

of Lewes there has been raised for the same purposes the sum of £390,000 within the last six years alone, £320,000 of which were the offerings of voluntary contributions.¹ I speak only of facts with which I am intimately acquainted; and doubt not that a proportionate return could be made from the diocese at large. And when we consider further, and with a wider outlook, the great things that have been effected by the union of men belonging to all parties, and representing every phase of opinion, for the improvement and diffusion of education, the promotion of temperance, and the protection of purity, I feel that we may assuredly thank God and take courage; and believe that, in spite of all the rush and tumult of our hurrying lives, the spirit to do great things has by no means departed, and that we may look hopefully forward, with God's blessing, to a brightening future.

JOHN HANNAH.

ART. IV.—THE GOSPEL ACCORDING TO ST. JOHN.

(*Concluded from page 88.*)

OUR observations upon St. John's Gospel in the former papers have resulted in two entirely opposite lines of thought. It will be remembered that we began by seeking the key to the Gospel in the Divine Portraiture of our Lord which it presents. We have attempted to observe Him as the Eagle of Israel; and this Portrait has necessarily two sides. There is the Eagle stirring up the nest of nestlings that were determined not to rise, and there is the Eagle bearing upon His wings those who made some endeavour, however feeble, to learn His unearthly flight. Our Lord's dealings with the few among His own who received Him are constantly intertwined throughout this Gospel with the strife and contradiction of the many who received Him not. Unless we take up these two lines separately, the great contrast which they present is likely to escape us, more especially as the history of the rejection of the "Eagle of Israel" has less direct interest for as many as receive him, than His own teaching for themselves.

But in the Christian Faith all doctrine is based on history. And the Godhead of our Lord and Master is the very Rock on which His Church is built. Consequently, the story of His

¹ The remaining £70,000 consists of grants from the Ecclesiastical Commissioners and from various Church societies, the contributions of which generally bear some relation to the amount from voluntary offerings in each case.

presentation of this truth to His own people, in place of that vague and indefinite, but worldly, expectation of Messiah which they had come to entertain, must be of the utmost importance as an historical proof that He is what we confess Him, God of God, Θεός ἐκ Θεῶν, *Verus homo, verus Deus*. The Jewish difficulty is no longer a living question. But certain portions of the New Testament will never be thoroughly intelligible to those who do not seek to realize that question for themselves. For example, the purport of the argument of the early chapters of the Epistle to the Hebrews is commonly taken to be that our Lord as Messiah must be greater than angels, and greater than this or that leader of ancient Israel. But surely it must be more than this. Is it not rather that the prophecies of Messiah in the Old Testament cannot possibly be satisfied by anyone who is more than very man and less than very God? There was so much that was human and so much that was superhuman about the Jewish expectations of Messiah, that it was necessary to put the reality in sharp contrast to their vagueness. He Who is very Man and very God may fulfil the Scripture. *No one else can.*

This is the truth about the Incarnation. Is it too much to say that until we have felt something of the difficulty and the mystery which it contains we have not really grasped it as an article of the Christian Faith?

St. John's Gospel does not record our Lord's birth; but it so presents Him from first to last, in great humility, in glorious majesty, that without the fact of His nativity St. John's Gospel cannot be true. A similar observation may be made respecting many other facts and incidents conspicuous in St. Luke's narrative, but always absent from that of St. John. It is not simply that the Face of a Man is the Portrait assigned to the one Evangelist, and to the other the Word of God. But the Man in St. John's Gospel is intended to present another side of humanity; not so much man descending into man, as man rising into God.

I have expressed the truth very imperfectly; but, at least, the train of thought which occupied our last paper is accounted for. We then followed our Lord's work at Jerusalem from His first manifestation of Himself to His own people at the passover, when He "would not commit Himself unto them," down to the time when they had determined on His death. We can see now why the scenes of St. John's Gospel are so constantly laid at Jerusalem. There our Lord made His most special appeals to His countrymen. There the question was decided whether they should finally reject Him or "let Him alone." The twelfth chapter of the Gospel apparently records His last public utterances. For it

would seem that the interview requested by the Greeks, through the Apostle Philip, took place after He left Jerusalem, on the last day of His public ministry. The expression used in the narrative (St. John xii. 20) seems to imply that the Greeks were still coming up (*ἀναβαίνοντων*, not *ἀναβάντων*), and had not yet entered the Holy City, so that our Lord saw them outside. The voice from heaven, which signalized our Lord's manifestation to His Forerunner, and was heard a second time at His Transfiguration, may well have marked the close of His earthly ministry with no uncertain sound. In the immediate context St. John relates our Lord's retirement from all public ministrations, and adds his own comment upon the fulfilment of Old Testament Scripture in Jewish unbelief.

