

Here are three references, the first from that highly Messianic Psalm—the twenty-second—the other two from Isa. viii.

Now when Kuenen accuses the last of these citations of being made merely by sound, we might suppose that in Isaiah there was no Messianic context; no such thread running through and connecting Isa. vii., viii., ix.; no suggestion of anything beyond the mere time and circumstance of the prophet; no word of a typical and germinal character.

Mere sound, a very strong example of mere sound, as nearly as possible approaches to mere nonsense. It suggests that anything would serve the writer's turn. Yet we have only to open our Bibles at these chapters to notice that the reverse of these propositions represents the true state of the case. Here is the promise of Immanuel, the virgin-born, and the mention of Immanuel's land (Isa. vii. 14; viii. 8). Here, in opposition to man's unbelief and rebellion, Immanuel is set forth, who is God's great sign (viii. 10; vii. 11). He, who is both Lord and God with us, shall be to some a sanctuary, to others a rock of offence. Then follow our verses speaking of the prophet's trust and of his typical children. Without any apparent break in the sense, we pass to the manifestation of the great light to be seen by the way of the sea, beyond Jordan (in) Galilee of the nations, and then ring our Christmas chimes, "Unto us a Child is born" (viii. 19; ix. 7). So much for the context, and now pretext. The prophet himself is sensible of the deep importance of these revelations. "Bind thou, He cries, the testimony, seal the law among My disciples." Why should it be bound and sealed unless for this—that its high purport will not be made clear except in days yet far off? Meanwhile, the prophet will trust, whatever others may do, and he and his children shall be for signs.

The author of the Epistle to the Hebrews transfers to Christ this expression of trust. He sees in the prophet and in his children—children who in the passage cited are typical persons—Christ and His brethren. If the names of the prophet's sons were significant, so also was the prophet's