

according to his own declaration (Luke xxiv, 44)—“All things must be fulfilled, which were written in the . . . Psalms, concerning me.” It will be well for those who are accustomed to read them, that they should reflect that they were doubtless a constant subject of the Lord’s meditation, and that, as regards this particular Psalm, the declaration of the twentieth verse—“He keepeth all his bones, not one of them is broken”—would be connected by the Messiah, with the corresponding typical command in Ex. xii, 46, and in Numb. ix. 12, respectively; the declaration of the twenty-first verse of the thirty-fourth Psalm receives at least one of its culminating illustrations, as recorded in Matt. xxvii, 25. One might have expected a Hebrew scholar, when reading this Psalm, to render the former part of the third verse—“They looked to him and were *cheered*,” instead of “were lightened”; a similar remark might be made with regard to that portion of Ez. xxxiv, which was read subsequently; when, in the authorized version, one finds such a word as “broken” (v. 16) applied to a sheep, and one happens to know that the word should be rendered “torn,” one is apt to consider that it is the province of a scholar to say as much; and when again we meet with such a promise as that “one shepherd will be set over the Almighty’s Israelitish sheep.”—(v. 23) and that shepherd is to bear the name of David (the beloved), and this is promised long after the death of the king, one is entitled to expect that something shall be said relating to that, “plant of renown” who is to be “raised up for them” (v. 29), even David’s greater Son; any one acquainted with Hebrew may see that the title “Lord

God,” so constantly occurring in Ezekiel, is equivalent to Jehovah-Jesus, and that there is no word in the original to correspond with the English “God”; this becomes the more interesting when it is perceived how largely the sentiment expressed in v. 16—“I will feed *them* with *judgment*,” is characteristic of the book, and corresponds with the mission of Him who declared that “*for judgment*” he had come into this world (Jno. ix, 39), and again, that “the Father judgeth no man, but hath committed all judgment to the Son,” “and hath given Him authority to *exercise judgment*, because he is the Son of man” (Jno. v, 22, 27); the word rendered “Lord,” in Ezekiel, and connected with the name Jehovah many times, when dissected, will be found to mean—“God in judgment”; we will only add that Psalm ii. 9-12, is a portion of Scripture which discloses similar teaching. Mr. Macdonnell however, merely connected Ezekiel xxxiv. with John x, as conveying the idea of the pastoral relation of the Lord to his people, and this was also the subject of his sermon; the tenth chapter of John, when severed from the three preceding verses, is as a body deprived of its head; the 14th verse, and part of the 15th become so much more intelligible if read as follows, that we present the amendment accordingly—“I am the good shepherd, and know my sheep, and men know me; even as the Father knoweth me, and I know the Father.” The threefold declaration also with the *reading* of which, the “lesson” terminated, is too striking to be passed without notice—1. “I lay down my life for the sheep.” 2. “I lay down my life that I might take it again.” 3.