The rest of the discourses reported in the Gospel are entirely private, if we except the few words spoken by our Lord upon His trial. And St. John relates more of what He said to Pilate than to Annas or Caiaphas or the Council of the Jews.

The miracles related by St. John seem to require some notice before we leave this portion of the subject. They form a very remarkable series, and one which I cannot attempt to interpret. It suggests more questions than can be answered as yet. I venture to exhibit them in the following scheme :

1. He made the water wine, and "manifested His glory" by this "beginning of signs" in Cana of Galilee.

2. He healed a nobleman's son at Capernaum by a word spoken in Cana—a "second sign."

3. He healed an impotent man at Bethesda (in Jerusalem). Was not this His first miracle on the Sabbath day ?

4. Feeding of the five thousand, recorded by all four evangelists.

5. Walking on the sea ; omitted by St. Luke alone.

6. He gave sight to one born blind at Siloam (Jerusalem).

7. He raised Lazarus of Bethany (near Jerusalem).

8. He manifested Himself *a third time* after the resurrection, to the disciples at the Sea of Tiberias, by a miraculous draught of fish.

The preceding list at once indicates that, of the miracles recorded by St. John only, three were wrought in Galilee and three at Jerusalem. All the five Galilean miracles related by this Evangelist tended to increase the number of His disciples or to strengthen their faith in Him. The three wrought at Jerusalem, on the contrary, mark three distinct steps in Jewish opposition, and the third is the signal for the resolution to put Him to death. The stirring of the nest by these three mighty works is manifest. Is it possible that the eighth miracle is intended to add a *third* sign to the first and second,

which our Lord wrought in Galilee? And is there any kind of correspondence or intentional contrast between the three in Galilee, which are peculiar to this Gospel, and the three great signs given to Jerusalem herself?

These, and many other questions, are more easily asked than answered. But in all these miracles alike we see certain characteristics. St. John's distinctive word for them is *signs*. Of three aspects presented by the miracles of Holy Scripture—namely, their *power*, their *wonder*, and their *significance* (the *δύναμις*, *τέρας*, and *σημείον* of the Greek Testament)—St. John gives prominence to the last. It is this last aspect which distinguishes true from false miracles. Idle wonders are not found in Holy Scripture. Every manifestation of Divine power discloses something of the Divine character or of the plan of salvation for mankind. The might and the marvel of the miracles in this Gospel are sometimes in inverse ratio. For example, what act was mightier than the multiplication of the five barley loaves? What could have ministered less for the eye to gaze on? At the time, only those who knew how little food there was to distribute, and how much was actually given away, could at all have realized what was being done. On the other hand, what spectacle was more appalling to the disciples than the sight of their Master walking on the sea? Yet the imagination can supply a cause for this far more easily than it can suggest a process for the multiplication of the bread. In neither miracle is the power or marvel the principal thing. *The significance of the acts is their great value.* The lessons taught us by the loaves are beyond reckoning. And He Who on that day refused an earthly kingdom walked the same night to His disciples across the heaving waters in the face of the contrary wind. Does not this fact speak volumes regarding His dealings, Who leaves His Church, to all appearance, unaided in the turmoil of "peoples and multitudes and nations and tongues," Himself drawing steadily nearer all the while? "Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known." In these two miracles the marvel and the power are, as was said before, in inverse ratio. Which of the two is more profoundly *significant* it is not easy to say.

