexander Balmain Bruce, The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord (New York: Hodder & Stoughton, 1886), 496-515.

⁷ William Arnot, The Parables of Our Lord (London: T. Nelson and Sons, 1884), 282-298.

⁸ John Clowes, Sermons on the Parable of the Ten Virgins (Manchester: W. D. Varey, 1828); Joseph A. Seiss, The Parable of the Ten Virgins: In Six Discourses (Philadelphia: Smith, English & Co., 1866); Henry Alford, The Coming of the Bridegroom (London: Hodder and Stoughton, 1871).

the type of clear-cut, over-arching interpretation of the text which is characteristic of White. Alford develops the clearest treatise of the three, but as one who believes in the immortality of the soul, his use of Scripture reflects his belief in this area.

The focus of White's exegesis is on the meaning of the passage. In her exegesis no mention is made of any outside sources, even though it is evident that she had access to some. In this regard, she does not even make reference to insights which she might have gained from her many dreams and visions. She makes every effort to explain the passage by utilizing other passages of Scripture. Her personal experiences which involve light do show through in her interpretations.

To summarize, the reasons that this excerpt from Christ's Object Lessons qualifies as Biblical exegesis are:

1. It presents the reader with an informed understanding of a text. It illuminates and explains the text.
2. It uses the Bible to explain the Bible.
3. The text sets the agenda for the interpretation.
4. The results of the research into the text are transparent and do not make up part of the exegesis as delivered to the reader.

5. The exegesis is a coherent interpretation of the passage in which the author has deployed her findings into a comprehensive, over-arching presentation rather than merely reporting them verse by verse.

6. It has a theological center in which Jesus is the focus.

7. The exegesis makes use of common sense in cause and effect relationships which White indicates cross the boundaries from physical to spiritual.

Recommendations for Further Study

There are several areas which could prove fruitful for further study. These include the development of a catalog of the various symbols which White saw in her dreams and visions, along with whatever meaning she attached to the various items. In 1974 Cottrell suggested:

One factor that could well be given priority in any future study is an occasional exposition of Scripture in which she attributes to a passage a meaning that is not readily apparent from an application of the hermeneutical principles she herself commends--a practice demonstrated at times by the Bible writers themselves.⁹

The role and significance of light in spiritual things would make a good topic for extended research. One of the disappointments which surfaced in the research for this thesis was the complete absence of any

⁹ Cottrell, 150.

definition of light in the Seventh-day Adventist Bible Dictionary, Source Book, or Encyclopedia volumes of the denomination's Bible commentary. All aspects of light could be studied, including but not limited to shining, reflecting, darkness, shadows, blocking the light, etc.

The three-fold hermeneutic advanced by Douglas Waterhouse is worthy of deeper study. The ritual-nature-cosmos triad has great significance for the understanding of the full meaning of a Biblical passage. Once mastered, even in part, this hermeneutic opens insights into meaning which enable the scholar to move closer to the center of the hermeneutic spiral.

A more thorough study toward a workable definition of exegesis within Seventh-day Adventism would be appropriate. Must one know the original languages in order to do exegesis? Or can one rely on the scholarship of others in this one technical area of exegesis? It would also be helpful to delineate the relationship between exegesis with homiletics and hermeneutics.

The role of an over-powering indwelling of the Holy Spirit in Biblical exegesis would be a topic for further study. Can one do Biblical exegesis without the influence of the Holy Spirit? What is the relationship between inspiration and critical tools such as mastery of the ancient languages, linguistics, and logic?

Appendix

BIBLICAL SYMBOLISM

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BIBLICAL SYMBOLISM

THE HERMENEUTIC OF THE THREE LEVELS OF ANALOGY IN SCRIPTURE

The bankruptcy of the modern "western" approach in reconciling the interpretations given by New Testament writers of Scriptural passages which on the surface seem to carry a different meaning in the Old Testament, is illustrated from the following quotation: "The proof text method considers Bible truth to be propositional, with the result that it often isolates Bible statements from their literary as well as historical context....the proof text method tends to go to the Bible with an idea, searching for statements that can be construed as providing support for that idea, and in so doing read that idea into Scripture. The proof text method is basically what Bible scholars call eisegesis ['to bring in'], in contrast to exegesis ['to lead out'; explain: critical analysis, or interpretation of a word or passage]....The pioneers of the Advent message followed the proof text method in their study of the Bible....The New Testament writers do precisely the same with the Old Testament....setting forth 'present truth' for our time based on a passage of Scripture without necessarily being the intended meaning of the Bible passage itself..." (Raymond F. Cottrell in Spectrum 10/4 [March, 1980], pages 21-22).

Many, if not most Bible commentators claim that New Testament writers use the "proof text method" in regard to the following examples:

- Gal 3:16 on Gn 22:18.....The promised "seed" of Abraham is Isaac. Paul says that Abraham's "Seed" refers to Christ.
- Matt 1:23 on Isa 7:14.....In 734 B.C., Isaiah's young wife gave birth to "Immanuel." Matthew says that the young mother is a virgin (cf. the LXX) and that Immanuel is Jesus.
- Matt 2:18 on Jer 31:15....."Rachel" weeps over "her" children who have been slain by the invading Babylonian army (in Jeremiah's time). Matthew speaks of this as a prophecy concerning Herod's slaughter of the infants of Bethlehem.
- Matt 2:15 on Hos 11:1.....At the "Exodus," God called His son "Ephraim" (=Israel) out from Egypt. Matthew again takes this as a prophecy concerning God's son Jesus who was brought out as an infant from Egypt.
- Heb 10:36-38 on Hab 2:3....The coming event which will befall Judah will be the Babylonian invasion. The book of Hebrews treats the Old Testament passage as a prophecy concerning the Second Coming of Jesus.
- Rom 10:18 on Psalm 19:4....The wonders of the heavenly bodies as set forth by the psalmist is utilized by Paul as applying to the spread of the gospel by the NT evangelists.

While the above examples seem to exemplify eisegesis as a hermeneutical method of interpretation used by NT writers, there is a need to ask a more basic question: "What did the author intend when he wrote?" Did not God, the Author of all Scripture, know that the "Seed" of Abraham which would bless all nations is Christ? (Gn 22:18) Is there an "eastern" hermeneutical principle which demonstrates that what we have here is not eisegesis?

The hermeneutic of the "three levels of analogy": Eastern, religious literature associated with sacred ritual, always was thought to carry a triple significance: (1) that which relates to ritual practice (relating either to human emotion [individual level] or history [national or tribal level]); (2) that which relates to the world of nature (nature being looked upon as animated and personified); (3) and that which relates to the timeless spiritual experience. While the first level of significance is punctual (ephemeral), the final level is timeless, and has to do with the experience of the divine.

Scripture gives many examples of this type of triple significance. Passover commemorated the historical escape of the Israelites from Egyptian bondage. The Passover religious festival related this event to the world of nature. Passover significantly was observed when nature shifted from Winter deadness to Spring awakening; the passage from darkness to light and rebirth of the agricultural season. This was when the world of nature was characterized by the appearance of the "ears" (abib) of barley grain, the "first fruit" emblem of the commencement of harvests to come. The timeless significance came on the true Passover when Jesus the Antitypical Paschal Lamb was slain to break the bondage of sin. It was a spiritual/mystical defeat for the "gloom of Winter." All generations of believing "Israelites" may make their escape from their "Egypt" toward the "Promised Land" by the Spring-time event which occurred in world history!

It should be recognized that this triple "dimensional" was "ready-made" in the ancient heathen world. Human society was viewed as a mirror reflection of the society of the gods. And the gods, in turn, were personifications of the world of nature (wind, tree, sea, dawn, mountain, or star). Japanese Haiku poetry provides a typical example. The Haiku poem always contains a visual image with a reference to nature (including a reference to one of the four seasons):

"On a withered branch a crow has settled
Autumn nightfall"

On the first level of analogy is the human emotion of loved spurned expressed by the poetic (symbolic) words. The second level of analogy is the imagery found in the world of nature. The third level of analogy is the Zen Buddhist idea that Enlightenment can come from a sudden perception of nature; that nature is a transitional medium to reach the divine. Ancient religious thought centered on three stages of being. First there is the planner (God, or the council of the gods); second the plan (found in the world of nature--the basis for astrology and the study of omens); and third, the execution of the plan (human existence on the earth). Compare the comments by W.F. Albright, History, Archaeology and Christian Humanism (New York, 1964), page 78 and note 33.

Two further, short, examples from Scripture will suffice. (1) The burning bush, in which Christ appeared to Moses, was an event on the historical level. (2) "The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. (3) This enshrined the Infinite" (DA 23), shadowing forth as a symbol that the heavenly sent Messiah's glory was to be shrouded (veiled with humanity). Jesus' discourse on the need for a "new birth" with Nicodemus (historical level), began by speaking of the wind which blows where it wills (a dimension from the world of nature), reaching a high point with the discussion of the work of the Holy Spirit (the spiritual, timeless level of the divine). On these examples, see: Ex 3:2-4; John 3:5-8.

Does this hermeneutic principle of the "three levels of analogy" help to solve the problem caused by those who would take prophecy away from Scripture?

THE HERMENEUTICAL PRINCIPLES FOR UNDERSTANDING ISA 14:1-23I. The hermeneutical principle of the three dimensional depth

A. The way myth operated in the ancient world:

1. An Egyptian example: (1) Historical dimension: Egypt was reborn when the Asiatic Hyksos-rulers, under their king Apophis, was driven out (circa 1540 B.C.). When this historical event was related, it was spoken of in mythic terms: (2) The dimension of the realm of nature: Each morning the sun (called Re by the Egyptians) defeated darkness and chaos, as the sun-god did on the day of creation, and does every year, on New Year's Day. An Egyptian verse curses the enemies of the pharaoh thusly: "They shall be like the snake Apophis on New Year's morning." The snake/dragon Apophis is the hostile darkness which the sun defeats every night on his journey through the Underworld to the place of sunrise. Behind this myth is actual history. Pharaoh is the earthly manifestation of the sun-god Re. The Hyksos-king Apophis is the dragon of the Underworld. The defeat of Apophis is "a sunrise" in earthly history! (3) The cosmic dimension: Since the forces of nature were deified, Re is an actual cosmic deity. The enemy darkness of night is part of the kingdom of the dragon-god Apophis
2. At Ugarit: (1) The Amorite conquest of Ugarit is followed by building a temple to the god Baal (circa 2100 B.C.). The temple is built to commemorate the victorious conquest. (2) The historical episode is related in the mythic sphere: Yamm, the winter sea, is the foe which Baal defeats at Spring time. In Spring, a magnificent cumuli of clouds came from the West to gather around Mt North (Zaphanu). The clouds formed Baal's palace/temple on the top of his mountain. A window in this cloud-temple released the Spring rains. The palace, of course, commemorated victory. (3) The people of Ugarit realized that the true mountain of Baal was the heavenly mountain of the firmament,—the cosmic mount North. (Note the three dimensional outlook)

B. The three dimensions of Isa 14:1-23.

1. Earthly dimension: The tyrant of Isa 14 is the "king of Babylon"(14:4), to be identified as the Assyrian ruler Sargon II—who personally became the ruler of Babylon in 709 B.C. It is Sargon, the conqueror of the known world, who destroyed the nation Israel (when Samaria fell in 723 B.C.). Isa. 14 centers on the death of this tyrant in 705 B.C. The monarch was killed in battle, but his body was not recovered. Abandoned, the "king of Babylon" comes to an ignominious end, a ruler without a sepulchre (Isa 14:19). Sargon, who usurped the kingship-position in both Assyria and Babylon, has an end which causes great wonder and rejoicing.
2. The realm of nature: The tyrant is the morning star (14:12-15) who wants to usurp the sun's position as ruler of the day. From Palestine, the morning star (Lucifer, "the Light-bearer") hangs over Babylon, ruling the nations below. But when the sun rises, the day-star who had attempted to place his throne above that of the sun, is seized and thrown down into the Netherworld.
 - a. Note: As the dawn lightens the sky, all the stars fade from view, except the cheeky up-start Lucifer, whose light continues to linger as ruler of the heavens. For this tyrant would usurp the sun's position.
 - b. The imagery is of the personified Dawn giving birth to the day-star at the moment of victory over the forces of darkness. The day-star hopes to become transfigured into the sun. Christ is the Morning Star (Rev 22:16) who is transfigured into the Sun (Rev 1:16; 10:1).

c. "The mount of assembly in the far north" (14:13) is a reference to the mountain-dome of heaven, where God's throne is located (compare Ps 48:2). The Canaanites spoke of the throne of Baal as being located on a lofty mountain--called Mt North (Zaphanu). "From Zaphon ("North") comes gold; round about God is a wondrous sheen. He Shaddai ("The Mountain One") is far beyond our reach" (Job 37:22-23a). The ancients spoke of the Pole star (Polaris, the north star) as the "Nail in the middle of the sky", the commander of all the signs of the zodiac. Polaris is the only star that never changes its place in the sky (to the unscientific observer). It always stays put while the other stars and constellations are moving. While Polaris is high in the heavens, it is always north of the observer.

3. The cosmic, spiritual realm: The tyrant is Lucifer/Satan. Satan tried to establish his throne above that of God and the angels of heaven. But he was cast down into outer darkness (see Rev 12:7-10). In the end, the Devil will lose his earthly realm as well (Rev 20:1-3, 10).
 - a. Note that in Scripture a star represents an angel (Judg 5:20; Rev 1:20; Job 38:7; Dan 12:3). Compare DA, p. 60 on the "star" the magi saw.
 - b. The theme of the star cast down (Isa 14:15) is repeated in Rev 8:10; 9:1; compare Luke 10:18.

II. The Literary Vehicle of Isa 14:1-23. A taunt song on the fall of Babylon; the downfall of the enemy tyrant.

- A. Isaiah gives the prose prologue; Isaiah's faith and prophecy (14:1-4a).
- B. The Earth rejoices for God has broken the power of the oppressor (14:4b-8).
- C. The Netherworld gives mock respect--the dead rulers of Sheol rise to greet the tyrant who falls toward them. While the Earth rests, the Underworld is stirred up to greet the fallen monarch (14:9-11).
- D. The Day Star, son of the Dawn, tried to ascend to the height of heaven; he wanted to place his throne above God. But he is thrown down to Sheol (12-15).
- E. The Universe: "Is this the man who made the earth to tremble?" (14:16-21).
- F. Yahweh gives the prose epilogue. God would bring an end to Babylon (14:22-23).

III. Imagery of Note

- A. The fall of Babylon, in verse 7, brings a genuine Sabbath (Nu^{sh}ah, "rest") to the earth (Israel). It is the Sabbatical, following the Exodus experience, from Babylonian bondage. Compare Isa 55:12-13; 58:12-14.
- B. The Rephaim (translated "shades") in verse 9, were the original settlers of the Holy Land (Gen 14:15; Deut 3:11, 13; Num 13:22). These aboriginal giants are known by various names: Anaqim, Emim ("terror"), and Zamzumim ("low voices"). In Num 24:17 they are called "Sons of Sheth." As original settlers, they were the first to occupy the Underworld of Canaan, to become rulers of the Netherworld.
 1. The phrase "leaders of the earth" in verse 9 (RSV), actually reads: "he-goats of the earth". Compare Zech 10:3; Jer 50:8; Dan 8:21; and Ex 12:5 for this symbol, representing "leader."
 2. In verse 11, the pride--the swelling up--of the tyrant, is now brought low, to the realm of the Rephaim, even down to Sheol. Babylon will rest upon the maggot with a grisly blanket of worms!
- C. The "loathed branch" of verse 19, refers to the impaling poles the Babylonians and Assyrians used, to hang enemy bodies upon.

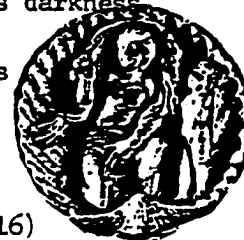
THE THREE LEVELS OF ANALOGY IN ISAIAH 14:1-23

- I. There is an obligation to speak of "levels of analogy" when dealing with Isa 14:1-23, a multiplicity of meanings, because of the symbolism intrinsic to the passage itself:
- A. The level in human history: The tyrant of chapter 14 is the "king of Babylon" (vs 4), the Assyrian ruler Sargon II, who became ruler ("governor") over Babylon in 709 B.C. Sargon was notorious as a "Babylonian" monarch, whose Babylonian manifestation not only included a three years residence in Babylon, but also the stress which he gave to his Babylonian titles and his benefactions given to the inhabitants and temples of the southern metropolises (the Cyprus Stela). Written in 705 B.C., Isaiah 14 speaks of the humiliating fate which occurred to Sargon in that year. Abandoned in battle (killed during his campaign against Tabal), a fate not known to have overtaken any earlier king of Babylon or Assyria, "Sargon...was not buried in his house" (tablet K 4730; compare Isa 14:19). The ancients had a fanatical distaste for foreign burial, particularly if it was not done according to their beliefs and the proper rites of purification. If at all possible, the body was brought home for burial in the homeland. For a body of a king to be left abandoned outside of the homeland was abhorrent; his death could never then be honored at the royal sepulchre. Sargon, the usurper, liar, destroyer of the northern kingdom of Israel (723 B.C.), who threatened the existence of Judah, was slain; his body abandoned in a distant land without proper burial. It was an ignominious end for the tyrant who would usurp rulership over the known world. The world rejoiced at such an ignoble end.
- B. The level in the realm of nature: The tyrant is the morning star Lucifer (Vulgate), son of the Dawn (Isa 14:12). Looking eastward from the precincts of the Jerusalem Temple, the Morning Star hangs over Babylon, ruling the nations below. When the greater ruler of the universe, the Sun, begins its morning ascent, all the Stars withdraw back to obscurity, so as not to hinder or obstruct the dramatic arrival of the great King. But the cheeky Lucifer not only refuses to withdraw, but intends to usurp the Sun's ruling position. Little Lucifer, however, has badly misjudged his size and station in the universe. The Sun rises, siezes hold of the would-be usurper, and flings Lucifer down into the abyss of the Netherworld.
- The tale of the over-ambitious Morning Star seems to have been well known in antiquity, especially in ancient Canaan: "And Lady Asherah-of-the Sea [the personified Dawn] replied: 'Can't we make Athtar [the Morning Star] king? Let Athtar the Awesome be king!' Then Athtar the Awesome went up to the peaks of Zaphon; he sat on Baal the Conqueror's throne: his feet did not reach the footstool, his head did not reach the headrest. And Athtar the Awesome spoke: 'I can't be king on the peaks of Zaphon'." After his failure the Morning Star is made ruler in the Underworld. See: Michael David Coogan. Stories from Ancient Canaan (Phil., 1978), pp. 111, 116. [Phoenician Ashtart (Venus); Ashtar (Lucifer)]
- C. The level in the realm of the supernatural: The ancients personified the phenomena of nature; seeing elements of nature as emblems of the world of the supernatural. While Scripture rejects idolatry, nevertheless, the personifications are retained as representatives of spiritual forces.

I. The Ancient View of Lucifer as the Son of the Dawn-Goddess Venus:

- A. The luminous queen star Venus (the Greek Aphrodite and the Babylonian goddess Ishtar) is the first to appear in the night sky, while the lesser celestial lights still are eclipsed from view by the Sun's evening glow. Venus' light (when nearest the earth) is the most brilliant of all the stars. Her warm radiance, which seems so near in the evening sky, suggested love and desire. But at daybreak Venus was thought to have become transfigured/metamorphosized--so as to personify the Dawn. Hence, Ishtar announced her identity as ištar ilat Šerieti: "Ishtar the goddess of the morning"; she is not the daughter of Dawn, but rather is Dawn herself (VI 20 [Oct 1970]:461, note 2). And thus she is presented in Greek and Roman iconography: as a goddess emitting from her personage the daybreak (represented by a conch shell). At her moment of victory over the Underworld forces of darkness she gives birth to her child Lucifer, "bringer of light." See the accompanying picture below. (The ancients, of course, realized that Venus [female] and Lucifer [male] were actually the same planet) "Pliny links this doubleness of Venus to her rivalry with the sun and moon...he says: 'that is, when Venus precedes (the Sun) and rises before sunrise, she receives the name Lucifer as an alternative sun, and because she brings daylight to maturity; and when on the other hand she shines after sunset, she is called Vesper, inasmuch as she prolongs the light and acts as a substitute for the Moon'" (R.L. Gordon in Journal of Mithraic Studies I [1976]: 84-85). At dawn Venus is the goddess of War, who defeats darkness

On the right is a Roman presentation of Venus in her guise as Dawn (surrounded by the Shell which transfigures her presence into Daybreak). Beside her is her newly-born son Lucifer "Bringer of Light." IEJ 14 (1964):104 and Plate 24B.



