

indicate the Christian doctrine of divine indwelling, much less to justify the Jewish notion that the descendants of Shem should be the bearers of the true religion to the world.

Coming to the Patriarchal age, the third Messianic prophecy is supposed to be Gen. xii. 1-3. This passage, which marks a new historic epoch, also records a remarkable religious covenant. Although of a prophetic character, it appears in the form of a personal blessing. In a previous division of the subject, it was shown that this Abrahamic covenant contains one of the germinal conceptions from which the Messianic idea was developed. In itself, however, it suggests the idea of Messianic prophecy in the wider, rather than in the narrower, sense of the term; that is, it suggests the hope of a prosperous era, not the expectation of a personal Messiah.

After a considerable time has elapsed, a great advance in the idea is supposed to be made in Gen. xlix. 10. But this passage in the English version is incorrectly rendered. Without discussing the various renderings suggested, it is sufficient for the present purpose to observe that the word "Shiloh" in this verse is not the name of a person but the name of a place, as the Revisers rightly indicate by the marginal reading, "Till he come to Shiloh," etc. The usual interpretations of this passage are utterly misleading. No such name as "Shiloh" is ever given to the Messiah throughout the Old or the New Testament. This verse, therefore, has no Messianic character, and should never be referred to Christ.

Coming to the Mosaic age, the next Messianic prophecy is supposed to be Numbers xxiv. 17-19. Considerable doubt exists in the minds of scholars respecting the true import of the prophetic utterance of Balaam in this passage. There can be no reasonable doubt, however, that the prophecy was substantially accomplished by David, in his remarkable victories over the nations mentioned here. Be that, however, as it may, there is no reference whatever in the prophecy to Christ, and it cannot consistently be applied to him. The whole spirit of the passage is opposed to Christ and Christianity.

The next important passage, considered Messianic, is the prophecy of Moses in Deut. xviii. 18. Because this passage is