All the public miracles of St. John's Gospel, with the single exception of the raising of Lazarus, leave the wonder to be inferred when the act is done. When the water was made wine, the governor of the feast called the bridegroom before he discovered what had taken place. Our Lord only spoke two sentences: "Fill the waterpots with water;" "Draw out now, and bear unto the governor of the feast." The servants did all that was apparently done. The second sign was wrought

at a distance of fifteen or twenty miles (from Cana to Capernaum) by a single sentence, "Go thy way, thy son liveth." At that instant the fever left the nobleman's son, and he began to amend. Those who witnessed the recovery knew nothing of its cause. At Bethesda our Lord spoke two sentences: "Wilt thou be made whole?" "Rise, take up thy bed, and walk." The very name of the Healer was unknown to the sick person until afterwards, when Jesus spoke to him in the temple. The feeding of the five thousand and the walking upon the sea are miraculous actions of which our Lord gave no previous intimation. He gave thanks for the bread as He might have done at an ordinary meal, and in His hands it multiplied. He attempted to pass the disciples on the sea, as though it was not for Him to determine whether they should be permitted to see Him or not. In the absence of any definite word of command, these two are exceptions to the miracles of the fourth Gospel. The blind man at Jerusalem received an order to go to Siloam and wash. Thereupon his sight came to him, and in the result he confessed Jesus, but knew Him not until our Lord found him with the question, "Dost thou believe on the Son of God?" As soon as he knew, *he worshipped* Him Whom the Pharisees had made it heresy to confess.

Three spoken words sufficed to raise Lazarus of Bethany. Here only (in this series of miracles) did our Lord deliberately state what He was about to do. "Thy brother shall rise again." Martha did not understand it. Even when He said, "Take ye away the stone," her imagination refused the effort. She could not realize what was coming to pass. But our Lord still further intimated to the bystanders His Father's will, that they should see and believe His work. He did not leave the wonder to transpire after His departure, or allow any doubt whatever as to what had occurred. He commanded the Jews to remove the stone, and disclose the corpse to view. The dead man arose in such strength that he strode out of the cave, in spite of the bandages which had swathed his limbs. Our Lord bade them to "loose him and let him go," that they themselves might handle him and see. Here was no feeble or gradual recovery, and there had been no kind of question as to the fact of death. Those who refused credence here were men that "*would not* be persuaded, though one rose from the dead."

The third manifestation in Galilee (St. John xxi.) follows the other miracles of the Gospel, in that it was the result of two sentences, "Children, have ye any meat?" "Cast the net on the right side of the ship, and ye shall find." Here once

more the Person was manifested by His acts. "That disciple whom Jesus loved saith unto Peter, It is the Lord."¹

With two exceptions the miracles of this Gospel make no appeal to human sight. And one of the two which we have already marked as most appalling was concealed from the eyes of all save our Lord's immediate followers. As signs and evidences of the Word of God, no miracles could well be more convincing; but none could less resemble the "sign from heaven" which the Jews so constantly required. Like all that comes before us in this Gospel, these signs are calculated to "lift up the soul" of the spectators, and raise their thoughts into a higher sphere. No other process will reach them. All earthly analysis is set aside, and rendered impossible. Before anything has been done to attract notice, the work is finished, and the sign stands forth complete. The best of wine is handed round at the table where there was only water a few minutes ago. A young man at the point of death recovers from his fever on the instant. A cripple of thirty-eight years is stopped on the Sabbath carrying his bed away. A blind man, who has begged by special license in the streets of Jerusalem ever since he was a child, is arrested as an impostor, being found suddenly in the full enjoyment of his sight. A man who has been shut up in the tomb for four days, and whose death is notorious to all Jerusalem, is publicly restored to his weeping family. In every case the work is distinctly traced to one Person, by evidence that it is wholly impossible to shake. The conclusion is irresistible. The rulers acknowledge it, and deliberately plan our Lord's death. What possible loophole of escape is there from the attestation of Himself and the men of His generation, that He claimed to be the Word of God? The action of His enemies itself furnishes the most irrefragable testimony to the fact.

The same Gospel which records the intense aversion of His enemies to this claim contains also the teaching that lies nearest to the heart of Christians in all ages. How unassailable is the position that results! At the close of St. John xii. our Lord retires to the society of His disciples. To the world He appears but once more, to suffer upon the cross. The discourse that intervenes before His trial is the sublimest on record. The mystery of the Trinity is here unfolded from the only point of view which man can seize—its place in the work of our salvation. We learn from our Lord's discourse at the Last Supper with His faithful disciples how truly our fellowship is with the Father and with His Son Jesus Christ, when

¹ Is not this the only saying of St. John's to any of the other disciples noted in all the Gospels?