- B. Jesus also is presented as the child of Dawn in the book of Revelation. He is "the bright and morning star" (22:16) whose mother is "clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" (12:1). "She brought forth a male child...but her child was caught up to God and to His throne" (12:5). With the increasing light of the sunrise, the morning star disappears (for it has ascended to heaven). An alternative view held by the ancients is that just as Venus is transfigured into Dawn, so the Morning Star is transfigured into the Sun. The star's connection with both planet and sun may partly be explained by the fact that the Morning Star can be seen to disappear into the Sun's rays at dawn (he cannot become triumphant before he descends to the Underworld to rise again victoriously). The Morning Star then swells with his triumph--becoming transformed into the Sun! Jesus fulfills this imagery.

II. The Biblical View of the Dawn:

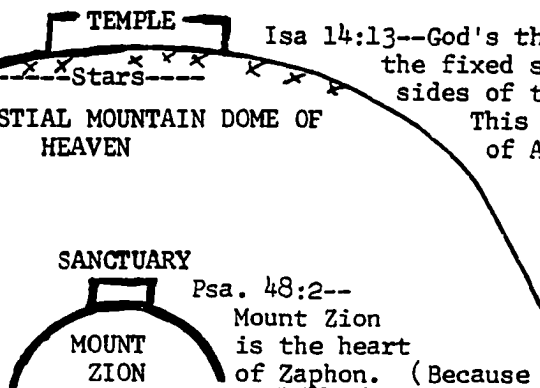
- A. Throughout the Old Testament "Dawn" is a personalized being (utilized in a symbolic manner). Unfortunately, the translations universally attempt to remove the anthropomorphisms. Example: Psalm 57:8. The Dawn (Shahar) is depicted as asleep and to be awakened by the Psalmist. The cry of the Psalmist: "I shall awaken Shahar" is translated "I shall awake in the morning!" Shahar is treated as temporal and the verb as an intransitive. Other examples follow:
- B. Ps 139:9.....The Psalmist sings of the possibility of taking the wings of Dawn and dwelling in the uttermost parts of the sea--
even there God would be with him!
- Song of Songs 6:10....Who is this who is looking down like Dawn, fair as the Moon, bright as the Sun, awe-inspiring as the Host (of stars).

I. The Ancient Understanding of the Throne in the North:

- A. In the northern hemisphere an almost motionless star in Ursa Minor occupies a center spot around which the stars circle. The star is Polaris. "The name refers to the north celestial pole, the center of the circular paths followed by the stars that never set. Just as the earth spins around its 'pole,' the sky appears to turn around this unique spot, and the stars that complete circles around it are called circumpolar stars. If we face the north celestial pole, the stars turn counterclockwise around it....Pole, in the sense we have used it here, derives from the word for 'stake,' and the concept behind the word is a pole that reaches to the canopy of the sky, supports it, and acts as the pivot of the sky's daily rotation. It is a cosmic axis and is described in the mythologies of various peoples as a mountain [Eze 28:14], as an actual pole, as a tree, or as some other sky-piercing staff. In any event, the pole of the sky is a special place, a motionless reference in a moving sky. By following an imaginary line from the steady beacon of Polaris straight down to the horizon, we locate the direction north. It is because Polaris define this direction for us in the northern hemisphere that it is also called the North Star. And once we've found north, the other three cardinal directions, south, east, and west, are automatically defined." E.C. Krupp. Echoes of the Ancient Skies: The Astronomy of Lost Civilizations (New York, 1984), pp. 5-6.
- B. This cosmic axis, the place of the throne of the Commander of the Universe, was also where the treasury, the riches of the heavenly kingdom were kept. The so-called "father of history," and the first encyclopedist of the secular world, Herodotus of Halicarnassus, reports that the north is where the most gold is to be found (Hist. III, 116). In Ugaritic mythology, the gold of the north is guarded by dragons (Baal V AB:D 35-44; ANET 137), a theme which may be compared to the garden of Hesperids containing the apples of gold guarded by a dragon, or the Golden Fleece "far in the north." (See M.C. Astour, Hellenosemitica [Leiden, 1965], pp. 269-270) "From Zaphon (=North) comes gold," around God is awful majesty. Shaddai (=the Mountain One) we cannot reach..." (Job 37:22). In Job 26:7, the North hangs over the void! In Ugaritic poetry "the mountain of Zaphon" is the home of the gods. Through this mist of legend and mythology we see a bearded "ancient of days figure" called Santa Claus, who has griffen helpers at his home at the North Pole. It is from this spot that the treasury "goodies" are handed out at the time of the Winter Solstice.

II. The Biblical Understanding:

While Satan cannot place himself above God's throne "on the sides of the North," he can usurp the place where God should be enthroned here on earth (namely, in the Church and in our hearts).



Isa 14:13--God's throne is above the fixed stars in the sides of the north. This is the Mount of Assembly.

Psa. 48:2-- Mount Zion is the heart of Zaphon. (Because it represents the heavenly mountain).

Mount Zion is figuratively in the Center of the Earth.

ANNOTATED BIBLIOGRAPHY ON ISALAH CHAPTER 14:1-23

- Albright, W. F. History Archaeology and Christian Humanism (New York: McGraw-Hill Book Co., 1964), p. 150. "The throne of Baal is on a lofty mythical mountain in the far north....Note however the ambivalence...the home of Baal was both in heaven and on Mt. Casius" (p. 150 and note 41).
- Astour, Michael C. Hellenosemitica (Leiden: E.J. Brill, 1965), pp. 269-270; 291-292. "...HĒLĒL (correctly translated Heōsphoros in LXX and Lucifer in the Vulgate)....The Mountain of Assembly in the farthest North is the holy mountain Špn (Šāphōn) and the gr pbr of the Ugaritic poems, where all the gods meet to hold council under the chairmanship of El....Canaanite myth of the arrogant young god who daringly decided to rise to heaven, and to take by force the world throne, and thus to become the supreme god; but who was precipitated from heaven and thrown into Hades instead....Ugaritic 'Astar, who in South Arabia was the male Venus-star...he was peaceful and legally named king in lieu of the dead Baal by the supreme divine couple El and Asherah...." Astour also speaks of the goddess 'Anat who obtains gold guarded by dragons, a theme which may be compared to the garden of Hesperids containing golden apples guarded by a dragon, or the Golden Fleece "far in the north," reminding one of Job 37:22 "from the North comes gold."
- Barrick, W. Boyd. "The Rich Man from Arimathea (Matt 27:57-60) and IQISA^a," Journal of Biblical Literature 96 (June 1977):235-239. The true meaning of bāmā is provided in this article. In Isa 14:14 the Babylonian king pictures himself as riding "upon the bamoth of a cloud" like Elyon (God). Bama in the Vulgate is translated as excelsus, "high place;" an elevated terrain. Ugaritic bmt attests that the word actually means the anatomical "back" (as the back of an animal). In 1 QM2:1 there is the phrase: "put your hand upon the neck of your enemies and your foot upon the bamoth of the slain." Isa 58:14: "I will make you ride upon the bamoth of the earth." Hab 3:19: "He makes me to tread upon my bamoth!" 1 QIsa^a contains a version of Isa 53:9a: "And they made His grave with wicked (men), but his bama (his supine dead body) with a rich man." Compare Deut 33:29.
- Campbell, Leroy A. Mithraic Iconography and Ideology (Leiden: E.J. Brill, 1968), pp. 80, 177. The ancient Iranians considered the Pole star as being the "Nail in the middle of the sky" and the commander of all the signs of the zodiac. North is most obviously the quarter of cold and winter, but it is also, in celestial terms, the hemisphere through which the sun travels in the spring and summer and from which, at the summer solstice and subsequently, it exercises its greatest heat and power. The classical name for Mount North was Casius/Kasios, from an old Hurrian word meaning "mountain." It was a name associated with "Domain" and "Lordship."
- Clifford, Richard J. The Cosmic Mountain in Canaan and the Old Testament (Cambridge: Harvard University Press, 1972), pp. 162-171. An Ugaritic poem states: "Ashtar [the Morning Star] the Rebel went up to the reaches of Zaphon [North]. He sits enthroned on the throne of Aliyan Baal."
- Coogan, Michael David. Stories from Ancient Canaan (Philadelphia: The Westminster Press, 1978), pp. 111, 116. "And Lady Asherah-of-the Sea replied: 'Can't we make Athtar the Awesome king? Let Athtar the Awesome be king!' Then Athtar the Awesome went up to the peaks of Zaphon; he sat on Baal the Conqueror's throne: his feet did not reach the footstool, his head did not reach the headrest. And Athtar the Awesome spoke: 'I can't be king on the peaks of Zaphon.'" Athtar the Awesome is the deified morning star and son of Asherah who attempts to replace Baal on the throne of the heavens; after his failure he is made ruler in the underworld.
- Cross, Frank Moore. Canaanite Myth and Hebrew Epic (Cambridge: Harvard University Press, 1973), pp. 37-38. In the Bible the imagery of Mount North is transferred to Mount Zion; the mount of God (Ps 48:2; Eze 47:1-12; Joel 4:18; Zech 14:8, and Isa 33:20-22).

- Dahood, Mitchell, The Anchor Bible Psalms I (Garden City: Doubleday & Co., 1966), p. 290. "Though šāpōn came to mean "North" in Hebrew, there are three other poetic passages where the ancient Canaanite sense as the name of a specific mountain is still preserved [besides Psalm 48:2]: Ps 89:12; Isa 14:13, where yarkētē šapon stands in apposition to har mō'ēd, "the mountain of assembly"; and Job 26:7....In terming Zion the "heart of Zaphon," [Ps 48:2] the poet may be alluding to the theme of the navel of the earth...
- de Moor, Johannes C. The Seasonal Pattern in the Ugaritic Myth of Ba'lu (=AOAT 16, Neukirchen-Vluyn, 1971), pp. 202-205. "...Attaru is functioning here as the god of artificial irrigation....Generally the water balance of the coastal plain of Syria shows a deficit from May to October....explains the slightly derisive description of Attaru and his activities in our myth." The attempt of Athtar to usurp the throne of Baal while Baal is in the underworld is used as a myth relating to the "dawning" of the sun at spring time and the events of the summer months (the agricultural season).
- Gaster, Theodor H. Myth, Legend, and Custom in the Old Testament (New York: Harper & Row, 1969), pp. 571-572. In 705 B.C. Sargon of Assyria, who had been threatening Judah, was defeated in battle in a distant land. Isaiah compares the event to "Lucifer, son of the Dawn" who aspired to enthrone himself on the mountain of the gods, but was thrust down into the netherworld.
- Ginsberg, H.L. "Reflexes of Sargon in Isaiah after 715 B.C.E.," Journal of the American Oriental Society 88 (Jan.-March, 1968):47-53. A hardbound reprint of this issue is the book: Essays in Memory of E.A. Speiser, edited by William W. Hallo; New Haven, 1968. Ginsberg regards Isaiah 14 as an ode on the death of Sargon of Assyria. Sargon is called "king of Babylon" on the basis of Sargon's notorious Babylonism, whose manifestations included a three year's residence in Babylon and the stressing of both his Babylonian titles and of his benefactions to the inhabitants and temples of the southern metropolises (the Cyprus Stela). The fate of Sargon is remarkably paralleled by the fate of the tyrant of Isa 14. Sargon was killed (705 B.C.) and abandoned in battle, a fate not known to have overtaken any earlier king of Akkad or Assyria; "Sargon...was not buried in his house." It was a moment for rejoicing for the whole world. Ginsberg believes that "sky" is precisely what špwn ["north"] means in both Job 26:7 and Isa 14:13.
- McKay, J.W. "Helel and the Dawn-Goddess," Vetus Testamentum 20 (October 1970): 451-464. Helel and Shahar of Isa 14:12 have been identified with different aspects of the Sun. Helel possibly is the fiery Sun of midsummer who departs into the underworld at the onset of winter; while Shahar, associated in Hos 6:1-3 with the winter rains, has been compared with the winter Sun. The basic imagery, however, is that of Helel ("the shining one") as the brightest star in the morning sky, appearing in the east at or before dawn rising before the Sun. Because of its orbital path it is never seen to attain the celestial zenith before it is blotted from sight by the light of the rising Sun. Venus/Lucifer as the morning star is seen from Palestine rising "above the nations" in the eastern sky; hanging over Babylon. In Ps 57:8 Shahar ("Dawn") is depicted as asleep and to be wakened by the Psalmist. Again, in Ps 108:2 the Psalmist's lyre awakens sleeping Shahar. Ps 110:3 speaks of dew as being born "from the womb of Shahar." While in Ps 139:9 the Psalmist speaks about taking the wings of Shahar and dwelling in the uttermost parts of the sea. In Song of Songs 6:10 Shahar is fair as the Moon, bright as the Sun, and awe-inspiring as the Host (stars of heaven). Dawn is a winged personage who spends her nights asleep in the ocean bed, whence she awoke and rose each morning. When Ishtar descends to Arallu in search of the dead Tammuz, she announces herself as "Ishtar, goddess of the morning;" she is Venus in the evening but the goddess of dawn in the morning.

Na'aman, Nadav. "Sennacherib's 'Letter to God' on His Campaign to Judah," Bulletin of the American Schools of Oriental Research, Number 214 (April 1974): 25-39. See page 33, note 36: "Sargon seems to have been killed during his campaign against Tabal (in Anatolia), and upon his death many of the Assyrian provinces in Anatolia rebelled." On page 32 mention is made of an inscription written around 717 B.C. in which Sargon is termed "the subduer of the land of Judah which lies far away."

Parker, S. B. "Rephaim," The Interpreter's Dictionary of the Bible: Supplementary Volume (Nashville: Abingdon Press, 1976), p. 739. In Isa 14 the whole universe is animated: the cedars of Lebanon (14:8), the Day Star (14:12), and the Rephaim (translated "shades") in 14:9. In the ancient Ugaritic texts the sun-goddess is described as ruling over the rpum and consorting with the dead. The rpum refer to the rulers of the dead: the dead ancestors. The Rephaim, a race of giants, were evidently the first settlers of Canaan. Note the literature cited in the bibliography of this article.

Tadmor, H. "The 'Sin of Sargon'." Eretz-Israel volume 5; edited by M. Avi-Yonah, H. Z. Hirschberg, Y. Yadin, and H. Tadmor (Jerusalem: the Israel Exploration Society and the Hebrew University, 1958), p. *93; the article in Hebrew is found on pp. 150-163. The reign of Sargon II was marked by the ascendancy of Babylonian gods and culture; the pro-Babylonian feelings ran strong in the Assyrian court. A marked reaction against this influence is evident in the reign of Sargon's son Sennacherib. An inquiry was conducted by Sennacherib into the nature of the "Sin of Sargon" his father, who "was not buried in his house." Sennacherib, an anti-Babylonian ruler, restored the gods of Assyria; his reign is marked by a regression from the Babylonian traditions of Sargon and a return to the much older traditions of ancient Assyria.

ADDITIONS:

Mendelssohn, Kurt. The Riddle of the Pyramids (New York: Praeger Publishers, 1974), pp. 46, 49, 204, 209. Pharaoh's connection with the never setting circumpolar stars was emphasized in the Fourth Dynasty pyramids by the direction of the entrance passage which linked them with his tomb chamber. In the Great Pyramid, there is a remarkably accurate alignment of the four sides to the cardinal directions; the polar passage points to the celestial pole, the bright star alpha Draconis. [Draco, together with the Bears (the constellations Ursa Major and Ursa Minor), is the polar constellation par excellence]

Beck, Roger. "Interpreting the Ponza Zodiac: I, II" Journal of Mithraic Studies 1 (1976):1-19; 2 (1978):87-147. See pages 2, 7 for a picture of the Ponza Zodiac and an astronomical map of the polar constellations. Helios the Sun goes to the Pole to take on his duties from the skygod. The Pole Star is the commander-in-chief, under whom are four generals. Sirius is the general to the East, Antares is the general of the South, Vega is the general of the West, and the Great Bear is the general of the North. Polaris, "the peg in the centre of the sky" is the General of generals (p. 128).

- I. The Accepted "Wisdom" of Current Scholarship: The Greek translation (Septuagint) of Isaiah 7:14 said, "A virgin will become pregnant and bear a son," so a virgin birth story was composed by Matthew to fulfill this prophecy (see Matt 1:22-23). Because Matthew wanted to show that this was a virgin birth, he chose the Septuagint version, even though it was a mistranslation of the Hebrew text which said "A young woman" would bear a son. [This is a view which rejects inspiration of Scripture]

The Septuagint chose the term parthenos (=Hebrew bethulah), instead of neanis (= Hebrew 'almah). It is a translation which adds something to the original Hebrew text of Isa 7:14. The additional significance of a virgin birth was then made use of by the Gospel and the tradition of the Christian Church; see the Vulgate (A.D. 400), Luther (1534-46), the King James Version (1611), the British Revision (1881-85), and the American Standard Version (1901). But now see the RSV (1952) which correctly translates "a young woman" (=Hebrew 'almah).

For the above understanding, see: Hershel Shanks, "How the Septuagint Differs," The Biblical Archaeology Review 2 (June 1976):33-34; also the remarks of George Wesley Buchanan in BAR 3 (March 1977):34.

- II. The Understanding of Ellen G. White: "Reports have reached the rulers in Jerusalem that Jesus is approaching the city with a great concourse of people....it is intercepted by the rulers. They inquire the cause of the tumultuous rejoicing. As they question, 'Who is this?' the disciples, filled with the spirit of inspiration answer this question. In eloquent strains they repeat the prophecies concerning Christ:

Adam will tell you, It is the seed of the woman....Ask Abraham, he will tell you, It is 'Melchizedek King of Salem,' King of Peace.... Jacob will tell you, He is Shiloh of the tribe of Judah.

Isaiah will tell you, 'Immanuel,' 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isa. 7:14: 9:6." (DA 578). In prophetic vision [Isa 8:14-15], Isaiah was shown that this stone [the rejected stone which finally was used to lay the corner for the foundation of the Solomonic temple] was a symbol of Christ." (DA 598). It should be noted that the stone of Isa 8:14 is utilized by Isaiah's prophecy as a symbol of Immanuel (see 8:10).

Clearly, E.G. White presents Isaiah as knowing that the name Immanuel along with the symbolic imagery associated with the name evoked the coming of the Promised One, the Messiah. "Immanuel" is placed in the context of "typology;" that is, an historical personage such as Melchizedek (Gn 14:18; Ps 110:4; Heb 7:1-17), or Shelah/Shiloh (Gn 38:11,18; 49:10) who play the role of a model in miniature of the coming Promised "Desire of all nations" (Hag 2:7 [LXX, KJV]). Christ is the "greater than" (Matt 12:41), i.e., the fulfillment of the prophetic figure set forth by inspiration.

- III. The Position of the Seventh-day Adventist Church in Her Official Publications:

"The 'almah...in Isa. 7:14 was evidently Isaiah's own wife, and 'Immanuel' was to have been the name of their son. But God instructed Isaiah to name the child 'Mahershalahashbaz' instead of 'Immanuel,' as a result of the refusal of Ahaz to submit to God. Thus the prophecy of Isa. 7:14 had a local and literal fulfillment in the days of Isaiah. By inspiration, Matthew was led to see in the historical circumstances and prophetic message of Isa. 7:14 a prophecy of the virgin birth of the Messiah, and to use the word parthenos in quoting prophecy." (pp. 168-169 in Problems in Bible Translation [Washington: The Review and Herald Publishing Ass., 1954]). "A later prophet, under the inspiration of the Holy Spirit, can recognize in a deeper sense and fuller import what was not as apparent to the first writer.... See, for example, Matthew's use of Isaiah's statement regarding a young woman conceiving and bearing a male child (Isa. 7:14; Matt 1:22,23) ..." (p. 58 in the Special Sanctuary Issue of Ministry, October, 1980).

THE THREE LEVELS OF ANALOGY IN ISAIAH 7:14

I. Earthly dimension: "...the young woman (Salmah)," the wife of Isaiah, "shall bear a son" (Isa 7:14). His name Immanuel takes on significance only when the child is about to reach the age of accountability (vs 16), that is the age of 12 (the six and five years of vs 8; see the Jerusalem Bible). Only then comes the prosperity (the defeat of king Ahaz's two enemies) justified by the name "God-Is-With-Us. When the child reaches the age of 11, in his 12th year (eastern reckoning), then the symbols of curds and honey, representing prosperity, are eaten (vss 15, 22). And so it was. Eleven years after the birth of Immanuel in 734 B.C., Assyria destroyed Samaria in 723 B.C. The two enemies of Ahaz of Judah, Pekah of Samaria and Rezin of Damascus (representing the nations Ephraim and Syria) were neutralized as a threat to God's people.

