

prophecy or exhortation." In the New Revision, the word is rightly rendered by the Revisers, "son of exhortation," an expression signifying one divinely qualified to admonish, to exhort, or to instruct. These features represent as well the proper as the primary design of prophecy. "Had prophecy been viewed more in this Scriptural aspect, and less as a weapon of defence against unbelievers, the explanation of this name would have appeared more easy and natural than it has usually done."* Prophecy, therefore, is the forthtelling of divine truth, or the authoritative declaration and interpretation of divine doctrine, for the purpose of admonition, exhortation and instruction. According to this view of the word, prophecy is primarily declarative and didactic, having for its fundamental purpose moral and religious edification. Paul uses the term in its original sense, when he says in his first Corinthian epistle, "He that prophesieth, edifieth the Church."

The term Messiah also needs a brief consideration. The word itself is Hebrew in its origin, and almost Hebrew in its form. Like its Greek equivalent, Messiah means "anointed" or "anointed one." From a very ancient date, the word had both a secular and a religious application. In its religious use, the practice of anointing was symbolical of consecration. The ceremony was designed to indicate that the person on whom it was performed became specially set apart for divine purposes, as a priest, as a prophet, or as a prince. Although the word "anointed" was used of a variety of persons, these were the principal religious applications of the term amongst the Jews in earlier Old Testament times. The case of Elisha being the only distinct case on record in which anointing is mentioned in connection with the designation of a prophet, the term seems, even during this earlier period, to have been almost entirely restricted to the priestly and kingly offices. In later times, however, the ceremony of anointing was signally connected with the coronation of a king. As Saul, Israel's first king, was consecrated to his office by anointment, he was often designated as "the Lord's anointed," or more literally, "Jehovah's anointed." Thenceforth, the king of Israel, by way of eminence, received

* "Fairbairn on Prophecy," American edition, p. 58.