once the Comforter is revealed. Of this discourse I cannot attempt any kind of summary. I will only observe how the same Portrait which has gazed upon us all through the Gospel shines forth in the last words before the commencement of the Passion, "Father, I will that they also whom Thou hast given Me, *be with Me where I am.*" It is the same Speaker Who sent the message to Israel by Moses, "*I bare you on eagle's wings, and brought you unto Myself.*" And, we may add, it is the same Person Whose life had been one long antagonism to *the world.*¹ In the trial scene, St. John alone records our Lord's personal appeal to Pilate, not to save His own life, but to raise the soul of the judge above the earthly tribunal to the judgment-seat on high. Still repudiating all claim to earthly honours—"Thou sayest that I am a *king*—I, that I am a witness to the truth"—He bids Pilate remember that his own authority for life and death came from One that was above him. Can we wonder that the appeal struck home when we remember who made it? The Judge of all the earth stood before the judgment-seat of His minister, reminding him that for the exercise of the authority which He had granted him, Pilate must give account. It was, indeed, a "noble confession." How easily might our Lord have framed His argument so as to save His own life! Instead of this, He spoke only for the instruction of Pilate, still working to save others, not saving Himself.

The details peculiar to St. John's narrative of the Passion have so often been contrasted with those peculiar to St. Luke, that the comparison need not be made here. I have endeavoured rather to indicate the purpose of the manifestations of Deity selected for the fourth Gospel, than merely to enumerate them as they occur. I believe it will be found that they are all explained by the design of the Portrait. The Gospel of St. John, to those who follow it, is one long answer to the Psalmist's prayer, "*Lead me to the Rock that is higher than I.*"

It is time to say something of the Evangelist himself. Of St. John's identity there can be no question. This Gospel alone among all the Gospels is not anonymous. The last chapter tells us clearly who the writer was. "The disciple whom Jesus loved," "which also leaned on His breast at supper and said, Lord, which is he that betrayeth Thee?"—"This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." And what better selection of an Evangelist for this Gospel

¹ "The world" is named in St. John xvii. more frequently than in any other chapter in the Bible.

could have been made? The Gospel of the kingdom of heaven was written by that Apostle among the twelve who came from the class that entered into it most readily. "The publicans and the harlots believed" John the Baptist, and "went into the kingdom of God" before the rest of the nation. Who so well qualified as "Matthew the publican" to write of that kingdom as it deserved? And the Gospel according to St. Peter, who opened the door to Jew and Gentile alike, might well be written by his son Marcus, kinsman to Barnabas, the eldest adherent of the free Gospel which was preached both to Gentile and to Jew. If the Gospel according to St. Paul was required to fill a place in the New Testament, must not the third Evangelist be one "of Paul's company?" and who so competent as the observant physician to depict the face of the Man Christ JESUS, the HEALER, as St. Luke himself loved to interpret His name. (Note the connection between *iārai* and *Ἰησοῦς*, *ἰασίν* and *Ἰησοῦν*, almost forced upon us by the writer of Acts iv. 30, and ix. 34.) And if the Fourth Face is that of the Eagle flying, who so fit to describe it as the single child of Israel who had been carried furthest with Him in His flight. St. John "leaned on His breast at the supper," and put his trust most entirely under the shadow of His wings. The beginning of this intimacy he has not permitted us to trace. But it seems almost certain that James and John, the sons of Zebedee, were the nearest male relatives our Lord had on earth. Their mother Salome was probably the sister of the Virgin, and His brethren, so-called, being probably elder brethren, and finding in him an object of jealousy like Joseph and David long before (and the Messiah was the son of both), were not believers in His mission until He died. The brethren of the Lord, therefore, sons of Joseph but not sons of Mary, were no brothers to Him; and the place which they left vacant was filled most naturally by the sons of His mother's sister, who loved Him as their own souls. How else can we explain their request, urged also by their mother, to "sit on His right hand and His left," unless they felt that they were His heirs by nature? The temptation to what we call nepotism came to Him through them. How else can we account for the fact that on the cross He left His mother to the care of St. John? If His brethren had been indeed her children, could He have broken the ties of nature in this way? We may indeed inquire reverently, Why did He not leave her to St. James? For St. John would seem to have been the younger brother. Without saying that He foresaw the early death of the older Apostle, we may surmise that St. John was better able to protect her. "That disciple was known unto the high priest," in whose palace we hear

nothing of St. James. The facts we know, and the facts we know not, alike serve to remind us what an unearthly production the narrative of Scripture is—so minute where there is anything for our instruction; so regardless of our curiosity and interest where God has nothing to say.