In 8:3, Isaiah's wife is called "the prophetess." While in 7:14 the mother names the son, in 8:3 it is the father who names the son (both names having been provided by God). In chapter 8 the son's name is Maher-shalal-hash-baz ("the Spoil [Pekah] speeds, the Prey [Rezin] hastes"); the name again indicating defeat for Judah's two enemies. Their actions hastened their end as spoil and prey in the hungry jaws of the beast Assyria. In 8:18 is the significant statement that Isaiah's children were given him by God as "signs and portents in Israel." Indeed, when Isaiah first was told by God to meet Ahaz, the prophet specifically was directed to take his son Shear-yashub ("A-Remnant-Shall-Return") with him. As Ahaz listens to Isaiah, the king sees in the background the walking oracle carrying the message: A-Remnant-Shall-Return. See 7:3.

II. The dimension in the realm of nature: Because king Ahaz of Judah rejected the "waters of Shiloah that flow gently" (8:6), the overflowing flood waters of the Euphrates would bring destruction on Judah. Since the river's overflowing waters are termed "its outspread wings" (8:8), the imagery which is conjured up is that of a personified river, appearing dragon-like with "wings." Into this realm of personifications of the world of nature is evoked the name "Immanuel" (8:8), the only One who can deliver and save Judah. The flood waters spare only the Head of Judah; the Head here symbolizes the remaining "Remnant" and King (compare 7:8).

III. The dimension of the realm of the spiritual: The "waters of Shiloah," which gently flow "at the end of the conduit of the upper pool" (7:3), represent the waters of salvation; a Holy Spirit symbol (33:21; 55:1 with John 7:37-39; Eze 47:1-10). The serpent-river with its dragon flood-"wings" (Isa 8:7-8) represent not only the Assyrian army, but Satan and his body; --formed in the configuration of that old serpent, the dragon Satan (Rev 9:9). The outstretched dragon wing is brought into confrontation with the One ("Immanuel") who is supernaturally endowed; only a supernatural One could stop the Dragon. Compare Dan 9:26-27, which possesses the same identical imagery of the great controversy between Christ and Satan.

It is Isa 9:6 which identifies Immanuel as "Mighty God, Everlasting Father." "For to us a child is born, to us a son is given; and the government will be upon his shoulder..." Isaiah's own son was not an everlasting ruler, upon whose shoulders the government rested!

- I. The problem of Isaiah 7:14. It is a young woman (‘almah) who bears a son; a son who is born and matures as a "sign" (7:14) to Isaiah's contemporary, king Ahaz of Judah. Yet Matthew quotes this "sign" as a Messianic prophecy concerning the virgin-birth of the Christ child (Matt 1:23). Note that bethulah (not ‘almah) is the usual word for "virgin" in Hebrew.
- A. Did Isaiah himself recognize that the birth and growth of the child Immanuel ("God-With-Us") was a Messianic prophecy? Did the NT writer Matthew expand or extend the meaning of Isaiah 7:14, when he wrote his inspired gospel? Should we consider Isa 7:14 as having a double application; a sign for his own day and a Messianic sign for the future?
- Answers to these questions are found in (1) a study of the full context of the passage where the prophecy is given, and (2) becoming aware of how the eastern mind thought in Isaiah's day.
 - How did the Jews themselves understand Isaiah 7:14? Note the LXX, which interprets as well as translates: "...behold, a virgin (parthenos) shall conceive in the womb and shall bring forth a son, and thou shalt call his name Emmanuel."
- B. Note the understanding of Christ: Jesus' query in Matt 22:45, if David calls his Son "Lord" [Ps 110:1], does it not mean that the Son of Man had prior existence as the Son of God? The historical setting of Ps 110 is found in I Ki 1:35 where the son of David is placed on his father's throne. Hence David spoke of his son (usually thought of as an inferior figure to that of the father) as his Lord (Ps 110:1). Christ spoke of David's statement as prophecy.
- According to Nathan, the Son of David is the One who builds the Temple (II Sam 7:13). David's understanding of Nathan's message is found in Ps 16, as well as Ps 110. It is Yahweh who is established at David's right hand (Ps 16:8); the godly One ("your devoted One") who would not be allowed "to see the Pit" (Ps 16:10) [the LXX translates "Pit" by "corruption"]. Peter says that David is a prophet who foretold his descendant's resurrection from the dead and His exaltation to the heavenly throne (Acts 2:25-31). Jesus is the Son of David who builds the Temple (John 2:19-21).
 - The prophecies of David are not direct, but indirect. They find their "take-off point" in typology; the son of David who is placed on the right hand of David's throne and who builds the Temple, serves as a model in miniature of a greater event in the future. The principle of "something greater than" (Matt 12:41).
- C. Conclusion: As pointed out below, Matthew did not expand or extend the meaning of Isa 7:14. Indeed, Isaiah did understand this verse as a Messianic prophecy. And the translators of the LXX understood the prophecy.

II. The three dimensions of Isaiah's prophecy:

- A. Earthly dimension: Isaiah, chapters 7-8-9
- Historical background; the crisis of 734 B.C. (see II Ki 16:1-9). Pekah of Samaria (Israel/Ephraim) and Rezin of Damascus (Syria/Aram) had formed a league (the Syro-Ephraimitic league). The purpose of this military alliance was to stop the westward advance of the Assyrian army under Tiglath-pileser III. Since king Ahaz of Jerusalem (Judah) refused to join this alliance against the Assyrian threat, Pekah and Rezin plotted to place a puppet (the "son of Tabeel", Isa 7:6) pliable to their own interest on the throne of Judah. The name "Tabeel" (Tob-ʾel, "God is good"; vocalized Tob-ʾal, "good for nothing") is not a proper name, but rather a reference to the maternal home of a prince in Judah. On Tabeel, see BASOR, No. 140:34-35, 1955.

2. Time of decision for Ahaz. In 734 B.C. Ahaz faced three choices:
 - (1) Join with the Syro-Ephraimitic league against Assyria. (2) Throw his lot in with Assyria--and this is what he did [II Ki 16:7].
 - (3) Or, a choice Ahaz had not considered: choose to make God his strength. Note how Isaiah refers to Ahaz as "the house of David" (Isa 7:2, 13). It was when David made God his strength, that Goliath was slain, and David was made ruler over Israel. Isaiah's message in 8:12 is that Ahaz should not call an alliance (gefer, "alliance", or a secret conspiracy) in fear,--for Judah is a Theocracy (8:13).
3. The sign of deliverance from the two enemy kings for Ahaz.
 - a. Isaiah and his children are "signs and portents in Israel" (8:3, 18). When Isaiah was told by God to meet Ahaz, the prophet specifically was directed to take his son Shear-yashub ("A-Remnant-Shall-Return") with him. Isaiah's son is a walking oracle who looks on as the sign from the Lord is given to the king of Judah. As Ahaz listens to Isaiah, the king sees in the background A-Remnant-Shall-Return! See Isa 7:3.
 - b. The mother, who gives birth to the sign of deliverance, names the child Immanuel, "God-Is-With-Us". It is a name which gives hope and comfort for God's covenant community (7:14). The father calls the child Maher-shalal-hashbaz, "The spoil speeds, the prey hastes" (8:1). The name conveys the assurance of speedy judgment upon the two kings of whom Ahaz is in dread. The spoil is Rezin and the prey is Pekah. Because of their unbelief in the God of Israel, they would not only serve as booty for Assyria, but their actions hastens the day of judgment-sentence which falls upon them!
4. The specific nature of the sign: a prophetic prediction.
 - a. The Lord's sign: "before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted" (7:16);--before the child Immanuel would reach the age of accountability: that is the age of 12 (compare Luke 2:42). "Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God" (DA 75). The prophecy of Isaiah 7:14 is dated to 734 B.C. (II Ki 16:5-7). Eleven years later, before the child had reached the age of 12, Assyria destroyed Samaria and put an end to the ten-tribe kingdom of Israel (723 B.C.). It is after the child is twelve, that he eats the symbols of prosperity, curds and honey (7:15, 22).
 - b. "Six [with the masculine plural: im] and five years more and a shattered Ephraim shall no longer be a people" (7:8b). Isaiah did not employ vowels when he wrote the Hebrew text. Hence the mem following the "six" possibly may be considered an "enclitic mem," which simply would give emphasis to the "six". (On the enclitic mem, see JBL 76:85-107, 1957). Ephraim/Israel is to be shattered within eleven years of 734 B.C., i.e., 723 B.C., the date for the fall of Samaria. If the text of Isa 7:8b is accepted as it stands in the Hebrew, it predicts that Ephraim would be shattered in sixty-five years. That time span would take one down to 669 B.C. It is known that in 670 B.C., Esarhaddon of Assyria subdued Egypt (Isa 19:4) by organizing that country into 22 districts with local rulers under an Assyrian governor. It seems likely that in that same time-frame, 670-669 B.C., Esarhaddon destroyed Ephraim as an ethnic entity, by importing (transplanting) peoples from the east into Samaria. See Ezra 4:2.

5. Additional notes on the historical background to Isa 7:14
- a. Ahaz refused to put the Lord to the test, to ask for a divine, miraculous sign that his enemies would be brought to nought (7:11-12). The refusal of Ahaz to accept the offer of a sign is an indication that his career all along has been an offense: "If you will not stand firm, you will not be confirmed" (7:9b).
 - b. "Behold the young woman shall bear a son" (7:14). The word "young woman" in Hebrew is almah, Ugaritic g̃lmt/g̃almat. The word conveys the concept of "comeliness and strength", the properties of youth.
 - c. The name Immanuel takes on significance only when the child reaches the age of twelve. Only then comes the prosperity (the defeat of Ahaz's enemies) justified by the name "God-Is-With-Us."
- B. The realm of nature in Isa 8:5-10. Note that the ancients personified the forces of nature:
1. The "waters of Shiloah that flow gently" (8:6). Isaiah had been told by God to meet Ahaz at the end of the "conduit of the upper pool" (7:3). The "Upper Pool" is a reference to the spring Gihon, where waters were collected in an open basin. From there, in the Kidron Valley, Solomon had constructed a conduit to the "Lower Pool," the Pool of Siloam (Ecclesiastes 2:6). The aqueduct connecting the two pools was called "the waters of Shiloah"; compare Isa 22:9, 11; 36:2; II Ki 18:17; Nehemiah 2:14. Confined in a conduit, the quiet waters of Zion could not overflow, but gently carried its life-giving water. In light of 8:7, the waters of Shiloah are to be taken symbolically; compare Isa 55:1; John 7:37-39.
 2. 8:7-8. The king of Assyria and all his glory are portrayed as an overflowing flood of the (Euphrates) river; a flood which will sweep on into Judah, reaching even to the neck. The dimension of a human conflict here is transfigured to a second dimension, that of a conflict in nature; a torrent flood that destroys the earth. The chaotic, unruly waters of destruction, are frequently employed to represent heathen peoples and multitudes. See Isa 17:12-13; 60:5b; Rev 17:15. The river that rises over its channels and banks is also a river with "outspread wings," see verse 8.
- C. The cosmic, spiritual realm. Rivers, in ancient Near Eastern mythological imagery, were conceived as snake-dragons. The enemy Assyrian-force in Isa 8:7-8 is in the form of this dragon; a snake-monster with outspread wings. The configuration is that of the dragon, Satan (Isa 27:1: "That day, Yahweh will punish, with his hard sword...Leviathan the fleeing serpent, Leviathan the twisting serpent: he will kill the sea-dragon"; compare Rev 12:9). The reader's vision is caught up to a third dimension; that of the imagery of spiritual powers, see Eph 6:12. The refusal of the waters of Shiloah (symbol of the Holy Spirit) by the people of Judah (8:6), conjures up the unruly waters of satanic powers.
1. Members of folk societies sought to understand their local familiar world by seeing themselves as a mirror reflection of what they conceived was the greater macrocosm. According to the ancients, the macrocosm (their view of the universe) consisted of a sea-dragon surrounding and threatening the habitable "ordered-sphere," the earth. This macrocosm view served as a blueprint for their own microcosm. The microcosm was a figurative universe. The habitable earth was the traditional, familiar community of the folk society. Beyond lay the figurative sea-dragon(s), that is the enemy forces that threatened the known realm.

2. It is in the context of Judah facing the threatening dragon-figure of Satan, that the name "Immanuel" is invoked (8:8-9). The supernatural power of the dragon can only be withstood by a supernatural Hero: God Himself. The ancient world always had possessed the imagery of the hero-god confronting and defeating the dragon of pre-creation chaos. See, for example, the hero-figure and the seven-headed dragon conflict as depicted in a Mesopotamian cylinder seal impression: Fig. 16' in Alexander Heidel, The Babylonian Genesis (Phoenix Books, 1951).
 3. The flood waters of the winged-serpent overflow Judah, "even to the neck" (8:8). This is to be understood in light of 7:9. The head of Ephraim is its capital Samaria, and the head of Samaria is its ruler/king. (It should be noted that these magnificent heads are actually tails! In 7:4, Pekah and Rezin are spoken of as two smoldering tails) The head of Judah is Jerusalem; the head of Jerusalem is her true King. Since the prophecy of Isaiah is given while A-Remnant-Still-Return is looking at king Ahaz (7:3), the true living capital of Judah is constituted by God's faithful remnant; see 6:13 and especially 10:20-21. It is the faithful remnant of Judah, as well her true King, who survive the destructive flood waters. For Judah's King: 9:6-7; 6:5.
 4. Compare Daniel 9:26-27, which possesses the identical imagery of a flood-dragon with outspread wings. In Dan 9:26 it is a flood which will sweep into Judah, causing destruction to both the city Jerusalem and her Temple. As in the Isaiah passage, the flood is to be understood in a figurative sense, for the in-coming waters is a human tide, consisting of "the people of the leader who will come." In verse 27 the outstretched dragon wing is once more brought into confrontation with the One who is supernaturally endowed; an Anointed-One who champions the covenant. It is the imagery of Christ and Satan in the great controversy; compare Gn 3:15; Rev 12:7.
- D. The realm of nature in Isa 8:16--9:2. Isaiah's eyes had seen the King, Yahweh of hosts (6:5). But under Ahaz, Judah had turned away from her King and His Sanctuary Encampment. The wicked had departed from the heritage of Israel. The apostates were in a condition which David describes: "...they have driven me out...that I should have no share in the heritage of Yahweh, saying, 'Go, serve other gods'" (I Sam 26:19b). The sphere of God's covenant community is the sphere of life; beyond the Holy Land lay the realm of darkness and death; a realm controlled by satanic spirits and agencies--the sphere of "other gods." Cf. II Ki 5:17.
1. Isa 8:16-22 pictures the apostate Hebrews under Ahaz as figuratively wandering outside the bounds of God's ordered kingdom. In Hebrew thought, the light of the sun, in the symbolic microcosm, is the Torah; Christ as found in the Word (Psa. 119; John 1:1; Rev 19:13; Prov 6:23; Ps 119:105; John 5:33, 35, 39). Hence, the line marking the sun's limit, the boundary between light and darkness, is of a legal nature; the limits of God's stipulated covenant (Job 26:10; Pr 8:27). Beyond the boundary of light sports the sea-monster Leviathan (Ps 104:24-26).
 - a. God's command: "Bind up the witness-testimony (te'udah), seal the Torah in the heart of my disciples" (Isa 8:16; compare verse 20). The witness of Isaiah (8:18) and God's Word/Torah is the Lamp (Ps 119:105); a Light which would dawn in the future (9:2, 6) for those who walk in darkness (8:20). Outside of this Light is the howling wilderness, the natural habitat of noxious demons and jinns; a land of thick darkness (Jer 2:31) where satyrs [se'irim] dance (Isa 13:21). Yet this is the very region that Ahaz had led the people of Judah,--there to consult the ghosts and the familiar spirits (Isa 8:19). "For there is no augury in Jacob nor sooth-saying in Israel;" so translate in Num 23:23. Compare Lev 19:31.

- b. Figuratively, the nation under Ahaz had wandered into the wilderness away from the Holy Land. But the pillar of cloud by day and of fire by night was not leading them. Nor was the manna, bread from heaven, feeding them. Hungry, distressed, and enraged, the nation sought Light by turning their faces upward and down to the ground (8:21-22). (In the Hebrew text, the "people" of verse 19 are thought of as a collective "he". Verse 21, for example, literally reads: "...and when he is hungry, he shall become enraged and revolt against his king and his elohim..." In 9:2 the "he" again becomes "people").
2. The Isaiah passage (8:16--9:2, 6) has a solstitial flavor. The people are in the gloom and darkness of winter. But the light would dawn with the advent of Spring. "The people that walked in darkness have seen a great light; they that dwelt in a land of gloom--over them has daylight shone!" (9:2). "From the womb of the morning like dew your youth will come to you" (Ps 110:3b). "Yahweh; His going forth is sure as the dawn..." (Hos 6:3a). "The Sun of Righteousness shall rise, with healing in its wings" (Mal 4:2). The dawn (see Isa 8:20) of Spring would bring the return of fertility and increase. The annual rising of the sun would bring the rains to ripen the harvests and rejuvenate the world of nature. No longer would there be hunger and distress.
- E. The cosmic, spiritual realm. The yearly dawn of the sun at the Spring season, bringing regeneration, is to happen in human history by a supernatural event: the birth of a Wondrous Child as a presage of the coming Age of Bliss (Isa 9:6-7). Of Christ's first advent, E. G. White writes: "Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, 'with healing in His wings.' Mal. 4:2" (DA 261). See Isa 49:6; 60:1-3.
1. The prophetic utterances concerning the child in 9:6-7 indicate that the child will not be an ordinary human being. Here we have the greater fulfillment of Isa 7:14. All the world is subject to the rule of the Child. The Child is given a number of royal titles; customary for a King. Cf. Sir Alan Gardiner's Egypt of the Pharaohs (Oxford, 1961), p. 51. On the role of the king in antiquity, see Thorkild Jacobsen in Toward the Image of Tammuz and Other Essays... (Cambridge, 1970), pp. 30-381, note 51.
2. In context of the return of the remnant (Isa 10:20-22), the child of Isa 7:14, 8:3, and 9:6, again is referred to in Messianic terms: Isa 11:1-5. "A shoot springs from the stock of Jesse" (Isa 11:1).
- III. The Literary Vehicle of Isa 7:1--9:7. There are four major sections, each introduced by a prose prologue with the prophetic oracle given in poetry. For the prose and poetry divisions, see The Jerusalem Bible translation.
- A. Ephraim would give birth, through union with Aram, to a coronated son of Tabeel: a sign of future defeat (7:1-9).
1. Prose introduction: an historical prologue ending with God's commission to Isaiah to warn Ahaz (7:1-3)
2. Poetic oracle: God's message to Ahaz. The sign of Shear-yashub (7:4-9)
- B. God will give birth to the maiden: a sign of future victory (7:10-25).
1. Prose introduction: God's conversation with Ahaz who rejects a sign (7:10-12)
2. Poetic oracle: God's message to Ahaz. The sign of Immanuel (7:12-25)

- C. Isaiah will give birth through a prophetess: a sign legally sealed, witnessed, and identified as Judah's salvation (8:1-22).
1. Prose introduction: Yahweh's instruction to Isaiah. The sign of Maher-shalal-hash-baz is to be sealed and witnessed (8:1-4)
 2. Poetic oracles: The sign identified as Immanuel, the Temple key-stone, and the future birth of Light (8:5-22)
 - a. God speaks to Isaiah: because Judah rejected the quiet waters of Shiloah, the unruly waters of Assyria will fill the land of Immanuel (8:5-8)
 - b. Isaiah's praise of Immanuel: the sign of salvation against the flood waters (8:9-10)
 - c. God speaks to Isaiah: the sign identified as the key-stone to the living Temple/Sanctuary; see Isa 28:16; Ps 118:22; Matt 21:42; I Pe 2:7; Eph 2:19-20 (8:11-15)
 - d. God's conversation with Isaiah: the sign identified as the Light to Judah. The large (cylindrical) seal which was to be witnessed, see 8:1-2, again is brought to view. It had been identified with the birth of a child, see 8:3. But here the seal and witness are associated with the birth of Light (8:16-22)
- D. The nation of Judah will give birth to a Messianic King: the darkness will give way to Light (9:1-7). [Here the mother of Immanuel is the Church Israel]
1. Prose introduction: [to be understood in the language of Isa 60:2-3] Isaiah speaks of the land of Judah who will give birth. In this case the woman is the nation. The labor-pains is the present (734 B.C.) distress and darkness, but the birth would bring Light to the Way of the Sea (9:1),--place of the Assyrian advance (becomes the Province Dor).
 2. Poetic oracle: Isaiah's praise of the birth of a Kingly-Light (9:2-7)
- E. Observations on the Literary Vehicle (or, "architectual structure") of the Isaiah passage (7:1--9:7): (1) Ephraim would give birth, 7:1-9. (2) The maiden will give birth, 7:10-25. (3) A prophetess will give birth, 8:1-22. (4) The nation Judah will give birth, 9:1-7.
1. In the first section (1), God speaks to Isaiah, 7:1-9. In the second part (2), God speaks to Ahaz, 7:10-25. The third section (3) presents a conversation with both God and Isaiah doing the speaking, 8:1-22. In the final section (4), Isaiah is the sole speaker, 9:1-7.
 - a. In 8:16-22, God speaks in verse 16 [according to the Targum]; verses 17-18 constitute Isaiah's response. The Lord then continues to speak in verses 19-22.
 - b. Hebrews 2:13 quotes Isa 8:18 as the words of the Messiah. This is to be understood in the sense that Isaiah plays the role of Christ, assuming the position of mediator, interceding between God and Judah.
 2. Isa 9:1 can only be understood in the context of the literary structure, and the parallel passage of Isa 60:2-3. "Yet there shall not be [i.e., continue] gloom to her [the land] who was in anguish/distress. In the [type] former time [of distress] He [God] brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time [antitype] He will make glorious the Way of the Sea [the Dor coast], beyond the Jordan [Province of Gilead], Galilee of the nations [Province of Megiddo]."
- In 734 B.C., Tiglath-pileser III advanced along the coast toward Philistia (according to the eponym list). In 732 B.C. the Assyrian ruler marched down on Damascus and the Way of the Sea--in response to Ahaz (II Ki 16:7). The darkness broke with Light at Capernaum (Matt 4:12-17).

AN ANCIENT ILLUSTRATION OF REVELATION 17:15

The Kassite king Agum II (cir. 1500 B.C.) states that he set up a tantu (a cultic "sea") in the temple of Shamash, in connection with his celebration of the return of the images of Marduk and Šarpanit to Babylon. [H. C. Rawlinson, The Cuneiform Inscriptions of Western Asia (London, 1861-1884), Plate 33].

The depiction here is that of the god Marduk, whose image is set up on a tantu in the temple. A cuneiform text reads: "Tiamat is the seat of Bel [lord Marduk] on which Bel sits" (JNES 28 [1969]:161). Note that Marduk is portrayed standing on his "seat" —indicating his victory over the sea-monster.



The Deluge is mythologized as a crouching monster called "Tiamat" or "Abubu." See CAD vol. A, pp. 79, 93.

Above: The celestial enthronement of the god Marduk takes place only with the defeat of the unruly flood waters, symbolized by the river-dragon.

Below is the earthly reflection of the cosmic victory: the Assyrian king Sennacherib wins his throne with the defeat of the unruly elements. In the terrestrial mirror-reflection, the cosmic river dragon turns out to be a multitude of enemy foes (twelve Israelites from the Judean city of Lachish).



S. Douglas Waterhouse, "The River-Dragon: Its Meaning in Scripture," in The Archaeology of Jordan and Other Studies, edited by Lawrence T. Geraty and Larry G. Herr (Berrien Springs, 1986), pp. 621-638.

The book of Jonah is in two major parts (chs. 1-2 and 3-4); the first part virtually paralleling the second part detail for detail. The structure reflects the original two-scroll "mirror arrangement":

<p>CHAPTER ONE--THE GENTILE SAILORS</p> <p>Arise go to Nineveh (1:1-2) Jonah departs from his mission (1:3) Jonah travels into the innermost part of the ship. He sleeps while the Gentile sailors are threatened with destruction. (1:4-6)</p> <p>Sailors believe that Jonah is sent by God. The Gentiles pray to the God of Israel for salvation (1:7-14)</p> <p>God answers the prayers of the Gentiles and they are saved from destruction. God is worshiped (1:15-17)</p>	<p>CHAPTER THREE--GENTILE NINEVITES</p> <p>Arise go to Nineveh (3:1-2) Jonah obeys his mission (3:3) Jonah travels into the innermost part of Nineveh. The Gentiles need to be "awakened" by the Hebrew prophet, for they are threatened with destruction (3:4-5) The city Nineveh believes that Jonah is sent by God. The Gentiles pray to the God of Israel for salvation (3:6-9)</p> <p>God answers the prayers of the Gentiles and they are saved from destruction. God is worshiped (3:10)</p>
<p>CHAPTER TWO--JONAH REPENTS</p> <p>Jonah's prayer in distress to God (2:1-2)</p> <p>Jonah believes that he is away from God's Presence; that he would die and never see God again (2:3-4)</p> <p>Jonah repents. He will not cling to empty nothings ("vain idols") for deliverance belongs to Yahweh (2:8-9)</p> <p>Yahweh saved Jonah from perishing (2:10)</p>	<p>CHAPTER FOUR--JONAH DOES NOT REPENT</p> <p>Jonah's prayer in distress to God (4:1)</p> <p>Jonah wants to be away from God's Presence; he would die and never see God again (4:2-4)</p> <p>Jonah does not repent. He will cling to empty nothings (the withered plant) instead of Yahweh the true Deliverer (4:9-10)</p> <p>God saved Nineveh from perishing (4:11)</p>

In chapters 1 and 3, both the gentiles (sailors-Ninevites) and Jonah supplicate Yahweh--and the gentiles are saved and worship God. But in chapters 2 and 4 there is a sharp contrast in the conduct of Jonah. In chapter 2 the Hebrew prophet repents, while in chapter 4, unlike the Ninevites, he refuses to repent. With respect to prayer, Jonah was on the same plane as the gentiles. But with respect to repentance the prophet's response does not match the Ninevites', and at the end he is contemplating death instead of life.

The words "Jonah the son of Amittai" (1:1) may be translated to read: "Dove, the son of Truth!"

Note the parallel of Jonah's three-day journey in the belly of the fish (2:1 in the Hebrew text; 1:17) and the prophet's three-day journey within the great city Nineveh (3:3).

- I. The historical level: Not only does Jesus corroborate the historicity of the Jonah story (Matt 12:40), but the book of Kings states that Jonah the son of Amittai predicted the expansion of Jeroboam II's kingdom (2 Kings 14:25). The latter reference would place Jonah's career within the time-frame of the reign of Jeroboam II of Israel (793-753 B.C.). This time-frame dovetails with the regnal years of Adad-nirari III (810-782 B.C.), the only monarch of Assyria/Nineveh who advocated the worship of a single deity. The king of Nineveh whom Jonah converted (Jonah 3:6-9) turns out to be the same king who in another place in Scripture is called: "a savior" to Israel (2 Kings 13:5). It was at this time in 787 B.C. that Adad-nirari III erected a temple in the city of Calah; a temple dedicated to Nabu (the god who controlled the movement of the stars and the destiny of mankind). On a Nabu statue within the temple appear the significant words: "Trust in Nabu, do not trust in any other god!" This proclamation of a sole god to be worshiped by the Assyrians also is reflected in the fact that no other god appears so often in personal names of Assyrians who lived during this time. With the death of Adad-nirari III this monotheistic revolution came to an end. The worshipers of Assyrian national deities were then able to recover from their impotence, and reoccupy their privileged places, suppressing recognition of Nabu.
- II. A second level of analogy is the symbolism drawn from the world of nature: In the prayer of Jonah (chapter 2) the elemental forces of the world of nature are personified--representing in a symbolic way Jonah's inner, spiritual feelings. Jonah finds himself in "the belly of Sheol" (2:2), the Underworld realm of the dead. The guardians of Nether-darkness for the downcast soul, Breakers and Waves (2:3) pass over the prophet (compare Pss 42:7; 18:16-17). "Tehom was surrounding me. Extinction was bound to my head" (2:5). (Sup is not an Egyptian word meaning "reeds/rushes," but rather is the Hebrew word meaning "extinction/end.") The fact that both Jonah and Jesus, while they were headed for a mission to Gentiles were involved in violent storms at sea during which both slept, and following which in both instances there was a Divine calming (1:4-6, 15-16; Mark 4:35-45), is indicative of the symbolic meaning given to the "Sea" (as in Dan 7:2-3).
- III. A third level of analogy is the spiritual realm of fulfillment: Jesus is the "something greater than Jonah" (Matt 12:41) who at Gethsemane and Golgatha is separated from God's presence and despaired of ever again looking "upon Thy holy Temple" (Jonah 2:4). It is Jesus who fulfills the "sign of the prophet Jonah" (Matt 12:39), by being raised from the Pit (Jonah 2:6) at the end of three days and three nights. The climax to Jonah's prayer are the words: "Deliverance (Joshua/Jesus) belongs to Yahweh" (Jonah 2:9).

Note the following symbols which now become apparent:

- The great fish.....=that ancient serpent Satan (Isa 27:1; Rev 12:9)
 The fish's belly.....=Sheol the Underworld; realm of the dead
 The Pit; Sea's heart.=the grave/tomb (Jonah 2:6)
 The Sea/Tehom.....=Satan's kingdom and his body made up of worldlings
 (the heathen in darkness) (Isa 17:12; 60:5; Rev 17:15).
 God's Waves.....=As in Ps 42:7, the Breakers and Waves of Jonah 2:3
 represent God's messages and Providential activities
 which stir-up and cause commotion upon the Sea.
 They function much like the Winds upon the Sea in
 Dan 7:2 (compare Rev 7:1). Below the Breakers and
 Waves is the realm of Extinction and Death.

THE SIGN OF THE PROPHET JONAH

Key Text: Matt 12:38-41. "...we would see a sign from Thee...there shall be no sign given you, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth ...and behold, something greater than Jonah is here."

Something greater than Jonah is here (Matt 12:41). "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation: they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory" (I Peter 1:10-11). "Now these things happened as a figure (typikos) and were written for our instruction" (I Cor 10:11). "For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the Scriptures (consolatio Scripturarum) we might have hope" (Romans 15:4).

All those anointed for holy office in ancient Israel, be he king (Lam 4:20), priest (Ex 40:13; Zech 4:14), or prophet (Isa 61:1), were anointed for functions which were united and ultimately fulfilled in the person of the Messiah (a title derived from the root for "anoint"; the term "Christ," Christos, is the Greek equivalent of the Hebrew word "Messiah"). To speak of Jesus as "Christ" is to recognize Him as the long-promised Anointed One, —who would not merely be anointed with oil (the old covenant), but with the Holy Spirit (Matt 3:16; Luke 4:1, 18, 21; John 1:32-33).

The type, figure, shadow, or "model in miniature" of the greater reality—the Antitype. is a shadow-blueprint in the role, or function played;—and not because of character, or physical, or intellectual endowment. King Zedekiah of Judah was "the breath" of Israel's nostrils, "Yahweh's anointed" (Lam 4:20), not because of his character or religious life (he may have been the worst king in Judah's history!), but because of his role as Israel's anointed ruler. Cyrus, the heathen king of Persia, is termed messiah (Isa 45:1) because of his role as leading kings from the east (Jer 51:11, 28) to overthrow the Babylonian oppressors of God's people (Rev 16:12; Isa 41:25; 45:13) and thus bringing a restoration for the Temple in Jerusalem (Ezra 1:1-4; 2 Chr 36:22-23). The lamb sacrificed on the Sanctuary altar is a figure-symbol of the greater reality: "the Lamb of God, who takes away the sin of the world" (John 1:29). Note that it is the lamb's role as the sacrificial victim that serves as the "type,"—not the fact that the lamb is a dumb brute!

The expression "something greater than" (Matt 12:41) goes back to the Hebrew expression gal wahomer: "how much more..." The something greater than, or more than, refers to the antitypical fulfillment. In the case of our text, Jesus would "fulfill" as the Antitype "the sign of the prophet Jonah." The gal ("light") and homer ("heavy") infers a shift from "minor to major"; the a minori (type) to a fortiori (antitype); how much more is the sign of Jesus than the blueprint pattern provided by the experience of Jonah.

Christ is in all Scriptures: "You search the Scriptures...it is they that bear witness to Me" (John 5:39).

I. How did Christ fulfill the three days and three nights (Matt 12:40)?

- A. Jonah was not dead during his three days and three nights in the belly of the great fish (Jonah 1:17); this is the important "key" to an understanding of the "sign of Jonah."
 1. Significantly, the "belly of the fish" (Jonah 2:1) turns out to be "the belly of Sheol" (2:2); which in turn is identified with the "Deep" (tehom), "the heart of the seas" (2:3). The three days three nights experience takes Jonah in not only a horizontal movement

away from God's sight and the holy Temple (2:4), but there also is submersion, a sinking down into the Deep (2:5-6). Jonah finds himself not simply in the belly of a monster-fish, but into the very bowels of the Netherworld. And he is there tasting death and experiencing what it is like being separated from God. It is only when Jonah comes up from "the Pit" (=grave) that his life is restored (2:6). Interestingly, ancient mythology put forth the notion that the Underworld was inhabited (and even personified) by the monster dragon of pre-creation chaos. In Ugaritic mythology, Leviathan is the dragon of darkness and disorder who is subdued by Baal at the Creation. But, though imprisoned, it is destined to break loose when that era reaches its close, and then the combat will be repeated (UT, 67:1:1-3). "In that day Yahweh...will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, even will He slay the dragon that is in the Sea" (Isa 27:1). Satan is that "ancient serpent" (Rev 12:9; 20:2); and his realm is the kingdom of darkness and death, the Underworld, separated from God's "light" (John 8:12; 9:5; Ps 119:105).

2. The poem of Jonah, chapter 2, combines historical, biographical data with symbolic transpositions,--where the world of nature (the great fish in the sea) is utilized symbolically to represent the distress, despair, and then salvation which came to Jonah's inner, spiritual life. Jonah had gone down through the "jaws of the tomb"; but remained alive to taste the experience. Psalms 42-43, which is actually a single psalm with a unitary structure, is similarly cast. In contrast to Tehom who receives the downcast soul from her two messengers Torrents and Breakers (Ps 42:7), there are the two Upperworld guides, Light and Truth, which uplift the believer to God's holy mountain (Ps 43:3) where there is the life-giving heavenly waters (Ps 42:1-2); and more importantly, God's presence.
- B. Like Jonah, Christ too was cast out from God's presence; and the sins of the world were placed upon Him. Through Gethsemane, Golgatha, and the tomb (an experience which lasted three nights), Jesus became the emblem of sin. (Indeed, sin is separation from God; evil deeds are the fruit of that separation). Compare Isa 59:2; Ps 51:5.
1. At Gethsemane Christ "felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it...agony...Christ felt His unity with the Father broken up....Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would never be one with God" (DA 686-687). "The Saviour trod the wine press alone, and of the people there was none with Him...the Father separating His beams of light, love, and glory from His beloved Son...how offensive in His sight is sin" (DA 693).
 2. Christ's inner, spiritual life walked through the Underworld of death at Gethsemane and Golgatha. On the mount of Transfiguration, Jesus' divinity broke through His humanity; and there was represented the heavenly Saviour. But at Gethsemane, "His visage was so marred more than any man, and His form more than the sons of men" (Isa 52:14). While the transfiguration experience represented the heavenly world to come; Gethsemane represented the Underworld of Satan's kingdom.
 3. Interestingly, in Scriptural symbolism, the Mount of Olives, where Gethsemane was located (Luke 22:39-46), represented the realm of darkness:
I Ki 11:7.....Solomon erected degrading heathen altars and idols on the Mount of Olives (in contrast to Zion, where the Temple is built to represent the heavenly kingdom).

- 2 Kings 23:13...The Mount of Olives is the Mountain of Destruction (Har Hamashhit, "mount of the destroyer"); the representative of the Underworld kingdom which must be destroyed so that the "Sun of Righteousness" (Mal 4:2) may arise to dawn upon those found in the Temple. The sun must overcome Olivet in order to shine on Zion.
- Zech 14:4.....The kingdom of Christ is established when the Mount of Olives is split open and destroyed. (Compare Zech 4:7, where the troubles which loom before Zerubbabel, Israel's ruler, is presented as a mountain--which would split open so that the Temple could be built!)
- Acts 1:11-12...Christ ascends from this earth to heaven from the Mount of Olives; it is from that point that Jesus ascends from the Underworld "tomb" to the Upperworld of eternal life.
- Jer 51:25.....Babylon, directly to the east of the Temple and the Mount of Olives, is the "Mount of the Destroyer." The sun breaks open the mountain Babylon in order to shine on the Holy Land.
- Num 19:3.....The slaying of the red heifer was performed on the summit of the Mount of Olives; the area termed "outside the camp of Israel."

4. While Jesus was alive during His Gethsemane-Golgatha experience, was He also alive in the tomb? "I lay down My life, that I may take it again" (John 10:17). "When the voice of the mighty angel was heard at Christ's tomb, saying Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself...Now was fulfilled the prophecy He had spoken to the priests and rulers, 'Destroy this temple, and in three days I will raise it up.' John 2:19" (DA 785).

Conclusion: the three days and three nights of the sign of Jonah began Thursday evening at Gethsemane and ended early Sunday morning when Christ came forth the Victor from the grave. During the three days (inclusive reckoning) and three nights, Jesus made a full atonement for sin. He tasted the bitterness of perdition (Rev 17:11), when the lost learn what it means to be eternally separated from God. "...the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth" (Matt 8:12).

II. Does Satan also experience the sign of the prophet Jonah?

- A. At the Second Advent of Jesus, Satan will be imprisoned in the Abyss for a thousand years (Rev 20:1-3, 7-8). "After the saints had been delivered.... the earth seemed to be deluged with blood, and dead bodies were from one end of it to the other. The earth looked like a desolate wilderness.... Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to...see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen. During this time, Satan suffers extremely." (EW 290).
- B. While Christ spent the Sabbath in the tomb, Satan will spend earth's Sabbatical in his realm of the dead. Just as Jesus was "sealed" in the tomb (Matt 27:66), so too, the Devil will be "sealed" (Rev 20:3) in his "prison" (Rev 20:7),--a place also called the "Abyss" (Rev 20:1). Compare Luke 8:31, where the demons who call themselves "Legion" speak of their removal from those who were possessed, as entering the abyss. The Abyss is the place where the evil spirits remain alive, but are in agony. The Abyss becomes a reality for Satan and his evil cohorts during the millennium.

III. Did ancient Israel experience the sign of the prophet Jonah? Was Israel ever swallowed by a sea-monster? (There is no mention of a whale such as popular comment attributes to the book of Jonah. "And the LORD appointed a great fish to swallow up Jonah" (Jonah 1:17). Matthew 12:40 speaks of Jonah in the belly of the katos, "a sea monster, a huge sea fish." The great fish was appointed, preordained providentially by God)

- A. Satan's kingdom (his realm of worldlings), the enemy of God's people Israel, is frequently presented in Scripture as a dragon-monster. In Jer 51:44 God says: "I will punish Bel [the patron deity] in Babylon, and I will bring forth out of his mouth that which he hath swallowed up." The restoration of the Jewish kingdom from Babylonian Captivity is an escape from the belly of the Underworld dragon. During the Captivity the inhabitant of Zion is quoted as saying: "Nebuchadrezzar, the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon" (Jer 51:34).
- B. It is in Isa 51:9-10 where we read of Israel's original exodus-escape from captivity,—the captivity of the Egyptian bondage. In the Isaiah passage the Red Sea is personified, so as to play the role of the Underworld monster of pre-creation chaos. The Dragon which is cut open (Isa 51:9) turns out to be the Sea which has been opened up, forming a way for the redeemed to escape bondage (51:10)! The creation taking place here is not the creation of the world, but the creation of the Church. As the victorious Israelites look back at the defeated unruly waters of chaos, they see the buried "man of sin"—the bodies of the Egyptian host which animate the waters. "He reached from on high, He took me, He drew me out of many waters. He delivered me from my strong enemy, and from those who hated me; for they were too mighty for me" (Ps 18:16-17). From an Underworld experience of tasting death, Israel came forth to be born into a Theocratic nation. "Then I saw a new heaven and a new earth...and the Sea was no more" (Rev 21:1).
- C. "And all were baptized into Moses in the cloud and in the Sea" (I Cor 10:2). "Do you not know that all of us who have been baptized into Jesus were baptized into His death? We were buried therefore with Him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:3-4). When Jonah came forth from his "tomb-experience," he witnessed for 40 days (Jonah 3:4); when Israel came forth from the jaws of the dragon, she remained 40 years in the wilderness before receiving her promised home (Num 14:34). When Jesus came forth from the tomb, He remained to witness on this dreary earth for 40 days before ascending to His heavenly home (Acts 1:3).

The baptism of Jesus prefigured His descent into the abyss of the Waters to fight a duel with the Sea-monster, there to defeat the Waters of Death. Baptism immerses us into the sepulchre, the old man is buried so that the new man can come forth. "If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor 5:17). "...the dead will be raised imperishable, and we shall be changed" (I Cor 15:52).

IV. The Jonah pattern in the life of Christ as provided by the Gospel of Mark:

- A. Mark 4:35-45.....On His journey to Gentile land, Christ crossed the Sea. Jesus falls sound asleep as a violent storm threatens the Master's ship. When Jesus is awakened, a divine calming takes place. (See Jonah 1:4-6, 15-16).
 Mark 5:9.....After crossing the Sea, demons named "Legion" emerge.
 Mark 5:11-13.....The demons are sent into the Sea!
 Mark 6:30-44.....Passover, commemoration of the escape from bondage; the feeding of the multitude Passover bread.
 Mark 6:45-52.....Jesus walks on the defeated Waters (Compare Ps 91:13).
 Mark 7:24-30.....A prejudice against a mission to the Gentiles is mocked.