Two characteristics we may say James and John shared in common. Our Lord called both of them sons of thunder (Boanerges, in His own Galilean tongue); and both alike were singularly lovable men. One was "the disciple whom Jesus loved;" the other was the disciple whom the disciples loved. For when Herod the king wished "*to vex certain of the Church,*" he "killed James the brother of John with the sword." That was the external reason for his early death. When Herod wished to hurt—not James, but "certain" others, he killed the man they loved best! Not a forward man, for though he was the elder brother, St. John had long since gone to the front. And not St. John only, but James the Lord's brother was already a leader at Jerusalem, a more conspicuous person than James the son of Zebedee, when this last was slain. (See Acts xii. 17 for a perfectly incidental but unmistakable proof of this.) Peter and John and James the Lord's brother were already "pillars" when James the son of Zebedee was taken away. The deep silence of Scripture as to any feeling about St. James's death is to my mind full of meaning. Herod would vex the Church. The Church keeps a silence which is absolutely impenetrable. Another James steps quietly into the vacant place, and the ranks close up without a word. But from that day forth John the son of Zebedee knew what it was to drink of the Lord's cup. "Ye shall drink indeed of My cup" was said to both of them. In one case we can see it, when James is slain with the sword. But John alone, of all "the glorious company," is reckoned as "a martyr in will but not in deed." Perhaps we can hardly estimate what it was to him to lose from earth, first the company of the Lord, then the company of his own brother, then that of the Lord's mother, and one by one of all the Apostles, and still to "tarry," until the brethren said "that disciple should not die;" so long a time was appointed for him, before his Lord came. "O faithless generation, how long shall I be with you? how long shall I bear with you?" must have been better understood by St. John the Evangelist than by any other of the twelve.

To this man, keenly zealous for the truth, intimate with the Master beyond all others, was the Face of the Eagle appointed for his task. I often wonder how men could bring themselves to depict St. John himself, as they do, more like a woman than a man. What kind of woman must she be who could fitly

receive the name of Boanerges from the lips of Him Who is the Truth? Is it not almost an imputation upon our Lord's personal courage and manliness, to suppose that He would be most attracted by such a type of character as the orthodox Church painters have commonly assigned to St. John?

The words of St. John at Capernaum (St. Luke ix. 49), and the act which James and John proposed to do together shortly afterwards (v. 54), are quite in keeping with Boanerges, but alike unfavourable to the common pictures of St. John. His is not by any means an easy character to estimate. But if our idea of the relationship between these disciples and our Lord is correct, may we not venture to assert with all reverence, that if there was any family likeness to Him on earth, it was to be traced in their countenances; that James and John the sons of Zebedee were in "their natural face" more like Him than any men that ever lived?

That something more than ordinary *discernment of character* would be needed for the writer of St. John's Gospel may be said without fear of contradiction or mistake. That St. John possessed it we have a distinct proof in his portrait of John the Baptist. The difference between the Elias of the fourth Gospel and the Elias of the Synoptists no reader can possibly overlook. Nor can it be entirely due to the fact that John the son of Zebedee was a disciple of John the Baptist. If Mary and Elizabeth were kinswomen, it follows that John the Evangelist and John the Baptist were also remotely connected. Was the name of the younger prophet due to the elder, seeing that at the circumcision of the Baptist it was said to Elizabeth, "There is none of thy kindred that is called by this name"? Be this as it may, a number of particulars will at once come to mind, in which John the Baptist stands out in the fourth Gospel in a new light. The "friend of the Bridegroom;" the man that "did no miracle," but spake so truly of the Lord Jesus; "the candle that burned and shone for a brief hour;" the author of that eternal title "The Lamb of God," and of that most familiar Gospel text which bids all men behold Him—all these features are due to John the son of Zebedee, and but for him would have been lost.

So distinctive a portrait of the Forerunner may well prepare us for a distinctive portrait of our Lord. We note, besides, that it is the finer and less obvious features of the Baptist's character which have been preserved by St. John. As St. Luke has drawn out the likeness of the two human natures, so St. John has carried the resemblance into the things which both Elias and that Prophet had received from above.