Mark 8:1-10.....Jesus feeds the Gentiles bread (the 4,000 are fed manna in the wilderness after the miraculous crossing over the waters [6:45-52]).

Mark 8:10.....Jesus crosses the sea.

Mark 8:11-12.....And speaks about the sign of the prophet Jonah.

- B. The pattern-situation for the "sign of Jonah" in Christ's ministry is found in the "typology" of Jonah's ministry. There is Jonah's prejudice against a mission to the Gentiles; a prejudice mocked by Christ as He inaugurates His ministry to the Gentiles. Just as Jonah's Gentile-ministry is preceeded by a journey through the Sea, so also Jesus crosses the sea and sleeps during a storm (Mark 4:35-41). As Jonah spent three days and three nights in the "heart of the earth," so does Christ. And as Jonah proclaimed his message of warning to the inhabitants of Nineveh for forty days (Jonah 3:4), so too, Jesus, after coming forth from the "heart of the earth" proclaims His warning to the inhabitants of Judah for forty days, following the resurrection.

One also can discern an "exodus-pattern" here. Christ gives meaning to the Passover, breaking the Passover-bread for the multitudes to assimilate (Mark 6:30-44). The Red Sea experience then follows as the Sea is defeated and the redeemed are rescued from destruction (Mark 6:45-52). The guiding Light, which leads the way, then feeds the people the manna from heaven in the wilderness (Mark 8:1-10). The goal of the pilgrimage is the Promised Land of heaven.

SUPPLEMENT: AN ANALYSIS OF JONAH 2:2-8

PRAYER OF
DISTRESS IS
HEARD

I cried from the distress that was mine
to Yahweh and He answered me;
from the belly of Sheol I entreated;
you heard my voice.

REMOVED
HORIZONTALLY
FROM GOD

For you threw me deep in the heart of the seas
and River was surrounding me.
All your Breakers and your Waves
passed over me.
And I said,
"I am driven out from in front of your eyes
How shall I again look
into you holy Temple?"

REMOVED
VERTICALLY
FROM GOD

Waters encompass me to the throat,
Tehom was surrounding me.
Extinction wrapped round my head;
to the mountains' roots Matt 12:40
I went down to the earth; ["in the heart of the earth"]
her bars [were] about me for an eternal abode (le ʿolām)

PRAYER OF
DISTRESS IS
HEARD

Then you lifted from the Pit my life,
Yahweh, my God.
When my soul grew faint within me,
I remembered Yahweh;
And my prayer came to you
into your holy Temple.

Appendum:

Those who cling to empty nothings
forsake their Loyalty.
But I, with grateful voice, shall sacrifice to you...

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THE HISTORICAL DIMENSION: in which the Sabbatical Year (Lev 25:20-25; Dt 15:12-14) was observed as a memorial.

In keeping with the character of other religious festivals, the Sabbatical looked back; commemorating those events (within the exodus experience) which established Israel as a theocratic nation (Jer 34:13-14; Dt 15:15; 31:10-11). Thus the Sabbatical is seen to fit into the scheme of the entire religious calendar of feasts; each major observance remembering an event which founded the covenant community. Examples: the Passover season (including the Feast of Unleaven Bread) pointed back to the deliverance from Egypt (Dt 16:1); the Feast of Weeks (Dt 16:10) commemorated the Sinai experience (Ex 19:1 as interpreted by Jub 6:1-22; Hos 6:3, 7; Jer 2:2-3); and the Feast of Booths/Tabernacles (Dt 16:13) recalled Israel's wilderness pilgrimage (Lev 23:43). Since the Feast of Tabernacles celebrated the results of the observance of the Day of Atonement and was the Feast which marked the end of the year (Ex 23:16; 34:22), Tabernacles represented a joyous remembrance of the end of the "wanderings in the wilderness."

While the emancipation of the Hebrew slaves, at the initiation of the Sabbatical Year, recalled both the Israelite release from Egypt, "the house of bondage," and the giving of the Covenant at Sinai (Jer 34:13-14), the septennial emancipation actually occurred in connection with the end of the observance of the Feast of Tabernacles (Dt 31:10-11). In this setting the Hebrew mind would associate the Sabbatical with the "rest" (menūḥāh) --security from their enemies and comfort in Yahweh's heritage--which awaited the Israelites after their forty years of wanderings in the wilderness (Ps 95: 8-11; Jos 1:13-15; Dt 3:20; 12:9-10; 25:19).

THE AGRICULTURAL DIMENSION: in which the Sabbatical observance was seen in terms of an agricultural "rest" during which the land was to lie fallow (Ex 23:11).

In the world of agriculture it long has been the practice to burn over an entire field in order to rejuvenate the fertility of the soil for a better yield in the following year. The agricultural "rest" observed by the land during the Sabbatical was conceived in the same way; the land lay fallow in order to rebuild itself for a future yield.

To appreciate this "agricultural dimension" and how it was perceived, it needs be recalled that the ancients thought of their own society--their familiar world--as though it were an inner mirror-reflection of the outlying world of nature. This analogue, in which nature and society share a similar configuration, leaps to the eye as the Sabbatical is seen as an institution kept not by Israel, but by the land. As the land had the obligation to Yahweh to keep the Sabbatical Year (Lev 25:2; 26:34-35), so in mirror-similarity, the Hebrews were to observe the weekly Sabbath (Dt 5:12-15). Just as the land experienced a year in which there is no sowing or reaping, so too, the Hebrew nation also would be purified in an identical manner: by a temporary disruption in the social organism, enforced by the fire of war and captivity (Jer 12:14-15; Dt 30:1-10; 1 Ki 8:46-53). Given such an analogue, it is not surprising that the Chronicler, citing Lev 26:34 (2 Chr 36:21), equates the whole seventy years of Israelite exile in Babylonia as a Sabbatical period for the land; but the end of the period brings release to the people,--by the decree of Cyrus to restore Judah (2 Chr 36:21-23; Ezra 1:1-4).

A Scriptural link connecting the "rest" kept by the land and the "rest" experienced by the Hebrew people, is provided by the sixth chapter of Isaiah. In the context of an announcement of the death of the old king (Uzziah of Judah), that is, the demise of the old era, God, the true and living King (6:1), appears to the prophet, predicting the future devastation and resuscitation of the nation. The prediction ends in an agricultural analogy. The country is a

field of trees which will be burnt over so severely that only a remnant, deformed stump will be left standing (6:13). From this seeming total destruction, the remnant stump will provide "pure seed" for a new living growth, making the land once more laden with fruit (11:1, 10)*. As the trees had been overthrown and the land left desolate (the macrocosm of nature), so too, Judah's people (the "trees" in the microcosm of society) would be cut down and decimated by a coming [Babylonian] military invasion. But the aftermath of war would provide purification for a re-newed, fruitful flowering of national existence. What seemingly had been the announcement of death, actually turns out to be a proclamation of the re-birth of a new era!

THE FUTURE, SPIRITUAL DIMENSION OF THE SABBATICAL INSTITUTION:

There is yet a third category, or "dimension" which is to be attributed to the understanding of the Sabbatical Year. And that is the sphere of the spiritual; a future, heavenly Sabbatical-bliss; a Sabbatical eschatology. This too was a "dimension" inherent in the ancient conception of such an institution. While the Sabbatical Year looked back to the "creation" age of Israel (that is, the founding exodus events which created and formed Israel into a Theocratic nation); it also served as an assist to see the more wondrous, glorious new creation to come. Under inspiration Isaiah recognized this when he envisioned an end-time "Year of Redemption" (Is 63:4) which would entail more than a terrestrial liberation of slaves, or a restoration of land to its original owner. The coming "celestial," or cosmic/universal release would be a spiritual restoration, a time when the Lord's Anointed would heal the brokenhearted and grant remission of sins; a "Year of God's Favour" (Is 61:1-4).

In the opening of His ministry in Galilee, Christ came with the dramatic news that now "the time is fulfilled, and the kingdom of God is at hand" (Mk 1:15). A high-point of this heralding unfolded in the Nazareth synagogue, when Jesus announced, by quoting Is 61:1-2, the arrival of the "Acceptable Year of the Lord" (Lk. 4:19-21). The message was plain, here was One who claimed the Kingly prerogative of proclaiming a "Year of Redemption" (Is 63:4). The raising of the dead, the sign of the birth of the Messianic Era (Is 26:19), threatened the authority of the ruling Sanhedrin (Jn 12:17-18). From that moment on the Jewish religious leaders sought to kill Jesus (Jn 11:53). But no human hand could prevent the celestial happenings. Satan was cast down from the Gate of Heaven, from his position as Prince of this earth (Jn 12:31; Rev 12:7-12; cf. Job 1:6). With the elevation of earth's true Monarch (Rev 12:5) came an even more startling release: the opening up of the prison doors of a multitude of tombs (Mt 27:52)!

It is in the book of Daniel that the cosmic, spiritual-fulfillment was ascribed to the sabbatical year. Daniel 9:24-27 suggests that the seventy years of Babylonian exile (Dan 9:2 [Jer 25:11-12; 29:10]) can possess a further meaning in seventy sabbatical cycles (the 490 years), beginning with the "sabbatical release" (the decree to restore Jerusalem; 458-457 B.C. [Ezra 7:11-25 in light of Dan 9:25]) until the messianic age (A.D. 27 to 34). Compare 2 Chr 36:21. In Christ's time, there may have been those among the devout, who held to the view, as later to be found in mediaeval, Jewish Haggadic instruction, that the Prince who comes in the context of the 70 sabbatical cycles (Dan 9:25-27; cf. 12:1) is the same Prince as mentioned by Ezekiel in the context of the Year of Jubilee: "If the Prince makes a gift out of His inheritance to one of his servants, it shall be his to the Year of Liberty; then it shall revert to the Prince" (Eze 46:17). Seen in this light, Jesus, the liege Lord, the Prince whom in times past had apportioned out to His vassal-servants the heritage of Yahweh, now (during His earthly ministry) had come to announce that the final cycle of the Sabbatical is at hand. In proclaiming the Year of God's Favour (Lk 4:19-21), the Prince lay claim to what rightfully was to revert to Himself. The sabbatical cycles of Dan 9:24 would, among other things, usher in "the sedeq of the hidden ages"; a sabbatical cycle which brings not only the Messiah, but a cessation to the Temple's "sacrifice and offerings" (Dan 9:27).

*See Isa 4:2 on the fruitful branches along with 11:1, 10.

The sabbatical concept undergirds the millennium of Revelation 20. Just as Christ spent a Sabbatical "rest" in His sealed sepulchre, so too the Devil will be sealed in his prison for a sabbatical--a day to be reckoned as a thousand years, God's time, not man's (Ps 90:4; 2 Pe 3:8). Following the Lamb's Sabbatical, when His deadly wound had healed, Christ came forth from the grave to ascend to heaven. The Dragon, too, after descending down to the abyss for an enforced Sabbatical, likewise is "loosed from his prison" (Rev 20:7); for his wound also heals and he too comes forth from the dark depths of the Netherworld. But here the similarity ends. The Dragon's ascent will not take him to heaven--, but down to perdition and the Lake of Fire (Rev 17:18; 20:10).

Just as the Jewish homeland, during the 70 years of exile, is described as having been reduced to its primeval state: an abyss in chaotic condition ("without form and void;" tohu we-bohu; Jer 4:23; compare Gn 1:2), so too, in the eschatological millennium, the world has reverted back to an abyss condition (Rev 20:1-3). Just as the Jews in human history had been away from their homeland for 70 years, so that the promised land would lie fallow and later give forth a rich yield (2 Chr 36:21), so too the earth will lie fallow for a thousand years (millennium), after which "sabbatical" there would be a "new heaven and a new earth"(Rev 21:1). The pattern of the imagery clearly suggests that the earth's Sabbatical (the millennium) is to be followed by a cosmic Jubilee, when finally the purified earth is to be restored to its rightful owners (Christ and the saints [Dan 7:27]). See Acts 3:21; Rom 8:19-21.

AN OVERVIEW OF THE SABBATICAL INSTITUTION

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- I. In History: An Autumn to Autumn (from Tishri to Elul 29) year, the sabbatical institution celebrated the results of the Exodus experience and the rest in the promised heritage of the Lord. Proclaimed on the Day of Atonement (compare Lev 25:9), the sabbatical (on the seventh year):
- (1) freed the Hebrew bondsman or maid on that seventh year;
 - (2) creditors released the debtors from their obligations.
 - (3) The Lord becomes the owner of the land, symbolized by its fallowness; what grows of itself should be shared by the landlord with the poor, strangers, and animals. It was a time for spiritual education.

- II. In Nature: The land was to rest and renew itself by staying fallow. The spontaneous growth during the sabbatical was a sign of God's providential care.

- III. Eschatology and the spiritual: The meaning of the institution.

The spiritual fulfillment of the concept of 2 Chr 36:21, in which the promised land kept her sabbatical while the Jews were away from their homeland, is fulfilled during the millennium. It is after the second advent of Christ that the earth will lie "fallow" and the redeemed will be in heaven. Following the thousand year millennium, the saints will be restored to their original homeland: the earth-made-new-again (in fulfillment of the Jubilee institution).

In the context of his study of the Jewish exile (Dan 9:2), Daniel ascribes the significance of the sabbatical year in terms of seventy sabbatical cycles which end during the messianic age (Dan 9:24-27).

- IV. The meaning of the Jubilee (the time of the sounding of the ram's horn).

- (1) All that is prescribed for the sabbatical year applies to the Jubilee (yobel), which fell on the 50th year (Lev 25:10-11).
- (2) A restoration of full liberty to every Israelite. The sabbatical left open the possibility that a Hebrew slave, if he wished, might remain a slave after the expiration of the period of six years.
- (3) In the jubilee all land sold during the preceding years returns to the original owners or to their descendants. The 50th year aims at restoring the position of both land and people back to its original establishment:--as free persons living on free land.

Falling on the 50th year (Lev 25:10-11), proclaimed on the Day of Atonement (Lev 25:9), the jubilee brings the benefits of the seventh sabbatical year. In the world of nature, this means that the land lies fallow two years in sequence, that is, the 49th and 50th year. Compare the promised of God made through Isaiah, before the Assyrian king Sennacherib's invasion of Judah in 701 B.C. (the land was to lay fallow for two years, from 703-702 B.C. [the 49th year], 702-701 [the 50th year]: See Isa 37:30. Compare 2 Ki 19:29; Lev 25:21-22.

- (1) Eating the year saphiah...what grows of itself when the land is fallow. (Sabbatical year)

- (2) The second year eat sahis...what springs of the same (Jubilee)

- (3) And the third year, plant and reap...and eat their fruit.

Note the threat of famine made by Sennacherib's general, Rabshakeh in 2 Kings 18:27 (in 701 B.C.). The Hebrew text of Isa 37:30/2 Ki 19:29 literally reads: "And this [is] to thee the sign: eating the year safiah [the past year of 703-702 B.C.], and in the second year sahis [the present year of 702-701 B.C.]; and in the third year [which will come following Sennacherib's defeat in 701 B.C.] sow ye, and reap ye and plant ye vineyards and eat ye fruits." It is the eating until the third year when the calamity and danger would be over that is the "sign." "I [God] have ordered my blessing to be on you every sixth year, which will therefore provide for you for three years..." (Lev 25:21). Three years: the sabbatical, jubilee, and the following year. Jerusalem Bible.

CHART OF SABBATICAL YEARS

AD

131-32**	164-63**	479-78	794-93	1109-8
124-25	171-70	486-85	801-0**	1116-15
117-18	178-77	493-92	808-7	1123-21
110-11	185-84	500-499	815-14	1130-29
103-4	192-91	507-6**	822-21	1137-36
96-97	199-98	514-13	829-28	1144-43**
82-83**	206-5	521-20	836-35	1151-50
75-76	213-12**	528-27	843-42	1158-57
68-69	220-19	535-34	850-49**	1165-64
61-62	227-26	542-41	857-56	1172-71
54-55	234-33	549-48	864-63	1179-78
47-48	241-40	556-55**	871-70	1186-85
40-41	248-47	563-62	878-77	1193-92**
33-34**	255-54	570-69	885-84	1200-1199
26-27	262-61**	577-76	892-91	1207-6
19-20	269-68	584-83	899-98**	1214-13
12-13	276-75	591-90	906-5	1221-20
5-6	283-82	598-97	913-12	1228-27
-----	290-89	605-4**	920-19	1235-34

BC

	297-96	612-11	927-26	1242-41**
	304-3	619-18	934-33	1249-48
	311-10**	626-25	941-40	1256-55
3-2	318-17	633-32	948-47**	1263-62
10-9	325-4	640-39	955-54	1270-69
17-16**	332-31	647-46	962-61	1277-76
24-23	339-38	654-53**	969-68	1284-83
31-30	346-45	661-60	976-75	1291-90**
38-37	353-52	668-67	983-82	1298-97
45-44	360-59**	675-74	990-89	1305-4
52-51	367-66	682-81	997-96**	1312-11
59-58	374-72	689-88	1004-3	1319-18
66-65**	381-80	696-95	1011-10	1326-25
73-72	388-87	703-2**	1018-17	1333-32
80-79	395-94	710-9	1025-24	1340-39**
87-86	402-1	717-16	1032-31	1347-46
94-93	409-8**	724-23	1039-38	1354-53
101-0	416-15	731-30	1046-45**	1361-60
108-7	423-22	738-37	1053-52	1368-67
115-14**	430-29	745-44	1060-59	1375-74
122-21	437-36	752-51**	1067-66	1382-81
129-28	444-43	759-58	1074-73	1389-88**
136-35	451-50	766-65	1081-80	
143-42	458-57**	773-72	1088-87	
150-49	465-64	780-79	1095-94**	**Jubilee
157-56	472-71	787-86	1102-1	Year

THE THREE LEVELS OF ANALOGY IN PSALM 19

The first six verses (English) are a hymn to the "sun." Verses seven through fourteen is a poem describing the excellence of the Torah (the Word), often in terms which properly describe the "sun." Notice the following structural breakdown of Psalm 19:

- I. The declaration of nature.....verses 1-6
 - A. The heavens:
 - Their testimony: incessant.....verse 2
 - Their words [=light] are inaudible....verse 3
 - Their testimony: universal.....verse 4
 - B. The heavens is marked by the sun.....verses 5-6 [Public event]
- II. The declaration of the Psalmist.....verses 7-14
 - A. The scrolls of the Torah:
 - Their testimony: incessant.....verses 7-8a [Torah is sure]
 - Their commands: enlightening.....verse 8b [Light for the eyes]
 - Their testimony: universal.....verses 9-10 [A plentiful gold]
 - B. The Psalmist life is marked by the Torah.verses 11-14 [Private event]

The earthly level: The Torah of Yahweh is true and righteous, enlightening the eyes. It brings one into communion with the Redeemer. To God's servant, the Torah brings rejoicing, wisdom, and freedom from sin's domination.

The realm of nature: During the night the glory of God is revealed by the vault of heaven (with its stars), proclaiming a message to the ends of the world. Amid the night stars, God has made a habitation (a tent) for the sun, who emerges during the day to run his course.

Ps 19:5.....The sun is like a young, strong bridegroom. Cf. Cant. 8:6-7.

Ps 148:3.....Sun, moon, and stars are called upon to praise Yahweh.

Ps 104:19.....Sun and moon are examples of obedience (marking off times and seasons).

Num 25:4.....The sun is the great witness. Compare 2 Sam 12:11-12.

Mal 4:2.....The Sedeq sun will rise and bring healing in her wings.

The spiritual fulfillment: In Paul's generation the gospel had been carried "to every creature which is under heaven" (Col 1:23; cf. Ed 96). This event is celebrated by Paul in the words of Ps 19:4: The voice who preached the gospel "has gone out through all the earth, and their message to the ends of the world" (Romans 10:18). The gospel has been spread by angels (stars) working in conjunction with the Word (sun) which is carried abroad by NT evangelists. While the servants of God sow the gospel seed, that "seed" can only be germinated by the light of the "sun." It is angels, who with the Holy Spirit, bring conviction to the hearers of the Word. Stars symbolize angels: Judg 5:20; Rev 1:20.

The chiasitic structure of Psalm 19 may be set forth thusly:

- A. Nature's declaration (the firmament)....verse 1
 - B. The very public word of heaven.....verses 2-6
 - C. The praise of the Torah.....verses 7-9
 - B[!]. The very private word (to the person) vss. 10-13
- A[!]. A Psalmist's declaration (words of mine).verse 14

That the "sun" is a symbol of God's Word is made clear in the following Scriptural texts: Prov 6:23; Ps 119:105; John 1:1, 9; 5:35, 39; John 8:12 and 9:5 with Rev 19:13. In Song of Songs 8:6-7, the love of the Groom is symbolized as a "Sun" ascending up to clothe with his mantle his bride, the "Dawn" (Song of Songs 6:10). See Appendix, page II.