Having so very few of St. John's sayings and personal acts as distinct from his writings, we are almost compelled to

examine his style and language in order to answer the question what manner of man he was. Some of his peculiarities are very striking. In his profoundest theology he is never abstract, always practical and personal. This topic could be illustrated at great length from the vocabulary of St. John's writings. Take the great doctrine of salvation, and contrast St. John and St. Paul. The Apostle of the Gentiles teaches justification by faith only. St. John agrees with him. But the word "justify" is not found at all in St. John's writings, except possibly in Rev. xxii. 11. And if it does occur there, it occurs entirely in the spirit of his words in 1 John iii. 7, "he that *doeth righteousness* is *righteous*, even as He is righteous." St. John's way of presenting the matter is entirely different. "Believe and live" is his version of the doctrine (like his Master in St. John v. 24 and vi., *passim*). *Faith* is a word that we find exactly five times in St. John's writings. Four of the five instances are in the Apocalypse; two in our Saviour's own words to the seven churches. Of "faith" in relation to salvation he speaks just once (1 John v. 4). But the word "believe" occurs nearly one hundred times in his Gospel alone; very nearly twice as often as it is found in all St. Paul's Epistles taken together. "Hope," St. John mentions just once (1 John iii. 3); the verb he uses colloquially in his third Epistle, and *once* in the Gospel in a saying of our Lord's (John v. 45). "Love" alone of the three great graces does he employ as a substantive with any frequency, and even here he employs the verb at least twice as often as the noun.

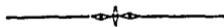
His use of synonyms is peculiarly subtle and striking. His two words for "love" have been often noted. So has the well-known sentence in St. John xiii., "If I *wash* thee not (*νίψω*), thou hast no part with Me," where the whole meaning turns on the particular kind of washing intended in that place. The words for *speech* and *sight* are used with no less discrimination. Even St. John's favourite conjunction is profound. St. Matthew's "then" (*τότε*) is a note of time—the fulness of time. St. Mark's "straightway" is a note of speed. St. Luke's "and" simply strings the multifarious belongings of humanity upon the thread of life. St. John's "so" (*οὕτως*),¹ alone of all the four, marks the connection of thought and purpose in all our Lord's goings. There is design and far-sightedness in every movement of the Eagle's pinions from first to last.

And here I must leave off. The failure of time and space reminds me only too forcibly how many topics have been

¹ This translation appears constantly in the Revised New Testament.

entirely unnoticed, how much has been left unsaid. The Apocalypse I have too rashly set before me for another effort. The first Epistle I had meant to treat as a letter introductory to the Gospel, scarcely intelligible when treated apart from this. But I must be content if I have in any way indicated the place of the Eagle among the four living creatures, whose office it is to look ever inward upon the glory and eternally to proclaim the holiness of the "Lord God Almighty, which is, and which was, and which is to come."

C. H. WALLER.



ART. V.—SOME MESSIANIC PROPHECIES OF THE OLD TESTAMENT.—"SHILOH."

[SECOND PAPER.]

HAVING considered already the rendering given in the text of Gen. xlix. 10, "Until Shiloh come," and having shown that it both lacks ancient support and is philologically untenable, I turn now to the renderings given in the margin of the Revised Version. And here it may be well to invert the order of these renderings as they stand in the margin, and to take first those of the LXX. and other Ancient Versions. They all, with whatever variations of interpretation, read *shelloh*, not *Shiloh*, and they supposed this to be a compound word, a combination of the old form of the relative with the dative of the personal pronoun, and equivalent to *quod ei* (or *quæ ei*) or *cui*; but then, of course, they were obliged to supply something to make a sentence. Accordingly, they either made the relative the subject of the verb, "until that which is his (or, the things which are his) come;" or keeping a personal subject for the verb, they completed the relative sentence by introducing another subject, "until he come whose it is," or, "for whom it is reserved," referring the pronoun "it," perhaps, to the general notion of "dominion" contained in the previous part of the verse; for it is obvious that "*donec veniat cui*," "until he come whose," is a sentence without feet, a sentence that hangs in the air.

The majority of the ancient interpreters assume a personal subject for the verb. Thus, for instance, Onkelos paraphrases "until the Messiah come, whose is the kingdom;" Onkelos read "until he come whose it is," and expanded "he" into "the Messiah," and "it" into "the kingdom." The Peshitta Syriac also has "until he come whose it is," where the *feminine* pronoun "it" is left without anything to which it can refer; but this is