THE THREE DIMENSIONS TO PSALM 24

Interestingly, the superscription of the LXX to Ps 24 associates its liturgical reading with Sunday. Interesting, because the prophetic fulfillment of the psalm falls on Sunday, the day of Pentecost (Acts 2). Early Christian commentators associated Psalm 24 with the Ascension of Jesus (Alan Cooper, "Ps 24:7-10: Mythology and Exegesis," JBL 102/1 [March 1983]:37-60, see pp. 57-59). The early Christians recognized that Ps 22 spoke of Christ's death, Ps 23, of His entombment, and Ps 24 of His Ascension.

The dimension in human society: Psalm 24 was written by David to celebrate the triumphal entry of the Ark into Jerusalem (2 Sam 6:12-19); especially in regard to the placement of the Ark into God's Temple (which was later built under Solomon). Rabbinic tradition relates the psalm to the opening of the door of the Holy of Holies in order to install the Ark (b. Šabb 30a; Mo'ed Qat. 9a). The Psalm also commemorates the original installation of the Ark within the Sanctuary at the base of Mount Sinai.

Ps 24:3-4, which specify the moral qualities required for admission to ascend "the hill of Yahweh," has its parallel in Ps 15 which speaks of ten conditions for admittance into the Temple. These ten moral qualities evoke memory of the Covenant at the base of Mount Sinai and the ten commandments. It is an "entrance liturgy" associated with the gates that open into God's Kingdom.

The dimension in nature: Ps 24:7-10 depicts the glory of the Light of the World (John 1:9; 8:12; 9:5) as the "sun" emerges from the netherworld. The gates of heaven is the point of contact at the horizon between the upperworld and the abyss of darkness below. The picture is that of the Spring sunrise and the victory of the kingdom of light over that of the kingdom of darkness. The meaning of the gatekeepers rearing their heads as the rising glory approaches is found in an Ugaritic text (UT 137.27,29). "They espy the messengers of Sea (who personified the Underworld forces which bring on Winter), the delegation of Judge River. The gods let their heads droop to their knees, and down to their princely thrones." But with the arrival of Baal and the forces of Spring, the gatekeepers raise their heads, for Baal can deal with the foe. (The gatekeepers are actually a full personification of gate towers; they are depicted as a council of sitting elders). See: Michael David Coogan, Stories from Ancient Canaan (Philadelphia, 1978), pp. 86-87. Note that Ps 24:7 parallels temple gates with pithe ʿôlām: "eternal doors."

The spiritual fulfillment: "After Jesus had blessed His disciples, He was parted from them and taken up. And as He led the way upward, the multitude of captives who were raised at His resurrection followed. A multitude of the heavenly host were in attendance, while in heaven an innumerable company of angels awaited His coming. As they ascended to the Holy City [the New Jerusalem], the angels who escorted Jesus cried out, 'Lift up your heads, O ye gates....'" (EW 190-191; DA 833). Note Ex 30:26, where at the inauguration of the Sanctuary, Moses enters into the Most Holy Place to anoint the Ark for its ministry. So on the day of Pentecost, Jesus and the heavenly Sanctuary is anointed for salvation ministry.

Ps 24 is an antiphonal liturgy in which one choir responds to the questions posed by the other choir. "The angels in the city cried out with rapture, 'Who is this King of glory?' The escorting angels answered in triumph, 'The Lord strong and mighty...'" (EW 190-191).

EMPHASIS UPON THE PASSOVER EVENT:

II. The three dimensions of Hos 11:1-3:

- A. The earthly realm: The newly-born child Israel, called out of Egypt by his Father, God, is taught to walk and is taken up into his Father's arms (Hos 11:1-3), and thus brought to Sinai (where he matured so that he could be called "a son of the law, and also a son of God" [DA 75]).
- B. The realm of nature: The agricultural festival of Passover, with its meal of unleavened bread (Ex 12:8), and its association with the first signs of the harvest season (by the waving of the first fruit of the ground, the freshly cut sheaf of barley, Lev 23:9-11), was a commemorative ordinance (Ex 12:24-27), remembering when Israel was the first fruit of God's harvest (Jer 2:2-3). "Observe the month of Abib ("[barley] ears"), and keep the passover to Yahweh your God; for in the month of Ears [of barley grain] Yahweh your God brought you out of Egypt by night" (Deut 16:1). Passover, observed in the first month of Spring, indicated the end of Winter by the birth of the first fruit of the land.
- C. The spiritual realm of fulfillment: Christ "is the head of the body, the church; He is the beginning, the first-born from the dead..." (Col 1:18). With the resurrection of Jesus, the first signs of God's harvest had become visible; the antitypical first-born who is consecrated (Ex 13:2). Jesus is the true Bread, broken at Passover (the Cross) and given to the believer (John 6:32-33). Christ, our paschal Lamb (I Cor 5:7) was slain the very hour of the slaying of the Passover lamb (DA 757).

Christ died in spiritual "Egypt" (Rev 11:8); where also His mystical birth took place. Paul states that Jesus was born, begotten by the Father, when He came forth from the tomb (Acts 13:33-34). Then it was that the mystical Woman of Rev 12:1, gave birth to a male child, "and her child was caught up to God and to His throne" (Rev 12:5). Here, then is the fulfillment of Hos 11:1-3. Christ, the newly born child, was called out of "Egypt" by His Father.

As the baptism of Christ foreshadowed His coming death and resurrection (Rom 6:3-4), so too, Christ childhood pilgrimage from Egypt prefigured the mystical Passover event. Hence, Matthew records that the child Jesus was brought out of Egypt "to fulfil what the Lord had spoken by the prophet [Hosea], 'Out of Egypt have I called my Son'" (Matt 2:15, quoting from Hos 11:1).

EMPHASIS UPON "THE FEAST OF WEEKS" (=PENTECOST):

Using the hermeneutics of "the three dimensions" in Hos 6:1-3:

It should be noted that the Church is the body of Christ (I Cor 12:12-27; Eph 4:4, 12-16; John 6:53-56) and that the movement of the Church is in the footsteps of her Lord (Micah 6:8; Mark 8:34). It is the "exodus events," marked-off by the Hebrew religious festivals and observances, which provides the paradigm of divine action, the "exodus" of Christ (Luke 9:31: "His exodus, which He was to accomplish"). Just as Israel, God's first-born son (Ex 4:22-23; Heb 12:23) came forth out of Egypt, on her journey toward the Promised Land (Hos 11:1, 3; Ps 105:43-45), so Jesus, the great fulfillment of the types, figures, and shadows, God's first-born (Heb 1:6; Rev 1:5), also comes forth out of Egypt (Rev 11:8; Matt 2:15) in order to give the Promised Land (heaven) to His Body (Heb 4:8-11).

I. The three dimensions of Hos 6:1-3:

- A. The earthly realm: Israel was born as a nation, when on the third day (Ex 19:11, 15; Hos 6:2) the lost was found; God's son who was dead, was brought to life (compare Luke 15:24). This happened at Mount Sinai, in the Spring season, when God's Covenant brought forth Israel from the abode of the spiritual dead into a life-giving relationship to Himself. Then it was that Israel was raised up to "life" (Hos 6:2) and heard the Covenant "words" (the "ten words" of Ex 34:28) which were "hewn/engraved" (Hos 6:5). Hos 6:1-3 gives God's call to apostate Israel, who had transgressed the Covenant (6:7), to come again, in a spiritual sense, to "the One of Sinai" (Judg 5:5; Deut 33:2) where she would find healing. "But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will give life to your mortal bodies also through His Spirit which dwells in you" (Romans 8:10-11).
- B. The realm of nature: Israel's covenantal experience at Mount Sinai is symbolically described in terms of the world of nature. God then came as a Spring Dawn, to an Israel in Winter darkness. The Lord came to His people "as the showers, as the Spring rains that water the earth" (Hos 6:3). But in Hosea's day, Ephraim's covenant-loyalty (hesed) was like a vanishing cloud of mist before the heat of the Sunrise (Hos 6:3-4). The Pentecostal, Spring-time arrival of the Sun failed to rejuvenate a wilting harvest.
- C. The spiritual realm of fulfillment: Since the ancients personified the phenomena of nature, it follows that Scripture, speaking in the language of eastern thought, is here revealing a greater spiritual reality. "Jesus stood up and proclaimed, 'If any one thirst, let him come to Me and drink.' ...Now this He said about the Spirit, which those who believed in Him were to receive..." (John 7:37, 39). Jesus, the Light of the world (John 8:12; 9:5), was revived from the tomb after two days, raised up to life on the third day (Hos 6:2; John 2:19; Matt 27:63), bringing the Light and life to a world in Winter darkness (John 1:9). The resurrection event of the third day was followed by Christ's ascension and the true Sinai experience of Pentecost when the Church became "the assembly of the first-born...enrolled in heaven" (Heb 12:23). "For you did not receive the spirit of slavery to fall back into [your personal Egypt in] fear, but you have received the spirit of sonship [at your personal Sinai]" (Romans 8:15). "...it is full time now for you to wake from [Winter] sleep. For salvation is nearer to us now than when we first believed; the [Winter] night is far gone, the day [of Spring] is at hand. Let us then cast off the works of darkness and put on the armor of light" (Romans 13:11-12). The raising up of Jesus is understood in Scripture in a twofold sense: (1) raising from the dead, (2) and enthronement (Rom 1:4; Rev 12:5; 3:21; Ps 16:8-11); the latter event taking place on the day of Pentecost (John 7:39; Heb 1:13). It was at Pentecost, the antitypical Sinai, that God's Covenant was engraven, not on tables of stone, but upon the hearts of spiritual/mystical Israel (Jer 31:33; 2 Cor 3:7-8).

- I. Title: "The oracle of God" (1:1).
- II. The First Dialogue: In the face of the long-continued persecution of the righteous by apostates, and of the apparent prosperity of the wicked, could those who had remained true to God hope for better days? (1:2-17).
- A. Habakkuk ponders: How long shall the prophet await deliverance? (1:2-4).
Note: The subject matter is the internal strife within Judah: disregard of Hebrew Law, and apostate injustice. "The torah is paralyzed" (1:4).
- B. God's revelation: God's sentence against an apostate church will come like a destroying east wind, like a vulture swift to devour. God is rousing the Chaldeans to come against Judah (1:5-11).
Note: 1:9 reads in the Hebrew MT: "They come for plunder, all of them, toward the east their faces gather. He [the Chaldean] scooped up captives like sand." Or: "their faces are set forward (qedemah)."
- C. Habakkuk's response: submission to the will of God. Faith that God's children would be saved (1:12-17).
Note: 1:12-14 addresses God as the subject; in 1:15-17 the marauding power of the Chaldeans is resumed--as an instrument of God. Men are like fish in a chaotic sea; the Chaldeans will catch these fish to live. In verse 12 the prophet testifies that the righteous will not die. In verse 17 Habakkuk wonders how long God would employ the Chaldeans as destroyers.
- III. The Second Dialogue: Habakkuk will stand upon his "watchtower" to await the future (2:1-20).
- A. Habakkuk ponders: the prophet would stand upon his watch to see what God would say concerning his question in 1:17. From his watchtower he looks toward the future (2:1).
- B. God's revelation: The waiting may seem long, but make the vision of coming destruction upon the wicked plain, for the vision awaits its appointed time and will be fulfilled (2:2-4).
1. The vision has its own appointed hour; if it be long, then wait, for it is sure and will not be late (2:2-3). See Heb 10:37.
Note: 2:2 is to be understood as follows: Write the vision in such large letters that the eyeball can run rapidly, without pause, over the inscription in reading it. Compare the same idiom in Dan 12:4; men's eyes will run to and fro rapidly as they eagerly unseal the message. Also Amos 8:12 (eyes rush about trying to find God's word).
2. The righteous: their fate hinges on their faith. Though impending destruction is about to sweep over the apostate nation of Judah, God encourages His loyal one to live calmly, trusting in Him (2:4). See: Rom 1:17; Gal 3:11; Heb 10:38.
- C. Habakkuk's response: Judah is destroyed by the sins of Chaldea; the sins of the heathen have brought the downfall of an apostate church (2:5-20).
1. The arrogant man [Judah] is like the Underworld Sheol [Chaldea/Babylon]. Arrogant Judah, who is to be destroyed by Death as personified by Babylon, possesses the same sins as his destroyer (2:5).
2. The nations swallowed by Sheol shall prophecy coming woes (2:6-19).
Note: in 2:6a the woes apply to Chaldea/Babylon. Since Judah has partaken in the same sins, the apostate church also is the recipient of these woes. The five woes thus possess two levels of understanding. Example: just as Chaldea plunders nations, so too the arrogant rulers of Judah plunder the oppressed poor.

- a. First woe: against the merciless creditor (2:6b-8).
- b. Second woe: against the tyrant who obtains evil gain for his own house (2:9-11).
- c. Third woe: against those who build towns with the blood of the oppressed (2:12-14).
Note: for the background of 2:14 (and Isa 11:9), observe that just as the waters from Egypt destroy the earth (Jer 46:8), it is also the waters that cover the Egyptians (Ex 14:28; 15:5); the tyrant is itself tyrannized! As the waters cover the sea (keeping its own self in check), the knowledge of the Lord shall fill the earth. On the waters of the sea, see also Jer 51:34, 42.
- d. Fourth woe: against those who violate Lebanon (compare Isa 14:8) and destroy beasts (2:15-18).
Note: While the kings of Judah had been guilty of stripping Lebanon of its trees (Jer 22:15, 20-23), this also is a reference to the Temple at Jerusalem which was constructed of the cedars of Lebanon (I Ki 5:9-10; compare Ps 29 which speak of the cedars of Lebanon, verse 5, in connection with the Temple, verses 1, 9). As proverbial symbols of strength, Lebanon's cedars represented world rulers (Zech 11:1-2; Isa 14:8; compare Dan 4:20-22). In Isa 33:9 the trees of Lebanon represent the righteous (compare Ps 1:3; Luke 23:31; Rev 9:4; Jer 11:16-17; Isa 55:12). The beasts represent rulers and nations; see Eze 39:18; Ps 91:13; Zeph 2:14; I Cor 15:32; Dan 2:38; Eze 34:17; Ex 15:15.
- e. Fifth woe: God would bring chastisement upon the nation that had turned from Him to serve the gods of the heathen (2:19). See PK, p. 385, where Mrs. White applies this passage to Judah.

Yahweh is in His heavenly Temple and He summons the earth below to be silent--as a prelude to His appearing in majesty (2:20; compare chapter 3).
Note: the eschatological silence is referred to in Rev 8:1; 18:22; Zech 2:13. In the ancient world, all were to keep silent if the Suzerain stirred himself for a royal arrival. Inappropriate words would defile the occasion.

IV. The Prayer of Habakkuk: a Plea to God for Deliverance (Chapter 3).

- A. Prelude: "A prayer of Habakkuk the prophet; tone as for dirges" (a psalm) (3:1). Note: In this highly symbolic poem, the coming of the Day of Yahweh, when God will destroy His enemies and establish His kingdom on earth, is described in terms of the imagery of the ancient world. At Spring time the god of fertility came. His face was the Spring-Sun; its annual rising bringing the fertile rains at this crucial time of the year. The god rode on the chariot of the storm with weapons of thunder and lightning, to defeat the Winter forces of darkness. The four winds (of the four cardinal directions) act as horses, pulling the Spring storm chariot. The forces of darkness gather around the Winter-Sea, personified as a dragon.
- B. The prophet awaits a repetition in history--when in a new and greater Exodus God would bring to naught Israel's foes (3:2). "Now in this present time [amid years] make it [the vision] a living thing."
- C. The past arrival of the "Spring Chariot": the Dawning of God at the time of the Exodus (3:3-7).
 1. In the dark night of Israel's despair, Yahweh is about to appear as a rising Sun (compare Rev 10:1).

- a. Verses 3-4 speak of the first glow of the Sun, whose horns of light already have appeared over the horizon. But the full strength of the Sun still lies hidden beneath the horizon. The description of verse 4 is given in terms of the conventional portrayal of the dawning Sun-god (see illustration). On the use of the word "horns" (qeren) to signify "beams of light", see Ex 34:29-35. The description here also is based on the "dawning" described in Deut 33:2. Compare Rev 5:6. In the ancient world the Sun-god was portrayed at the moment of dawning with rays of light shooting forth from his sides as he defeated darkness.
 - b. In verse 5 we read of two ministers which accompany the rising chariot: "Debir [Thunder...] goes in front of him, Resheph [Lightning...] follows on his heels." While nothing is known of the deity Debir, Resheph is a Canaanite god who is called the "doorkeeper of the Sun" (UT 1162:2-4). With his bow (see Ps 76:3, "Reshephs of the bow"), he releases fiery darts of disaster. In Song of Songs 8:6b-7 the Hebrew texts reads: "the Resheph of it [Love] are the Reshephs of fire, a flame of Yah(weh). Many waters [of Sheol] cannot quench [the dawning of] Love, rivers [of the Deep] cannot drown it." On the two messengers of Hab 3:5, see Ps 104:4, "Fire and Flame (are) His ministers." These are two flaming lamps that accompany God's chariot. Compare also Isa 58:8. Resheph is the deified flash of light--either from the Underworld Gate, which brings forth the Sun, or the lightning of the storm-cloud.
 - c. Verse 6: the chariot of the storm comes with lightning and thunder-bolt, and the earth quakes. Verse 7: "Cushan" is another name for the land of Midian. Compare Num 12:1--the wife of Moses (Zipporah, a Midianite, Ex 2:21) is from Cushan=Midian.
2. The "cosmic dimension" of Hab 3:4 is given in GC, p. 674: "One reminder [of the consequences of sin] alone remains: our Redeemer will ever bear the marks of His crucifixion... Says the prophet, beholding Christ in His glory, 'He had bright beams coming out of His side: and there was the hiding of His power'".
 3. The "historical dimension" of verses 3-7 is the victorious march of Yahweh at the head of His people, advancing from Sinai towards Canaan. These Exodus events which brought deliverance to Israel, serve as an earthly "type" (a model) of a glorious cosmic event to come--the Second Advent of Christ (Heb 10:37-38).
- D. The primordial defeat of the Sea, ruler of the chaotic realm of Sheol and darkness. The defeat of Sea (Yam) causes a new creation, the birth of Spring; inaugurating a new era. In the Babylonian Creation Epic, the sea monster Tiamat is an obstacle which the hero-god Marduk must overcome before creative acts take place. The victorious Marduk splits open the personified oceanic-force so that he might bring forth, from the dead carcass, material for his "artful works," the building up of the structure of the cosmos. It is from this type of imagery that we have verses 8-15.
1. In verse 8, Sea is paired with River. The word "River" is to be translated in the singular. Sea is personified and River is an alternative appellation of "Sea." Compare Rev 17:3 where a woman sits upon a dragon. The Woman is the Great City Babylon (17:5) which rests upon the river Euphrates (17:15). Note that this is a symbolic, animated universe. The River-Dragon is made up of "peoples and multitudes."
 2. The horses of verses 8 and 15 are mentioned in connection with the seven seals of the book of Revelation; see Rev 6:1-8. They are the horses of the storm-chariot.

3. In verse 9 the "arrows" are shafts of lightning from the storm-chariot (compare Ps 29:7; Ps 77:17-18). The end of the verse speaks of the cleaving out of rivers. With the defeat of the Sea, the unruly waters, which threatened to flood the earth, are confined in rivers. Compare Prov 8:29; Job 38:8-11; Jer 5:22; PE, p. 97)
 4. The "cosmic dimension" of the defeat of the mystical "Sea" is found in such texts as Rev 20:13 ("And the Sea gave up the dead...") and Rev 21:1 ("...and the Sea was no more"). The arrival of the horses as winds are mentioned in Rev 7:1. Compare Zech 6:5 ("These [chariots] are the four winds of the heavens going forth from standing before the Lord of all the earth"). "By His Wind/Spirit He bagged the Sea, His hand pierced the fleeting serpent/dragon" (Job 26:13).
 5. The "historical dimension" of verses 8-15 is the creation,--but not the creation of the planet. Rather, the creation of the Church ("creation in redemptive history") is portrayed. The Sea that is divided asunder for the escaping Israelites, so that they might flee from bondage (Ex 14:21-22), is the Sea which plays the role of the smitten dragon (Isa 51:9-10; Ps 74:13-15).
- E. Habakkuk views the "Dawning of the heavenly Light" (3:16a). Compare 3:3-7.
- F. The prophet awaits a repetition in history--when the greater Exodus would bring to naught Israel's foes (3:16b-19). Compare 3:2.

UNDERSTANDING THE BOOK OF HABAKKUK

- I. The key NT text, Heb 10:37-38 understands the message of Habakkuk as a prophecy concerning the Second Advent of Christ. (Hebrews quotes the LXX).
- II. Just as Jesus portrayed the signs of His Second Advent in terms of events leading up to the destruction of Jerusalem and the Temple (see Matt 24; DA p. 628), so too, Habakkuk's prophecy of the coming destruction upon apostate Judah and her Temple (which took place in 586 B.C.) serves as a type of the final conflagration of an apostate world in that day when the Lord shall rise out of His place to establish His everlasting Kingdom.
 - A. The fall of Jerusalem in 586 B.C. was considered a "Day of the Lord", the Day of God's victory over the powers of Chaos. See Lam 1:12; 2:22; 3:44 (in light of Rev 15:8).
 - B. In the ancient world, each nation (or folk society) considered its Temple as the "mooring post" which held the universe together. If this "foundation of heaven and earth" was uprooted, the whole universe/cosmos would fly-apart. This symbolism is employed in Scripture. The Temple is the Sanctuary at Jerusalem. Its destruction prefigured the destruction of the world.
- III. The book of Habakkuk is in three dimensions: (1) The historical realm. Forces from the East will come to destroy an apostate Church and Temple. (2) The world of nature. The Spring Sun arises from the East to destroy the realm of Chaos and darkness. (3) The cosmic fulfillment. Jesus Christ will come again to punish the world for their iniquity.

THE STORM-GOD OF SPRING DEFEATS THE SEA-DRAGON

The Epic of Baal, from ancient Ugarit, tells the story of Yamm, the personified Winter-Sea, who (during the winter months) claims kingship. Yamm sends messengers to El ("god"; ruler of the pantheon) demanding that Baal, the god of thunderstorms and "rider of the clouds" be surrendered to him to be his slave. El grants the request, but Baal himself has no intention of surrendering peacefully. Baal finds help from his two personified weapons named Kothar and Hasis (who also produce weapons):

"The club swoops in the hand of Ba'al
like an eagle from between his fingers.
It strikes the pate of Prince Yamm ['sea']
between the eyes of Judge Nahar ['river']"

Another Ugaritic text (RS^x 24.245) states:

"The god of Mt. North (Zephon) [goes] to the
midst of the mountain of his victory. Seven
lightnings and eight storehouses of thunder,
the tree of lightning he [creates]..."

Yet another text (V AB.C.23) says: (Cf Ex 15:17)

"A word of a tree, a whisper of a stone,
converse of heaven with earth, the deeps
(Underworld waters) with the stars.
Thunder-stones which heaven does not know, [Eze 28:14]
and the multitude of the earth do not understand.
I-[Baal] will execute, and I will reveal it
in the midst of my mountain, the godly Zephon,
in the sanctuary, on the mountain of my heritage"

In the above text, the word of a tree/whisper of a stone is a reference to thunder. Thunder was the voice of Baal. There was also the notion of celestial firestones or flint which rub together to produce thunder and lightning. See: F. Charles Fensham, "Thunder-Stones in Ugarit," JNES 18 (1959):273-274.

SCRIPTURAL ANALOGUES: "Can one understand the spreading clouds, the thundering from His pavilion? Lo Aliy [Almighty] spreads his light, the roots of the Sea are His throne. For by these He judges the peoples; He gives food in abundance. On His palms the lightning prances, He directs it with sure aim. Aliy speaks with His thunder, venting His wrath against evil" (Job 36:29-33; compare the translation given by Marvin Pope in the Anchor Bible).

"Hear His thunderous voice, the rumble that comes from His mouth. Beneath the whole heaven it flashes, His lightning to the corners of the earth. After it roars His voice; He thunders with His majestic voice. Men stay not when His voice is heard. God thunders with His voice wondrously, does great things we cannot comprehend" (Job 37:2-5; note the Anchor Bible).

"Moses did not know that the skin of his face horned because he had been talking with God....the skin of Moses' face horned; and Moses would put the veil upon his face..." (Ex 34:29, 35). "The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder, His words roll through the earth. The Israel of God.... their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai" (GC 640).



A stele from ancient Ugarit, dating from before 1200 B.C. The stele shows Baal (Hadad) with his two most important weapons: (1) a thunderbolt club and (2) a lightning spear; depicted not only as a spear, but as a tree of light. Holding his two weapons in a victorious stance, he vents his wrath on the Sea (Flood-monster) which lies below his feet. Note the two horns which emerge from his helmeted forehead. Source: A.S. Kapelrud. The Ras Shamra Discoveries and the Old Testament (Oxford, 1965), Plate VII (fig. 1).



Source: Y. Yadin in *IEJ* 21 (1971):82-85; R. Grafman in *IEJ* 22 (1972):47-49; compare Mary K. Wakeman, *God's Battle with the Monster* (Leiden, 1973), pp. 21-22.

This Akkadian cylinder seal impression (ca. 2400 B.C.) shows the central figure, the sun-god Shamash, stepping through the mountains at dawn. The god is characterized by rays emanating from his shoulders and the sickle-saw he holds in his hand. The symbol immediately to the right of him represents the god's name in Sumerian. This impression is currently in the Harvard Semitic Museum; the original seal is in the collection of the British Museum. Copyright 1983 by President and Fellows of Harvard College for the



Caelus, the sky god, holds over his head¹⁵² the mantle of the celestial vault. Below, the sun-god rides in his chariot drawn by four fiery horses. Going before the chariot is the winged dew goddess, holding a pitcher of dew in her left hand. Behind her is the dawn goddess, Aurora, in whose left hand a torch can be seen.



The Morning Star is the Lamp.

"God's love has been poured into our hearts through the Holy Spirit" Rom 5:5.

Note that the morning star serves as a forerunner to the ascending sun-chariot.

Source: Archaeology 22 (1969):176. [Breastplate of the statue of Augustus]

"From you [Bethlehem] shall come forth for Me One who is to be ruler in Israel, whose goings forth is from qedem [east/primordial times] from the days of the hidden/distant age"(Micah 5:2b). "Who stirred-up [with light] one from qedem" (Is 41

"...His going forth is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth. [The love of Ephraim and Judah] is like a morning cloud, like the dew that goes early away..." (Hos 6:3-4).

"...John...has borne witness to the truth....He was a burning and shining lamp, and you were willing to rejoice for a while in his light. But the testimony which I have is greater than that of John..." (John 5:33-36).

"Then your Light will burst out like the dawn, and your Healing shall spring up speedily. Your Righteousness will march before you, and the Glory-of-Yahweh will march behind you" (Isa 58:8).

"Thou didst trample the Sea with Thy horses, the surging of mighty waters" (Hab 3:15).

"From the womb of the morning like dew your youth will come to you" (Ps 110:3b).

"...Love is strong as Death, zealous-love relentless as Sheol. The dawn-flash of it (Love) are the flashes of fire, a flame of Yah(weh) (the Sun). Many waters (of Sheol) cannot quench (the dawning of) Love, rivers (of the realm of Death) cannot drown it" (Song of Songs 8:6-7).

The forerunner to the dawning of the Sedeq-Sun with healing in its wings is the prophet Elijah (Mal 4:1-5). The imagery of the Malachi passage on the rising sun which breaks the powers of darkness, goes back to the time when Elijah ran before the royal chariot as the sound of rain was heavy in the air (I Ki 18:44-46).

In Rev 7:2 the forerunner to the dawning sun is the seal of God. In Rev 22:16 the Morning Star forerunner to the dawning sun is Jesus Christ. The star that the wise men/magi saw in the east (Matt 2) is the forerunner to the dawning of the sun in human history (DA 261).

THE IMAGERY ON THE GOLD BOWL 1250 NINTH-CENTURY B.C. HASANLU

The gold bowl from Hasanlu is thought to be earlier than the ninth-century level of the building in which it was found. Hasanlu was in the Mannean country adjoining Lake Urmiya. Source: William Stevenson Smith,

Interconnections in the Ancient Near East

(New Haven, 1965).

Fig 83 and pp. 54-55.

"And I will make you ride on the bamoth [the anatomical back] of the earth" (Isa 58:14). The bamoth is indicated in the picture by the mountain-footstool. The animal foundation legs reach down into the Underworld.

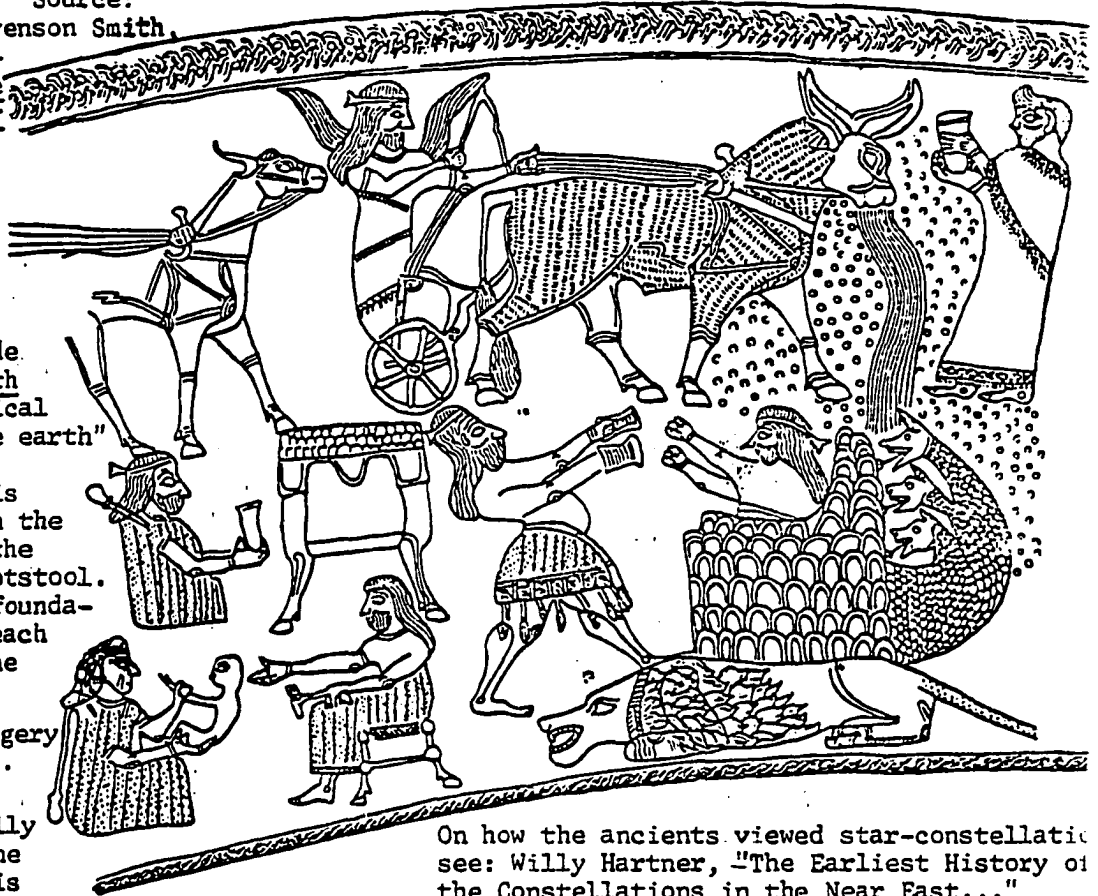
Note the imagery found in Hab. chapter 3.

See especially DA 454 on the Rock which is smitten.

The subject matter goes back to earlier Mesopotamian imagery. Note the Sumerian myth of Ninurta (god of irrigation and spring fertility) and Asag ("the one who smites the arm"). Ninurta, symbol of the powers of spring which overcome the winter-monster, also is god of the south wind. Asag, the winter-monster, lives in Kur (the mountain of the Underworld). Ninurta is told by his weapon Sharur to attack Asag. The monster Asag is holding down the sun (represented by a "lion"--the constellation) and also withholding the waters. It is Asag which prevents the irrigation waters from reaching the fields; he is the causer of famine as well as winter. As the flood-dragon is attacked, he releases his waters in a destructive flood. But Ninurta directs the flood waters back into the Tigris; the canals and ditches are filled once more, fertility is restored. When at last the flood-dragon is wounded (end of spring), the flood waters withdraw and are contained. In the above Hasanlu picture, the three-headed dragon has horns and is attached to the Underworld mountain. The heads of the dragon represent rivers and subterranean water. The spring rains gush-forth from the mouth of the bull (the constellation Taurus of April/May). The picture also shows the giving of the baby Asag to his father.

Compare Rev 17 where the scarlet beast (17:3) with its seven heads (17:7) is also a river-dragon (17:1, 15) whose heads are identified with mountains (17:9).

On the Sumerian myth of Asag, see: G.S. Kirk. Myth: Its Meaning & Functions in Ancient & Other Cultures (Berkeley, 1970), pp. 90-91; Thorkild Jacobsen, Toward the Image of Tammuz and Other Essays on Mesopotamian History and Culture (Cambridge, 1970) pp. 123-125. Samuel N. Kramer, Sumerian Mythology (New York, 1961), pp. 80-82.



On how the ancients viewed star-constellations see: Willy Hartner, "The Earliest History of the Constellations in the Near East..." Journal of Near Eastern Studies 24 (1965):1-

THE RABBINIC TRADITION OF THREE LEVELS OF MEANING:

Hebrew rabbis traditionally spoke of Scripture as possessing three levels of meaning:

- (1) Pešat (פֶּשֶׁט): surface meaning [to strip off; stretch out]
- (2) Deraš (דְּרָשׁ): homiletical meaning [inquire after; the Hebrew root drš is found in the word "midrash" (to examine; question). In searching scripture, midrash came to mean "expound," or "interpret."]
- (3) Sod (סוד): mystical meaning [to speak in secret; confidential speech].

Cyrus H. Gordon in JAOS 104/4 (Oct.-Dec. 1984):767.

THE TRIPLE SIGNIFICANCE OF ANCIENT VEDIC HYMNS:

"In the religious tradition of India, the Vedic hymns are believed to carry a triple significance: one related to ritual practise (adhiyajna), one related to the sphere of the divine (adhidaiva), and one related to spiritual experience (adhiyatna), and this view is expressed also in the Upanishads."

Theodor H. Gaster, "Myth and Story," Numen I (1954):184-212. See page 204.

THOUGHTS FROM ELLEN WHITE:

"The great storehouse of truth is the word of God--the written word, the book of nature, and the book of experience in God's dealing with human life....Through His own appointed channels the Lord will impart a knowledge of Himself to every seeker." (COL 125)

"Israel was a cumberer of the ground. Its very existence was a curse; for it filled the place in the vineyard that a fruitful tree might fillThe Israelites had misrepresented God among the nations...their religion was misleading....Are you, O careless hearer a fruitless tree in the Lord's vineyard?...The sweet graces of His character, 'the fruits of the Spirit,' are not seen in your life." (COL 215-216)

"...blessing on house and field, blessing for this life and for the life to come--is possible for us only through obedience." (COL 305).

In the Scriptures thousands of gems of truth lie hidden from the surface seeker. The mine of truth is never exhausted....Every day you should learn something new from the Scriptures. Search them as for hid treasures... (5 I 266)

"By the use of figures and symbols the lessons given [by parents to the young Hebrew minds] were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking...to the unseen..." (CG 19)

THE THREE LEVELS OF ANALOGY IN THE SONG OF SONGS IN REGARD TO THE
IDENTITY OF THE GROOM AND THE BRIDE

-II-

Note that in the ancient world, the realm of nature was personified, idolized, and thought of in terms of the supernatural. While Scripture rejects idolatry, it does retain (as emblems of the supernatural) the personifications. Time and again, the Bible employs the "imagery" from the realm of nature as a "take-off point" to represent the spiritual.

The three levels of analogy in the Song of Songs can be set forth thusly:

1. The level in history: Solomon, while still a "prince" (Cant. 6:11-12) first saw and admired his "true love" (compare Cant 6:8) when riding his royal chariot in the environs of Jerusalem; probably in the Kedron Valley (Cant 1:9-11). Significantly, the coronation of Solomon, who is elevated to the right hand of the throne (Ps 110:1 [Matt 22:45]; I Ki 1:30-34), takes place on the very day of his wedding (Cant 3:11). The meeting, on the wedding day, of the party of the Groom (consisting of the Groom, his brothers and other male companions), and the party of the Bride (her retinue is termed: "daughters of Jerusalem") is featured in Cant 6:13. The joyous meeting of the two parties is an occasion for celebration and dancing. Not only is there the "dance of Mahanaim" (the dance of two hosts), but the Bride herself (termed the "Shulammit") spins around in a joyous dance. She is thereupon described in terms of the empire of Solomon (Cant 7:1-5). Which is why she is called "Shulammit," that is, the "Jerusalem Woman;" emblem of the kingdom.
2. The level in nature: In Cant 6:10, the Bride is the Dawn personified: "Who is this who is gazing forth like Dawn, fair as the moon, bright as the sun, awe-inspiring as the host [of stars]." During the night Dawn (Shahar) dwells deep below the sea. But at the moment of her triumph she uses her wings to escape the dark sea; an event the Psalmist wants to emulate (Ps 139:9). Worship in song awakens Dawn from her slumber (Ps 57:8). In Rev 12:1, the personified Dawn ("clothed with the sun; with the moon under her feet, and on her head a crown of twelve stars") is presented as an emblem of the New Jerusalem, "coming down out of heaven from God, prepared as a bride adorned for her husband" (Rev 21:2). Within this realm of nature, the Love of the Groom is represented as the "Sun" ascending to meet and clothe with his mantle the Dawn. The imagery is given in Cant 8:6: "...Love is strong as Death; zealous-Love [is as] relentless as Sheol. The flashes of it are flashes of fire, a flame of Yahweh. Many waters [of Death-Sheol= the Underworld] cannot quench [the dawning of] Love. Rivers [of the realm of Sheol] cannot drown it."
3. The spiritual level: Song of Songs (Canticles) liturgically was read at Passover, an event associated with the Springtime of earth's history (spiritually speaking). The Passover-event (=the Cross) signals the emergence of "Dawn" from the darkness, who is then clothed with the light of the "Sun." The Groom is the true Son of David (=Christ), who at the Passover season has come to rescue the Bride (=those who will make-up Christ's Kingdom) from the bondage of sin. From her "Egypt," the Bride will be led to her true home, the Promised Land.

LEVELS OF SYMBOLISM IN GEN 49:8-12

- I. The take-off point for understanding the "Testament of Jacob" (Gn 49) to Judah the tribe (49:28), as given in 49:8-12, is to realize that verses 8-9 go back to Genesis chapter 37, where Judah the person acted to prevent Joseph from obtaining the pre-eminent "elder-brother/eldest son position" (compare I Chr 5:1-2). And that verses 10-12 find their meaning in Gn chapter 38, where Judah the person by-passed in harlotry the rightful progenitor (Shelah) of the tribe and her messianic line (which finds its denouement with the birth of the Messiah).
- II. Secondly, it needs to be noticed that there is a "three dimensional depth" (levels of symbolism) in these verses (49:8-12):

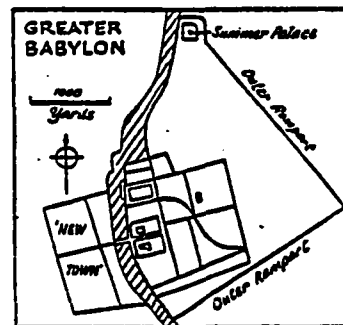
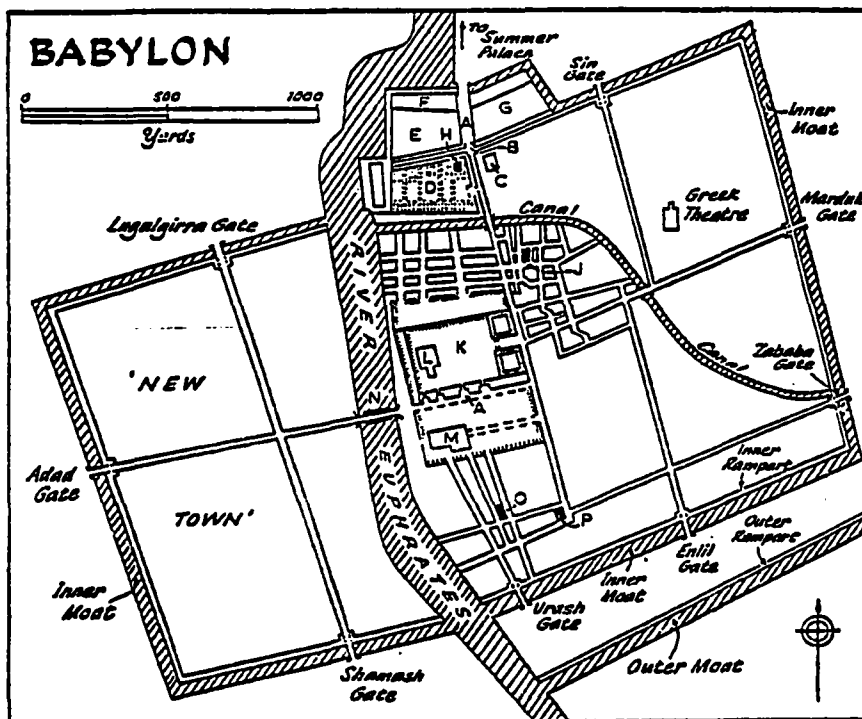
1. The level in the family life of Judah: The actions of Judah (eliminating Joseph from the household) forces his family to yield him deference as the one who possesses the "elder son position;" heir to the patrimony of his father Jacob. This, in spite of the fact that Judah gave away his symbols of family authority (the scepter) to a harlot instead of to Shelah, the rightful progenitor of the tribe. There is much irony in the words: "Judah may your brothers praise you" (49:8). Later, the brothers actually bow down to Joseph.
2. The "dimension" in the world of nature: Judah is a fearful beast, the son (whelp) of a lion, whose prey is Jacob's son Joseph. The killer-lion's pre-eminent position occurs when he arises above the body of the fallen prey. Judah tied his foal (representing his eldest son Er) to his stock-vine (=the tribal lineage which would yield the messianic vine) and the son of his she-ass (= Onan, the son of his Canaanite wife) to this same "choice vine." The vine was thus placed in jeopardy by the hungry asses. In binding the asses to his vine, Judah's garment of tribal-office became stained with the blood of grapes (=the deaths of Er and Onan by the Lord in order to save the choice vine). The eyes of this "lion" are dark from the wine of the vine; and his carnivorous, red-stained teeth appear white from drinking milk (drinking milk is a sign of prosperous living; see Deut 26:10; Isa 7:15).

In contrast to the endangered vine of Judah, Joseph is a fruitful tree by a fountain whose branches run over a wall (49:22); compare Psalm 1:3.

3. The spiritual "dimension" as mystically fulfilled by the tribe of Judah: The tribal nation Judah (=the Church) was to retain the scepter of autonomous rulership until the arrival of the Church's true Progenitor Shiloh (Gn 49:10). [In A.D. 6 a "Roman ruler sat in the palace upon Mount Zion. By the sure word of the Lord, already the Christ was born" (DA 103),--for the scepter had departed from Judah] When the tribe turned over rulership to a false lover ("we have no king but Caesar;" John 19:15) in A.D. 31, Judah, for a second time, became an instrument of Satan, attempting to prevent the true Progenitor (Š-l-h) from fathering a multitude of people. Judah's harlotry with the heathen (=the union of an apostate Church to Rome) did not, however, prevent Shiloh from becoming the Progenitor of the true family of God.

In the beginning, Shelah--the progenitor of the holy line--is rejected and by-passed by Judah the person. In the end, the mystical Shelah (Shiloh "the Peace Giver") is rejected by mystical Judah (=the Jewish nation): John 19:15. But in the second instance Shiloh is not to be by-passed in his role as Progenitor. The Messiah Jesus founds the true mystical holy line (Rom 2:28-29; Gal 3:27-29; Eph 2:11-19; Gal 4).

THREE DIMENSIONS TO THE FALL OF BABYLON
AS GIVEN IN SCRIPTURE



MAP II

- A. Processional Way
- B. Ishtar Gate
- C. Temple of Ninmah
- D. Southern Citadel
- E. Principal Citadel
- F. Northern Citadel
- G. Defensive structure
- H. Hanging Gardens
- J. Temple of Ishtar
- K. Etemenanki
- L. Ziggurat
- M. Esagila
- N. Bridge
- O. Temple of Gula
- P. Temple of Ninurta

REV 16:12. "The sixth angel emptied his bowl over the great river Euphrates; all the water dried up so that a way was made for the kings of the East to come in." (The Jerusalem Bible translation)

- I. **THE HISTORICAL REFERENCE TO THE PAST.** On the night of Oct. 13, 539 B.C. Cyrus, king of Persia, diverted the river Euphrates by opening the sluices upstream, with the result that the water flowed into the marshes of Al Kift and Nejef. Thus the level of the river dropped low enough to enable the Median and Persian soldiers to march into the city Babylon on the river bed. When they arrived at the wall of the Inner City they found unlocked the gates which opened into the streets that ended at the riverbank. (Isa 44:27-28; 45:1). Aubrey De Selincourt, Herodotus: The Histories. Penquin Books, 1954, pages 90-91. T.E. Page, Xenophon's Cyropaedia II, pp. 271, 273) "A sword (hereb) for the Chaldeans....A drought (horeb) for her waters: may they dry up!" (Jer 50:35, 38). "the ford's [of Babylon] are seized" (Jer 51:32). "Prepare the nations for war against her [Babylon], the kings of the Medes..." (Jer 51:28, cf. verse 11). "Who stirred up one [Cyrus] from the east whom victory meets at every step?" (Isa 41:2).
- II. **THE REALM OF NATURE.** In Revelation 17, both Babylon and the river Euphrates are personified. The City Babylon is presented as a harlot seated on the waters of the Euphrates, personified as a scarlet beast (Rev 17:1, 3, 5). The beast attacks the harlot (Rev 17:16).
- III. **FUTURE FULFILLMENT.** The sixth plague takes place when the peoples and multitudes (the waters upon which the harlot sits [17:15]) withdraw their support. The wicked (the body of the scarlet beast Satan), filled with regret because God has conquered, now blame their religious leaders; and "Babylon" the Apostate Church falls. This prepares the way for the arrival of the kings from the sunrise; Christ and His armies (Rev 19:11, 16 with 16:12. Compare GC 656).

"I WILL TELL YOU THE MYSTERY OF THE WOMAN, AND OF THE BEAST WITH SEVEN HEADS AND TEN HORNS THAT CARRIES HER" (17:7).

THE IMAGERY OF REVELATION 17

The Sanctuary backdrop to Chapter 17: after the close of Probation; during the seven last plagues. "Then one of the seven angels who had the seven bowls [the censers of the Altar of Incense] came and said to me 'Come, I will show you...'" (Rev 17:1). Just as John's mind is carried forward to the end of the millennium to see the Bride (the holy city) of Christ in Rev 21:9-10, so too, in Rev 17:1, John is given a future view of the harlot consort (the unholy city) of Satan at the time of her judgment sentence and desolation.

The river-dragon of an ancient texts is described thusly: "His double tongue flicked the heavens; his double tail swirled the sea. She [the goddess Anat] fixed the unmuzzled dragon; she bound him to the heights of Lebanon [mountain]" (PRU, II.3.3-11). The home of the river-monster is in the mountain. While the mouth-source reaches up (on a peak) to the sky, the tail-end of the snake-torrent disturbs the sea:



The harlot
Babylon with
her daughters.

The Scarlet Beast is the River-Dragon (17:1 with 3).

The time-sequence and the Seven Heads: The plague-angel showing John the harlot "Babylon" in the wilderness (17:1), is the angel of the sixth plague, when the mystical river Euphrates is about to be dried up (16:12). The withdrawal of the foundational water-support from the mystical city Babylon is alternatively described in 17:16 as the scarlet beast (=the river-dragon) turning against the harlot to "devour her flesh." That five plagues have already fallen is indicated by reference to the destruction of five hills (containing five of the heads of the scarlet river monster). "Five are fallen, one is [time of the arrival of the sixth head upon the scene], the other [the seventh head] is not yet come, and when he comes he must remain a little while" (17:10). Interestingly, while the scarlet beast finds his identity as each head is activated, the ten horns are not successive, but are concurrently attached to the seventh head. For the ten horns are to receive authority together for "one hour" (17:12). A time designated elsewhere as when "the hour to reap has come" (14:15); the "hour which no one knows except the Father" (Mark 13:32). These contemporaneous horns, spoken of as "ten kings" (17:12), are the very same rulers who array their armies (the body of the scarlet dragon) to battle against the advent of the heavenly army of Christ (19:19). Finally, the beast itself is spoken of as constituting "an eighth" (17:11). The number eight is the symbol of resurrection and new beginning which occurs after the millennium (20:7-8), when the dragon fully recovers from his "wilderness experience." Then it is that the monster finds his final end in "perdition" (17:11; 20:10).

THE THREE DIMENSIONS FOR UNDERSTANDING THE EXODUS

Preface: Jesus is the "greater than" (Matt 12:41); the "how much more." "These things happened as a figure" (typikos) and were written for our instruction" (I Cor 10:11). "For whatever was written in former days was written for our instruction and by the encouragement of the scriptures (consolatio Scripturarum) we might have hope" (Rom 15:4). Israel is Christ's body (Eph 4:4, 11-16; I Cor 12:12-27; Col 1:18; John 6:53-56). Israel is God's first-born son; in Jesus this is fulfilled (Hos 11:1 with Matt 2:15; Ex 4:22-23; II Pe 1:17; Heb 1:6 with Heb 12:23; Col 1:15, 18). The movement of Israel foreshadows the movement of Christ: the exodus experience (THE EXODUS IS THE PARADIGM FOR DIVINE ACTION: Micah 6:8; Mark 8:34; Luke 9:31; Heb 4:8-11; Heb 12:22; the exodus events are marked-off by the Hebrew religious festivals which are fulfilled in Christ).

The events from Shittim to Gilgal are sedeqah acts of God (Micah 6:5):

- (1) The level in human society: The newly born Israel, called out of Egypt by his Father, is taught to walk (Hos 11:1-3). Israel is brought to life as a nation on the third day by the One of Sinai (Hos 6:2; Luke 15:24; Ex 19:11, 15; Rom 8:10-11).
- (2) The seasonal level: The appearance of the barley "ears" (abib) reminds Israel of their Passover salvation (Dt 16:1); the Feast of Weeks remembers Sinai (Dt 16:10; Ex 23:16; Jer 2:2-3; John 5:1, 9, 46-47); the day of ingathering the first fruits (Num 28:6; Ex 23:16; 34:22; Lev 23:17). The autumn Ingathering Feast remembers the wilderness wanderings (Dt. 16:13; Lev 23:43, 34).
- (3) Christ fulfills Passover (Luke 9:31; 22:19; I Cor 10:16; John 18:39), Feast of Weeks (Acts 2; II Cor 3:7-8) and Tabernacles (Rev 7:9, 15; 21:3).

THREE DIMENSIONS OF ANCIENT SYNAGOGUE THOUGHT

Jewish synagogues from Israel of the 4th to 6th centuries A.D., typically had three-panel mosaic floors (as illustrated by the Beth Alpha mosaic from the Jezreel Valley). The bottom panel, where the congregation made their entry, stressed:

1. a religious formative-event in earth's history. At Beth Alpha this panel (above inscriptions honoring the founders of the synagogue) shows Abraham offering the bound Isaac to the flaming altar, while his two servants (with donkey) witness the event.
2. The central panel with its sun chariot, zodiac signs and seasons, signify a liturgical calendar marked off by the world of nature (agricultural year).
3. The top, third panel employs abstract symbols (pertaining to the synagogue's religious services) to represent

the eternal and transcendental Temple in heaven. See Rachel Hachlili, "The Zodiac in Ancient Jewish Art: Representation and Significance," BASOR 228 (Dec. 1977): 61-77.

AN ANCIENT HEBREW CONCEPT OF THE FOUR SENTINELS AND FOUR HORSES (Rev 6)

Such imagery as four living creatures in charge of four horses (Rev 6), four angels holding the four winds (Rev 7:1) in association with twelve divisions of people anointed by the sun (7:2-8), was imagery that was well known, not only to pagans, but to Jews and Christians!

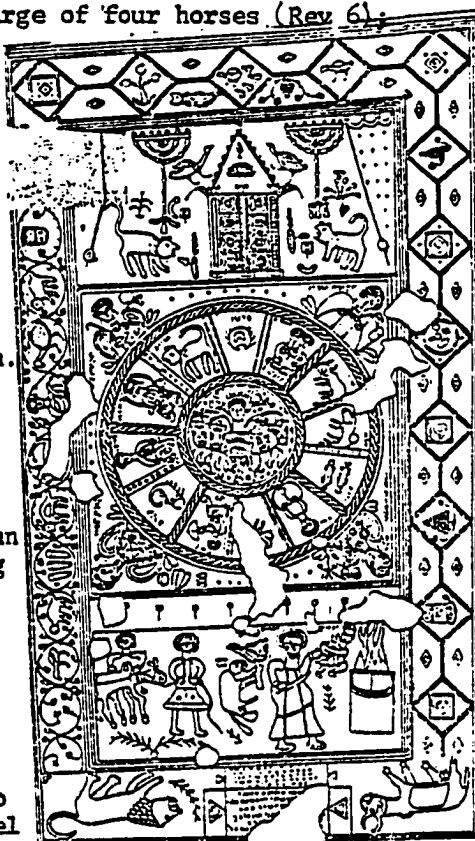
A series of discoveries in recent decades has led to startling changes in modern conceptions of Judaism and Christianity in the period between 200 B.C. and A.D. 600. The work of scholars in several disciplines has uncovered unsuspected dimensions in the diversity of Jewish and Christian expression. Two remarkable archaeological finds--the Dead Sea scrolls of Qumran and the Gnostic manuscripts of Nag Hammadi in Egypt--are only now being assimilated.

Another surprise was the discovery of Jewish and Christian zodiac mosaics! In a Christian mosaic (dated to A.D. 250-300) on the ceiling of the Julius tomb beneath St. Peter's in Rome, the Resurrection of Jesus is depicted in terms of the pagan myth of Helios, the Greek sun-god. Christ rises in a horse-drawn chariot, crowned by a halo of seven rays. John Walsh, The Bones of St. Peter (Garden City 1982), pp. 25-26 and Plate 7.

Jewish synagogues from Israel of the 4th to 6th centuries A.D., typically had three-panel mosaic floors (as illustrated by the Beth Alpha mosaic on the right). The bottom panel, where the congregation made their entry, stressed a religious formative-event in earth's history. At Beth Alpha this panel (above inscriptions honoring the founders of the synagogue) shows Abraham offering the bound Isaac to the flaming altar, while his two servants wait (and witness) with their donkey. The central panel with its sun chariot, zodiac signs and seasons, signify a liturgical calendar marked off by the agricultural world of nature. The top, third panel employs abstract symbols (pertaining to the synagogue's religious services) to represent the eternal and transcendental Temple in heaven. See Rachel Hachlili, "The Zodiac in Ancient Jewish Art: Representation and Significance," BASOR 228 (Dec. 1977): 61-77. Notice the three "levels" of religious thought.

The center zodiac panel represents (1) day and night (sun, moon-stars), (2) the 12 months (the months are always represented by their zodiacal signs in Jewish thought, art, and literature), and (3) the year (the four seasons are presented as four winged women at the four corners; each of these four sentinels possess symbolic attributes from the world of nature). Obviously, this synagogue calendar had a liturgical meaning.

Both the book of Enoch (82:9-15) and the Qumran "scroll of the war of the sons of light..." give allusions as to what all of this meant to the non-pagan Jews of antiquity. The Sanctuary Encampment of Israel (Num 2), with its four quadrants of three tribes each, was seen as the reflected counterpart of the heavenly constellations which mark-off the four seasons, each season having three months. See Yigael Yadin, The Scroll of the War of the Sons of Light Against the Sons of Darkness (Oxford 1962), p. 47.



The Beautiful Mosaic Floor of the Beth Alpha Synagogue in the Jezreel Valley. Dates from the Sixth Century A.D.

THE THREE "DIMENSIONS" IN MITHRAISM

...the obligation to speak of "levels" of Mithraic symbolism...is imposed because it lies at the heart of the mysteries' notion of wisdom...The multiplicity of Mithraic meanings reveals not confusion but an hierarchical orchestration of knowledge:

- (1) The astronomical level; the movement of the gods in the heavens.
- (2) The seasonal level. The movement of the heavens affect the changes in the agricultural seasons on earth.
- (3) The level in human society. This symbolism is... indefinitely complicated by the Mithraic imposition of a theory of soul-genesis on top of the astronomical-seasonal level.

pp. 212-213. R.L. Gordon and J.R. Hinnells in *JMS* II/2 (1978).

THE THREE "LEVELS" OF BABYLONIAN SYMBOLISM

- (1) The astronomical level: the movement of Marduk (Jupiter) in the heavens. Marduk descended into the netherworld, to a place called hursan, where he was held captive. Later the gods entered the prison of Marduk to free him.
- (2) The seasonal level. Marduk's adventure, his captivity, was related to his cultic adventures, particularly to his trials and triumphs recorded and celebrated in the New Year's rituals. "Tiamat—the dwelling of Bel where Bel dwells in the midst (of Tiamat)"—related to the seasonal events at the Akitu house.
- (3) The level in human society. The politico-historical background to the writing of this text [The Tribulations of Marduk] is...the events of 669 B.C., when the statue of Marduk was returned to Babylon.

With Sennacherib's destruction of Babylon and of the temple of Marduk in 689, the statue of the god was taken to Assyria. Esarhaddon then renewed and recreated the statues of the Babylonian gods as part of the rapprochement with Babylon and her traditions; he was also involved in rebuilding the temples of Babylon that Sennacherib had destroyed. Finally, in 669, during the accession year of Šamaššumukin, the statue was returned; Marduk was ultimately vindicated! This situation may be analogous to that which prompted the writing of *Enuma Elish*. Marduk's ordeal was written after the statue of Marduk was returned to Babylon during the accession year of Šamaššumukin (the beginning of the reigns of Šamaššumukin and Aššurbanipal). *Enuma Elish* was written when the statue of Marduk was returned to Babylon during the reign of Nebuchadnezzar I (1124-1103 B.C.). See: Tikva Frymer-Kensky, "The Tribulations of Marduk..." JAOS 103 (Jan-March 1983):131-41

DE MOOR'S ANALYSIS OF THE THREE LEVELS OF SYMBOLISM

In the Ugaritic poem "Of Ba'lu",..the actors are supernatural beings....these acts of the gods had extremely important repercussions on earth. (p. 55)....the rituals reflected in the myth took place at different times of the cultic year....the eternal cycle of the seasons would develop along the expected lines which long ago had been established by the gods themselves. (p. 248)....the sections dealing with the construction of Ba'lu's abode commemorate the founding of his temple at Ugarit, and that they were recited during the autumnal New Year Festival to explain the origin of the cult-centre....The myth of Ba'lu is a combination of nature-myth and a cult-myth because it wanted to explain the origin of the alternation of the seasons as well as the origin of the Ugaritic cult which was largely based on rites determined by the same seasons.. ...the structure of the myth was based on the agroclimatic and cultic calendar....the poet had to relate the story of the erection of the temple which explained the origin of the cult-centre in the preceding parts of the myth. He fitted this narrative skilfully into the seasonal pattern. The building operations were visualized as if they took place in the course of one year. (p. 61 and note 77)

Johannex C. de Moor. The Seasonal Pattern in the Ugaritic Myth of Ba'lu (=AOAT 15, Neukirchen-Vluyn, 1971).

- (1) The story of Baal as a heavenly god of the vault of the celestial spheres (the astronomical level).
- (2) The seasonal level: the story of Baal explains the changes in the agricultural seasons on earth.
- (3) The level in human society: The building of Baal's Temple commemorated the victory of Baal's people when they founded Ugarit. That victory was a mirror reflection of Baal's heavenly and seasonal victory.

KEN VINE: THREE DIMENSION IN UGARITIC SYMBOLISM

...the writer proposes that certain myths have an historical base....myth constituted the religious sanctioning of "that which is"....among the gods was seen to exist a mirror image of earthly society all finding its justification in myth. Thus myth reveals that the gods had a king, an assembly, procedures, and customs which reflected those currently accepted by the society originating the myth... (pp. 6-8)....the raising of a temple to Baal in Ugarit.... In historical terms it meant the victory, establishment, and rulership in Ugarit of the Amorites who brought and represented Baal, and the raising of a temple (house) to honor this patron deity....The late text #51 tradition reveals that the House motif has become connected with the annual fertility cycle. (pp. 175-177)....Accepted changes in society and its power structure, were eventually

reflected in myth. (p. 159)....the building of a house for Baal in the realm of the gods would indicated the establishment of a temple for Baal on earth....the Window motif has...to do with Baal and his rains through the cleft in the clouds....adapted into, the annual fertility cycle. (pp. 189-190). This historical considerations indicate an Amorite migration into North Syria, over to the coast and down into Palestine in the twenty-second to the twenty-first centuries B.C. Hadad (Baal), Dagan and Anat were Amorite deities and must have come into Ugarit in the same period as the Amorites.... the Fight motif between Yam and Baal (to determine sovereignty or kingship among the gods under El) was a reflection [of the historical situation]...(p. 164)

Kenneth Lawrence Vine, "The Establishment of Baal At Ugarit," PhD thesis, University of Michigan, 1965.

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